English Translation of
Sunan Ibn Mâjah
Volume 4

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

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The Chapters On Shares Of Inheritance

In the Name of Allah, the Most Beneficent, the Most Merciful

23. The Chapters On Shares Of Inheritance

The Ahādīth in these chapters give us that knowledge regarding who is an heir and who is not, and what is the right of every heir.

a. Grounds of inheritance are:
   1. Bloodline relationship: As in father, grandfather, son, grandson, or brother etc.
   2. Marriage: Through the tie of marriage, husband and wife become the heir of each other.
   3. Wala: One who frees a slave becomes the heir of the freed slave.

b. Prohibitions:
   1. Infidelity: A Muslim cannot become an heir of a disbeliever and similarly a disbeliever cannot become an heir of a Muslim.
   2. Murder: A killer cannot become an heir of the one whom he killed.
   4. Illegal sexual intercourse: A child born as a result of illegal sexual intercourse cannot become an heir.
   5. Li‘ān: Through Li‘ān, a husband and wife cease to be the heir of each other.
   6. A child born dead cannot be an heir.

c. Conditions:
   1. There should be no prohibitions present as mentioned above.
   2. An heir must be alive till the death of his progenitor from whom he is to inherit.
   3. Firm confirmation of progenitor’s death.

Chapter 1. Encouragement To Learn About Inheritance

2719. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "O Abu Hurairah. Learn about inheritance and teach it, for it is half of knowledge, but it will be forgotten. This is the first thing that will be taken away from my nation." (Da‘if)
The Chapters On Shares Of Inheritance

Chapter 2. Shares For Descendants

2720. It was narrated that Jābir bin ‘Abdullāh said: “The wife of Sa’d bin Rabi’ came with the two daughters of Sa’d to the Prophet ﷺ and said: ‘O Messenger of Allāh, these are the two daughters of Sa’d. He was killed with you on the day of Uhud, and their paternal uncle has taken all that their father left behind, and a woman is only married for her wealth.’ The Prophet ﷺ remained silent until the Verse of inheritance was revealed to him. Then the Messenger of Allāh ﷺ called the brother of Sa’d bin Rabi’ and said: ‘Give the two daughters of Sa’d two thirds of his wealth, and give his wife one eighth, and take what is left.’”

(De’if)

Comments:

a. The Divine law of Islam has fixed the shares of certain heirs. These heirs are called Ashābul-Furudh. After giving them their due share, the rest of the legacy is distributed among the bloodline relatives of the deceased, and these are called Asabah.
b. If someone has only one daughter, she will get half of the total legacy, if daughters are more than one, then the total legacy will be divided into three parts, and two thirds will be divided among the daughters. (An-Nisā' 4:11)

c. If the deceased leaves behind sons and daughters among his heirs, then according to their numbers, every male will get two shares and every female one share. (An-Nisā' 4: 11.)

d. If the deceased has no children, then one fourth of his total legacy will go to his wife, and if the deceased has children, as is mentioned in the narration, then the wife will get one eighth of the total legacy, and if there is more than one wife of the deceased, then one fourth or one eighth, according to the situation, will be distributed among the wives.

e. The brother of the deceased is one of his Asabah, therefore, after giving the shares of Ashabul-Furudh (wife and daughters) rest will be given to him.

f. According to the event referred to in this narration, twenty-four total shares were declared, and one eighth shares were given to the wife and sixteen shares, i.e., two thirds were given to two daughters (eight shares to each daughter) and the rest of the shares, i.e., five shares were given to the brother. (Three shares were given to the wife, sixteen shares were given to two daughters, and five shares were given to the brother, totaling twenty-four shares.)

2721. It was narrated that Huzail bin Shurahbil said: "A man came to Abu Musa Al-Ash'ari and Salmān bin Rabī'ah Al-Bahili and asked them about (the shares of) a daughter, a son's daughter, a sister through one's father and mother. They said: 'The daughter gets one half, and what is left goes to the sister. Go to Ibn Mas'ud, for he will concur with what we say.' So the man went to Ibn Mas'ud, and told him what they had said. 'Abdullāh said: 'I will go astray and will not be guided (if I say that I agree); but I will judge as the Messenger of Allah judged. The daughter gets one half, and the son's daughter gets one-sixth. That makes two-thirds. And what is left goes to the sister.'" (Sahih)
Comments:

a. The opinion of the two Companions was most probably based on the principle that in the presence of a close relative, distant relatives do not get any share, therefore, in the presence of a daughter they took the share of the grand-daughter and they suggested to give the remainder to the sister.

b. 'Abdullāh bin Mas'ud based his opinion on a principle that was not known to those two Companions.

c. If the heirs are only two daughters, their fixed share is two thirds and in the absence of daughters, the share goes to grand daughters. As the share of one daughter is one half; in the absence of a daughter the share will go to the grand-daughter. In the light of these principles, the share of one daughter is one half and the share of one daughter and one granddaughter is two thirds, therefore, after deducting half from the two thirds, one sixth remains, which goes to the granddaughter.

d. In this situation, the daughter and granddaughter do not get equal shares because their relationship with the deceased is not equal. In the presence of a daughter or daughters, the granddaughter or granddaughters' share stands as Asabah.

Chapter 3. The Shares Of The Grandfather

2722. It was narrated that Ma'qil bin Yasār Al-Muzani said: "I heard the Prophet when a case was brought to him which involved the share of a grandfather. He gave him one third, or one sixth." (Da'if).

2723. It was narrated that Ma'qil bin Yasār said: "The Messenger of Allāh ruled concerning a grandfather who was among us, that he should receive one sixth." (Da'if)
Comments:
In the absence of the deceased's father, one sixth share goes to the grandfather. If the father is alive, then this share will go to the father and the grandfather gets nothing.

Chapter 4. The Inheritance Of A Grandmother

2724. It was narrated that Ibn Dhu’aib said: "A grandmother came to Abu Bakr Siddiq and asked him for her inheritance. Abu Bakr said to her: 'You have nothing according to the Book of Allâh, and I don't know of any thing for you according to the Sunnah of the Messenger of Allâh ﷺ. Go back until I ask the people.' So he asked the people and Al-Mughirah bin Shu’bah said: 'I was present with the Messenger of Allâh ﷺ and he gave her (the grandmother) one sixth.' Abu Bakr said: 'Is there anyone else with you (who will corroborate what you say)?' Muhammad bin Maslamah Al-Ansâri stood up and said something like what Mughirah bin Shu’bah had said. So Abu Bakr applied it in her case."

"Then the other grandmother, on the father's side, came to 'Umar and asked him for her inheritance. He said: 'You have nothing according to the Book of Allâh. The ruling that was passed applied to someone other than you, and I will not make any addition to the shares of inheritance. But it is one sixth. If
there are two of you then it is to be shared between you, and if one of you is alone then it all belongs to her." (Sahih)

Comments:

a. The Arabic word *jaddah* is used for grandmothers, both the mother’s mother and the father’s mother. In this event the second lady was the father’s mother. It clarifies that first lady mentioned in this narration was the mother’s mother, and the second was the father’s mother.

b. The share from the legacy for both grandmothers, either from the side of father or from the side of mother, is fixed, and it is one sixth. If both are alive, this one sixth share is divided between these two ladies.

2725. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ṣallallāhu ‘alayhi wa sallam gave a grandmother one sixth of the inheritance. (Sahih)

Comments:

In the light of Hadith no. 2724, the decision taken on the issue is correct.

Chapter 5. One Who Leaves Behind No Heir

2726. It was narrated from Ma’dān bin Abu Talhah Al-Ya’muri that ‘Umar bin Khatṭāb stood up to deliver a sermon one Friday, or he addressed them one
Friday. He praised and glorified Allâh, and said: "By Allâh, I am not leaving behind any problem more difficult than the one who leaves behind no heir. I asked the Messenger of Allâh ﷺ, and he never spoke so harshly to me about anything as he spoke to me about this. He jabbed his finger into my side or my chest and said: 'O 'Umar, sufficient for you is the Verse that was revealed in summer, at the end of Surat An-Nisâ.!'" (Sahîh)

Comments:

a. Those who leave behind neither descendent nor ascendant, their legacy is distributed among their brothers and sisters.

b. The Verse revealed in the summer is Verse no. 176 of Surat An-Nisâ. In this Verse, it is explained, that if a male dies and he has a sister from his mother and father i.e., real sister, or a sister from his father, i.e., stepsister, she will get one half of her brother's legacy. If the deceased is a female and she has a brother the entire legacy will go to him.

c. It is also mentioned in this Verse, that if such a person has two real sisters, or two sisters from his father, but from another mother, they will get two thirds of the legacy.

d. If the person who leaves behind no heir has real brothers and sisters, and he also has brothers and sisters from his father, but from another mother, in this situation, the legacy will be distributed such that every brother will get two shares and every sister will get one share.

e. In the case where a person has one uterine brother or one uterine sister from the same mother but from different fathers, he/she will get one sixth of the legacy, and if he has two brothers or more, and two sisters or more, they will get one third of the total legacy, and this will be equally distributed among them. In this case, brothers and sisters get equal shares.

The brother's share is not double. (An-Nisâ' 4:12)

2727. 'Umar bin Khattâb said: "There are three things, if the Messenger of Allâh ﷺ had clarified them, that would have been dearer to me than the world and everything in it: a person 2727. 'Umar bin Khattâb said: "There are three things, if the Messenger of Allâh ﷺ had clarified them, that would have been dearer to me than the world and everything in it: a person
who leaves behind no heir, usury, and the caliphate.” \textit{(Da’if)}

Comments:
A person who leaves behind no heir, may have three types of brothers and sisters.

i. Real brothers and sisters (from the same mother and father).

ii. Stepbrothers and sisters (from the same father but from different mothers).

iii. Uterine brothers and sisters. (from the same mother but different fathers)

The explanation of (i) and (ii) is in Verse 176 \textit{Surat An-Nisā’} and the explanation of (iii) is in Verse 12 \textit{Surat An-Nisā’}.

2728. It was narrated from Muhammad bin Munkadir that he heard Jābir bin `Abdullāh say: “I fell sick and the Messenger of Allāh came to visit me, he and Abu Bakr with him, and they came walking. I had lost consciousness, so the Messenger of Allāh performed ablution and poured some of the water of his ablution over me. I said: ‘O Messenger of Allāh, what should I do? How should I decide about my wealth?’ Until the Verse of inheritance was revealed at the end of \textit{An-Nisā’}: “If the man or woman whose inheritance is in question has left neither ascendants nor descendants.”\footnote{\textit{An-Nisā’} 4:12.} And: “They ask you for a legal verdict. Say: ‘Allāh directs (thus) about those who leave neither...
descendants nor ascendants as heirs."[1] (Sahih)

Comments:
The Second Verse mentioned in the narration explains the shares of real and stepbrothers and sisters, whereas the first Verse mentioned in the narration explains the shares of uterine brothers and sisters. (See comments on Hadith 2726)

Chapter 6. The People Of Islam Inheriting From the People Of Polytheism

2729. It was narrated from Usâmah bin Zaid, who attributed it to the Prophet ﷺ: “The Muslim does not inherit from a disbeliever and the disbeliever does not inherit from a Muslim.” (Sahih)

Comments:
A disbeliever means all non-Muslims like Hindus, Sikhs, Buddhists, Atheists, Qadianis, Baha’ists etc., even Jews and Christians are included in the category of non-Muslims.

2730. It was narrated from Usâmah bin Zaid that he said: “O Messenger of Allâh, will you stay in your house in Makkah?” He said: “Has ‘Aqeel left us any houses?”

‘Aqeel had inherited from Abu Tâlib, he and Tâlib, but neither Ja’far nor ‘Ali had inherited anything, because they were Muslims, but ‘Aqeel and Tâlib were disbelievers.

Because of that, ‘Umar used to

say: "The believer cannot inherit from a disbeliever."
And Usâmah said: "The Messenger of Allâh ﷺ said: ‘The Muslim does not inherit from a disbeliever and the disbeliever does not inherit from a Muslim.’" (Sahih)

Comments:
a. This incident occurred at the occasion of the last Hajj (Sahih Buhârî: 3058) or when Abu Tâlib died. ‘Aqeel by that time had not embraced Islam, therefore, he got a share from the legacy, because ‘Ali and Ja’far had embraced Islam, so they were deprived of the share. ‘Aqeel embraced Islam later.
b. Imam Buhârî inferred from this incident that if a person living in (Dârul-Harb) a non-Muslim country if embraces Islam, he can continue to keep his property as before.
c. Hâfiz Ibn Hajar says, "‘Aqeel had sold that house." (Fathul-Bîrî, v. 3, pp. 571)

2731. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "People of two different religions do not inherit from one another.” (Sahih)

Comments:
a. Two different religions mean Muslims and disbelievers.
b. A disbeliever is the heir of another even they are from different types of disbelieving sects.
Chapter 7. Inheritance Of Walâ [1]

2732. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "Rabâb bin Hudhaifah (bin Sa'eed) bin Sahm married Umm Wâ'il bint Ma'mar Al-Jumahiyyah, and she bore him three sons. Their mother died and her sons inherited her houses and the Walâ of her freed slaves. 'Amr bin 'A's took them out to Shâm, and they died of the plague of 'Amwis. 'Amr inherited from them, and he was their 'Asabah. [2]

When 'Amr bin 'A's came back, Banu Ma'mar came to him and they referred their dispute with him concerning the Walâ of their sister to 'Umar. 'Umar said: 'I will judge between you according to what I heard from the Messenger of Allah. I heard him say: "What the son or father acquires goes to his 'Asabah, no matter who they are."' So he ruled in our favor and wrote a document to that effect, in which was the testimony of 'Abdur-Rahmân bin 'Awf, Zaid bin Thâbit and someone else. Then when 'Abdul-Malik bin Marwân was appointed caliph, a freed slave of hers (Umm Wâ'il's) died, leaving behind two thousand Dinâr. I heard that that ruling had been changed, so they referred the dispute to Hishâm [3].

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[2] Normally 'Asabah refers to the remaining male relatives of the deceased on the father's side.
bin Ismā’il. We referred the matter to ‘Abdul-Malik, and brought him the document of ‘Umar. He said: ‘I thought that this was a ruling concerning which there was no doubt. I never thought that the people of Al-Madinah would reach such a state that they would doubt this ruling. So he ruled in our favor, and it remained like that afterwards.’

(Hasan)

Comments:

a. Inheritance is first distributed among the *Ashābul-Furudh* according to their fixed shares, and whatever remains from the legacy is distributed among the *‘Asabah*. If a freed slave does not have any *‘Asabah* relatives then the one who has freed the slave becomes his *‘Asabah*, and if the freed slave does not have *‘Ashabul-Furudh* nor *‘Asabah*, then the one who has freed the slave becomes the sole heir of the slave.

b. *Walā* of Umm Wā’il was given to her sons. After the death of her sons, *Walā* remained in the same bloodline family, meaning that it remained in Umm Wā’il’s in-laws’ family. Umm Wā’il’s family or her children’s maternal family’s law suit was rejected.

c. In the presence of *‘Asabah*, relatives from the side of the wife do not become heirs.

2732. It was narrated from ‘Aīshah that the freed slave of the Prophet fell from a palm tree and died. He left behind wealth but he had no child or close relative. The Prophet said: “Give his legacy to a man from his village.” (Hasan)
Comments:
a. The Noble Prophet ﷺ was the heir to this man. He did not like to take the belongings of the slave, and ordered to distribute his property among his people.
b. One who has no heir, his property is deposited in the public treasury which can be used for the common benefits of the Muslim community.
c. In the absence of a public treasury, the legacy of a slave having no heirs goes to the people of his town.

2734. It was narrated that the daughter of Hamzah said: "My freed slave died, leaving behind a daughter. The Messenger of Allâh ﷺ divided his wealth between myself and his daughter, giving me half and her half." (Da'if)

Comments: If a slave dies and leaves a daughter behind, the daughter gets half of the legacy, and second half go to the 'Asabah. In this narration half of the total legacy was given to her daughter, and the remaining half was given to the 'Asabah of that freed slave.

Chapter 8. The Inheritance Of A Killer

2735. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The killer does not inherit.” (Hasan)
Comments:

a. Killing deprives the killer from being a heir. If a killer is a relative of the one killed, by which he would have become the heir, then due to the crime of killing, he loses this right, and is deprived of the right of being heir.

b. This order is for every killer, whether he is from 'Ashabul-Furudh or 'Asabah. For example, a man has two sons; one of them kills his father, then deducting the share of 'Ashabul-Furudh from the total legacy, the rest will be given to the son who was not involved in the crime of killing, the other son who was the killer gets nothing.

c. Usually the motive of such murder is to get the property sooner. The law given in this Hadith diminishes, or ends the cause of murder, and safeguards humanity from the crime based on greed.

2736. It was narrated from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ stood up, on the day of the conquest of Makkah, and said: "A woman inherits from the blood money and wealth of her husband, and he inherits from her blood money and wealth, so long as one of them did not kill the other. If one of them killed the other deliberately, then he or she inherits nothing from the blood money or wealth. If one of them killed the other by mistake, he or she inherits from the other's wealth, but not from the blood money." (Hasan)
Chapter 9. Relations Of The Womb

2737. It was narrated from Abu Umâmah bin Sahl bin Hunaif that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu ’Ubaidah bin Jarrah wrote to ‘Umar about that, and ‘Umar wrote back to him saying that the Prophet ﷺ said: “Allâh and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of one who has no other heir.”

(Hasan)

Comments:

a. The word Mawâlî is used in both senses, for a freed slave and for the one who frees the slave. On the basis of this relationship, the issue has been discussed in a previous Hadîth. (See Hadîth no. 2732) If after the death of a freed slave, there is no one among those who freed him, the inheritance will be deposited in the public treasury as the legacy of an heirless person.

b. There are three kind of heirs:

(i) Ashabul-Furudh: Their share has been fixed by the Qur’ân and the Sunnah of the Prophet ﷺ.

(ii) ‘Asabah: Relatives other than the Ashabul-Furudh who are from the bloodline of the deceased like (uncle) the father’s brother, (nephew) the brother’s son, or the son of the father’s brother etc.

(iii) Dhul-Arhrim: Those relatives whose relationship to the deceased is through a female link, like the maternal uncle, the deceased’s sister’s son, the grandfather (mother’s father) and grandson, (son of the daughter), etc. In the absence of ‘Asabah, these relatives are heirs.
2738. It was narrated from Miqdad Abu Karimah, a man from Sham who was one of the Companions of the Messenger of Allah ﷺ that the Messenger of Allah ﷺ said: "Whoever leaves behind wealth, it is for his heirs. Whoever leaves behind poor dependents and a debt, it is for us to take care of — or he said: 'It is for Allah and His Messenger (to take care of) — I am the heir of the one who has no heir, I will pay blood money on his behalf and inherit from him. And the maternal uncle is the heir of the one who has no heir, he pays blood money on his behalf and inherits from him.'" (Sahih)

Comments:
a. An Islamic state is responsible for orphans, poor, needy and indolent persons.
b. In case of killing by mistake, the blood money is paid by the 'Asabah, but if there are no 'Asabah (or they are not resident of an Islamic state) then the responsibility is shifted to the state.
c. In the absence of the 'Asabah, Dhul-Arhaam are the heirs and they too are responsible for the payment of blood money. (See Hadith no. 2634)

Chapter 10. Inheritance From The Male Relatives From Father's Side

2739. It was narrated that 'Ali bin Abu Talib said: "The Messenger of Allah ﷺ ruled that the sons from the same mother inherit from one another, but not sons from different mothers. A man inherits from his full brother from the same father and mother; but not his brothers from his father." (Da'if)
Comments:
See Hadith no. 2715.

2740. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ said: 'Distribute wealth among those who are entitled to shares of inheritance, according to the Book of Allāh, then whatever is left over goes to the nearest male relative.'" (Sahih)

Chapter 11. One Who Has No Heir

2741. It was narrated that Ibn 'Abbās said: "A man died at the time of the Messenger of Allāh ﷺ, and he left no heir except for a slave whom he had set free. The Messenger of Allāh ﷺ gave the legacy to him." (Hasan)
Chapter 12. A Woman May Get Three Types Of Inheritance

2742. It was narrated from Wāthilah bin Asqa‘ that the Prophet ﷺ said: “A woman may get three types of inheritance: From her freed slave woman, a foundling whom she raised, and her child concerning whom she swore in Li‘ān that he was legitimate.” (Da‘if)

Muhamamd bin Yazid (one of the narrators) said: “This Hadith was not reported by anyone other than Hishām.”

Comments:

a. The issue of the inheritance of a freed slave is mentioned in Hadith no. 2734.
b. In the case of Li‘ān, the child belongs to the mother, he is not considered the son of the woman’s husband. (See Hadith no. 2069), therefore, the mother is the heir of her child for whom she is blamed.

Chapter 13. One Who Rejects His Child

2743. It was narrated that Abu Hurairah said: “When the Verse of Li‘ān was revealed, the Messenger of Allāh ﷺ said: ‘Any woman who attributes her child to people to whom he does not belong, then she has no relation to (the religion of) Allāh, and she will never enter Paradise, and any
man who rejects his child, while he recognises him, Allâh will screen Himself from him on the Day of Resurrection and disgrace him before the witnesses.’”

(Hasan)

تخريج: [حسن] وقال البصري: هذا إسناد ضعيف، يحيي بن حرب مجهول وموسي بن عبيدة تقدم، ح: 251، وله شاهد حسن عند أبي داود، ح: 2262 وغيره، وصحبه الدارقطني، والحاكم، والذبي.

2744. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Prophet ﷺ said: “It is disbelief for a man to attribute himself to someone other than his father knowingly, or to deny his connection to his father, even subtly.”[11] (Hasan)

تخريج: [إسناد حسن] أخرجه الطبراني في الصغير: 108/2 من طريق عيسى بن عياض عن حيي بن مسعيد الأنصاري، وقال: لم يروه عن حيي بن سعيد إلا أسس بن عياض، وصحبه البصري، قلت: يحيي غير مدلس كما حلفه الحافظ في النكت على ابن الصلاح:

Comments:
a. Almost all the issues of inheritance depend on the proof of bloodline and genealogy; therefore, it is important to be very careful in this matter.
b. To make a change in one’s bloodline is equal to disbelief.

Chapter 14. Claiming A Child

2745. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather that the Messenger of Allâh ﷺ said: “Whoever commits adultery with a slave woman or a free woman,

(المعجم 14 - باب: في إدعاء الولد) (الن환قة 14 )

تخريج: [حسن] أخرجه البصري: حديثه حيي بن ميسان بن الصباح، عن عموه بن شبيب، عن أبيه، عن جدٍّ عمه قال: قال رسول الله ﷺ: من عاهر أمه أو حسرة،

[11] In his notes on Musnad Ahmad Sindi said: “By negating his father’s relationship to his grandfather and even further.”
his child is illegitimate, and he cannot inherit from him or be inherited from (i.e., this child cannot inherit from him)."

(Hasan)


Comments:
a. Issues of inheritance depend on the basis of a legal marriage bond. Though a child born as a result of adultery is the son of the adulterer, still, in the eyes of law, he is a bastard, and has no legal relation with his father, therefore, he cannot become his heir.

b. The mother is an heir of her child whether her child is legitimate, or born as a result of illicit relations with someone, and the relationship of the child regarding inheritance remains regular. The link of the child also remains regular with maternal family in inheritance matters.

2746. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said:

"Every child who is attributed to his father after his father to whom he is attributed has died, and his heirs attributed him to him after he died, he ruled that[1] whoever was born to a slave woman whom he owned at the time when he had intercourse with her, he should be named after the one to whom he was attributed, but he has no share of any inheritance that was distributed previously. Whatever inheritance he finds has not yet been distributed, he will have a share of it. But he cannot be named after his father if the man whom he claimed as his father did not acknowledge him.

[1] In the version with Abu Dâwûd it is: “The Prophet ﷺ ruled that every” so this is the meaning here.
If he was born to a slave woman whom his father did not own, or to a free woman with whom he committed adultery, then he cannot be named after him and he does not inherit from him, even if the one whom he claims as his father acknowledges him. So he is an illegitimate child who belongs to his mother's people, whoever they are, whether she is a free woman or a slave." (Hasan)

(One of the narrators) Muhammad bin Râshid said: "What is meant by that is what was distributed out during the Ignorance period, before Islam.”

Comments:

a. In the period of Ignorance, illegal sexual intercourse with slave woman was a normal feature of the society, and it was not considered a sin. Illegal sexual intercourse with a free woman was a social vice, but it was a part of the social life.

b. In the case of various claimants of a child, the Prophet ﷺ issued the following principle:

i) A legal child who's father is the husband of a free woman, or master of a slave woman. This type of legal child is an heir of his father.

ii) If a man who is attributed as a father of a child disowns the child in his life time, that child will not be deemed his child, and will not get any share from his inheritance, and vice versa.

iii) If a child is born as a result of illicit relations and the adulterer admits that he is the father of the child, even then he will not be considered the child’s father, nor he/she will get a share from the inheritance, and vice versa.

Chapter 15. Prohibition Of Selling The Right Of Inheritance

2747. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade selling the right
of inheritance or giving it away.”
(Sahih)

2748. It was narrated that Ibn 'Umar said: The Messenger of Allâh ﷺ forbade selling the right of inheritance, or giving it as a gift. (Sahih)

Comments:
a. The relation between the one who frees a slave, and the freed slave, is the base of the rights of inheritance. For example, if there is no heir of the one who manumits the slave, the freed slave will be his heir, because the freed slave is considered a member of the tribe of his master who freed him.
b. The relationship of the right of inheritance cannot be changed by any means. It cannot be sold or given as a gift to anyone.

Chapter 16. Division Of Inheritance

2749. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Whatever division of inheritance was made during the Ignorance period, stands according to the division of the Ignorance period, and whatever division of inheritance was made during Islam, it stands according to the division of Islam.” (Hasan)
Comments:

Even in the period of Ignorance, illegal sexual intercourse was considered a social evil, and there used to be difference between right and wrong, and legal and illegal. Before the advent of Islam, a child born as a result of illicit relations never got the status equal to a child born to a married couple. It has been explained in Chapter no. 14.

Chapter 17. If A Newborn Cries, He Is An Heir

2750. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “If the child has cried, the (funeral) prayer should be offered for him (if he dies) and he is an heir.” (Daʿīf)

2751. It was narrated from Jābir bin ʿAbdullāh and Miswar bin Makhramah that the Messenger of Allāh ﷺ said: “No child inherits until he raises his voice or cries.” (Hasan)

He said: “Raising his voice means crying, yelling or sneezing.”
Comments:

a. A child born dead is not a heir.

b. To cry is a sign of being alive. Usually immediately after birth, a child cries, and this is a sign of being alive, and any other indication that proves the signs of life is enough to give the child the status of a heir.

c. In this situation, the first thing is to determine whether the child was born alive or not. If it was born alive, then the share is determined and afterwards this share is distributed among his heirs.

Chapter 18. A Man Who Becomes Muslim At The Hands Of Another

2752. It was narrated that 'Abdullāh bin Mawhāb said: "I heard Tamīm Ad-Ḍārī say: 'I said: O Messenger of Allāh, what is the Sunnah concerning a man from among the People of the Book who becomes Muslim at the hands of another man?' He said: 'He is the closest of all people to him in life and in death.‘" (Hasan)

Comments:

a. If a non-Muslim embraces Islam by someone's hand, a relationship of the right of inheritance is established between the two. Relatives of this new Muslim being non-Muslim are not his heirs, and the person at whose hand he accepted Islam is his heir.

b. If the one who embraced Islam has other Muslim relatives, they will become his heirs, and if they are Ashābul-Fūroodh then the person who converted him to Islam will become his 'Asabah. (Allāh knows better)
24. The Chapters On *Jihād*

Chapter 1. The Virtue Of *Jihād* In The Cause Of *Allāh*

It was narrated from Abu Hurairah that the Messenger of *Allāh* said: “*Allāh* has prepared (reward) for those who go out (to fight) in His cause: ‘And do not go out except (to fight) for *Jihād* in My cause, out of faith in Me and belief in My Messengers, but he has a guarantee from Me that I will admit him to Paradise, or I will return him to his dwelling from which he set out, with the reward that he attained, or the spoils that he acquired.’ Then he said: ‘By the One in Whose Hand is my soul, were it not that it would be too difficult for the Muslims, I would never have stayed behind from any expedition that went out in the cause of *Allāh*. But I could not find the resources to give them mounts and they could not find the resources to follow me, nor would they be pleased to stay behind if I went. By the One in Whose Hand is the soul of Muhammad, I wish I could fight in the cause of *Allāh* and be killed, then fight and be killed,
then fight and be killed.”’” (Sahih)

Comments:
a. Sometimes jihad becomes a communal obligation, in the case where it is fulfilled by some, those who abstain from it are not sinners.
b. A chief of a group or leader of a nation must respect the feelings of his followers provided there is no violation of the rulings of Shari’ah.
c. Swearing by Allâh when emphasizing a matter is allowed.
d. Mentioning any of Allâh’s attributes while swearing instead of His Name is also allowed.
e. Wishing an impossible matter, if it is related to a good deed, is permissible.
f. The rank of martyrdom is so high and significant that the Prophet ﷺ, used to wish this rank, though he was greater than the martyrs.

2754. It was narrated from Abu Sa’eed Al-Khudri that the Prophet ﷺ said: “The one who fights in the cause of Allâh has a guarantee from Allâh. Either He will raise him to His forgiveness and mercy, or He will send him back with reward and spoils of war. The likeness of the one who fights in the cause of Allâh is that of one who fasts and prays at night without ceasing, until he returns.” (Hasan)

Comments:

a. The reward of a fighter in the cause of Allâh continues even if he is not in the state of fighting. Hence, the reward of fighting in the cause of Allâh is more than other deeds.
b. Booty is a blessing for a fighter in the cause of Allâh, since he spends it in good deeds and gets more reward.
Chapter 2. The Virtue Of Going Out In The Cause Of Allâh In The Morning And the Evening

2755. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Going out in the morning in the cause of Allâh, or in the evening, is more virtuous than the world and what is in it.” (Sahih)

Comments:
The expression ‘In the cause of Allâh’ may imply many good deeds if performed sincerely.

2756. It was narrated from Sahl bin Sa’d Al-Sâ‘idi that the Messenger of Allâh ﷺ said: "Going out in the morning in the cause of Allâh, or in the evening, is better than the world and what is in it.” (Sahih)

2757. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Going out in the morning in the cause of Allâh, or in the evening, is better than the world and what is in it.” (Sahih)
Chapter 3. One Who Equips A Warrior

2758. It was narrated that ‘Umar bin Khattab said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever equips a warrior in the cause of Allāh until he is fully equipped, he will have a reward like his, until he dies or returns.’” (Sahih)

2759. It was narrated from Zaid bin Khālid Al-Juhani that the Messenger of Allāh ﷺ said: “Whoever equips a warrior in the cause of Allāh, he will have a reward like his, without that detracting from the warrior’s reward in the slightest.” (Sahih)

Notes:
- Chapter 3.
- The hadiths are from Sahih of Al-Bukhari
- Translations and analysis provided as per the source.
Chapter 4. The Virtue Of Spending In The Cause Of Allâh

2760. It was narrated from Thawbân that the Messenger of Allâh ῖ declared: “The best Dinâr that a man can spend is a Dinâr that he spends on his family, a Dinâr that he spends on a horse in the cause of Allâh, and a Dinâr that a man spends on his companions in the cause of Allâh.” (Sahih)

Comments:
a. Cooperating in any good deed is similar to participating in that noble act.
b. All those who participate in a good deed get the full reward; no one’s reward is decreased when a reward is granted to someone else.
c. Facilitating a good deed is actually a grace of Allâh; and getting reward for it is a multiple blessing of Allâh.

2761. It was narrated from ‘Ali bin Abu Tâlib, Abu Dardâ’, Abu Hurairah, Abu Umâmah Al-Bâhili, ‘Abdullâh bin ‘Umar, ‘Abdullâh bin ‘Amr, Jâbir bin ‘Abdullâh and ‘Imrân bin Husain, all of them narrating that the Messenger of Allâh ῖ declared: “Whoever sends financial support...” (The hadith continues in Arabic)

Comments:
a. Bearing all the expenditure of a wife and children is compulsory. Spending more than reasonable limits is considered extravagance which is not a good habit. Spending money in unlawful matters or giving to one’s family to satisfy their unnecessary desires is a sin.
b. Spending money to own the means that are used in the cause of Allâh, and the cost of their maintenance; all are among the best expenses.
in the cause of Allâh at home, for every Dirham he have (the reward of) seven hundred Dirham. Whoever fights himself in the cause of Allâh, and spends on that, for every Dirham he will have (the reward of) seven hundred thousand Dirham." Then he recited this Verse: "Allâh gives manifold increase to whom He wills."[3] (Da'if)

Chapter 5. The Severity Of Forsaking Fighting In Allâh's Cause

2762. It was narrated from Abu Umâmah that the Prophet ﷺ said: "Whoever does not fight, or equip a fighter, or stay behind to look after a fighter's family, Allâh will strike him with a calamity before the Day of Resurrection." (Hasan)

Comments:

a. Apart from personally participating in jihâd, financial support of a fighter or serving and taking care of the family of a fighter is also like participating in fighting for Allâh's cause.

b. If one cannot participate in fighting for Allâh's cause individually, then he must take part in the other two tasks; otherwise, he is considered guilty of abandoning fighting for Allâh's cause.

2763. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Whoever meets Allah with no mark on him (as a result of fighting) in His cause, he will meet Him with a deficiency." (Da‘if)

Chapter 6. One Who Is Kept From Jihad By A (Legitimate) Excuse

2764. It was narrated that Anas bin Malik said: "When the Messenger of Allah ﷺ was returning from the campaign of Tabuk, and had drawn close to Al-Madinah, he said: 'In Al-Madinah there are people who, as you traveled and crossed valleys, were with you.' They said: 'O Messenger of Allah, even though they were in Al-Madinah?' He said: 'Even though they were in Al-Madinah. They were kept behind by (legitimate) excuses.'" (Sahih)

Comments:

'Being with the fighters in Allah’s cause though they were in Madinah' means having a share in the reward of enduring the hardships of the journey. They deserved this reward for the sincerity of their intentions.
Chapter 7. The Virtue Of Guarding The Frontiers In The Cause Of Allâh

2766. It was narrated that ‘Abdullâh bin Zubair said: “Uthmân bin ‘Affân addressed the people and said: ‘O people! I heard a Hadîth from the Messenger of Allâh ﷺ and nothing kept me from narrating it to you except for the fact that I did not want to lose you and your companionship. So it is up to you. I heard the Messenger of Allâh ﷺ saying: “Whoever spends a night guarding the frontier in the cause of Allâh, it will be like a thousand nights spent in fasting and prayer.” (Da‘îf)
2767. It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Whoever dies being prepared in the cause of Allah, will be given continuously the reward for the good deeds that he used to do, and he will be rewarded with provision, and he will be kept safe from Fitna, and Allah will raise him on the Day of Resurrection free of fright." (Sahih)

Comments:
a. Being prepared, here implies being fully prepared for waging war on the borders, so that if war starts he participates immediately in the fight.
b. Due to the pure intention, one gets the reward of the good deed even if he does not get the chance to do it.

2768. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allah (ﷺ) said: 'For guarding the frontier for a day in the cause of Allah, defending the Muslims, seeking reward, apart from in the month of Ramadān, there is a reward granted greater than worshipping for a hundred years, fasting and praying. Guarding the frontier for a day in the cause of Allah, defending the Muslims, seeking reward, in the month of Ramadān, is better before Allah and brings a greater reward’" – I

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[1] The first interpretation refers to Munkar and Nakir, and it means that they do not come to him to question him, rather his death guarding the frontier in the cause of Allah is sufficient, so they will not bother him. The second interpretation refers to Shaitān, and his like of those who a person encounters during the trials of the grave, that is its punishment, or, it refers to the Angel of punishment. (Explanation by Sindi)
think he said — "than worshipping for a thousand years, fasting and praying. If Allâh returns him to his family safe and sound, no bad deed will be recorded for him for a thousand years, but his good deeds will be recorded, and the reward for guarding the frontier will come to him until the Day of Resurrection." (Maudû)

Chapter 8. The Virtue Of Guarding The Frontier And Saying The Takbir In The Cause Of Allâh

2769. It was narrated from ‘Uqbah bin ‘Amîr Al-Juhâni that the Messenger of Allâh ﷺ said: "May Allâh have mercy on the one who keeps watch over the troops." (Da’îf)

2770. It was narrated that Sa’ee’d bin Khâlid bin Abu Tuwail said: I heard Anas bin Mâlik saying: I heard the Messenger of Allâh ﷺ say: “Standing guard one night in
the cause of Allāh is better than a man fasting and praying, among his family, for a thousand years. The year is three hundred and sixty days and a day is like a thousand years.” (Maudū')

Comments:
During Jihād, guarding the frontiers is a very great deed. Many Ahādīth prove the virtues of this act as mentioned in the previous chapters.

2771. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said to a man: “I advise you to fear Allāh and to say the Takhbir (Allāhu Akbar) in every high place.” (Hasan)

Comments:
Fear of Allāh should be observed at all times, but it is more needed during Jihād, since it facilitates keeping the intention pure, to follow the leader, to endure the hardship of Jihād, to avoid taking a part of booty illegally and the like.

Chapter 9. Going In
Response To A General Call To Arms
2772. It was narrated from Hammād bin Zaid from Thābit, that the Prophet ﷺ was mentioned before Anas bin Mālik
and he said: "He was the best of people, the most generous of people, the most courageous of people. The people of Al-Madinah became alarmed one night, and he was the first of them to investigate the noise and din. He was riding a horse belonging to Abu Talhah, bareback, with no saddle. His sword was hanging from his neck and he was saying: 'O people, do not be afraid,' sending them back to their houses. Then he said of the horse, ‘We found it like a sea,’ or, 'It is a sea.'"

Hammād said: Thābit or someone else narrated to me, saying: "Abu Talhah’s horse was slow, but it was never left behind after that day.”

Comments:

a. Riding a horse without a saddle or the like is allowed.

b. One should not fall short of admitting the virtues of others. This practice used to inspire the Companions and the followers. However, improper admiration that may arouse the feelings of pride, arrogance, and flattering, is forbidden.

c. The blessings, on many occasions, received from the Prophet ﷺ is a proof of the truthfulness of his prophethood.

2773. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: "If you are called to arms then go forth." (Sahih)

[1] Its power was like that of an ocean.
The Chapters On Ḥiḥād

Comments:

a. If there is opportunity of participating in Ḥiḥād against disbelievers, then one should practically take part in it.

b. In an established Islamic government, Ḥiḥād requires the permission of the ruler.

2774. It was narrated from Abu Hurairah that the Prophet ﷺ said:

"The dust (of Ḥiḥād) in the cause of Allāh and the smoke of Hell will never be combined in the interior of a Muslim." (Sahih)

Comments:

a. In journey one faces dust and dirt; abandoning Ḥiḥād fearing hardship is not allowed.

b. Whoever travels for Ḥiḥād sincerely, he will be protected from the punishment of Hell.

2775. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "Whoever goes out in the cause of Allāh will have the equivalent of the dust that got on him, in musk, on the Day of Resurrection." (Hasan)

Comments:

[Elucidation: حسن] And others: In praise of the holy, in the selection, and in the customer, and the customer a group of... and others: In praise of the holy, and in the selection, and in the customer, and the customer a group of...
Chapter 10. The Virtue Of Battles At Sea

2776. It was narrated from Anas bin Mâlik that his maternal aunt Umm Harâm bint Mîlânî said: "The Messenger of Allâh slept near me one day, then he woke up smiling. I said: 'O Messenger of Allâh, what has made you smile?' He said: 'People of my nation who were shown to me (in my dream) riding across this sea like kings on thrones.' I said: 'Supplicate to Allâh to make me one of them.'” So he prayed for her. Then he slept again, and did likewise, and she said the same as she said before, and he replied in the same manner. She said: "Pray to Allâh to make me one of them," and he said: "You will be one of the first ones.” He said: "Then she went out with her husband, 'Ubadah bin Sâmit, as a fighter, the first time that the Muslims crossed the sea with Mu'âwiyah bin Abu Sufyân. On their way back, after they had finished fighting, they stopped in Shâm. An animal was brought near for her to ride it, but it threw her off, and she died.” (Saîîh)

Comments:

a. Supplicating or asking someone to supplicate to obtain a virtue is allowed.
b. The Prophet's prophecy becoming true is a proof of his truthfulness.
c. A woman may participate in jihâd with her husband or mahram.
d. Accidental death is also martyrdom.
The Chapters On جهاد

2777. It was narrated from Abu Dardâ’ that the Messenger of Allah ﷺ said: “A military expedition by sea is like ten expeditions by land. The one who suffers from seasickness is like one who gets drenched in his own blood in the cause of Allah.” (Da‘if)

2778. It was narrated that Sulaim bin ‘Amir said: I heard Abu Umâmah saying: I heard the Messenger of Allah ﷺ say: “The martyr at sea is like two martyrs on land, and the one who suffers seasickness is like one who gets drenched in his own blood on land. The time spent between one wave and the next is like a lifetime spent in obedience to Allah. Allah has appointed the Angel of death to seize souls, except for the martyr at sea, for Allah Himself seizes their souls. He forgives the martyrs on land for all sins except debt, but (He forgives) the martyr at sea all his sins and his debt.” (Da‘if)

البُنْجَاد

٢٧٧٧ - حَدَّثَنَا هَيْشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَعْبُدُ، عَنْ ضَيْبَةَ بْنِ أَبِي سَلَامَةَ، عَنْ كَثَّيْبَةَ بْنِ عُبَيْدٍ، عَنْ أَبِي الْمَرْدَازَةَ، عَنْ أَبِي الْمَرْدَازَةَ أَنَّ رَسُولَ اللّه ﷺ قَالَ: "فِي الْبَحْرِ مَلْعُونُ غَزْوَاتٍ فِي الْبَحْرِ، وَالَّذِي يُشْدِرُ فِي الْبَحْرِ كَالْمُشْحُّطٍ فِي دَيْهِ، فَلِيْ سَيْلِ اللّه مَسْيَّاهُ".

التَّخْرِيجِ: [إِسْنَادُ ضَعِيفٍ] وَقَالَ الْبُصِيرِيُّ: هُذِهِ إِسْنَادُ ضَعِيفٌ لَضْعِفَ مَعَاوِيَةَ بْنِ يَحِي، تَقْدِمُهُ، حُكْمٌ بِهِ، وَشَيْخُ بْنِ أَبِي سَلَيمَ، حُكْمٌ بِهِ، وَأَنْثَرُ، حُكْمٌ بِهِ، وَحُكْمٌ بِهِ.

٢٧٧٨ - حَدَّثَنَا عُيُوْنُ بْنُ يَوْسَفَ الْبَشْرِيُّ: حَدَّثَنَا قِيسُ بْنُ مُحَمَّدٍ الْكِلَابِيُّ، حَدَّثَنَا عُيُوْنُ بْنُ مُعَمَّدٍ الأَبْدُولِيُّ، حَدَّثَنَا سَلَامَةُ بْنُ عُمَيْرٍ، عَنْ أَبِي الْمَرْدَازَةَ، عَنْ رَسُولِ اللّه ﷺ، قَالَ: "فِي الْبَحْرِ مَلْعُونُ غَزْوَاتٍ فِي الْبَحْرِ، وَالَّذِي يُشْدِرُ فِي الْبَحْرِ كَالْمُشْحُّطٍ فِي دَيْهِ، فَلِيْ سَيْلِ اللّه مَسْيَّاهُ".

التَّخْرِيجِ: [إِسْنَادُ ضَعِيفٍ] أَخْرِجَهُ الطَّبَرِيُّ، حُكْمٌ بِهِ، وَقَالَ الْبُصِيرِيُّ: هُذِهِ إِسْنَادُ ضَعِيفٌ لَضْعِفَ مَعَاوِيَةَ بْنِ يَحِي، تَقْدِمُهُ، حُكْمٌ بِهِ، وَشَيْخُ بْنِ أَبِي سَلَيمَ، حُكْمٌ بِهِ، وَأَنْثَرُ، حُكْمٌ بِهِ، وَحُكْمٌ بِهِ، وَحُكْمٌ بِهِ، وَحُكْمٌ بِهِ، وَحُكْمٌ بِهِ، وَحُكْمٌ بِهِ، وَحُكْمٌ بِهِ، وَحُكْمٌ بِهِ، وَحُكْمٌ بِهِ، وَحُكْمٌ بِهِ، وَحُكْمٌ بِهِ.
Chapter 11. Mention Of Dailam And The Virtue Of Qazwin

2779. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Even if there was only one day left of this world, Allah would make it last until a man from my household took possession of (the mountain of) Dailam and Constantinople.” (Da’if)

Comments:
The Hadith indicates that this prophecy will come true in any case. Suppose, if you are certain that the Day of Judgment is tomorrow, and today is the last day of this world, and yet the prophecy did not take place even though it will certainly happen. However, this narration is Weak.

2780. It was narrated from Anas bin Malik that the Messenger of Allah ﷺ said: “The horizons will be opened to you, and you will conquer a city called Qazvin. Whoever is stationed there for forty days or forty nights, will have pillars of gold in Paradise, with green chrysolite and topped by a dome of red rubies. It will have seventy thousand doors, at each door will be a wife from among the wide-eyed houris.” (Maudu')

[1] It is the land that Ibn Majaah is from.
Chapter 12. A Man Who Goes To Fight When His Parents Are Still Alive

2781. It was narrated that Mu‘āwiyyah bin Jāḥimah As-Sulami said: “I came to the Messenger of Allāh  and said: ‘O Messenger of Allāh, I want to go for jihād with you, seeking thereby the Face of Allāh and the Hereafter.’ He said: ‘Woe to you! Is your mother still alive?’ I said: ‘Yes.’ He said: ‘Go back and honor her.’ Then I approached him from the other side and said: ‘O Messenger of Allāh, I want to go for jihād with you, seeking thereby the Face of Allāh and the Hereafter.’ He said: ‘Woe to you! Is your mother still alive?’ I said: ‘Yes.’ He said: ‘Go back and honor her.’ Then I approached him from in front and said: ‘O Messenger of Allāh, I want to go for jihād with you, seeking thereby the Face of Allāh and the Hereafter.’ He said: ‘Woe to you! Is your mother still alive?’ I said: ‘Yes.’ He said: ‘Go back and serve her, for there is Paradise.’”

(Sahih)
The Chapters On *jihād*  

2782. It was narrated that 'Abdullāh bin 'Amr said: “A man came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, I have come seeking to go out in *jihād* with you, seeking thereby the Face of Allāh and the Hereafter. I have come even though my parents are weeping.’ He said: ‘Go back to them and...
The Chapters On Jihâd

make them smile as you have made them weep." (Hasan)

Comments:
a. To avoid all means of saddening and displeasing one’s parent is mandatory.
b. The expiation of disturbing parents is doing the deeds that please them.

Chapter 13. The Intention In Fighting

2783. It was narrated that Abu Musa said: “The Prophet was asked about a man who fights to prove his courage, or out of pride and honor for his close relatives, or to show off. The Messenger of Allâh said: ‘Whoever fights so that the Word of Allâh may be supreme is the one who (is fighting) in the cause of Allâh.’” (Sahih)

Comments:
a. A good deed without sincerity is of no use, no matter the size.
b. While performing jihâd, the intention of a believer must be only seeking Allâh’s pleasure and serving His religion. Nevertheless, if one gets booty or noble status among the Muslims, then it is an extra reward from Allâh, but one loses his reward if he intends them primarily.

2784. It was narrated that Abu ‘Uqbah, who was the freed slave of some Persian people, said: “I was present with the Prophet on the Day of Uhud. I struck a man from among the idolators
and said: 'Take that! And I am a Persian slave!' News of that reached the Prophet ﷺ and he said: 'Why did you not say: "Take that! And I am an Ansârî slave?"' (Da’îf)

2785. ‘Abdullâh bin ‘Amr said: "I heard the Prophet ﷺ say: 'There is no band of warriors that fights in the cause of Allâh and acquires war spoils, but they have been given two thirds of their reward, but if they do not get any spoils of war, then they will have their reward in full (in the Hereafter)."' (Sahîh)

Comments:
a. The more one bears hardship in jihâd, the more reward he gets.
b. Not gaining booty should not be a source of anxiety since its end is better.
c. The booty should be spent in the way of Allâh instead of satisfying one’s own needs, in order to secure the full reward.

Chapter 14. Keeping Horses In The Cause Of Allâh

2786. It was narrated from ‘Urwah Al-Bârîqi that the Messenger of Allâh ﷺ said: "Goodness is tied to the forelocks of horses until the Day of
Resurrection.” (Sahih)

الخير معقود يتواصل الخيل إلى يوم القيامة.

تخريج: [إسناده صحيح] تقدم، ح: 2305 من حديث عامر السعبي عن عروة البارقي.

2787. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said:
“There is goodness in the forelocks of horses until the Day of Resurrection.” (Sahih)

تخريج: آخره مسلم، الإمامة، باب قضيلة الخيل وأن الخير معقود يتواصلها، ح: 1871

Comments:
Goodness and blessing that lies in the horses means ‘the reward and booty’ as stated in another Hadith.

2788. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “There is goodness in the forelocks of horses” — or he said: “There is goodness tied in the forelocks of horses.” Suhail (one of the narrators) said: “I am not certain of” — “until the Day of Resurrection. And horses are of three types: those that bring reward to a man, those that are a means of protection for a man, and those that are a burden (of sin) for a man. As for those that bring reward, a man keeps them in the cause of Allāh and keeps them constantly ready (for jihād), so they do not take any fodder into their stomachs but a reward will be written for him, and if he puts them out to pasture, they do not eat anything but reward will be written for him. If he gives them to drink from a flowing river, for every drop that enters
their stomachs there will be reward," (continuing) until he mentioned reward in conjunction with their urine and droppings, and even when they run here and there by themselves, for each step they take reward will be written for him – 'As for those that are a means of protection, a man keeps them because they are a source of dignity and adornment, but he does not forget the rights of their backs and stomachs (i.e., their right not to be overworked and their right to be fed) whether at times of their difficulty or ease. As for those that bring a burden (of sin), the one who keeps them for purposes of wrongdoing or for pomp and show before people, is the one for whom they bring a burden of sin." (Sahih)

Comments:

a. Looking after the things used in jihād is a source of reward.
b. Having a car to satisfy one's own needs is allowed, but picking up a poor person and taking him to his destination without charge is also a due right of having a car.

2789. It was narrated from Abu Qatâdah Al-Ansâri that the Messenger of Allâh ﷺ said: "The best of horses are those that are deep black, with a blaze on the forehead, white marks on the legs and white nose and upper lip, and with no whiteness on the right foreleg. If not deep-black, then reddish-brown, with these markings." (Hasan)
Comments:
A Mujahid should gain the knowledge about the animals that are used in jihād; for instance which one is beneficial and which one is not so. Likewise, the knowledge about the different types of cars and weapons, their advantages and disadvantages should be obtained to get the quality material that facilitates the matters of jihād and is useful for that purpose, and to avoid those that are worthless.

2790. It was narrated that Abu Hurairah said: “The Prophet used to dislike horses that had three legs with white markings on them, and one leg the same color as the rest of the body.” (Sahih)

Comments:
The previous Hadith proves that if the right foreleg is not white but the other three legs are white then it is better. The meaning of this Hadith is the horse whose one leg is not white while the other three legs are white. (Allāh knows best.)

2791. It was narrated that Tamim Ad-Dārī said: “I heard the Messenger of Allāh say: ‘Whoever ties a horse in the cause of Allāh, then feeds it with his own hand, he will have one merit for every grain.’” (Hasan)

Comments: [حسن] أخرجه الدولابي في الكنى: 30/2 عن عيسى بن محمد به، وقال البصيري: هذا إسناد ضعيف، محمد وأبوه عقيلة وسجدة محمد عجله، وحمد الله، وحمد لله. 458، ومحدثة، ح: 1853 وغيرهما.
Comments:
Tying a horse means raising it and preparing it for jihād.

Chapter 15. Fighting In The Cause Of Allāh

2792. Mu‘ādh bin Jabal narrated that he heard the Prophet ﷺ say: “Any Muslim who fights in the cause of Allāh for the time between two milkings of a she-camel, he will be guaranteed Paradise.” (Sahih)

Comments:
The Hadith establishes the fact that performing jihād for the sake of Allāh enables one to get into Paradise, even if his participation was for a short time.

2793. It was narrated that Anas bin Mālik said: “I was present in a war, and ‘Abdullāh bin Rawāhah said: ‘O soul of mine! I see that you do not want to go to Paradise. I swear by Allāh that you surely will enter it, willingly or unwillingly.’” (Hasan)

Comments:
a. The soul’s disliking Paradise means the fear of death that is natural, but the death in jihād is a way of entering Paradise. Therefore, one who fears death in the battlefield is as if he is delaying his entry in Paradise. Ibn Rawāhah,
may Allâh be pleased with him, addressed his soul and said not to fear from death, since Paradise will be obtained through this death.

b. Writing poetry that does not consist of matters that contradict the Shari'ah, listening to it, memorizing it and reciting to others is allowed.

2794. It was narrated that 'Amr bin 'Abasah said: "I came to the Prophet ஝ and said: 'O Messenger of Allâh, which Jihâd is best?' He said: '(That of a man) whose blood is shed and his horse is wounded.'" (Sahih)

2795. It was narrated from Abu Hurairah that the Messenger of Allâh ஝ said: "There is no one who is wounded in the cause of Allâh – and Allâh knows best who is wounded in His cause – but he will come on the Day of Resurrection with his wounds looking as they did on the day he was wounded; their color will be the color of blood but their smell will be the fragrance of musk." (Sahih)

Comments:

Sacrificing both life and wealth is better than the sacrifice of the soul only.

a. Getting injuries in Jihâd is also a virtuous act.

b. As a martyr is honored on the Day of Judgment, similarly a person who is wounded in Jihâd is also honored.
The Chapters On Jihād

2796. Ismā‘īl bin Abu Khālid said: "I heard ‘Abdullāh bin Abu Awfa say: 'The Messenger of Allāh supplicated to Allāh against the Confederates (Al-Ahzāb) and said: 'O Allāh, Who has sent down the Book and is Swift in bringing to account, destroy the Confederates. O Allāh, destroy them and shake them.'" (Sahih)

Comments:
a. The Confederates were the groups of troops that attacked Al-Madinah jointly the battle of Ahzāb (the Confederates) but they were not able to enter in Al-Madinah due to the trench.
b. Imploring Allāh at the time of every hardship is the way of the Prophet and it is also from the prerequisites of Tawhīd.
c. Mentioning the Divine attributes of Allāh that suits the occasions and the incidents is Sunnah.

2797. Sahl bin Abu Umāmah bin Sahl bin Hunaif narrated from his father, from his grandfather that the Prophet said: “Whoever asks Allāh for martyrdom, sincerely from his heart, Allāh will cause him to reach the status of the martyrs even if he dies in his bed.” (Sahih)

Comments:
a. The blessing of sincerity is very significant.
b. Observing the wish of martyrdom is a very great deed.
Chapter 16. The Virtue Of Martyrdom In The Cause Of Allâh

2798. It was narrated from Abu Hurairah: “Mention of the martyrs was made in the presence of the Prophet ﷺ and he said: ‘The earth does not dry of the blood of the martyr until his two wives rush to him like two wet nurses who lost their young ones in a stretch of barren land, and in the hand of each one of them will be a Ḥūlāl[1] that is better than this world and everything in it.’” (Da‘if)

2799. It was narrated from Miqdâm bin Ma‘dikarib that the Messenger of Allâh ﷺ said: “The martyr has six things (in store) with Allâh: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives.” (Hasan)

[1] Usually a two-piece garment where each is made from the same cloth.
2800. It was narrated from Jābir bin ‘Abdullāh: “When ‘Abdullāh bin ‘Amr bin Harām was killed, on the Day of Uhud, the Messenger of Allāh ﷺ said: ‘O Jābir, shall I not tell you what Allāh said to your father?’ I said: ‘Yes.’ He said: ‘Allāh does not speak to anyone except from behind a screen, but He spoke to your father face to face and said: ‘O My slave, ask Me and I shall give you.’ I said: ‘O my Lord, bring me back to life so that I may be killed for Your sake a second time.’ He said: ‘I have already decreed that they will not return (to the world after death).’ He said: ‘O Lord, convey (the good news about my state) to those whom I have left behind.’ So Allāh revealed this Verse:

\[
\text{Think not of those as dead who are killed in the way of Allāh.}^{[1]}
\]

(Hasan)

2801. It was narrated from ‘Abdullāh concerning the Verse:

\[
\text{Think not of those as dead who are killed in the way of Allāh.}
\]

Nay, they are alive, with their

\[\text{[1]} \text{Al 'Īmāra 3:169.}\]
Lord, and they have provision,"[1] that he said: "We asked about that, and (the Prophet ﷺ) said: 'Their souls are like green birds that fly wherever they wish in Paradise, then they come back to lamps suspended from the Throne. While they were like that, your Lord looked at them and said, "Ask me for whatever you want." They said: 'O Lord, what should we ask You for when we can fly wherever we wish in Paradise?' When they saw that they would not be left alone until they had asked for something, they said: 'We ask You to return our souls to our bodies in the world so that we may fight for Your sake (again).' When He saw that they would not ask for anything but that, they were left alone.'" (Sahih)

Comments:

a. The martyrs, during their life in Barzakh, will get a new body which will be in the form of green birds.

b. After the Day of Judgment they, like all other dwellers of Paradise, will enjoy the blessings of Paradise with their worldly bodies.

c. Neither the souls of martyred return back to this world, nor do they get the worldly life.

d. The Throne of Allâh is above Paradise.

2802. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The martyr does not feel anything more when he is killed than one of you feels if he is pinched (by a bug)." (Da'if)

Comments:

It is a favor of Allâh on a martyr that the procedure of death is made easy for him so that it will not be unbearable for him.

Chapter 17. When Martyrdom Is Hoped For

2803. It was narrated from ‘Abdullâh bin ‘Abdullâh bin Jâbir bin ‘Atîk, from his father, that his grandfather fell sick and the Prophet ﷺ came to visit him. One of his family members said: "We hoped that when he died it would be as a martyr in the cause of Allâh." The Messenger of Allâh ﷺ said: "In that case the martyrs of my nation would be few. Being killed in the cause of Allâh is martyrdom; dying of the plague is martyrdom; when a pregnant woman dies in childbirth that is martyrdom; and dying by drowning, or burning, or of pleurisy, is martyrdom." (Hasan)

2804. It was narrated from Abu Hurairah that the Prophet ﷺ said: "What do you say among..."
yourselves about the martyr?” They said: “The one who is killed in the cause of Allâh.” He said: "In that case the martyrs among my nation would be few. Whoever is killed in the cause of Allâh is a martyr; whoever dies in the cause of Allâh is a martyr; whoever dies of a stomach disease is a martyr; and whoever dies of the plague is a martyr.”

(One of the narrators) Suhail said: “Ubaidullâh bin Miqsam said: ‘It was also narrated from Abu Sâlih, who added: And the one who dies by drowning is a martyr.’” (Sahih)

**Comments:**

a. Dying while fighting in the way of Allâh is the actual martyrdom. The great ranks of a martyr are exclusively for such persons.

b. All the other types of martyrdom that occur during Jihad are of less grades, compared to the one who is killed by the weapons of the enemies. Therefore, their rulings are different from those who have been killed during fighting. They are buried after being washed and shrouded.

**Chapter 18. Weapons**

2805. It was narrated from Anas bin Mâlik that the Prophet entered Makkah on the day of the Conquest, with a helmet on his head. (Sahih)

**Tafsîr:** أخرجه البخاري، جزء الصيد، باب دخول الحرم ومكة بغير إحرام، ح: 18/446، 428/2، 3044، 3808، وسلم، الحج، باب جواز دخول مكة بغير إحرام، ح: 1357 من حديث مالك به، وهو في الموطأ (بيجي): 422/1.
The Chapters On Jihād

Comments:
a. Using weapons or defensive measures is not contrary to relying upon Allāh.

b. Makkah is Ḥarrām, where war and fighting is forbidden. But Allāh granted His special permission to His Prophet ﷺ for the purpose of jihād, on the day of the conquest of Makkah. This prohibition became effective again after Makkah was conquered.

2806. It was narrated from Sā‘īb bin Yazid, if Allāh wills, that the Prophet ﷺ wore two coats of mail on the Day of Uhud, one over the other. (Sahih)

Comments:  
a. Using iron and lead to strengthen a sword or any other weapon is allowed.

b. ‘Alābi is the muscle that is between the neck and the shoulder of a camel. Arabs used to cover sheaths with this fresh muscle which becomes hard and strong after getting dry. Similarly, they used to mend a broken spear by wrapping this muscle on it; after it dried, it was used to fix the broken parts firmly. (An-Nihāyah, Ibn Athir)
2808. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ acquired his sword Dhulfiqār, from the spoils of war on the Day of Badr. (Hasan)

Comments:
This sword was called 'Zulfiqar' since it had deep marks like spinal vertebrae. (An Nihāyah, Ibn Athir, under the root word Faqr)

2809. It was narrated that 'Ali bin Abi Ṭālib said: "When Mughirah bin Shu'bah fought alongside the Prophet ﷺ he would carry a spear, and when he would come back he would throw his spear down so that someone would pick it up and give it back to him." 'Ali said to him: "I will tell the Messenger of Allāh ﷺ about that." He (the Prophet ﷺ) said: "Do not do that, for if you do that it will not be picked up as a lost item to be returned."[1] (Daʿīf)

Comments:
[1] Meaning, if one saw that it was purposefully discarded then they would not consider it a lost item. See explanation by Sindi.

2810. It was narrated that 'Ali said: "The Messenger of Allāh ﷺ had an Arabian bow in his hand, and he saw a man who had a Persian bow in his hand. He said:
‘What is this? Throw it away. You should use this and others like it, and Qand[1] spears. Perhaps Allâh will support His religion thereby and enable you to conquer lands.’” (Da‘îf)

Chapter 19. Shooting Arrows In The Cause Of Allâh

2811. It was narrated from 'Uqbah bin 'Amir Al-Juhani that the Prophet سلسلة الرضوان said: “Allâh will admit three people to Paradise by virtue of one arrow: The one who makes it, seeking reward by making it well; the one who shoots it; and the one who hands it to him.” And the Messenger of Allâh سلسلة الرضوان said: “Shoot and ride, and if you shoot that is dearer to me than if you ride. All things that a Muslim man does for entertainment are in vain except for shooting arrows, training his horse and playing with his wife, for these are things that bring reward.” (Hasan)

Tahrij: [Ibn ‘Abd al-Barr] Al-A‘râf, 162:14, fi sâbi‘î fî sâbi‘î

Al-Wahba bîn Al-Juhani that the Messenger of Allâh سلسلة الرضوان said: “Allâh will admit three people to Paradise by virtue of one arrow: The one who makes it, seeking reward by making it well; the one who shoots it; and the one who hands it to him.” And the Messenger of Allâh سلسلة الرضوان said: “Shoot and ride, and if you shoot that is dearer to me than if you ride. All things that a Muslim man does for entertainment are in vain except for shooting arrows, training his horse and playing with his wife, for these are things that bring reward.” (Hasan)

Tahrij: [Ibn ‘Abd al-Barr] Al-A‘râf, 162:14, fi sâbi‘î fî sâbi‘î

(Hasan)

Tahrij: [Ibn ‘Abd al-Barr] Al-A‘râf, 162:14, fi sâbi‘î fî sâbi‘î

[1] Another name for spear, or a type of spear.
Comments:

a. A Muslim should seek his entertainment in those activities which have some advantage in this life or Hereafter. The theory of entertainment only for amusement is wrong.

b. Training with advanced weapons which could be used in war against disbelievers is similar to practicing archery.

c. The purpose of training a horse is to use it in war. So, the same ruling applies to car and tank driving, flying planes, learning their mechanics and maintenance, etc.

2812. It was narrated that ‘Amr bin ‘Abasah said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever shoots an arrow at the enemy and his arrow reaches the enemy, whether it hits him or not, that is equivalent to him freeing a slave.’” (Sahih)

Comments:

Missiles, bombs, and bullets of a gun have the same ruling; the artilleryman gets the reward even if he misses the target because his attempt and intention was to destroy the target.

2813. It was narrated that ‘Uqbah bin ‘Amir Al-Juhani said: “I heard the Messenger of Allāh ﷺ reciting on the pulpit: ‘And make ready against them all you can of
power.¹ (And saying that) three times—‘Power means shooting.’”

(Sahih)

**Comments:**

Muslims should pay heed to the artillery that is used from a distance and they should manufacture the devices that are used to launch them (rocket launchers, bomber planes and the like).

2814. It was narrated that ‘Uqbah bin ‘Amir Al-Juhani said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever learns how to shoot (arrows) then abandons it, has disobeyed me.’” (Hasan)

2815. It was narrated that Ibn ‘Abbâs said: “The Prophet ﷺ passed by some people who were shooting (arrows) and said: ‘Shoot, Banu Ismâ’il, for your father was an archer.’” (Sahih)

¹ Al-Anfâl 8:60.
The Chapters On Ḥijād

Chapter 20. Flags And Standards

2816. It was narrated that Hārir b. Hāsān said: "I came to Al-Madīnah and saw the Prophet standing on the pulpit, and Bilāl standing in front of him, with his sword by his side, and (I saw) a black flag. I said: 'Who is this?' He said: 'This is 'Āmir b. 'Āṣ, who has just come back from a campaign.'” (Hasan)

Comments:

a. Archery is a praiseworthy hobby.
b. All the games that are useful in Ḥijād have the same rulings.
c. Calling different tribes and clans with a common name develops love, unity, and brings harmony among them.
d. Calling grandparents and great-grandparents as 'father' is allowed.

2817. It was narrated from Jābir b. 'Abdullāh that the Prophet entered Makkah on the Day of the Conquest, and his standard was

Comments:

[1] Some of them say that flags and standards are the same. Others say that the standard is smaller and flag is larger.
2818. It was narrated from Ibn 'Abbás that the flag of the Messenger of Alláh ﷺ was black, and his standard was white. (Hasan)

2819. It was narrated from Abu 'Umar, the freed slave of Asmā', from Asmā' bint Abi Bakr, that she brought out a cloak edged with brocade and said: "The Prophet ﷺ used to wear this when he met the enemy." (Da'iif)

Comments:

a. Wearing pure silk clothes is forbidden for men.

b. Wearing silk during war is permitted because a sword cannot cut through it easily.
2820. It was narrated from 'Umar that he used to forbid silk and brocade except that which was like that, then he gestured with his finger, then his second finger, then his third, then his fourth, and said: "The Messenger of Allâh used to forbid that to us." (Sahih)

Comments:

a. Wearing the clothes which have some silk at the borders of a garment, such as on its hems, or around the neck, is allowed.

b. The maximum permissible quantity of silk is four fingers. However, if it is less it is better.

Chapter 22. Wearing Turbans During War

2821. Ja’far bin ‘Amr bin Huraith narrated that his father said: "It is as if I can see the Messenger of Allâh, wearing a black turban, with its two ends hanging between his shoulders." (Sahih)

2822. It was narrated from Jâbir that the Prophet entered Makkah wearing a black turban. (Sahih)

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[1] i.e., it is permissible to wear a garment with a silk or brocade border up to four fingers wide.

[2] Head coverings or turbans, but its meaning is not limited to what is commonly considered ‘turban’ as is clear from the description in the first narration.
Comments:
Putting on a turban is Sunnah. A black one is preferred.

Chapter 23. Buying And Selling During Military Expeditions

2823. It was narrated that Khārijah bin Zaid said: “I saw a man asking my father about a man who goes out to fight and buys and sells and trades during his campaign. My father said to him: ‘We were with the Messenger of Allāh ﷺ in Tabuk, and we bought and sold, and he saw us and did not forbid us (to do that).’” (Da‘if)

Chapter 24. Bidding Farewell To The Warriors And Giving Them A Good Send-Off

2824. It was narrated from Sahl bin Mu‘ādh bin Anas, from his father, that the Messenger of Allāh ﷺ said: “For me to give a good send-off to a warrior who is going to fight in the cause of Allāh, and to guard his goods when he goes out in the morning or evening, is dearer to me than this world and everything in it.” (Da‘if)

2825. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ gave me a send-off and said: ‘I commend you to Allâh’s keeping. Whose trust is never lost.’” *(Sahih)*

Comments:

a. This supplication should be recited when bidding farewell to a traveler.

b. Fighters in Allâh’s cause should be bidden farewell with great importance, and prominent personalities should bid them farewell.

2826. It was narrated that Ibn ‘Umar said: “When the Messenger of Allâh ﷺ would dispatch troops, he would say to the leader: ‘I commend to Allâh’s keeping your religious commitment, your dignity and the end of your deeds.’” *(Da‘îf)*

Chapter 25. Expeditions

2827. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Aktham bin Al-Jawn Al-Khuzâ‘i: “O Aktham! Fight alongside people other than your own, it will improve your attitude and make you generous to your companions. O Aktham, the best number of companions is
four, the best number of troops on
an expedition is four hundred, the
best number of an army is four
gthousand, and twelve thousand
will never be overpowered
because of their small number.”

(Da‘if)

Comments:
a. An army of four thousands soldier is not too small to achieve its mission,
nor so huge that a leader cannot control it.
b. A huge army should be divided in small military groups and a separate
leader should be appointed over them.
c. An army of twelve thousand soldiers is a huge army that is capable of
carrying out any mission provided it owns the contemporary advanced
weapon systems. In addition, it should have trust in Allâh, observe Taqwa,
obey the leader, remember Allâh and take into consideration all other
etiquettes of jihâd.

2828. It was narrated that Barâ’
bin ‘Âzib said: “We were talking
about how, on the Day of Badr,
the Companions of the Messenger
of Allâh numbered three
hundred ten and something, the
same number as the Companions
of (Tâlût) who crossed the river
with him, and no one crossed the
river with him but a believer.”

(Sahîh)

تخريج: أخرج البخاري، المغازي، باب عدة أصحاب بدر، ح: 3959 من حديث سفيان
الثوري.

أكثِّرْ الأُرْقَامَ أَرْبَعَةٌ، وَأَكْثِرُ الْمَرْوَاتِ
أَرْبَعِينَاء، وَأَكْثِرُ الْحُجُوْشِ أَرْبَعُ أَلْفٍ. وَلَنْ
يَعْدَلَ الْاَئْلَةُ عَشَرَُ أَلْفَيْنَ مِنْ قَلِیۡلِهِ.
Comments:
a. According to well known and authentic sources, the number of the Companions who participated in the battle of Badr was 313; among them 231 were Ansâr.
b. 61 fighters were from the tribe of Aws and 170 from Khazraj; the Emigrants were 82 according to the authentic narrations. Some scholars are of the opinion that the number of Emigrants was 83 or 86. For this reason the number of the Muslim army was mentioned as 314 or 317. (Ar-Rahiq Al-Makhtum by Safiur-Rahmân Mubarakpuri)
c. As the supporters of Saul (Talut) were true believers; similarly, those who participated in the battle of Badr were also perfect believers and superior to other Companions.

2829. It was narrated that Lahi'ah bin 'Uqbah said: “I heard Abul-Ward, the Companion of the Messenger of Allâh ﷺ, say: ‘Beware of the troop which, when it meets (the enemy) it flees, and when it takes spoils of war, it steals from it.’” (Da'îf)

Chapter 26. Eating From The Vessels Of The Polytheists

2830. It was narrated from Qabisah bin Hulb that his father said: “I asked the Messenger of Allâh ﷺ about the food of the Christians and he said: ‘Do not have any doubts about food, (thereby) following the way of the Christians in that.’” (Hasan)

Comments:
a. Basically, in Judaism and Christianity an animal should be slaughtered mentioning the Name of Allâh. But, the contemporary Christians do not follow this ruling. However, if any Christian or Jew slaughters an animal...
mentioning the Name of Allāh then its meat becomes lawful.

b. Any food that is prepared by a non-Muslim and does not consist of meat or its derivatives (fat, gelatin, etc.) is lawful. Likewise, a Muslim can eat the meat cooked by a non-Muslim if it is slaughtered by a Muslim.

2831. ‘Urwah bin Ruwaim Al-Lakhmi narrated that Abu Tha’labah Al-Khushani — whom he said he met and spoke with — said: “I came to the Messenger of Allāh ﷺ and asked him: ‘O Messenger of Allāh! Can we cook in the vessels of the idolators?’ He said: ‘Do not cook in them.’ I said: ‘What if we need them and cannot find anything else?’ He said: ‘Wash them well, then cook and eat.’” (Sahih)

Comments:

a. One must be careful of using the utensils of non-Muslims.

b. The reason behind this carefulness is that they drink wine in their utensils as well as cook and eat the meat of dead animals in them.

c. If one needs to use the utensils of such non-Muslims then he has to wash them thoroughly, or clean them with soil, and then he may eat and drink in them.

d. If a non-Muslim is a servant of a Muslim and eats in his house, then his utensils may be used after having cleaned them.

e. The container which is not used for wine, but used only for water, could be used for drinking water even if it is for a non-Muslim. However, it should be washed.

Chapter 27. Seeking The Help Of The Polytheists

2832. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ said: ‘We do not seek the help of the polytheist.’” (Sahih)
The Chapters On *Ihād*  

(One of the narrators) 'Ali said in his narration: "Abdullāh bin Yazid, or, Zaid."[1]

Comments:
Non-Muslims are either open enemies of Muslims, or they live under the protection of Muslims. The first kind of non-Muslim (*Harbi*, who is in the state of war) cannot join in a Muslim army since Muslims fight against him. The other kind of non-Muslim (*Dhimmī*) lives under the protection of Muslims. So, the one who is under the protection of Muslims, cannot be demanded to protect Muslims or defend them.

Chapter 28. Deceit In War

2833. It was narrated from 'Āishah that the Prophet ﷺ said: "War is deceit." (Sahih)

2834. It was narrated from Ibn 'Abbās that the Prophet ﷺ said: "War is deceit." (Sahih)

[1] That is, regarding one of the narrators in the chain he narrated.
The Chapters On Jihad

Comments:
Deceiving in war means adopting a strategy that misguides enemies so that they cannot perceive the tactics of the Muslim army. Hence, they may not be able to interrupt the plans of Muslims.

Chapter 29. Single Combat
And Plundering

2835. It was narrated that Qais bin 'Ubâd said: "I heard Abu Dharr swearing that these Verses were revealed concerning those six people on the Day of Badr: 'These two opponents (believers and disbelievers) dispute with each other about their Lord.'[1] to the words "Verily, Allâh does what He wills."[2] (that is) Hamzah bin 'Abdul-Muttalib, 'Ali bin Abi Tâlib, 'Ubaïdah bin Al-Hârith, 'Utba bin Rabi'ah, Shaibah bin Rabi'ah and Al-Walîd bin 'Utba. They argued with one another on the Day of Badr." (Sahih)

Comments:

a. 'Utbah, Shaibah, and Walid were the leaders of disbelievers. 'Utbah was the father of Hind, the wife of Abu Sufyan, and the mother of Umm Habibah. Shaibah was the brother of 'Utbah and Walid was the son of 'Utbah.

b. 'Ali was the son of Abu Tâlib bin 'Abdul-Muttalib and 'Ubaidah was the son of Hârith bin Abdul-Muttalib; they were the cousins of the Prophet. Hamzah was son of 'Abdul-Muttalib and uncle of the Prophet.

c. Blood relations do not have any significance against the matter of religion.

2836. It was narrated from Iyãs bin Salamah bin Akwa' that his father said: "I fought a man and killed him, and the Messenger of Allâh awarded me his spoils." *(Sahih)*

Comments:

a. Spoils here means the personal belongings of a person killed in battle, such as his clothes, sword, etc. The Muslim fighter who kills a disbeliever has the right to take them.

b. Other than spoils, all the booty is the common property of all the Muslim fighters. Every Muslim fighter can take only what is allocated to him when it is distributed.

2837. It was narrated from Abu Muhammad, the freed slave of Abu Qatâdah (from Abu Qatâdah) that the Messenger of Allâh awarded him the spoils of a man whom he killed on the Day of Hunain. *(Sahih)*

2838. It was narrated from the son of Samurah bin Jundub that
his father said: “The Messenger of Allâh (S.A.W.) said: ‘Whoever kills, the spoils are his.’” (Sahih)

Chapter 30. Making A Sudden Raid At Night And The Killing Women And Children

2839. It was narrated that Ibn ‘Abbâs said: “Sa’b bin Jaththâmah said: ‘The Prophet (S.A.W.) was asked about the polytheists who are attacked at night, and their women and children are killed.’ He said: ‘They are from among them.’” (Sahih)

Comments:
a. While attacking the troops of the enemy if a woman or child suffers loss then it is excusable.
b. Attacking at night is allowed because an enemy cannot defend himself properly in night, which results in his defeat.
c. ‘They are from among them’ means that they are also polytheists so if they are killed unintentionally there is no sin.

2840. It was narrated from Iyâs bin Salamah bin Akwa’, that his father said: “We attacked Hawâzin, with Abu Bakr, during the time of the Prophet (S.A.W.), and we arrived at an oasis belonging to Bani Fazârah during the last part of the night. We attacked at dawn, raiding the people of the
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oasis, and killed them, nine or seven households.” (Hasan)

خُذُوا عَلَيْهِمْ غَارًا. فَأَتَلَّى أَهْلُ مَآءٍ فِي نَبَاتِهِمْ.
فَقُطِنَّاهُمْ. تَسَسَّعَ أَوْ نُسَبَّعَ أَيْنَاً.


2841. It was narrated from Ibn 'Umar that the Prophet ﷺ saw a woman who had been killed on the road, and he forbade killing women and children. (Sahih)

2841 - خَلَّافَةً يَحْمِيَ بْنَ حَكِيمٍ: حَدَّثَنا
عُمَامُ بْنُ عُمَرَ: أَنَّا مَتَلَكِ بْنُ أَنْسٍ عَنْ
تَابِعٍ، عَنْ أَبِي عُمَرَ أَنَّ النَّبِيَّ ﷺ رَأَى امْرَأَةٍ
مُقْتُولةً فِي بَعْضِ الْطَّرَفِينَ. فَكَفَى عَنْ نَقَلِ الْبَنَاتَ
وَالْصِّبَائِنَ.


Comments:
Killing women and children in war is prohibited. Similarly, killing elderly people, monks and those who do not participate in war is also forbidden.

2842. It was narrated that Hanzalah Al-Kātib said: “We went out to fight alongside the Messenger of Allāh ﷺ, and we passed by a slain woman whom the people had gathered around. They parted (to let the Prophet ﷺ through) and he said: ‘This (woman) was not one of those who were fighting.’ Then he said to a man: ‘Go to Khalid bin Walid and tell him that the Messenger of Allāh ﷺ commands you: “Do not kill any women or any (farm) laborer.”’ (Sahih)

2842 - خَلَّافَةً أَبُو يَكْرَمُ بْنُ أَبِي شَيْبَةٍ: حَدَّثَنا
وَكَبِيعَ عَنْ سُفَيْانَ، عَنْ أَبِي الْرَّاتِبَ، عَنْ
الْمُرْفَعِ بْنِ عَبْدِ الْلاَّهِ بْنِ صَبِيبٍ، عَنْ حَنَّةَ
التَّابِعِ، قَالَ: عُرُونَا مَعَ رَسُولِ اللَّهِ ﷺ.
فَمَرَّنا عَلَى امْرَأَةٍ مُقْتُولةً كَمَا أَجْمَعَ عَلَيْهَا
الْبَنَاتُ. فَأَقْرَجَوْا نَا. قَالَ: قَالَ لِي: "أَنْتُمْ
تَقَابَلُ فِي مَنْ يَقَابِلُ" ثُمَّ قَالَ لِرَجُلٍ: "أَنْتُمْ
إِلَى حَارِيَةٍ مَنْ يَوْمَ الْيَوْمِ، فَقَلَلَ نَا: إِنَّ رَسُولَ اللَّهِ ﷺ
بَيْنَاتِكُ، يَقُولُ: لَا تَقُلنَّ ذَرِّيةً وَلَا
عَيْبٍ(الف) [صحيح] آخره أحمد: 4/178 عن ركع به، وصحبه البصيري، وابن حبان (مارد) ح: 1255، وله شاهد عند أبي داود ح: 2799، وإسناده صحيح، وانظر الحديث
الآتي رقم ب.
(Another chain) that was narrated from Rabâh bin Rabî', from the Prophet س, with similar wording. *(Sahih)*

Abu Bakr bin Abu Shaibah said: "Thawri was mistaken in it."[1]

Chapter 31. Burning The Lands Of The Enemy

2843. It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ sent me to a village called Ubna, and said: 'Go to Ubna in the morning and burn it.'" *(Da'if)*

Comments:

Zuhair Shâ'waish said, Ubna is a name of a place which is located in Jordan now’. (Footnotes of Da'îf Sunan Ibn Mâjah’).

2844. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ burned the palm trees of Banu Nadir, and cut down Buwairah (the name of their garden). Then Allâh revealed the

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[1] Meaning that in the narration of Sufyân Thawrî (no. 2842) part of the chain is incorrect, including mention of the narrator, Hanzalah Al-Kâtib.
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Words: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing...”[1] (Sahih)

Comments:

a. The Jews of Al-Madinah had established a peace treaty with the Prophet that they would support the Muslims against the disbelievers of Makkah, but they breached their covenant. Banu Nadir, a tribe among them even tried to kill the Prophet. The Prophet launched a military campaign against them. They were besieged for some time, and then they agreed to leave Al-Madinah.

b. During this siege, the Muslims cut down and burnt some of the trees of Banu Nadir. They did so to remove the shelter of their enemy, as well as to force them to come out to fight, defending their fields.

2845. It was narrated from Ibn 'Umar that the Prophet burned the palm trees of Banu Nadir and cut them down. Concerning that, their poet said:

“It is easy for the elite of Banu Luai —
To burn Al-Buwairah in a frightening manner.” (Sahih)

Comments:

b. This couplet was said by Hassân bin Thabit.

b. Cutting down a fruitful and shady tree at the time of necessity is allowed.

Chapter 32: Ransoming Prisoners

2846. It was narrated from Ayâs bin Salamah bin Akwa' that his father said: “We attacked,
Hawâzin at the time of the Messenger of Allâh ﷺ with Abu Bakr. He awarded me a slave girl from Banu Fazârah, among the most beautiful of the Arabs, who was wearing an animal skin of hers. I did not divest her of her clothing until I reached Al-Madinah. Then the Prophet ﷺ met me in the marketplace, and said: ‘By Allâh, give her to me.’ So I gave her to him, and he sent her as a ransom for some of the Muslim prisoners who were in Makkah.” (Sahih)

**Comments:**

Freeing non-Muslim captives to release Muslim prisoners is allowed, i.e., exchange of captives between Muslims and non-Muslims is allowed.

**Chapter 33. What The Enemy Captures Then The Muslims Defeat Them**

2847. It was narrated that Ibn 'Umar said that a horse of his went out and the enemy captured it. Then the Muslims defeated them, and it was returned to him. (That was) during the time of the Messenger of Allâh ﷺ.

He said: “And a slave of his absconded and joined up with the Romans, then the Muslims defeated them, and Khâlid bin Walid returned him to me, after the death of the Messenger of Allâh ﷺ.” (Sahih)

**Notes:**
- Freeing non-Muslim captives to release Muslim prisoners is allowed, i.e., exchange of captives between Muslims and non-Muslims is allowed.

**References:**
- Sahih
- Al-Tabi‘în

**Translation:**

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In the name of Allâh, Most Gracious, Most Merciful.

Taking captives is allowed, but releasing them is not.

Ar-Ra‘în. (Sahih)
Comments:
If a Muslim's property was seized by non-Muslims and thereafter recovered by Muslims, then it is not considered as booty, but it is given to the Muslim from whom it was taken away.

Chapter 34. Stealing From The Spoils Of War

2848. It was narrated that Zaid bin Khalid Al-Juhani said: "A man from (the tribe of) Ashja' died in Khaibar, and the Prophet ﷺ said: 'Offer the funeral prayer for your companion.' The people found that strange. When he saw that, he said: 'Your companion stole from the spoils of war (when fighting) in the cause of Allah.'"

Zaid said: "So they searched his belongings and found two pearls from the pearls of the Jews that were not even worth two Dirham." (Hasan)

2849. It was narrated that 'Abdullah bin 'Amr said: "There was a man called Kirkirah in charge of the goods of the Prophet ﷺ, who died. The Prophet ﷺ said: 'He is in Hell.' They went and looked, and found him wearing a garment or a cloak that he had stolen from the spoils

[1] Wondering why the Prophet ﷺ was not going to lead the funeral prayer himself.
of war.’’ (Sahih)

Comments:
a. Taking booty illegally is a major sin.
b. The repulsiveness of the sin does not decrease even if the stolen thing is insignificant.
c. Although a Muslim deserves Hell for his major sins, the eternal punishment of Hell is only for disbelievers.

2850. It was narrated that ‘Ubâdah bin Sâmît said: “The Messenger of Allâh ﷺ led us in prayer on the Day of Hunain, beside a camel that was part of the spoils of war. Then he took something from the camel, and extracted from it a hair, which he placed between two of his fingers. Then he said: ‘O people, this is part of your spoils of war. Hand over a needle and thread and anything greater than that or less than that. For stealing from the spoils of war will be a source of shame for those who do it, and ignominy and Fire, on the Day of Resurrection.’’” (Hasan)

Comments:
a. Exhorting and admonishing after prayers is Sunnah, because many people gather at that time.
b. While giving Islamic lectures the current situations should be considered.
c. Using the common property of Muslims illegally is a sin.

Chapter 35. Awards Granted From The Spoils Of War

2851. It was narrated from Habîb bin Maslamah that the Prophet ﷺ
awarded one third (of the spoils of war) after the one fifth (had been taken).[1] (Sahih)

Comments:

a. A commander of an army has the right to grant a special award to a group of soldiers, besides their right in booty, for their distinguished achievements in war. This reward is granted from the 'one fifth' of the booty.

b. ‘After the one fifth’ means taking one fifth of the booty for the treasury, the rest is divided among the fighters.

2852. It was narrated from ‘Ubádah bin Sámit that the Prophet ﷺ awarded one quarter of the spoils to those who attacked the enemy at the beginning and one third to those who attacked at the end. (Sahih)

Comments:
The Hadith indicates that if a group of soldiers carries out an extraordinarily courageous operation at the beginning of the war; for example, they take the initiative of attacking the enemies and capture booty, then one fourth of that booty is granted to them as reward. If any group performs such a tremendous act while the army is returning, then one third of that booty is granted to them.

2853. ‘Amr bin Shu‘aib narrated from his father that his grandfather said: ‘There is no awarding of the spoils after the

[1] Meaning, some of the overall portion was distributed among certain fighters or in the cause of Allâh.
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Messenger of Allah ﷺ, rather whatever the army acquires (of spoils of war) will be distributed among strong and weak alike.” *(Hasan)*

Rajā' said: “I heard Sulaimān bin Musa say to him: Makhul narrated to me from Habib bin Maslamah that the Prophet ﷺ awarded the spoils of war, one quarter at the beginning and one third after his return.” ‘Amr said: “I narrate to you from my grandfather, and you narrated to me from Makhul?” *(Hasan)*

Comments:

a. The chain of ‘Amr bin Shuaib’s Hadith is stronger than the other narration, though the narration of Makhul is also Sound. So, ‘Amr drew their attention to the soundness of the Hadith.

b. Even though the chain of ‘Amr bin Shuaib’s Hadith is Sound, it is the Fatwa of a Companion (Abdullah bin ‘Amr bin ‘Ās) while the Hadith of Makhul is *Marfu‘*, i.e., he reported the practice of the Prophet ﷺ.

Chapter 36. Division Of Spoils Of War

2854. It was narrated from Ibn ‘Umar that the Prophet ﷺ distributed the war spoils on the Day of Khaibar, giving three shares to the horseman, two shares for the horse, and one share for the man. *(Sahih)*
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Comments:

a. Keeping horses and taking care of them for Jihad requires a lot of expenses. So, a separate share from the booty is granted for a horse; otherwise, the complete share of a fighter would have to be used to cover the expenses of his horse, and nothing is left with him to fulfill his own needs.
b. The share of a horse is twice the share of a man. Hence, the fighter who fights on his horse gets three shares.

Chapter 37. Slaves And Woman Accompanying The Muslims (In Battle)

2855. 'Umair, the freed slave of Aabi Lahm — Waki' said;— "He used to not eat meat" — said: "I fought alongside my master on the Day of Khaibar, and I was a slave. I was not given anything from the spoils of war but I was given from the least of the utensils (goods) a sword, which I dragged when I put it around my waist." (Sahih)

Comments:

a. Slaves can also participate in Jihad.
b. Something should be surely given to those who do not have a fixed portion in the booty.

2856. It was narrated that Umm 'Atiyyah Al-Ansâriyyah said: "I fought alongside the Messenger of Allah in seven campaigns, looking after their goods, making


food for them, tending the wounded and looking after the sick.” *(Sahih)*

تخرج: آخرج، مسلم، الجهاد، باب النساء الغازيات يرضخ لهن ولا يسهم... الخ،

Comments:

Women used to participate in *jihad* in the period of the Prophet ﷺ, but it was mostly before the revelation of the order of Hijab. After that, the Prophet ﷺ did not encourage women to participate in *jihad*.

Chapter 38. Order Of The Leader

2857. It was narrated that Safwân bin 'Assâl said: “The Messenger of Allâh ﷺ sent us in a military detachment and said: ‘Go in the Name of Allâh, and in the cause of Allâh. Fight those who disbelieve in Allâh. Do not mutilate, do not be treacherous, do not steal from the spoils of war, and do not kill children.’” *(Hasan)*

تخريج: [إسناده حسن] آخرج النسائي في الكبرى: ۵/۲۶۰، ح: ۸۸۷ من حديث أبي

2858. It was narrated from Ibn Buraidah that his father said: “Whenever he appointed a man to lead a military detachment, the Messenger of Allâh ﷺ would advise him especially to fear Allâh and treat the Muslims with him well. He ﷺ said: ‘Fight in the Name of Allâh and in the cause of Allâh. Fight those who disbelieve
in Allâh. Fight but do not be treacherous, do not steal from the spoils of war, do not mutilate and do not kill children. When you meet your enemy from among the polytheists, call them to one of three things. Whichever of them they respond to, accept it from them and refrain from fighting them. Invite them to accept Islam, and if they respond then accept it from them and refrain from fighting them. Then invite them to leave their land and move to the land of the polytheists. Tell them that if they do that, then they will have the same rights and duties as the polytheists. If they refuse, then tell them that they will be like the Muslim Bedouins (who live in the desert), subject to the same rulings of Allâh as the believers. But they will have no share of 

[Fay] or war spoils, unless they fight alongside the Muslims. If they refuse to enter Islam, then ask them to pay the Polltax. If they do that, then accept it from them and refrain from fighting them. But if they refuse, then seek the help of Allâh against them and fight them. If you lay siege to them and they want you to give them the protection of Allâh and your Prophet, do not give them the protection of Allâh and your Prophet, rather give them your protection and the protection of

\[1\] Al-Fay': wealth of the disbelievers that falls into the Muslims' hands without any fighting.
your father and of your Companions, for if you violate your protection and the protection of your fathers, that is easier for you than violating the protection of Allâh and the protection of His Messenger. If you lay siege to them and they want you to let them come out with a promise of the judgement of Allâh and His Messenger, do not offer them a promise of the judgement of Allâh and His Messenger, rather offer them your judgement, because you do not know if you will actually pass (the same as) Allâh’s judgment regarding them or not.” (Sahîh)

Another chain with similar wording.

Comments:

a. Killing men is not the basic purpose of jihâd, rather the aim is motivating people to accept the true religion or to remove the obstacles from those who want to accept it. So, if a disbeliever accepts Islam he is welcomed, because by his Islam he loses the power of preventing people from Islam.

b. The fighters in Allâh’s cause may grant protection to non-Muslims.

c. They have to grant the protection on their own responsibility. They should not say that it is on behalf of Allâh or His Prophet.

d. During war, enforcing a siege to the fort of enemies is allowed.

e. If the besieged people accept the decision of the leader of the Muslim army and surrender themselves, then they should be treated kindly as prisoners of war after having accepted their request.

Chapter 39. Obedience To
The Ruler

2859. It was narrated from Abu Hurairah that the Messenger of
Allâh ﷺ said: "Whoever obeys me, obeys Allâh, and whoever disobeys me, disobeys Allâh. Whoever obeys the ruler, obeys me, and whoever disobeys the ruler, disobeys me." (Sahih)

Comments:

a. Disobedience of the Prophet ﷺ is forbidden since it is actually disobedience of Allâh.
b. “Ruler” means a head of the state or his appointed governor, judge or the chief of an army.

2860. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Listen and obey, even if the one appointed over you is an Ethiopian slave with a head like a raisin.” (Sahih)

2861. It was narrated from Umm Husain that she heard the Messenger of Allâh ﷺ say: “Even if the one appointed over you is a mutilated Ethiopian slave whose nose and ears have been cut off, listen to him and obey, so long as he leads you according to the Book of Allâh.” (Sahih)

2862. It was narrated from Abu Dharr that he reached Rabadhah when the Iqâmah for the prayer
had already been given, and there was a slave leading them in prayer. It was said: “This is Abu Dharr,” so he (the slave) started to move back. But Abu Dharr said: “My close friend (i.e., the Prophet) told me to listen and obey, even if (the leader was) an Ethiopian slave with amputated limbs.” (Sahih)

Comments:

a. In an Islamic government, a post is granted based on qualification and capability, it is not given based on color, race, beauty and external appearance.

b. It is also a form of respect that a scholar of a lower status should not lead the prayer in the presence of a greater scholar.

c. A man of a lesser degree of religious knowledge may lead the prayer with the permission of a scholar.

Chapter 40. There Is No Obedience Through Disobedience Towards Allah

2863. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allah (ﷺ) sent ‘Alqamah bin Mujazziz at the head of a detachment, and I was among them. When he reached the battle site, or when he was partway there, a group of the army asked permission to take a different route, and he gave them permission, and appointed ‘Abdullāh bin Huda‘fah bin Qais As-Sahmi as their leader, and I was one of those who fought alongside him. When we were partway there, the people lit a fire to warm themselves and cook some food. ‘Abdullāh, who was a man who liked to joke, said: “Do
I not have the right that you should listen to me and obey?” They said: “Yes.” He said: “And if I command you to do something, will you not do it?” They said: “Of course.” He said: “Then I command you to jump into this fire.” Some people got up and got ready to jump, and when he saw that they were about to jump, he said: “Restrain yourselves, for I was joking with you.” When we came to Al-Madinah, they mentioned that to the Prophet ﷺ, and the Messenger of Allāh ﷺ said: “Whoever among you commands you to do something that involves disobedience to Allāh, do not obey him.” (Hasan)

Comments:
a. Making fun is allowed only to the extent that it does not cause material or physical harm, and does not bring humiliation to anyone.
b. The Companions of the Prophet ﷺ were always ready to sacrifice their souls in obedience of the Prophet ﷺ. When they knew that obedience of the Prophet ﷺ requires jumping in the fire, they immediately got ready for that, even though they were aware of the fact that there is no benefit of Jihad or religion in that act.
c. Obedience of a leader is not limitless; following any order that is against Islam is not permitted.

2864. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “The Muslim is obliged to obey (the ruler) whether he likes it or not, unless he is commanded to commit an act of disobedience. If he is commanded to commit a sin then he should neither listen nor
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obey.” (Sahih)

المسلم الطاعٞ فيما أحب أو كره. إلا أن
يؤمر بمعصية. فإذا أمر بمعصية، فلا سمع
ولأ طاعة.

تخريج: أخرج مسلم الإمارة، باب وحجاب طاعة الأئمة في غير معصية وتحريمهما في
معصية، ح 1839 من حديث الله به.

Comments:

a. One should not disobey the leader in good deeds.
b. Implementing an unlawful order is not allowed.

2865. It was narrated from 'Abdullāh bin Mas'ud that the Prophet (salallaahu 'alayhi wa sallam) said: “Among those in charge of you, after I am gone, will be men who extinguish the Sunnah and follow innovation. They will delay the prayer from its proper time.” I said: “O Messenger of Allah, if I live to see them, what should I do?” He said: “You ask me, O Ibn Umm 'Abd, what you should do? There is no obedience to one who disobeys Allah.” (Hasan)

Comments:

It was always the practice of the righteous scholars in every period that they remain steadfast in following the Sunnah and preaching it against the deviation of governments. They proclaim the truth loudly without being impressed by the oppression or temptation; such as Imām Malik, in the matter of a divorce issued in the state of compulsion, and Imām Ahmad, in the matter of Khalq Qur’ān, both demonstrated their steadfastness.
Chapter 41. The Pledge

2866. It was narrated that 'Ubaydah bin Samit said: “We gave our pledge to the Messenger of Allâh, pledging to listen and obey in times of hardship and times of ease, willingly or reluctantly, and when others are shown preference over us, and that we would not dispute the order of those in charge, that we would speak the truth wherever we are, and that we would not fear the blame of anyone when acting or speaking for the sake of Allâh.” (Sahîh)

Comments:

a. Obedience of a ruler is very important in maintaining peace, law and order in the entire country.

b. Rulers are also human beings, they might commit mistakes but these mistakes can not justify rebellion against them. The evil of anarchism that exists due to rebellion might be more dangerous than the ill-affects of a bad ruler.

c. The obedience of the ruler does not mean that he should be followed in his mistakes, rather his mistake should be corrected, intending the benefit of all Muslims, and as advising the ruler. It should not be a practice to criticize the ruler improperly, to enrage the public against him and spread anarchy in the state.

2867. 'Awf bin Malik Al-Ashja'i said: “We were with the Prophet - seven or eight or nine of us - and he said: ‘Will you not give pledge to the Messenger of Allâh?’ So we stretched forth our hands and someone said: ‘O Messenger of Allâh, we have
already given you our pledge. On what basis shall we give this pledge?’ He said: ‘(On the basis that) you will worship Allâh and not associate anything with Him, you will establish the five daily prayers, you will listen and obey’ — then he spoke some words under his breath — ‘and you will not ask the people for anything.’ He said: ‘I saw some of that group. If he dropped his whip he would not ask anyone to pick it up for him.’” (Sahih)

2868. It was narrated that ‘Attâb, the freed slave of Hurmûz, said: “I heard Anas bin Mâlik say: ‘We gave our pledge to the Messenger of Allâh ﷺ on the basis that we would listen and obey. He ﷺ said: “As much as you can.”’” (Hasan)

Comments:

a. Every saying and action of the Prophet ﷺ is Shari’ah. (Islamic law). So, acceptance and obedience of the Prophet ﷺ is one of the fundamentals of Islam.

b. The Prophet’s saying ‘as much as you can’ shows his kindness. The purpose was if any Companion cannot fulfill the religious ruling even after having made all his efforts, he should not be considered as breaking his promise.

c. A leader should be conscious of the problems of his companions and should entrust everyone with the work he is capable of and which he will not face hardship in carrying it.
2869. It was narrated that Jābir said: “A slave came and gave his pledge to the Prophet ﷺ, pledging to emigrate, and the Prophet ﷺ did not realize that he was a slave. Then his master came looking for him, and the Prophet ﷺ said: ‘Sell him to me,’ and he bought him in exchange for two black slaves. Then after that he did not accept the pledge from anyone until he had asked whether he was a slave.” (Sahih)

Comments:
A slave can not emigrate without the permission of his master, because his emigration deprives his master of his services.

Chapter 42. Fulfilling The Pledge

2870. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “There are three to whom Allāh will not speak on the Day of Resurrection, nor will He look at them nor purify them, and theirs will be a painful torment: A man who has surplus water in the desert and withholds it from a wayfarer; a man who sells a man his product after ‘Asr, swearing by Allāh that he bought it for such and such a price, and the other believes him, but that is not the case; and a man who gives his pledge to a ruler, only doing so for the purpose of worldly gain, and if he is given something he fulfills it, but if he is not given
anything he does not fulfill it.”

(Sahih)

Comments:

This Hadith has been mentioned previously, for comments refer to Hadith no: 2207

2871. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The affairs of the Children of Israfil were administered by their Prophets. Every time a Prophet left, he was followed by another, but there will be no Prophet among you after I am gone.” They said: “What will happen, O Messenger of Allâh?” He said: “There will be caliphs and there will be many of them.” They said: “What should we do?” He said: “Fulfill your pledge to the first one, then the one who comes after him, and do the duties required of you, for Allâh will question them about the duties upon them.” (Sahih)

Comments:

a. Politics means behavior and activities pertaining to anything (animals and the like) or the people that benefit them and fulfill their needs. (Nihâyah, Ibn Athir)

b. Social reform of a nation, taking care of their matters, administration of an Islamic government and guiding people, all are basically the tasks of Prophets.

c. Since the Prophet ﷺ was the Last Prophet, then this responsibility fell upon Muslim scholars. They have to rule the country and guide the people in accordance with the Qur’ân and Sunnah.
2872. It was narrated from 'Abdullāh that the Messenger of Allāh ✪ said: “A banner will be set up for every traitor on the Day of Resurrection, and it will be said: ‘This is the treachery of so-and-so.’” (Sahih)

2873. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allāh ✪ said: “For every traitor a banner will be set up on the Day of Resurrection, commensurate with his treachery.” (Sahih)

Comments:

a. Violating the pledge given to a legal ruler and caliph is a major sin.

b. Such a sinner is humiliated on the Day of Judgment.

Chapter 43. The Pledge Of Women

2874. Muhammad bin Munkadir said that he heard Umaimah bint Ruqaiqah say: “I came to the Prophet ✪ with some other
women, to offer our

him. He said to us: ‘(I

pledge) with regard to

are able to do. But I do not shake

hands with women.’” (Sahih)

Comments:
a. It is forbidden for a man to shake hands with a marriageable woman.
b. While taking pledge from women, all the rulings of Hijab should be

observed.

2875. ‘Aishah the wife of the

Prophet said: “When the

believing women emigrated to the

Messenger of Allâh, they

would be tested in accordance

with Allâh’s saying: ‘O Prophet!

When believing women come to

you to give you the pledge...’”[1]

‘Aishah said: “Whoever among

the believing women affirmed

this, passed the test. When they

affirmed that, the Messenger of

Allâh would say to them: ‘Go,

for you have given your pledge.’

No, by Allâh! The hand of the

Messenger of Allâh never

touched the hand of any woman,

rather he accepted their pledge in

words only.”

‘Aishah said: “By Allâh, the

Messenger of Allâh did not

demand of women (in their

pledge) anything other than that

which Allâh had commanded, and

the hand of the Messenger of

Allâh never touched the hand

of a woman. He would say to them, when he had accepted their pledge: ‘You have given your pledge,’ verbally.” (Sahih)

Comments:
The Prophet used to take the covenant from women that they will not wail. It is reported in the Sunan of Abu Dawud, on the authority of a woman who took oath of allegiance (to the Prophet): “One of the oaths which the Prophet of Allah, received from us about the virtue was that we would not disobey him in it (virtue), that we would not scratch the face, nor wail, nor tear the front of the garments nor pull out our hair.” (Sunan Abu Dawud: 131).

Chapter 44. Competitions
And Contests

2876. It was narrated from Abu Hurairah that the Messenger of Allah said: “Whoever enters a horse (in a race) between two other horses, not knowing whether it will win, that is not gambling. But whoever enters a horse (in race) between two other horses, certain that it will win, that is gambling.” (Da’if)

2877. It was narrated that Ibn ‘Umar said: “The Messenger of Allah made a horse lean, and he would send the horse that he had made lean from Hafyā’ to
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Thaniyyatul-Wadā’, and (he would send) the horse that he had not made lean from Thaniyyatul-Wadā’ to the mosque of Banu Zuraiq.” *(Sahih)*

Comments:

a. In training the horses, they are given extra food for a period till they gain fat. Thereafter, their food is reduced and they are locked up in an enclosure where they sweat a lot and it dries at the same place. By this procedure its stamina improves, and it can run a long distance without exhaustion.

b. Hafyā’ and Thaniyyatul-Wadā’ are the names of two places; the distance between them is three miles. The distance between Thaniyyatul-Wadā’ and the mosque of Bani Zuraiq is one mile.

2878. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There should be no prizes for racing except races with camels and horses.” *(Sahih)*

Comments:

a. Some animals have undivided hooves such as the horses, donkeys or mules. The reference here is to those animals that have such hooves.

b. Horses are used in *jihād*, so to arouse the interest of training them, horse-races could be arranged. The other *Ahâdith* prove the lawfulness of competitions in running, shooting arrows and wrestling. Therefore, showing appreciation to any game that can be used in *jihād* is allowed. Participating in other games or encouraging them is waste of time, money and abilities. So, they should be avoided.
Chapter 45. Prohibition Of Traveling With The Qur'ân To The Land Of The Enemy

2879. It was narrated from Ibn 'Umar that the Messenger of Allah forbid traveling with the Qur'an to the land of the enemy, lest the enemy gets hold of it. (Sahih)

2880. It was narrated from Ibn 'Umar that the Messenger of Allah used to forbid traveling with the Qur'an to the land of the enemy, lest the enemy gets hold of it. (Sahih)

Comments:

a. Whenever the Qur'an or religious books are taken to a state that is in the state of war with Muslims, great importance should be given to them; otherwise, the Qur'an should not be taken there.

b. A Muslim should memorize a portion of the Qur'an to be able to recite it in particular situations.

c. The Qur'an should be taken to the regions of non-Muslims that are free from such dangers, in order to be recited and to call them towards Islam.

Chapter 46. The Distribution Of One Fifth

2881. It was narrated from

[1] One fifth of the spoils of war designated for Allah and His Messenger see Surat Al-Anfal 8:41.
Sa’eed bin Musayyab that Jubair bin Mut’im told him that he and ‘Uthmân bin ‘Affân came to the Messenger of Allâh ﷺ to speak to him about the way in which the one fifth from Khaibar had been distributed to Banu Hâshim and Banu Muttalib. They said: “You have distributed it to our brothers Banu Hâshim and Banu Muttalib, but we are related to you (to Banu Hâshim) in the same way (as Banu Muttalib).” The Messenger of Allâh ﷺ said: “Rather I think that Banu Hâshim and Banu Muttalib are the same.”[1] (Sahih)

تخريج: آخرجه البخاري، المغازي، باب غزوة خيبر، ح: 429 من حديث يونس بـ.

Comments:

From the five portions of the booty, four portions are distributed among fighters, and one is kept in the treasury. This one fifth portion is used in the interest of common Muslims as well as a portion is being allocated to the relatives of the Prophet ﷺ who are forbidden to receive Zakât and charity. The expression ‘Banu Hashim’ and ‘Banu Muttalib’ are the same is understood by many ways. The most correct one is that Banu Muttalib supported Banu Hâshim even in the pre-Islamic period. After Islam, when the Prophet ﷺ declared his prophecy and all the tribes boycotted Banu Hâshim, the tribe of the Prophet ﷺ, even then, Banu Muttalib supported them, stayed with them, within a narrow pass (Shi’b of Abu Talib) and endure the hardships. Whilst Banu Nawfal and Banu Abd Shams supported those who boycotted them, they did not suffer from this boycott. Therefore, the right of Banu Hâshim and Banu Muttalib is made equally in one fifth of the booty. Allâh knows best.

[1] Meaning, these two tribes, both supported him during the Ignorance period and in Islam, unlike Banu ‘Abd Shams (the tribe of Jubair and ‘Uthmân).
Chapter 1. Going Out For Hajj

2882. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Traveling is a kind of torment, it keeps anyone of you from his sleep, food and drink. When anyone of you has fulfilled the purpose for which he traveled, let him hasten to return to his family.” (Sahih)

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

Comments:
a. The Prophet ﷺ set out from Al-Madinah after performing the Zuhr prayer, and he performed the ‘Asr prayer in Dhul-Hulaifah, and then stayed there until the morning. (Sunan Abu Dāwud, Hadith no. 1710)
b. Traveling for a lawful purpose is allowed, rather it is desirable and sometimes it becomes even obligatory, such as traveling to perform Hajj and 'Umrah, or to seek the knowledge which is not available in the city. Furthermore, traveling for any lawful purpose is allowed, such as to visit Al-Haram Mosque, the Prophet's Mosque, Al-Aqsa Mosque, or to visit a pious person, a relative, or a friend or the like.

2883. It was narrated from Ibn 'Abbâs that Fadl said — or vice versa: "The Messenger of Allah said: 'Whoever intends to perform Hajj, let him hasten to do so, for he may fall sick, lose his mount, or be faced with some need.'" (Hasan)

Comments:

Hajj is performed only once in a year during the specific days. If one delays it until the next year despite his ability to perform Hajj, he may no longer be able to perform it the next year.

Chapter 2. The Obligation Of Hajj

2884. It was narrated that 'Ali said: "When the following was revealed: "And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, for whoever can bear the way."' [1] They asked: 'O Messenger of Allah, is Hajj every

year?' He remained silent. They asked: 'Is it every year? He said: 'No. If I had said yes, it would have become obligatory.' Then the following was revealed: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble." [1] (Hasan)

Comments:
a. Hajj is due only on the person who can afford the expenses of the Hajj, i.e., he can bear all the expenditure from the time of leaving his house until he comes back; it includes all his personal expenditure such as food, accommodation, ticket, etc., as well as the expenditure of his dependents in his absence.
b. Performing Hajj is obligatory only once in life, if any one repeats his Hajj it becomes his supererogatory Hajj. However, if one had performed Hajj before his puberty or during slavery, then this Hajj is considered his supererogatory Hajj. So, after puberty or emancipation, if he has the ability, he has to repeat his Hajj.

2885. It was narrated that Anas bin Mâlik said: "They said: 'O Messenger of Allâh, is Hajj (required) every year?' He said: 'If I were to say yes, it would have become obligatory, and if it were to become obligatory, you would not (be able to) do it, and if you did not do it you would be punished.'" (Sahih)

Comments:
Abandoning an obligation is a cause of torment.

Chapter 3. The Virtue Of Hajj And 'Umrah

2886. It was narrated from Ibn 'Abbâs that Aqra' bin Hâbis asked the Prophet ﷺ: “O Messenger of Allah, is Hajj (required) every year, or just once?” He said: “Rather it is just once. And whoever can perform Hajj voluntarily, let him do so.” (Sahih)

2887. It was narrated from 'Umar that the Prophet ﷺ said: “Perform Hajj and 'Umrah, one after the other, for performing them one after the other removes poverty and sin as the bellows removes impurity from iron.” (Sahih)
The Chapter 5: On Hajj Rituals

Comments:

a. Spending in the way of Allah brings blessings in one's wealth and property. Expenditure of Hajj and 'Umrah is also considered as spending in the way of Allah, hence they also flourish one's wealth and he get rid of poverty and neediness.

b. Hajj is one of the pillars of Islam and 'Umrah is also a kind of Hajj, so it is called 'minor Hajj'. The reward of both deeds is very great and they expiate sins.

2888. It was narrated from Abu Hurairah that the Prophet ﷺ said: "From one 'Umrah to another is an expiation for the sins that came in between them, and Hajj Mabrur (an accepted Hajj) brings no less a reward than Paradise." (Sahih)

Comments:

a. 'Hajj Mabrur' means the Hajj in which a pilgrim spares no efforts to avoid dispute, fight and other sins. So, it is translated as an 'accepted Hajj'.

b. 'Umrah expiates all the past sins.

2889. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Whoever performs Hajj to this House, and does not have sexual relations nor commit any disobedience, will go back like the day his mother bore him." (Sahih)

Comments:

a. During Hajj, if a husband is prohibited to involve himself in any sexual activity that is allowed for him in normal situations, then how it would be permissible for a pilgrim to enjoy looking at strange women.

b. One may enjoy his wife after getting out of the state of Ihram.

c. Every human being comes to existence free of sins, and no sin is written
against him unless he reaches the age of puberty. Hence, the faith of Christians that every person comes into existence with original sin is false.

Chapter 4. *Hajj On A Saddle*

2890. It was narrated that Anas bin Mâlik said: “The Prophet ﷺ performed *Hajj* on an old saddle, wearing a cloak that was worth four Dirham or less. Then he said: ‘O Allâh, a *Hajj* in which there is no showing off nor reputation sought.’” *(Hasan)*

Comments:

a. The Prophet ﷺ wore a modest dress and rode a simple mount to avoid displaying adornment and ornamentation.

b. Showing beautification on Friday and at feasts is acceptable. But, during *Hajj* and *Umrah*, being modest and humble as much as possible is suitable.

c. Sincerity should be observed in good deeds more than other deeds.

2891. It was narrated that Ibn 'Abbâs said: “We were with the Messenger of Allâh ﷺ between Makkah and Al-Madinah, and we passed through a valley. He said: ‘What valley is this?’ They said: *Azraq Valley.*’ He said: ‘It is as if I can see Musa ﷺ – and he mentioned something about the length of his hair, which Dawud (one of the narrators) did not remember – ‘putting his fingers in his ears and raising his voice to Allâh reciting the *Talbiyah,*
passing through this valley.' Then we traveled on until we came to a narrow pass, and he said: 'What pass is this?' They said: 'Thaniyyat Harsha' or 'Laft.' He said: 'It is as if I can see Yunus, on a red she-camel, wearing a woolen cloak and holding the reins of his she-camel, woven from palm fibers, passing through this valley, reciting the Talbiyah.'

(Sahih)

Comments:

a. The Prophets of the Children of Israel also used to visit Makkah for Hajj, even though their Qiblah was Baitul-Maqdis.

b. It was a form of revelation that the past incidents were shown to the Prophet as they were taking place. So, the Prophet used to get the knowledge of past occurrences or the details of Paradise and Hell as the one who had witnessed them.

Chapter 5. The Virtue Of The Pilgrim's Supplication

2892. It was narrated from Abu Hurairah that the Messenger of Allah said: "The pilgrims performing Hajj and 'Umrah are a delegation to Allah. If they call upon Him, He will answer them; and if they ask for His forgiveness, He will forgive them." (Hasan)

2893. It was narrated from Ibn 'Umar that the Prophet said:
"The one who fights in the cause of Allâh, and the pilgrim performing Hajj and 'Umrah are a delegation to Allâh. He invited them, so they responded to Him, and they ask Him and He gives to them." (Hasan)

Comments:

The mentioned three trips are very significant, since those travelers have endured the hardship of the journey for the sake of Allâh, not for their own benefit, so Allâh accepts their supplications.

2894. It was narrated from Ibn 'Umar (from 'Umar) that he asked the Prophet ﷺ for permission to perform 'Umrah, and he gave him permission and said to him: "O younger brother, give us a share of your supplication, and do not forget us." (Da'if)

2895. It was narrated from Safwân bin 'Abdullâh bin Safwân that he was married to a daughter of Abu Dardâ'. He came to her and found Umm Dardâ' there, but he did not find Abu Dardâ'. She said to him: "Do you intend to perform Hajj this year?" He said: "Yes." She said: "Pray to Allâh for us to grant us goodness, for the Prophet ﷺ used to say: 'The supplication of a man for his brother in his absence will be
answered. By his head there is an angel who says *‘Amin* to his supplication, and every time he prays for his brother, he says: "‘Amin, and the same for you."

He said: "Then I went out to the marketplace where I met Abu Dardâ’, and he told me something similar from the Prophet ﷺ."

(Sahih)

**Comments:**

a. One may request a pilgrim to supplicate for him.

b. One should care for making supplications at the virtuous places.

c. Praying for an absent person is highly rewardable act which brings the mercy and blessings of Allâh.

d. Praying of angels means acceptance of the supplications since they pray only by the command of Allâh.

**Chapter 6. What (Condition) Makes Hajj Obligatory**

2896. It was narrated that Ibn ‘Umar said: "A man stood up and said to the Prophet ﷺ: 'O Messenger of Allâh! What makes Hajj obligatory?' He said: 'Provision and a mount.' He said: 'O Messenger of Allâh, what is the (real) Hajj?' He said: The one with disheveled hair and no perfume.' Another (man) stood up and said: 'O Messenger of Allâh, what is the (real) Hajj?' He said: 'Raising one's voice and slaughtering the sacrificial animal.'" (Da‘îf)

Waki’ said: "The meaning of Al-

[1] Some copies of Ibn Mâjah, and most of the other compilers’ versions of this Hadith say that the question is: "What is the (real) (and in some: most virtuous) pilgrim.”
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Comments:

The Hadith proves pronouncing ‘Labbaik’ aloud and offering sacrifice are among the important deeds of Hajj. Pronunciation of ‘Labbaik’ demonstrates submission and obedience of the person, while the sacrifice shows the strong desire for sacrificing one's body, soul, wealth and resources in the way of Allâh.

2897. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “Provision and a mount,” meaning, about Allâh’s saying: “Whoever can bear the way.”[1] (Da’îf)

Chapter 7. A Woman Performing Hajj Without A Guardian

2898. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ said: “No woman should travel the distance of three days

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or more, unless she is with her father, brother, son, husband or a Mahram.” (Sahih)


2899. It was narrated from Abu Hurairah that the Prophet said: “It is not permissible for a woman who believes in Allah and the Last Day to travel for more than one day’s distance without a Mahram.” (Sahih)

Comments:
a. A woman has to avoid going on a journey without being accompanied by her husband or a Mahram (an unmarriageable man).

2900. It was narrated that Ibn ‘Abbás said: “A Bedouin came to the Prophet and said: ‘I have enlisted for such and such a military campaign and my wife is going for Hajj.’ He said: ‘Go back with her.’” (Sahih)

Comments:
a. The importance of a traveling woman being accompanied by a Mahram is so serious that due to this excuse one is exempt from Jihād.
b. Some scholars are of the opinion that if a group of women travel accompanied by their Mahram men, then the woman who does not have a Mahram or her Mahram cannot afford the expenses of Hajj, may travel with this caravan. In this situation, most probably she does not face the harassment due to which she is prevented from traveling without being accompanied by her Mahram. Allāh knows best.

Chapter 8. Hajj Is The Jihād Of Women

2901. It was narrated that 'Āishah said: "I said: 'O Messenger of Allāh, is jihād obligatory for women?' He said: "Yes: Upon them is a jihād in which there is no fighting: Al-Hajj and Al-'Umrah." (Sahih)

Comments:

a. Participating in jihād or fighting is not obligatory on a woman.

b. The importance of Hajj and 'Umrah for women is as the importance of jihād for men.

c. Hajj and 'Umrah is deemed as jihād for women since the hardship of the journey is endured, the money is spent, and many other ordeals are tolerated in this regard.

2902. It was narrated from Umm Salamah that the Messenger of Allāh ﷺ said: "Hajj is the jihād of every weak person." (Sahih)

Comments:

a. This ruling is for women, children, and aged men who cannot take part in jihād. The same ruling applies to blind, lame and the like persons.
b. The means of getting nearness to Allâh and great reward for such disabled persons is Hajj and 'Umrah. The hardship of this worship for them is just as making jihad.

Chapter 9. Hajj On Behalf Of The Deceased

2903. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ heard a man saying: "Labbaik 'an Shubrumah (Here I am (O Allâh) on behalf of Shubrumah)." The Messenger of Allâh ﷺ said: "Who is Shubrumah?" He said: "A relative of mine." He said: "Have you ever performed Hajj?" He said: "No." He said: "Then make this for yourself, then perform Hajj on behalf of Shubrumah." (Da'if)

Comments:
a. Performing Hajj on behalf of someone else is permissible.
b. Hajj can be performed on behalf of anyone.
c. Only the one who has performed his own Hajj can perform the Hajj on behalf of other person.
d. The rulings of 'Umrah are the same as the rulings of Hajj.
e. The name of the person from whom the Hajj or 'Umrah is being performed should be mentioned during pronouncing the Talbiyah.

2904. It was narrated that Ibn 'Abbâs said: "A man came to the Prophet ﷺ and said: 'Shall I perform Hajj on behalf of my father?' He said: 'Yes, perform Hajj on behalf of your father, for if you cannot add anything bad to his record (at least) you will not add anything bad.'" (Da'if)
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Comments:
a. Performing Hajj and 'Umrah on behalf of parents is allowed whether they are alive, but do not have the ability of performing them, or deceased.
b. Parents do many favors for their children, hence one should do the acts that benefit them, or at least shun the deeds that are considered as being ingratitudine to them.

2905. It was narrated from Abu Ghawth bin Husain - a man from Furu' - that he consulted the Prophet ﷺ about a Hajj that his father owed, but he had died and had not gone for Hajj. The Prophet ﷺ said: "Perform Hajj on behalf of your father." And the Prophet ﷺ said: "The same applies to fasting in fulfillment of a vow - it should be made up for." (Da'if)

Chapter 10. Performing Hajj On Behalf Of A Living Person If He Is Incapable Himself

2906. It was narrated from Abu Razin Al-'Uqaili that he came to the Prophet ﷺ and said: "O Messenger of Allâh, my father is an old man and he cannot perform Hajj or 'Umrah, and he is not able to ride the mount (due to old age)." He said: "Perform Hajj and 'Umrah on behalf of your father." (Sahih)
Comments:

a. If a very aged person can afford the expenses of Hajj then it becomes due on him.

b. If one cannot go to Hajj out of old age then any other person may perform Hajj on behalf of such a person.

c. Performing 'Umrah or behalf of someone else is also allowed.

2907. It was narrated from 'Abdullâh bin 'Abbâs that a woman from Khath'am came to the Prophet ﷺ and said: "O Messenger of Allâh, my father is an old man who has become weak, and now the command of Allâh has come for His slaves to perform Hajj, but he cannot do it. Will it discharge his duty if I perform it on his behalf?" The Messenger of Allâh ﷺ said: "Yes." (Sahih)

2908. It was narrated that Ibn 'Abbâs said: Husain bin 'Awf told me: I said: "O Messenger of Allâh, the command for Hajj has come but my father cannot perform Hajj unless he is tied to a saddle." Some time passed, then he said: "Perform Hajj on behalf of your father." (Sahih)
Chapter 11. Hajj Performed By Children

It was narrated that Jābir bin ʿAbdullāh said: “A woman held up a child of hers to the Prophet during Hajj and said: ‘O Messenger of Allāh, is there Hajj for this one?’ He said: ‘Yes, and you will be rewarded.’” (Sahih)

Comments:

Hajj of a child who still did not reach the age of puberty is valid, but it is considered a voluntary Hajj. So, the Hajj becomes obligatory on him after maturity if he can afford it.
Chapter 12. Women Who Are Bleeding Following Childbirth And Menstruating Should Enter Iḥrām For Hājj

2911. It was narrated that 'Āishah said: “Asmā’ bint ‘Umais gave birth at Shajarah, and the Messenger of Allāh ﷺ told Abu Bakr to tell her to take a bath and begin the Talbiyah.” (Sahih)

Comments:

a. At that time Asmā’, the daughter of Umais, gave birth to Muhammad bin Abu Bakr. At first, she was married to Ja’far bin Abu Tālib after his martyrdom. Abu Bakr got married to her, when he died, ‘Ali took her as his wife, may Allāh be pleased with all of them.

b. A menstruating woman, and the one who is in her postnatal period, should take the bath before entering in the state of Iḥrām.

2912. It was narrated from Abu Bakr that he went out for Hājj with the Messenger of Allāh ﷺ, and Asmā’ bint ‘Umais was with him. She gave birth, at Shajarah, to Muhammad bin Abu Bakr. Abu Bakr came to the Prophet ﷺ and told him about that, and the Messenger of Allāh ﷺ told him to tell her to take a bath, then begin the Talbiyah for Hājj, and to do everything that the people did, apart from circumambulating the House (Tawāf). (Sahih)
The Chapters on Hajj Rituals

Comments:

a. Being in menses and postnatal period are not an impediment for performing Hajj.

b. During menses and the postnatal period, circumambulation of Ka'bah should not be performed because the Ka'bah is inside the mosque and such a woman cannot enter a mosque.

2913. It was narrated that Jābir said: “Asmā’ bint ‘Umais gave birth to Muhammad bin Abī Bakr and sent word to the Prophet (S). He told her to take a bath, fasten a cloth around her private part and begin the Talbīyah.” (Sahih)

Comments:

c. Fastening a cloth means using cotton or some other absorbent that prevents blood from leaking on the clothes.

Chapter 13. The Miqāt For People Coming From Afar

2914. It was narrated from Ibn ‘Umar that the Messenger of Allāh (S) said: “The people of Al-Madinah should begin the Talbīyah from Dhul-Hulaifah, the people of Shām from Juhfah, and the people of Najd from Qarn.” ‘Abdullāh said: “As for these three, I heard them from the Messenger of Allāh (S). And it reached me that the Messenger of Allāh (S) said: ‘And the people of Yemen should enter Iḥrām from Yalamlam.’” (Sahih)

Tafsīr: “Exerger the bakhari, the hajj, bab mīqāt Aḥlāl al-madīnā, wāla yahūn qāl, dīl al-ḥalīfāt, al-madīnā”
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Chapter 13. On Hajj Rituals

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2915. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ addressed us and said: ‘The Talbiyah of the people of Al-Madinah begins at Dhul-Hulaifah. The Talbiyah of the people of Shâm begins at Juhfah. The Talbiyah of the people of Yemen begins at Yalamlam. The Talbiyah of the people of Najd begins at Qarn. The Talbiyah of the people of the east begins at Dhât ‘Irq.’ Then he turned to face the (eastern) horizon and said: ‘O Allâh, make their hearts steadfast.’’” (Sahîh)

Comments:

Nowadays, Dhul-Hulaifah is known as B’ir ‘Ali, Juhfah is known as Râbigh, Yalamlam as Sa’diyah, Qarnul-Manâzîl is called Sail, while the current name of Dhât ‘Irq is Zuraibah. The Prophet ﷺ made supplication for the Islam of the inhabitants of Iraq as he warned about the disturbance of this area.

Chapter 14. The Ithrâm

2916. It was narrated from Ibn ’Umar that when the Messenger of Allâh ﷺ put his foot in the stirrup and his riding beast rose...
up with him, he would say the Talbiyah from the mosque of Dhul-Hulaiyah. *Sahih*

It was narrated that Anas bin Malik said: "I was by the knees of the she-camel of the Messenger of Allâh صلی الله علیه وآله وسلم, at Shajarah. When it rose up with him, he said: 'Labbaika bi 'Umrah wa Hajj ma'an [Here I am (O Allâh) for 'Umrah and Hajj together].' That was during the Farewell Pilgrimage." *(Sahih)*

Chapter 15. The Talbiyah

It was narrated from Nâfî', that Ibn 'Umar said: "I learned the Talbiyah from the Messenger of Allâh صلی الله علیه وآله وسلم who said: Labbaika Allâhumma labbaik, labbaika la sharika laka labbaik. Innal-hamda wan-ni'mata laka, wal-mulk. La sharika laka (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.)" He said: "And Ibn 'Umar used to add: Labbaika labbaika labbaika wa sa'daika wal-khairu fi yadaika, labbaika war-raghbâ'u ilaika wal-'amal (Here I am, here I am, here I am, and at Your service; all good is in Your Hands, here I am, seeking Your pleasure and striving for Your sake)." (Sahih)

Comments:
a. Reciting Talbiyah is among the great rites of Hajj. It shows the great love, devotion and strong determination to endure all kind of hardships for Allâh. Abandoning an obligation is a cause of torment.
b. Great emphasis should be given to saying the Talbiyah after prayers, while riding on a mount, and going up on the way.
c. Uttering Labbaik by all Muslims at one time proves their equality before Allâh and their need to seek Allâh's pleasure. All the discriminations based on color, race, language and country are insignificant compared to the universal message of Islam.

2919. It was narrated that Jâbir said: "The Talbiyah of the Messenger of Allâh ﷺ was: 'Labbaika Allâhumma labbaik, (labbaika) là sharika laka labbaik. Innal-hamd. wan-ni'mata laka, wal-mulk Là sharika laka (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)." (Sahih)

تخريج: أصحح أخوجه أبو داود، المناسك، باب كيف النذيرة، ح: 1813 من حديث جعفر

به، وصححه ابن خزيمة، ح: 276.
It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ used to say in his Talbiyah: “Labbaika ilâhal-haqq, labbaika (Here I am, O God of Truth, here I am).” (Sahih)

It was narrated from Sahl bin Sa’d As-Sâ’idi that the Messenger of Allâh ﷺ said: “There is no (pilgrim) who recites the Talbiyah but that which is to his right and left also recites it, rocks and trees and hills, to the farthest ends of the earth in each direction, from here and from there.” (Hasan)

Comments:

a. Saying Labbaik is a great good deed.

b. Nonliving things also can distinguish between good and bad, and share in good deeds, but their glorification and supplications are out of the perception of human beings and jinn.

Chapter 16. Raising The Voice With The Talbiyah

It was narrated from Khalîd bin Sâ‘ib, from his father,
that the Messenger of Allāh ﷺ said: "Jibra’il came to me and told me to command my Companions to raise their voices when reciting the Talbiyah.” (Sahih)

2923. It was narrated from Zaid bin Khālid Al-Juhani that the Messenger of Allāh ﷺ said: "Jibril came to me and said: 'O Muhammad! Tell your Companions to raise their voices when reciting the Talbiyah, for it is one of the symbols of Hajj.'” (Sahih)

Comments:
Reciting Labbaik aloud is Sunnah.

2924. It was narrated from Abu Bakr As-Siddiq that the Messenger of Allāh ﷺ was asked: “Which actions are best?” He said: “Raising one’s voice and slaughtering the sacrificial animal.”[1] (Da’if)

Chapter 17. Shade For The Muhrim

2925. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: “There is no Muhrim (pilgrim in Ihram) who exposes himself to the sun all day for the sake of Allâh, reciting the Talbiyah until the sun goes down, but his sins will disappear and he will go back like on the day his mother bore him.” (Da’îf)

Chapter 18. Applying Perfume When Entering Ihram

2926. It was narrated that 'Äishah said: “I put perfume on the Messenger of Allâh ﷺ for his Ihram before he entered into it, and when he exited Ihram before he returned.”[1] (Sahih)

(One of the narrators) Sufyân said (in his narration, she said): “With these two hands of mine.”

2927. It was narrated that 'Āishah said: “It is as if I can see the traces of perfume in the parting (of hair) of the Messenger of Allâh ﷺ, while he is reciting the Talbiyah.” (Sahîh)

Comments:

a. The practice of the Prophet ﷺ proves that wearing perfume before entering in the state of Ihram is allowed.

b. On the 10th of Dhul-Hijjah, after throwing pebbles at the Jamarah and shaving or cutting the hair short, the restrictions of Ihram are lifted, except the prohibition of sexual intercourse with one’s spouse. Therefore, the Tawâf of Ifâdah on this day is performed in usual clothes, and applying perfumes before it is also allowed.

2928. It was narrated that 'Āishah said: “It is as if I can see the traces of perfume in the parting (of hair) of the Messenger of Allâh ﷺ after three days, and he was a Muhrim.” (Sahîh)

Chapter 19. What Clothes
The Muhrim May Wear

2929. It was narrated from 'Abdullâh bin 'Umar that a man asked the Messenger of Allâh ﷺ,

Chapter 19. What Clothes
The Muhrim May Wear
what clothes may the *Muhrim* wear? The Messenger of Allâh ﷺ said: “He should not wear a shirt, or turbans (or head cover), pants or pajamas, hooded cloaks and no leather socks, unless he cannot find sandals, in which case he may wear the leather socks but should cut them to below the ankles. And he should not wear any clothes that have been touched (dyed) with saffron or *Wars*.”[1] *(Sahih)*

**2930.** It was narrated that 'Abdullâh bin 'Umar said: “The Messenger of Allâh ﷺ forbade the *Muhrim* to wear a garment dyed with *Wars* or saffron.” *(Sahih)*

**Comments:**

a. Wearing sewn clothes for men is forbidden during *Ihram*.

b. Sewn clothes mean those that are cut and stitched to fit the shape of the body such as shirt, pants, vest, sweater and the like. If an unstitched robe is short and a similar piece is connected with it to fit the body, then it is not considered as sewn cloth.

c. Lifting luggage on the head is not considered as wearing it, so it is not forbidden.

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[1] A yellowish fragrant oil used for dying garments. Explanation by Sindi
Chapter 20. Pants Or Pajamas And Leather Socks For The Muhrim Who Cannot Find Waist Wrapper Or Sandals

2931. It was narrated that Ibn 'Abbās said: "I heard the Prophet delivering a sermon — (one of the narrators) Hishām said: 'On the pulpit' — and he said: 'Whoever does not have a waist wrap, let him wear pants or pajamas, and whoever does not have sandals, let him wear leather socks.'" In his narration, Hishām said: "If he does not find any, then let him wear pants or pajamas." (Sahih)

2932. It was narrated from Ibn 'Umar that the Messenger of Allāh said: "Whoever does not have sandals let him wear leather socks, and let him cut them to below the ankle." (Sahih)

Comments:
a. Wearing sewn clothes for a man is forbidden during Ḥijrām. However, at the time of necessity, wearing trousers or pants is allowed.
b. During Ḥijrām, putting on leather socks is also forbidden, but if one does not have shoes he can wear them.
Chapter 21. Things To Avoided In Ihram

2933. It was narrated that Asmā' bint Abu Bakr said: "We went out with the Messenger of Allâh ﷺ until, when we were in 'Arj, we stopped to camp. The Messenger of Allâh ﷺ sat, with 'Âishah by his side, and I was sitting beside Abu Bakr. Our mount[1] and the mount of Abu Bakr was one, under the care of the slave of Abu Bakr. The slave looked and his camel was not with him, so he said to him: 'Where is your camel?' He said: 'I lost it yesterday.' He said: 'You have one camel with you and you lost it?' He started to beat him, and the Messenger of Allâh ﷺ said: 'Look at what this Muhrim is doing!'" (Da'if)

 Comments:
a. When a subordinate commits mistakes, calling him to account is allowed.
b. The Prophet ﷺ intended by his comment to encourage him to forgive.
c. When admonishing a respected person for his mistake or improper action, his status and position should be observed.

Chapter 22. The Muhrim May Wash His Head

2934. It was narrated from Ibrâhîm bin 'Abdullâh bin Hunain, from his father, that

‘Abdullāh bin ‘Abbās and Miswar bin Makhramah disagreed at Abwā’. Abdullāh bin ‘Abbās said that the Muhārim may wash his head, and Miswar said that the Muhārim may not wash his head.

Ibn ‘Abbās sent me to Abu Ayyūb Al-Ansārī to ask him about that, and I found him taking a bath near the well, screened with a piece of cloth. I greeted him with Sālim, and he said: “Who is this?” I said: “I am ‘Abdullāh bin Hunain. ‘Abdullāh bin ‘Abbās sent me to you to ask you how the Messenger of Allāh used to wash his head when he was in Ihram.” He said: “Abu Ayyūb put his hand on the cloth and lowered it until his head appeared, then he said to someone who was pouring water for him, ‘Pour water.’ So he poured water on his head. Then he rubbed his head with his hands, forwards and backwards, and said: ‘This is what I saw him doing.’” (Sahih)

Comments:

a. Looking at the body, with the exception of those parts for which looking at them is forbidden, is allowed, as there was a man with Abu Ayyūb Al-Ansārī who was assisting him in having a bath. No doubt, the Companion would have taken off his upper garment to take bath.

b. Bathing and washing the head during Ihram is allowed, but one should avoid using scented soap.

c. Shaking the hair while washing the head to attain proper neatness is allowed. If a hair falls down during this action then no expiation is due, since it is not considered to be cutting his hair.
Chapter 23. The Female Muhrim May Lower Her Garment Over Her Face

2935. It was narrated that 'Aishah said: “We were with the Prophet ﷺ, and we were in Ḥarām. When a rider met us we would lower our garments from the top of our heads, and when he has gone, we would lift them up again.” (Da'īf)

Another chain with similar wording.

Chapter 24. Stipulating Conditions In Hajj

2936. It was narrated from Abu Bakr bin 'Abdullāh bin Zubair from his grandmother — he (the narrator) said: “I do not know if it was Asmā' bint Abu Bakr or Su'da bint 'Awf' — that the Messenger of Allāh ﷺ entered upon Duba'a bint 'Abdul-Muttalib and said: “What is keeping you, O my aunt, from performing Hajj?” She said: “I am a sick woman, and I am afraid of being prevented (from completing Hajj.)” He said: “Enter Ḥarām and stipulate the condition that you will exit Ḥarām from the point where you are prevented.”’” (Sahih)
2937. It was narrated that Dubâ’ah said: “The Messenger of Allâh ﷺ entered upon me when I was unwell. He said: ‘Do you intend to perform Hajj this year?’ I said: ‘I am sick, O Messenger of Allâh.’ He said: ‘Go for Hajj and say: “I will exit Ihrâm from the point where I am prevented.”’” (Sahih)

Comments:

a. A sick person may go for Hajj and ‘Umrah even though he fears increase in his illness.

b. If it is feared that sickness could be a hindrance for the continuity of a journey, then the conditional Ihrâm should be observed. That means it should be said, ‘O Allâh! Wherever I face obstacle that prevents me from continuing the journey I will get out of Ihrâm’.

c. After intending a conditional Ihrâm if one is compelled to discontinue his Hajj or ‘Umrah before completing it, then there is no expiation due on him;
neither slaughtering a sheep nor giving any charity or the like.

Chapter 25. Entering The Haram (Sanctuary)

2939. It was narrated that 'Abdullāh bin 'Abbās said: "The Prophets used to enter the Haram walking barefoot. They would circumambulate the House and complete all the rituals barefoot and walking." (Da‘if)

Chapter 26. Entering Makkah

2940. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ used to enter Makkah from the upper mountain pass and when he left, he would left from the lower mountain pass. (Sahih)

Comments:

a. Thaniyyah means a small mountain among a chain of mountains or a valley pass.

b. Thaniyatul-'Ulyā' (high mountain) refers to the mountain located at the north side towards Jannatul-Mu‘alla. Its name is Kadā’ and Hajun’.

c. Thaniyyahtus-Sūfa (lower mountain) refers to the mountain pass which is towards 'Mount Qu‘a‘iqi‘ān'. It is called Kuda’ also. (Fathul-Bi‘r, of Al-Hajj, chapter 41). Its location is towards the door of Banu Shaibah.
It was narrated from Ibn 'Umar that the Prophet entered Makkah by day. (Hasan)

2941. It was narrated that Usâmah bin Zaid said: ‘I said: ‘O Messenger of Allah, where will you stay tomorrow?’ That was during his Hajj. He said: ‘Has ‘Aqil left us any house?’ Then he said: ‘Tomorrow we will stay in the valley of Banû Kinânah, Muhassab where the Qurais narrated an oath of disbelief.’"

That was where Banû Kinânah had sworn an oath with the Qurais against Banû Hâshim, that they would not intermarry with them or engage in trade with them.

Ma‘mar said: “Zuhri said: Khail means a valley.’’” (Sahih)

2942. It was narrated that ’Abdullâh bin Sajîs said: “I saw

Comments:

The Prophet stayed overnight at Dhi Tuwa and entered Makkah in the morning. (Sahih Al-Bukhârî, Hadîth no. 1574)

2943. It was narrated that 'Abdullâh bin Sarjis said: “I saw...
the bald forehead of 'Umar bin Khattâb when he kissed the Black Stone and said: 'I am kissing you, although I know that you are only a stone and you can neither cause harm nor bring benefit. Had I not seen the Messenger of Allâh ﷺ kissing you, I would not have kissed you.'” (Sahih)

**Comments:**

a. Kissing the ‘Black Stone’ during Tawâf is allowed but pushing people or thrusting them for this purpose is not allowed. If the Black Stone can be kissed easily then it is acceptable; otherwise, it should be touched with a stick or hand, and then they should be kissed. If touching the Black Stone is difficult even with a stick or hand, then it is sufficient to make a gesture towards it and then move forward. In this case the hand should not be kissed.

b. Other than the Black Stone, no part of the Ka’bah should be kissed. So, kissing the walls of Ka’bah, its door, its threshold, or the net of Maqâm Ibrâhîm (standing place of Ibrâhîm) should be avoided.

2944. It was narrated that Sa’eed bin Jubair said: I heard Ibn ‘Abbâs say: The Messenger of Allâh ﷺ said: “This Stone will be brought on the Day of Resurrection, and it will be given two eyes with which to see, and a tongue with which to speak, and it will bear witness for those who touched it in sincerity.” (Hasan)

**Comments:**

'Touched it in sincerity' means kissing or touching while being steadfast on the faith of monotheism, and avoiding polytheism, since due to disbelief
and polytheism all the good deeds are disregarded, regardless of their greatness.

2945. It was narrated that Ibn 'Umar said: "The Messenger of Allah turned to face the Stone, then he put his lips on it and wept for a long time. Then he turned and saw 'Umar bin Khattab weeping. He said: 'O 'Umar, this is the place where tears should be shed.'" (Da'if)

2946. It was narrated from Sālim bin 'Abdullāh that his father said: "The Messenger of Allah did not touch the corners of the Ka'bah apart from the Black Corner (i.e., the corner where the Black Stone is) and the one that is next to it facing the houses of Banu Jumah (i.e., the Yemenite Corner)." (Sahih)

Comments:

a. The Ka'bah has four corners; the corner of Black Stone, Yemenite Corner, Shāmi Corner and Iraqi Corner. The corner of the Black Stone and the Yemenite Corner in the era of the Prophet were at the same place where the Prophet Ibrahim had founded them while constructing the Ka'bah. But the Shāmi Corner and Iraqi Corner were not where he had founded them. The people of Makkah had left some of Ka'bah's area when they rebuilt it. This area is called 'Haṭim' or 'Hiṭr'. Haṭim is still not included in the structure of Ka'bah.

b. Touching the Black Stone, kissing it or indicating towards it, all these actions are allowed while the Yemenite Corner should be touched only.
Chapter 28. One Who Touches The Corner With A Staff

2947. It was narrated that Safiyyah bint Shaibah said: "When the Messenger of Allâh ﷺ saw that things had settled down, in the year of the Conquest (of Makkah), he performed Tawâf on his camel, touching the corner with a staff in his hand. Then he entered the House and found a dove made of aloeswood. He broke it, then he stood at the door of the Ka'bah and threw it out, and I was watching him." (Hasan)

Comments:
a. Circumambulation around the Ka'bah while riding is allowed. So, if one circumambulates sitting on a sedan or wheel chair for any religiously valid excuse then his Tawâf is valid.

b. The image of a living thing should be destroyed and its picture should be erased. The Prophet ﷺ commanded the removal of the drawings which were on the wall of Ka'bah.

2948. It was narrated from Ibn 'Abbâs that the Prophet ﷺ performed Tawâf on a camel during the Farewell Pilgrimage, touching the corner with a staff. (Sahih)

2949. Ma'ruf bin Kharrabudh Al-Makki narrated: "I heard Abu Tufail, 'Amir bin Wâthilah, say: 'I
saw the Prophet performing \emph{Tawaf} on his camel, touching the corner with his staff and kissing the staff.’’ (\emph{Sahih})

Chapter 29. Walking Briskly
When Going Around The House

2950. It was narrated from Nāfi’, from Ibn ‘Umar that when the Messenger of Allāh performed \emph{Tawaf} around the House for the first time, he walked briskly with short steps in the first three circuits, and walked normally in the last four, starting and ending at the \emph{Hijr}. And Ibn ‘Umar used to do that. (\emph{Sahih})

2951. It was narrated from Jābir that the Prophet walked briskly (\emph{Ramah}), from the \emph{Hijr} to the \emph{Hijr}, three times, then he walked normally for four. (\emph{Sahih})
Comments:

a. ‘From the Hijr to the Hijâ’ means circumambulation around the Ka‘bah starts from the Black Stone and ends at Black Stone. It does not mean that he used to run around the Ka‘bah as it is mentioned clearly in Hadith no. 2953.

b. Ramâl means walking fast, vigorously and taking small steps. It is desirable for men only, in the first three rounds of arrival circumambulation.

2952. It was narrated from Zaid bin Aslam that his father said: “I heard ‘Umar say: ‘Why do they perform Ramâl now, when Allâh has established Islam and done away with disbelief and its people? By Allâh, [1] we will not give up something that we used to do at the time of the Messenger of Allâh ﷺ.’” (Hasan)

2953. It was narrated that Ibn ‘Abbâs said: “During his ‘Umrah after Hudaibiyah – when they wanted to enter Makkah – the Prophet ﷺ said to his Companions: ‘Your people will see you tomorrow, so let them see you looking strong.’ When they entered the mosque, they touched the corner and started to walk briskly, and the Prophet ﷺ was with them. When they reached the Yemenite Corner, they walked normally to the Black Corner (the corner where the Black Stone is), then they walked briskly until they reached the Yemenite Corner. [2]”

[1] In the narration recorded by Ahmad and others, it is: “But with that, we will not leave something” which explains the meaning; that ‘Umar ﷺ mentioned the reason for the Ramâl, but even though the reason was not the same afterwards, the Sunnah is still to be practiced. See Mu‘allimus-Sunan by Khattâbi, and ‘Awnul-Ma’bud.
Corner, then they walked normally to the Black Corner. They did that three times, then they walked normally for four circuits.” (Hasan)

Comments:

a. The Companions of the Prophet Muhammad did Ramal in three sides of Ka'bah during their Tawaf and walked normally in the fourth side. Because, the polytheists of Makkah left their houses and sat on the mountain of Qu'aiqi'h which are in the north of the Ka'bah. They were able to watch Muslims running briskly around the Ka'bah on three sides while the fourth side, Muslims used to be concealed by Ka'bah.

b. Muslims had to maintain their dominance over disbelievers by all means so that they should not think about oppressing the Muslims.

Chapter 30. The Idtibā[1]

2954. It was narrated from Ibn Ya'la bin Umayyah that his father Ya'la said: “The Prophet performed Tawaf while doing Idtibā.” (In his narration, one of the narrators) Qabisah said: “While wearing a Yemenite cloth.” (Daif)

Comments:

a. Idtibā is Sunnah only in Tawaf Qudum (arrival Tawaf). After completing Tawaf, the shoulders should be covered at the time of performing two Rak'ah.

b. Ramal and Idtibā are legislated only for men, not for women.

[1] Idtibā: Putting the upper wrap under one's right armpit, leaving the right shoulder bare, and placing part of it over the left shoulder.
Chapter 31. The *Tawaf* Around The *Hijr*[^1]

2955. It was narrated that 'Aishah said: "I asked the Messenger of Allah about the *Hijr*, and he said: 'It is part of the House.' I said: 'What kept them from incorporating it into it?' He said: 'They ran out of funds.' I said: 'Why is its door so high up that it can only be reached with a ladder?'[^2] He said: 'That is what your people did so that they could let in whoever they wanted and keep out whoever they wanted. Were it not that your people have so recently left disbelief behind, and I am afraid that it would bother them, I would have changed it, incorporating what they left out and I would put its door at ground level." (Sahih)

Comments:

a. Only lawful earnings should be spent in constructing mosques.

b. Since the *Hatim* is a part of the *Ka'bah*, so the *Tawaf* should be done from outside of it. If one passes from its inside mistakenly, the round should not be counted; otherwise, his *Tawaf* will be incomplete.

c. Sometimes, for any reasonable advantage, a lawful act, though it is not preferable, could be preferred over a preferable one. Particularly, if it is apprehended that a preferable act may lead to undesired consequences, which could hardly be compensated, then it could be ignored.

[^1]: It is the area next to the *Ka'bah* on the side opposite the Black Stone and Yemenite Corner, presently it has a small curved wall enclosing it.

[^2]: Referring to the door that is on the *Ka'bah*. 
If one is interested in performing prayer inside K'abah he should pray in Hatim since it is a part of K'abah.

Chapter 32. The Virtue Of Tawaf

2956. It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whoever performs Tawaf around the House and prays two Rak'ah, it is as if he freed a slave.'" (Hasan)

Comments:

a. Circumambulation around the Ka'bah itself is a separate act of worship which cannot be performed anywhere in the world. So, whoever is blessed by the opportunity of visiting the Ka'bah should repeat Tawaf as much as possible.

b. Some pilgrims when they go to Makkah, repeat 'Umrah frequently which, the Prophet ﷺ did not practice. He initiated a separate journey from Madinah for each 'Umrah, so instead of repeating 'Umrah, the Tawaf should be done frequently.

2957. Humaid bin Abu Sâwiyyah said: I heard Ibn Hishâm asking 'Atâ' bin Abu Rabâh about the Yemenite Corner, when he was performing Tawaf around the House. 'Atâ' said: Abu Hurairah told me that the Prophet ﷺ said: "Seventy angels have been appointed over it. Whoever says: Allâhumma inni as'alukal-âjâb wa-âsiyâh fid-dunyâ wa-âkhirah; Rabbanâ atina fid-dunyâ hasanah, wa fil-âkhirati hasanah; wa qinâ 'adhiban-Nâr (O Allâh, I ask You for pardon and well-being in this world and in the Hereafter. Our
Lord, give us good in this world and good in the Hereafter and protect us from the torment of the Fire), they say: Ḥāmin.” When he reached the Black Corner (where the Black Stone is), he said: O Abu Muhammad! What have you heard about this Black Corner? 'Atâ’ said: Abu Hurairah told me that he heard the Messenger of Allâh ﷺ say: “Whoever faces it is facing the Hand of the Most Merciful.”

Ibn Hishâm said to him: O Abu Muhammad, what about Tawâf? ‘Atâ’ said: Abu Hurairah told me that he heard the Prophet ﷺ say: “Whoever performs Tawâf around the House seven times and does not say anything except: Subhân Allâh wa-hamdu lillâh, wa lâ ilâha illa Allâh, akbar, wa la hawla wa la quwwata illa billâh (Glory is to Allâh, praise is to Allâh, none has the right to be worshipped but Allâh, and there is no power nor strength except with Allâh), ten bad deeds will be erased from him, ten merits will be recorded for him, and he will be raised ten degrees in status. Whoever performs Tawâf and talks when he is in that situation, is wading in mercy like one who wades in water.” (Da’īf)
Chapter 33. Two Rak‘ahs
After Tawâf

2958. It was narrated that Muttalib said: “When he finished seven (circuits of Tawâf), I saw the Messenger of Allah come until he was parallel with the Corner, then he prayed two Rak‘ah at the edge of the Matâf (area for Tawâf), and there was nothing between him and the people who were performing Tawâf.” (Da‘îf)

Ibn Mâjah said: This is in Makkah specifically.

Comments:
Imâm Ibn Mâjah, رَبِّ اِيَّاكَ نَعِمَتَكَ, said, ‘This ruling (performing prayers despite people passing in front of the praying person) is exclusive to Makkah (i.e., it is allowed in the Sacred Mosque only, and not anywhere else.)

2959. It was narrated from Ibn ‘Umar that the Messenger of Allah came and performed Tawâf around the House seven times, then he prayed two Rak‘ahs.

Wâki‘ said: “Meaning, at the Maqâm,”[1] then he went out to Safa.” (Sahîh)

Comments:
a. Tawâf of the Ka‘bah consists of seven rounds.
b. A two Rak‘ah prayer should be offered following the Tawâf.

[1] The Station or the standing place of Ibrâhim.
c. Performing these two Rak'ah close to Maqām Ibrāhīm is Sunnah. If there is no place there, they could be performed anywhere in the Sacred Mosque.

d. Some people turn their faces towards Maqām Ibrāhīm unknowingly though they are not towards Ka'bah which is wrong. Directing oneself towards the Ka'bah in prayer is mandatory, whether Maqām Ibrāhīm is in front of the praying person or not.

e. Sa'y (running) between Safā and Marwah is performed after the Tawāf of the Ka'bah.

2960. It was narrated that Jābir said: "When Allah's Messenger ﷺ finished circumambulating the House, he came to Maqām Ibrāhīm.

‘Umar said: ‘O Messenger of Allāh, this is the Maqām of our father Ibrāhīm, about which Allāh says, "And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer."’“[1] (Sahih)

(One of the narrators) Walid said: "I said to Mālik: ‘This is how he recited it: “And take you”?’ He said: ‘Yes.’”[2]

Comments:

a. Maqām Ibrāhīm is the stone Ibrāhīm ﷺ stood on while constructing the Ka'bah.

b. Walid bin Muslim asked Imām Mālik ﷺ about the recital of this Verse, since the Verse is recited in a different dialect. According to this dialect the verb is used as past tense instead of imperative one. In this case the translation becomes “And they made the standing place of Ibrāhīm a place of prayer.” (Al-Baqarah 2:125). It means that the ruling was same even in the previous Shari'ah.

Chapter 34. A Sick Person
Performing Tawāf While Riding

2961. It was narrated from Umm Salamah that she fell sick, so the

[2] Meaning that some thought it should be recited: “And they took.”
The Messenger of Allāh ﷺ told her to perform Tawāf from behind the people, riding. She said: “I saw the Messenger of Allāh ﷺ praying facing the House, and reciting: “By the Tur (Mount), And by the Book Inscribed.””[1] (Sahih)

Ibn Mājah said: This is the narration of Abu Bakr.[2]

**Comments:**

a. Tawāf can be performed riding on a mount for any reasonable excuse.

b. Nowadays, aged people who can not perform Tawāf walking on their own use a sedan chair for Tawāf, which is allowed according to this Hadith. Performing two Rak'ah of Tawāf outside of the Sacred Mosque due to heavy rush or crowd, is also allowed. (Sahih Bukhāri: 1624)

c. The prayer mentioned in the Hadith was the Fajr prayer. (Sahih Bukhāri: 1624)

d. Once the Prophet ﷺ, himself performed the Tawāf riding on a she-camel. (Sahih Bukhāri: 632 and Sunan Ibn Mājah: 2947-2949)

**Chapter 35. The Multazam[3]**

2962. ‘Amr bin Shu‘aib narrated from his father that his grandfather said: “I performed Tawāf with ‘Abdullāh bin ‘Amr, and when we had finished seven (circuits), we prayed two Rak'ah at

[3] The area between the Black Stone and the door of the Ka'bah.
the back of the Ka'bah. I said: 'Why do you not seek refuge with Allāh from the Fire?' He said: 'I seek refuge with Allāh from the Fire.' Then he went and touched the Corner, then he stood between the (Black) Stone and the door (of the Ka'bah) and clung with his chest, hands and cheek against it. Then he said: 'I saw the Messenger of Allāh ﷺ do this.'” (Da'if)

**Comments:**

a. If there is no place near Maqām Ibrāhīm, the two Rak'ah may be offered at any other side of the Ka'bah.

b. Supplicating after finishing two Rak'ah for ourselves, relatives and friends is allowed as Shu'āib bin Muhammad ﷺ and Abdullah bin 'Umar, ﷺ supplicated seeking refuge from Hell.

c. **Multazam** is the place is between the Black Stone and the door of Ka'bah. Here, touching the building of Ka'bah with chest and face is Sunnah. However, at the time of crowding, pushing and thrusting should be avoided.

**Chapter 36. Menstruating Women Should Perform All The Rites (Of Hajj) Apart From Tawāf**

**2963.** It was narrated that 'Āishah said: "We went out with the Messenger of Allāh ﷺ, intending only to perform Hajj. When we were in Sarif or close to Sarif, my menses came. The Messenger of Allāh ﷺ entered upon me when I was weeping. He said: 'What is the matter with you? Have your menses come?' I said: 'Yes'. He said: 'This is..."
something that Allâh has decreed for the daughters of Adam. Do all the rites, but do not circumambulate the House.'” She said: “And the Messenger of Allâh sacrificed a cow on behalf of his wives.” (Sahih)

Comments:
a. Basically, the acts during Hajj include staying at various places (Mina, Muzdalifah, and 'Arafat), remembering Allâh and supplicating Him. So, menses and postnatal period are not an impediment for that.
b. Menses and bleeding period prevent the women from Tawâf of the Ka'bah and Sa'y of Safa and Marwah. Hence the time for performing them is flexible.
c. Sacrificing as many animals as possible is allowed. The Prophet offered a hundred camels as sacrifice.

Chapter 37. Ifrâd (Entering Ihram For Hajj Only)

2964. It was narrated from 'Aishah that the Messenger of Allâh performed Hajj Ifrâd. [Sahih]

Comments:
a. Hajj is of three types: Hajj Ifrâd (Single Hajj), Hajj Qirân (combined Hajj) and Hajj Tamattu' (Interrupted Hajj), performing any type of the above Hajj is allowed.
b. The Prophet had intended Hajj Ifrâd while leaving Al-Madinah thereafter he changed his intention. This is what is meant by the Mother of the Believers.

2965. It was narrated from ʿAishah the Mother of the Believers that the Messenger of Allāh  performed Hajj Ifrād. (Sahih)

2966. It was narrated from Jābir that the Messenger of Allāh  performed Hajj Ifrād (Single Hajj). (Sahih)

2967. It was narrated from Jābir that the Messenger of Allāh  Abu Bakr, ʿUmar and ʿUthmān performed Hajj Ifrād (Single Hajj). (Sahih)

Chapter 38. One Who Performs Hajj And Umrah Together (Qirān)

2968. It was narrated that Anas bin Mālik said: "We went out
with the Messenger of Allâh ﷺ to Makkah, and I heard him say: ‘Labbaika 'Umratan wa hajjatan [Here I am (O Allâh), for 'Umrah and Hajj].’” (Sahih)

٢٩٦٩. It was narrated from Anas that the Prophet ﷺ said: “Labbaika bi-'Umratin wa hajjatin [Here I am (O Allâh), for 'Umrah and Hajj].” (Sahih)

Comments:
The Prophet’s intention while traveling from Al-Madinah was to perform Hajj Ifrād (Single Hajj) but he declared the Talbiyuh for Hajj Qirān (Combined Hajj) in Dhul-Hulaifah.

٢٩٧٠. It was narrated that 'Abdah bin Abu Lubābah said: “I heard Abu Wā'il, Shaqiq bin Salamah, say: ‘I heard Subai bin Ma'bad say: ‘I was a Christian man, then I became Muslim and I entered Ihram for Hajj and 'Umrah. Salmān bin Rabī'ah and Zaid bin Suhān heard me when I was entering Ihram for them both together at Qādisiyah. They said: ‘This man is more lost than his camel!’ It was as if they had heaped a mountain on me with their words. I went to 'Umar bin Khattāb and told him about that. He turned to them and reproached them, then he turned to me and said: ‘You have been guided to the Sunnah of the
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Prophet ﷺ, you have been guided to the Sunnah of the Prophet ﷺ." (Sahih)

In his narration Hishām said: “Shaqiq said: ‘I often went, myself and Masruq, to ask him about that.’”

Another chain that Shaqiq narrated, that Subai bin Ma‘bad said: “I had recently been a Christian and was new in Islam. So I was trying my best (to understand the rulings of Islam). I entered Iḥrām for Hajj and ‘Umrah (together).” Then he mentioned a similar report.

Comments:
2971. It was narrated that Ibn ‘Abbās said: “Abu Talhah told me that the Messenger of Allah ﷺ performed Hajj and ‘Umrah together (Qirān).” (Sahih)

2972. It was narrated from Jābir

Chapter 39. Tawāf For One
Performing Qirān

(المجمل 39) - باب طواف القار ©
(التحفة 39)
bin ‘Abdullāh, Ibn ‘Umar and Ibn ‘Abbās that when the Messenger of Allāh ﷺ and his Companions came (to Makkah) to perform their Hajj and ‘Umrah, they only performed Tawāf once. (Sahih)

Comments:

The Hadith shows that only one Tawāf, which is performed when one comes to Makkah, suffices for the one who performs Hajj Qirān or Ifrād. He no longer needs to do the Tawāf of Ifrādah on the 10th of Dhul-Hijjah. Similarly, he is not in need of Sa‘y on this day, because he has performed the Sa‘y following his first Tawāf. However, Shāikh Ibn Bāz ḥzd wrote that the most correct opinion is that the Tawāf of Ifrādah is compulsory for all pilgrims, whether they perform Hajj Tamattu’, or Qirān or Ifrād, but the second Sa‘y is due only for the one who performs Tamattu’. One Sa‘y suffices a Qirān and Ifrād which is done on the arrival Tawāf (Tawāf Qudum).

2973. It was narrated from Jābir that the Prophet ﷺ performed one Tawāf for Hajj and ‘Umrah. (Sahih)

2974. It was narrated from Ibn ‘Umar that he came (to Makkah) to perform Hajj and ‘Umrah together (Qirān). He circumambulated the House seven times, and performed Sa‘y between Safa and Marwah, then he said: “This is what the Messenger of Allāh ﷺ did.” (Sahih)
Chapter 40. At-Tamattu' For 'Umrah and Hajj

2976. 'Umar bin Khattāb said: I heard the Messenger of Allāh ﷺ say, when he was in 'Aqiq: "Someone came to me from my Lord and said: 'Pray in this blessed valley and say: (I intend to do) 'Umrah in Hajj.'" (Sahih)

This is the wording of (one of the narrators) Duhaim. (Sahih)
Comments:
a. It was the angel who came and informed him to declare the intention of 'Umrah with Hajj.
b. 'Umrah in Hajj means that 'Umrah can be performed during the months of Hajj while Arabs assumed that it is forbidden. The second meaning is that one Ihram, one Tawaf and one Sa'y is enough for both Hajj and 'Umrah in Hajj Qiran i.e., if one performs rites of Hajj the acts of 'Umrah automatically will be completed. (Allah knows best.)

2977. It was narrated that Surâqah bin Ju’shum said: “The Messenger of Allah (ﷺ) stood up to deliver a speech in this valley, and said: ‘Lo! ‘Umrah has been included in Hajj until the Day of Resurrection.’” (Sahih)

2978. It was narrated that Mutarrif bin ‘Abdullâh bin Shikhkhir said: “‘Imrân bin Husain said to me: ‘I will tell you a Hadith, that Allah may benefit you thereby after this day. Know that Allah’s Messenger (ﷺ) had a group from his family perform ‘Umrah during the ten (days) of Dhul-Hijjah, and the Messenger of Allah (ﷺ) did not forbid that, and no abrogation of that was revealed, and it does not matter what anyone else suggests.’” (Sahih)
2979. It was narrated from Ibrāhīm bin Abu Musa: “Abu Musa Al-Ash’ari used to issue rulings concerning Tamattu’’. Then a man said to him: ‘Withhold some of your rulings, for you do not know what the Commander of the Believers has introduced into the rites after you.’ (Abu Musa said:) ‘Then when I met him later on, I asked him.’ ‘Umar said: ‘I know that the Messenger of Allah ﷺ and his Companions did it, but I did not like that people should lie with their wives in the shade of the Arāk trees and then go out for Hajj with their heads dripping’’ (i.e. due to the bath after sexual relations).’’ (Sahih)

Comments:

a. The Hadith also proves that ‘Umar ﷺ was not of the opinion that Hajj Tamattu’ is religiously forbidden.

b. The Prophet ﷺ performed Hajj Qirān. What is reported from ‘Umar that the Prophet ﷺ performed Tamattu’, he meant its linguistic meaning, i.e., he benefited from ‘Umrah and Hajj in only one journey. Or he meant that the Companions performed Tamattu’ by the order of the Prophet ﷺ. He considered the order of the Prophet ﷺ, just as his own practice and used the word Tamattu’ instead of Qirān.

Chapter 41. Canceling Hajj

2980. It was narrated that Jābir bin ‘Abdullāh said: “We began our Talbiyah for Hajj only with Allah’s Messenger ﷺ, and we did not mix it with ‘Umrah. We arrived in Makkah when four nights of Dhul-Hijjah had passed, 2979 - 2980 - حَلَّنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ, وَمَعْدَدْ بْنُ بَكْرَ, قَالَ: حَلَّنَا مَعْدَدْ بْنُ مُعَاذٍ حَلَّنَا. وَحَلَّنَا نَسْرُ بْنِ عَلِيّ الْجَهْشِيِّيَّةَ, حَلَّنَا [أَبِي], قَالَ: حَلَّنَا شَعْبَةُ عَنِ الْحَكَمْ, عَنْ عَمَّارَةَ بْنِ عَمْرِيَّ, عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى, عَنْ أَبِي مُوسَى الْأَشْقَارِيِّ أَنَّهُ كَانَ يَقْضَى بِالْمَجْهَدِ, فَقَالَ لِهِ رَجُلٌ: رُبِّيذَكَ بَعْضُ مَا نَسْرُ. فَإِنَّكَ لَتَذْرُى مَا أَهْدَتْ أُمُّيُّ الْمُؤْمِنِينَ, فِي النَّمْلِ, يُذَكَّرُونَ إِلَى نِسَبَةٍ, يُذَكَّرُونَ إِلَى نِسَبَةٍ, وَلَكِنْ كَرَهْتُ أَنْ يَقْلُلُوا يَنَامُونَ مَعْرِضًى ثَلَاثَةَ الأَرَاقِ. تُشُرِّحَ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنَّهُ وَلَا يَحْلِّقُ نَبِيّ أَنََالْحَجِّ
and when we had performed Tawif around the Ka'bah and Sa'y between Safa and Marwah, the Messenger of Allah ﷺ commanded us to make it 'Umrah, and to come out of Ihram and have relations with our wives. We said: 'There are only five (days) until 'Arafah. Will we go out to it with our male organs dripping with semen?' The Messenger of Allah ﷺ said: 'I am the most righteous and truthful among you, and were it not for the sacrificial animal, I would have exited Ihram.' Surāqah bin Mālik said: 'Is this Tamattu' for this year only or forever?' He said: 'No, it is forever and ever.'" (Sahih)

Comments:
a. At the time of entering in the state of Ihram if the Talbiyah of Hajj has been declared then it could be changed later to the Talbiyah of 'Umrah.
b. Assuming what is allowed in Islamic Shari'ah, as inappropriate, is not a good act.
c. Whoever has his sacrificial animal with him, cannot perform Hajj Tamattu'.

2981. It was narrated that 'Aishah said: "We went out with the Messenger of Allah ﷺ when there were five nights left of Dhul-Qa'dah, intending only to perform Hajj. When we came close, the Messenger of Allah ﷺ ordered that whoever did not have a sacrificial animal, then he should exit Ihram. So all the people exited Ihram, except those who had the sacrificial animal.
When the Day of sacrifice (i.e., the 10th of Dhu-l-Hijjah) came, some beef was brought to us, and it was said: 'The Messenger of Allah has offered a sacrifice on behalf of his wives.'” (Sahih)

Comments:

a. It is made clear in the Hadith no. 3135 that a cow was sacrificed jointly for the Mothers of Believers.

b. A cow or a camel may be sacrificed for one family even if the family members are more than seven persons.

2982. It was narrated that Barâ’ bin ‘Azib said: “The Messenger of Allah and his Companions came out to us and we entered Ihram for Hajj. When we came to Makkah, he said: ‘Make your Hajj (to) ‘Umrah.’ The people said: ‘O Messenger of Allah, we have entered Ihram for Hajj, how can we make it ‘Umrah?’ He said: ‘Look at what I command you to do, and do it.’ They repeated their question and he got angry and went away. Then he entered upon ‘Aishah angry and she saw anger in his face, and said: ‘Who has made you angry? May Allah vex him!’ He said: ‘Why should I not get angry, when I give a command and it is not obeyed?’” (Da’if)

تخريج: أخرجه البخاري، الحج، باب ذبح الرجل البقر عن نسائه من غير أمرهم، ح: 1709، وغيره، ومسلم، الحج، باب بيان وجه الإحرام ... الخ، ح: 125/1211 من حديث يحيى بن سعيد الأنصاري به.

2983. It was narrated that Asmā’ bint Abi Bakr said: “We went out with the Messenger of Allâh ﷺ in Ihram. The Prophet ﷺ said: ‘ Whoever has a sacrificial animal with him, let him remain in Ihram. Whoever does not have a sacrificial animal with him, let him exit Ihram.’ She said: ‘I did not have a sacrificial animal with me, so I exited Ihram, but Zubair had a sacrificial animal with him, so he did not exit Ihram. So I put on my regular clothes and came to Zubair, and he said: ‘Go away from me.’ I said: ‘Are you afraid I am going to jump on you!’’” (Sahih)

Chapter 42. Whoever Said That The Hajj Was Canceled Only For Them[1]

2984. It was narrated from Hárrith bin Bilâl bin Hârith, that his father said: “I said: ‘O Messenger of Allâh, do you think that this cancellation of Hajj and it being replaced with ‘Umrah is only for us, or for all people?’ The Messenger of Allâh ﷺ said: ‘No, it is only for us.’” (Da’îf)

[1] Meaning, the order to perform Tamâtû that was explained in the previous chapter.
2985. It was narrated that Abu Dharr said: "'Tamattu' in Hajj was for the Companions of Muhammad specifically." (Sahih)

Comments:

It is the opinion of Abu Dharr, which is not correct since the statement mentioned in the Hadith 2980 proves that the ruling is forever. Abu Dharr might not have heard it from the Prophet or from any Companion. Or he might have heard it from the Companions but was not satisfied for some reason.

Chapter 43. Sa'ī Between Safa and Marwah

2986. It was narrated that Hishām bin 'Urwah said: "My father told me: 'I said to 'Āishah: 'I do not think there is any sin on me if I do not perform Tawāf[1] between Safa and Marwah.'" She said: "Allāh says: 'Verily, Sa'ī and Marwah are of the Symbols of Allāh. So it is not a sin on him who performs Hajj or 'Umrah of the House to perform Tawāf between them.'"[2] If the matter were as you say, then it would have said, 'it is not a sin on him to not perform the Sa'ī between them.' Rather this was revealed concerning some people among the Ansār who previously, when they stated the Talbiyah, they used to recite it for Manāt, and it was not lawful to them to perform Sa'ī between Safa and Marwah.

[1] Sometimes Sa'ī between Safa and Marwah is also called Tawāf.
When they arrived with the Prophet for Hajj, they mentioned that to him, and Allâh revealed this Verse. By Allâh, Allâh will not accept the Hajj as complete if one who does not perform Sâ'y between Safa and Marwah.' " (Sahih)

Comments:
a. Having the knowledge of the reasons of the revelation of Verses is also compulsory to know the accurate meaning of the Qur'ân, and to explain it to others.
b. Arabs had invented many innovations in the pre-Islamic period. The Prophet guided them to the correct way of the worship.
c. Avoiding innovations in worship is very important.
d. Sâ'y between Safa and Marwah is an integral part of Hajj and 'Umrah.

2987. It was narrated that an Umm Walad[1] of Shaibah said: "I saw the Messenger of Allâh performing Sâ'y between Safa and Marwah saying: 'The valley should not be crossed except quickly.'" (Sahih)

Comments:
a. Ahtâh (earth of small pebbles) means the valley, which is between Safa and Marwah.
b. Now the place of Sâ'y is leveled and changed into a smooth road. The area which was a plane at the time of the Prophet is now highlighted by the green markers. They are called the two green milestones; jogging between them is recommended and the remaining distance should be completed by a normal walk.
c. Sâ'y could be performed on the upper floor of the present building, the

[1] A slave woman who begets a child for her master.
place of jogging, there too, is marked by green color.

2988. It was narrated that Ibn 'Umar said: "If I go quickly between Safa and Marwah, that is because I saw the Messenger of Allah going quickly, and if I walk that is because I saw the Messenger of Allah walking, even though I am an old man." (Hasan)

Comments:
a. During Sa'y between Safa and Marwah, jogging in the valley (between the green markers) is Sunnah.
b. If one, due to his old age, sickness or weakness, cannot jog, then he may fulfill this obligation by walking.
c. Ibn 'Umar mentioned his old age as an excuse, which indicates that if there is no excuse jogging is recommended.

Chapter 44. 'Umrah

2989. It was narrated from Talhah bin 'Ubaidullâh that he heard the Messenger of Allah say: "Hajj is jihâd and 'Umrah is voluntary." (Da'if)

Comments:

Tafsîr:

2990. Ismâ'îl narrated: "I heard..."
‘Abdullāh bin Abu Awfā say: ‘We were with the Messenger of Allāh ﷺ when he performed ’Umrah. He performed Tawāf (around the Ka’bah) and we performed Tawāf with him. He prayed and we prayed with him, and we were shielding him from the people of Makkah lest anyone harm him.’’

(Sahih)

Comments:
a. On the occasion of ’Umratul Qudā (making up for the missed ’Umrah. This happened when the Prophet ﷺ and his Companions were prevented from performing ’Umrah, and later the treaty of Hudaybiyyah was signed between the Makkans and the Prophet ﷺ) even though all the polytheists sat on the mountain of Qu’ayqān leaving their houses, still there was a risk that any pagan may cause harm to the Prophet ﷺ.

b. Adopting materialistic means is not contrary to having trust in Allāh.

Chapter 45. ’Umrah During Ramadān

(المعجم 45 - باب الْعُمْراَةِ في رَمَضَانَ)

(التحلة ٤)

2991. It was narrated from Wahb bin Khanbāsh that the Messenger of Allāh ﷺ said: “’Umrah during Ramadān is equivalent to Hajj (i.e. in reward).” (Sahih)

2992. It was narrated from Harim bin Khanbāsh that the Messenger of Allāh ﷺ said: “’Umrah during Ramadān is equivalent to Hajj (i.e., in reward).” (Sahih)
The Chapters On Haj Rituals

2993. It was narrated from Abu Ma‘qil that the Prophet ﷺ said: “‘Umrah during Ramadān is equivalent to Hajj.” (Sahih)

2994. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “‘Umrah during Ramadān is equivalent to Hajj.” (Sahih)

2995. It was narrated from Jābir that the Prophet ﷺ said: “‘Umrah during Ramadān is equivalent to Hajj.” (Sahih)

Comments:

a. The reward of every deed increases in the month of Ramadān, likewise, the reward of ‘Umrah increases to become like the reward of Hajj.

b. If one has the opportunity of performing ‘Umrah in Ramadān he is strongly encouraged to do so.
The Chapters On Hajj Rituals

Chapter 46. Umrah During Dhul-Qa'dah

2996. It was narrated from Ibn 'Abbás that the Messenger of Allah ﷺ did not perform any 'Umrah except in Dhul-Qa'dah.” (Sahih)

2997. It was narrated that 'Āishah said: "The Messenger of Allah ﷺ did not perform any 'Umrah except in Dhul-Qa'dah.” (Sahih)

Comments:

a. Arabs, during their pre-Islamic period, used to believe that 'Umrah in the month of Dhul-Qa'dah is a sin. So, the Prophet ﷺ performed 'Umrah in this month to uproot the traces of the pre-Islamic period.

b. The Prophet ﷺ performed his last 'Umrah with his Farewell Hajj on Sunday the 4th of Dhul-Hijjah 10 AH. (See the Sealed Nectar, by Safiur-Rahmān Mubārkpurī, p 615). It is considered in Dhul-Qa'dah since the Prophet ﷺ started his journey four days before the end of the month Dhul-Qa'dah.

Chapter 47. Umrah During Rajab

2998. It was narrated that 'Urwhah said: "Ibn 'Umar was asked: 'In which month did the Messenger of Allah ﷺ perform 'Umrah?' He said: 'In Rajab.' But 'Āishah said: "The Messenger of Allah ﷺ performed 'Umrah in Rahman (the month of) Dhul-Qa'dah."
Allāh ﷺ never performed 'Umrah during Rajab, and he never performed 'Umrah, but he (meaning Ibn ‘Umar) was with him.” (Sahih)

Comments:
‘Abdullāh bin Umar ﷺ had forgotten the matter, so he did not report it confidently. ‘Urwah ﷺ asked him the above question while they both were sitting near the room of ‘Āishah ﷺ, and she was listening to their question and answer. When ‘Urwah verified it with ‘Āishah ﷺ she clarified the matter from inside her room as mentioned in the Hadith. Ibn ‘Umar, after listening to the comment of the Mother of the Believers kept quiet; neither he denied nor accepted. (Sahih Muslim, Hadith no. 1253)

Chapter 48. ‘Umrah From Tan’im

2999. ‘Abdur-Rahmān bin Abu Bakr narrated that the Prophet ﷺ told him to seat ‘Āishah behind him on his riding animal, and perform ‘Umrah with her from Tan’im. (Sahih)

3000. It was narrated that ‘Āishah said: “We went out with the Messenger of Allāh ﷺ on the Farewell Pilgrimage, close to the time of the crescent of Dhul-Hijjah. The Messenger of Allāh ﷺ
said: 'Whoever among you wants to begin the Talbiyah for 'Umrah, let him do so. If it were not for the fact that I have brought a sacrificial animal with me, I would have began the Talbiyah for 'Umrah.'” She said: "Some of the people began the Talbiyah for 'Umrah, and some began the Talbiyah for Hajj. I was one of those who began the Talbiyah for 'Umrah." She said: "We set out until we reached Makkah, then the Day of 'Arafah came while I was in menses, but I did not exit Ihram for 'Umrah. I complained about that to the Prophet and he said: 'Leave your 'Umrah, undo your hair and comb it, and begin the Talbiyah for Hajj.'” She said: "So I did that, then on the night of Hasbah (i.e., the twelfth night of Dhul-Hijjah), when Allâh had enabled us to complete our Hajj, he sent 'Abdur-Rahmân bin Abu Bakr with me. He seated me behind him and went out to Tan'im, then I began the Talbiyah for 'Umrah and Allâh enabled us to complete our Hajj and 'Umrah, and there was no sacrificial animal, charity nor fasting.” (Sahih)

Comments:

a. Tan'im is the name of a site that is the nearest area from Makkah; at present it is called the 'Aishah Mosque.

b. 'Aishah entered the state of Ihram with the intention of 'Umrah but due to the excuse of menses she had to start her Hajj without completing her 'Umrah. In this case, without performing the deeds of 'Umrah, both Hajj and
’Umrah are considered as completed.
b. ’Aishah Ф wanted to perform a separate ’Umrah, so the Prophet ﷺ sent her with her brother to perform ’Umrah. It was due to courtesy of the Prophet ﷺ with his wife.
c. Performing ’Umrah after Hajj does not make it Hajj Tamattu’ but performing ’Umrah before Hajj makes it Hajj Tamattu’. The sacrifice was offered for the first ’Umrah, while for the second ’Umrah, neither the sacrifice was offered nor any alternative like expiation or fasting are offered.

Chapter 49. One Who Enters Ihram For ’Umrah From Baitul-Maqdis (Jerusalem)

3001. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: “Whoever begins the Talbiyah for ’Umrah from Baitul-Maqdis, will be forgiven.” (Da’if)

3002. It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: “Whoever begins the Talbiyah for ’Umrah from Baitul-Maqdis, that will be an expiation for all his previous sins.” She said: “So I went out.” Meaning, from Baitul-Maqdis for ’Umrah. (Da’if)
Chapter 50. How Many Times The Prophet Performed ‘Umrah

3003. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh performed ‘Umrah four times: The ‘Umrah of Hudaibiyah, the ‘Umrah to make up for (the one not completed previously), the third from Ji’rānAH and the fourth that he did with his Hajj.”

(Sahih)

Comments:
The Hudaibiyah Treaty was in the year 6 AH. The Prophet started his journey on the first of Dhul-Qa’dah. The polytheists prevented him at Hudaibiyah from entering in Makkah, thereafter both parties agreed that the Muslims can perform ‘Umrah the next year. So, the Muslims at the same place, removed their Ihrām, slaughtered their sacrificial animals and returned to Al-Madinah. Though Muslims were not able to perform ‘Umrah in this journey, since they got its reward, hence it is considered as ‘Umrah.

The ‘Umrah which was performed the next year according to the Hudaibiyah Treaty is known as ‘Umratul-Qadah’. All the Companions who were with the Prophet in his past journey to Hudaibiyah, and were alive, participated in this ‘Umrah. Many other Muslims, apart from those Companions, also joined with them. Two thousand Companions with the Prophet performed ‘Umrah in Dhul-Qadah 7 AH. On his return from the battle of Hunain, the Prophet stayed at the place called Ji’rānAH and distributed the booty among the fighters. Then from that place he entered in the state of Ihrām and performed ‘Umrah. This ‘Umrah was in Dhul-Qa’dah in the year 8 AH.

The Prophet performed the fourth ‘Umrah with his Hajj. He started his journey in the last days of the month of Dhul-Qa’dah and completed his ‘Umrah on the 4th of Dhul-Hijjah.

Chapter 51. Going Out To Mina

3004. It was narrated from Ibn ‘Abbās that the Messenger of Allāh prayed in Mina, on the
Day of Tarwiyyah (the 8th of Dhul-Hijjah), Zuhr, ‘Asr, Maghrib, ‘Ishā’ and Fajr, then he went in the morning to ‘Arafāt. (*Sahih*)

Comments:
The Prophet ﷺ proceeded from Mina to ‘Arafāt after sunrise and stayed at Namirah. When the sun passed the meridian he went from Namirah to ‘Arafāt.

3005. It was narrated from Ibn ‘Umar that he used to pray all five prayers in Mina, then he would tell them that the Messenger of Allah ﷺ used to do that. (*Hasan*)

Chapter 52. Staying In Mina

3006. It was narrated that ‘Aishah said: ‘I said: ‘O Messenger of Alläh, should we not build you a house in Mina?’ He said: ‘No, Mina is just a stopping place for those who get there first.’’’ (*Hasan*)
3007. It was narrated that 'Aishah said: "We said: ‘O Messenger of Allâh, should we not build you a house in Mina that will be a means of shade for you?’ He said: ‘No, Mina is just a stopping place for those who get there first.’” (Hasan)

Chapter 53. Setting Out In The Morning From Mina To ‘Arafât

3008. It was narrated that Anas said: “We went in the morning on this day with the Messenger of Allâh from Mina to ‘Arafât. Some of us recited the Takbir (Allâhu Akbar) and some of us recited the Tahlil (Là ilâha illallâh), and neither criticized the other.” (Sahih)

Comments:
a. When going from Mina to ‘Arafât, uttering Talbiyah and saying Allâhu Akbar both are allowed.
b. It is also allowed to utter the Talbiyah for some time, and Takbir for some other time.

Chapter 54. The Place Of Halting At ‘Arafât

3009. It was narrated from Ibn ‘Umar that the Messenger of Allâh said: "We said: ‘O Messenger of Allâh, should we not build you a house in Mina that will be a means of shade for you?’ He said: ‘No, Mina is just a stopping place for those who get there first.’” (Hasan)
Allāh used to stop at ‘Arafāt in Namirah Valley. When Hajjāj killed Ibn Zubair, he sent word to Ibn ‘Umar asking: “At what hour did the Prophet go out on this day?” He said: “When that time comes, we will go out.” So Hajjāj sent a man to watch for the time when they went out.

When Ibn ‘Umar wanted to set out, he said: “Has the sun passed the zenith?” They said: “It has not passed the zenith yet.” So he sat down. Then he said: “Has the sun passed the zenith?” They said: “It has not passed the zenith yet.” So he sat down. Then he said: “Has the sun passed the zenith?” They said: “Yes.” When they said that it had passed the zenith, he set out. (Da’if)

Comments:

a. On the 9th of Dhul-Hijjah one should stop at the valley of Namirah before noon. It is located at the east of ‘Arafāt, in the boundaries of the Sacred Area.

b. Entering in ‘Arafāt after the sun has passed the meridian is desirable. ‘Arafāt is outside of the boundaries of the Sacred Area.

c. The Caliph Abdul-Malik had sent a written order to Hajjāj bin Yusuf, obligating him to act according to the Fatwa of Ibn Umar, in the matters of Hajj. So, he used to ask him and follow his rulings. (Sahih Al-Bukhārī: 1660)

d. Rulers must seek the guidance from the religious scholars, and then they should enforce the rulings of the Shari’ah on people.
Chapter 55. Place Of Standing At 'Arafat

3010. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ stopped at 'Arafât and said: 'This is the place of standing, and all of 'Arafât is a place of standing.'"

(Da'if)

3011. It was narrated that Yazid bin Shaibân said: "We were standing in a place that was far from the place of standing. Ibn Mirba' came to us and said: 'I am the messenger of the Messenger of Allâh ﷺ to you. He says: "Stay where you are for today you are on the legacy of Ibrâhim."'"

(Sahih)

Comments:
The affairs and rulings of Hajj in our Sharî'ah are in accordance with the Sharî'ah of Ibrâhim ﷺ. The Prophet ﷺ corrected all the changes or innovations made by the Arabs through his practice and guided them to the right path.

3012. It was narrated from Jâibir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "All of 'Arafât is the place of standing, but keep..."
away from the interior of 'Uranah. And all of Muzdalifah is the place of standing but keep away from the interior of Muhassir. And all of Mina is the place of sacrifice, except for what is beyond 'Aqabah.” (Da'if)

Comments:

a. The valley of 'Uranah is near Arafat not inside it. So, on the 9th of Dhul-Hijjah one should not stay there; otherwise, the obligation of staying at Arafat would not be fulfilled and the Hajj would be missed.

b. Staying at Arafat, even if it is for sometime, is compulsory for the validity of Hajj.

c. According to the Sunnah, the prayers of Zuhr and 'Asr should be performed at the time of Zuhr, combining them and shortening them. Thereafter, the pilgrims should engross in supplications and remembrance of Allâh till the sunset.

d. The valley of Muhassir is the place where the army of Abrahah had been destroyed. So, one should be careful not to spend the night at this place while staying at Muzdalifah.

e. The sacrifice should be offered within Mina. (Sahih Al-Bukhârî: 1711) However, sacrificing in Makkah is also allowed. (Sunan Abu Dâwûd: 1937)

Chapter 56. Supplicating At 'Arafat

3013. 'Abdullâh bin Kinânah bin 'Abbâs bin Mîrâdâs As-Sulami narrated that his father told him, from his father, that the Messenger of Allâh prayed for forgiveness for his nation in the evening at Arafat, and the response came: “I have forgiven them, except for the wrongdoer, with whom I will settle the score in favor of the one whom he wronged.” He said: “O Lord, if
You will, then grant Paradise to
the one who is wronged, and
cit!he wrongdoer.' No
response came (that evening). The
next day at Muzdalifah he
repeated the supplication, and
received a response to what he
asked for. He (the narrator) said:
"The Messenger of Allâh ٍ笑了," or he said, "He smiled.
Abu Bakr and 'Umar said to him:
'May my father and mother be
ransomed for you, this is not a
time when you usually laugh.
What made you laugh, may Allâh
make your years filled with
laughter?' He said: 'The enemy of
Allâh, Iblîs, when he came to
know that Allâh has answered
my prayer and forgiven my
nation, took some dust and
started to sprinkle it on his head,
uttering cries of woe and doom,
and what I saw of his anguish
made me laugh.'" (Da'îf)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأدب، باب في الرجل يقول للرجل أضحك الله
سنة، ح ٢٥٣ من حديث علماء به مختصًا، ومحافظ الضبة المعتمد في الأحاديث
المختارة مما ليس في الصحيحين، وذكره ابن الجوزي في المجموعات: ٢/٢٤٨ * عبَّد١٠٠٠٨
كتابة وأبوه مجنولان كما في التقريب وغيره.

3014. It was narrated from Ibn
Musayyab that 'Aishah said that
the Messenger of Allâh ٍ said:
"There is no day on which Allâh
ransoms more slaves from the
Fire than the Day of 'Arafah. He
draws closer and closer, then He
boasts about them before the
angels and says: 'What do these
people want?'" (Sahih)
Comments:

a. The Day of 'Arafah is the day of Allāh's mercy. Fasting on this day is Sunnah, but it is not compulsory on a pilgrim since the Prophet ﷺ did not fast on this day at 'Arafah.

b. Being close and speaking is among the attributes of Allāh; human beings do not know how it happens. Believing in the attributes of Allāh is compulsory, but without any resemblance to any of his creation.

Chapter 57. One Who Comes To 'Arafāt Before Fajr On The Night Of Jam[1]

3015. Sufyān bin Bukair bin 'Atā' said: "I heard 'Abdur-Rahmān bin Ya'mur Dilli say: 'I saw the Messenger of Allāh ﷺ when he was standing at 'Arafāt, and some people from Najd came to him and said: 'O Messenger of Allāh, what is Hajj?' He said: "Hajj is 'Arafah. Whoever comes before Fajr prayer on the night of Jam', he has completed his Hajj. The days at Mina are three. 'But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him.'"[2] Then he seated a man behind him on his mount and he started calling out these words." (Sahih)

Another chain with similar wording.

Muhammad bin Yahyā said: 'I

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have not been shown any Hadith reported by Thawri more noble than it (i.e., this one).

Comments:

a. Standing at 'Arafat is one of the most important pillars of Hajj. Whoever gets the chance to perform this act in time, he will not lose his Hajj. And whoever can not stay at 'Arafat in the specific time, he will miss his Hajj. So, he has to repeat his Hajj if he can afford it.

b. The basic time for Standing at 'Arafat begins from noon on the 9th of Dhul-Hijjah until the sunset. During this time, if one stands even a few moments at Arafat, then this obligatory act is completed.

c. If one cannot reach 'Arafat before the sunset, but he has attended there before dawn, then his Hajj is also valid. Such a person should stay awhile at Arafat, and then should set off to Muzdalifah and stay overnight there.

3016. It was narrated from 'Urwah bin Mudarris At-Tawi that he performed Hajj during the time of the Messenger of Allâh ﷺ, and he did not catch up with the people until they were at Jam' (Al-Muzdalifah). He said: 'I came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have made my camel lean (because of the long journey) and I have worn myself out. By Allâh, there is no sand hill on which I did not stand. Have I performed Hajj? The Prophet ﷺ said: 'Whoever attended the prayer (i.e., Fajr at Muzdalifah) with us and departed from 'Arafat, by night or day, may remove the dirt and has completed his Hajj.'" (Sahih)
Comments:

a. 'May remove the dirt' means he may put off his Ihrām after performing Tawāf and the like, and can put on his normal dress after shaving or cutting his hair short and after having a bath.

b. Being present at 'Arafāt in the specific time is compulsory for the validity of Hajj.

Chapter 58. Departing From 'Arafāt

3017. It was narrated from Usāmah bin Zaid that he was asked: "How did the Messenger of Allāh ﷺ travel when he departed from 'Arafāt?" He said: "He moved at a quick pace, and when he reached an open space he would make his camel run." (Sahih)

3018. It was narrated that 'Ā'ishah said: "The Quraish said: 'We are the neighbors of the House and we do not leave the sanctuary.' Allāh said: 'Then depart from the place whence all the people depart.'"[1] (Sahih)
Comments:

a. Standing at ‘Arafât is compulsory for the validity of Hajj.
b. Inventing new matters in the Shari‘ah is not acceptable.
c. The rulings pertaining to the inhabitants of the Sacred Area are made clear; for instance, offering a sacrifice or fasting ten days instead of it is not for those who live in the Sacred Area. (See Al-Baqarah: 196)

Chapter 59. Stopping Between ‘Arafât and Muzdalifah For One Who Has A Need

3019. It was narrated that Usâmah bin Zaid said: “I departed from ‘Arafeet with the Messenger of Allah ﷺ, and when he reached the mountain path at which the chiefs would dismount, he dismounted and urinated, then performed ablution. I said: ‘Is it time for prayer?’ He said: ‘The prayer is still ahead of you.’ When he reached Jam‘ (Muzdalifah) he called the Adhân and Iqâmah, then he prayed Maghrib. Then no one among the people unloaded (the camels) until he had prayed ‘Ishâ’.” (Sahih)

Comments:

a. The Maghrib and ‘Isha’ prayers are performed in Muzdalifah after returning from ‘Arafât.
b. Only one Adhân is called for these two prayers, but a separate Iqâmah is said for each prayer.
c. Giving pause between these two prayers is permissible.
d. Staying at Muzdalifah is a pillar of Hajj.
Chapter 60. Joining Two Prayers At Jam' (Muzdalifah)

3020. It was narrated from 'Abdullâh bin Yazid Al-Khatmi that he heard Abu Ayyub Al-Ansârî say: "I prayed Maghrib and 'Ishâ' with the Messenger of Allâh during the Farewell Pilgrimage, at Muzdalifah." (Sahih)

3021. It was narrated from 'Ubaidullâh, from Sâlim, from his father, that the Prophet ﷺ prayed Maghrib at Muzdalifah. When we halted he said: "Prayer should be done with Iqâmah." (Sahih)

Chapter 61. Stopping At Jama' (Muzdalifah)

3022. It was narrated that 'Amr bin Maimun said: "We performed Hajj with 'Umar bin Khattâb, and when we wanted to depart from Muzdalifah, he said: 'The idolators used to say: 'May the sun rise over you, O Thabiri! So that we may begin our journey (to

11 A mountain at Mina in the east.
and they did not depart until the sun had risen. So the Messenger of Allâh ﷺ differed from them by departing before the sun rose." (Sahih)

Comments:

a. Journey from Muzdalifah to Mina is after the dawn but before Sunrise.

b. The worship of Muslims is totally different from the worship of non-Muslims. If some forms of worship were common between them, then the manners of practice were changed.

3023. Újar said: "The Messenger of Allâh ﷺ departed during the Farewell Pilgrimage in a tranquil manner, and he urged them to be tranquil. He told them to throw small pebbles. He hastened through Muhassir Valley, and said: 'Let my nation learn its rites (of Hajj), for I do not know, perhaps I will not meet them again after this year.'" (Sahih)

Comments:

a. While moving during Hajj from place to place, avoiding speed is advisable, rather one should move with average speed.

b. The valley of Muhassar is the place where the army of Abrahah was destroyed so the Prophet ﷺ left the place quickly.

c. The Prophet ﷺ was not alive until the next Hajj, as he had mentioned in the last Hajj. Many other prophecies of the Prophet ﷺ occurred exactly as he had mentioned. It is a proof of the prophethood and truthfulness of the Prophet ﷺ.

3024. It was narrated from Úbâd bin Rabah that the Prophet ﷺ said to him, on the morning of Juma': "O Úbâd, calm the people down," or "make them be quiet."
Then he said: “Allâh has been very gracious to you in this Jam’ of yours. He has forgiven the wrongdoers among you because of the righteous among you, and He has given the righteous among you whatever they ask. Move on in the Name of Allâh.” (Da’îf)

Comments:

a. If the gathering is huge then seeking their attention, in order to listen to the speech attentively, is allowed.

b. In Muzdalifah, Allâh grants pilgrims the reward of forgiveness.

Chapter 62. One Who Comes From Jam’ To Mina To Stone The Pillars[1]

3025. It was narrated that Ibn ‘Abbâs said: “We youngsters from the clan of ‘Abdul-Muttalib came to the Messenger of Allâh ﷺ from Jam’, on donkeys of ours. He started striking our thighs and saying: ‘O my sons, do not stone the Pillar until the sun rises.’”

(One of the narrators) Sufyân added: “I cannot imagine anyone stoning them until the sun rises.” (Da’îf)

[1] jimâr plural of jam‘ah, the pillars stoned by the pilgrims at Mina.
The Chapters On Hajj Rituals

Comments:
a. The Prophet ﷺ performed the Fajr prayer on the 10th of Dhul-Hijjah in Muzdalifah. Thereafter, he was busy in remembering Allah till the daylight spread, and then he moved from Muzdalifah to Mina. (Hadith: 3074) He threw pebbles at the big Jamrah after sunrise. (Hadith 3074) Children should be treated kindly, and the teachings of the religion should be taught to them tenderly.
b. Children and women may leave Muzdalifah before the dawn, and they can perform the Fajr prayer in Mina. (Sunan An-Nasî‘i: 3035)

3026. It was narrated that Ibn ‘Abbâs said: “I was among the weak ones of his family (i.e., the women and children) whom the Messenger of Allah ﷺ sent on ahead.” (Sahih)

3027. It was narrated from ‘Âishah that Sawdah bint Zam‘ah was a slow-moving woman, so she asked the Messenger of Allah ﷺ for permission to depart from jam’ ahead of the people, and he gave her permission. (Sahih)

Chapter 63. The Size Of Pebbles To Be Thrown

3028. It was narrated from Sulaimân bin ‘Amr bin Ahwas that his mother said: “I saw the...
Prophet on the Day of Sacrifice, at 'Aqabah Pillar, riding a mule. He said: 'O people! When you stone the Pillar, throw small pebbles.'" (Da'if)

\[\text{Comments:}\]

a. Three Pillars are built in Mina, the pebbles are thrown at them, and every one of them is called a Jamrah. The big one is named Jamaratul 'Aqabah the middle one is Jamratul-Wusta while the last one is called Jamratul-Ula.

b. Common people call Jamrat Satan which is not correct. Throwing pebbles at those places is a form of worship practiced in Hajj, and calling a place of Hajj as Satan is totally wrong.

c. Throwing big pebbles, stones or shoes at the Pillars is contrary to the Sunnah and an exaggeration by which the reward of the act gets lost.

3029. It was narrated that Ibn 'Abbas said: "On the morning of 'Aqabah, when he was atop his she-camel, the Messenger of Allah said: 'Pick up some pebbles for me.' So I picked up seven pebbles for him, suitable for Kha dh. He began to toss them in his hand, saying: 'Throw something like these.' Then he said: 'O people, beware of exaggeration in religious matters for those who came before you were doomed because of exaggeration in religious matters.'" (Sahih)

\[\text{Tafsir: [Ibn 'Abbas] أَبَانَ أَبُو سَهْبَةَ} \]

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Comments:

a. The pebbles for throwing at the Pillars can be picked up from anywhere; they could be collected from Mina. However, taking the pebbles which have already thrown is not allowed.

b. Washing the pebbles before throwing them is a baseless act that does not have any importance.

Chapter 64. From Where Should Pebbles Be Thrown At ‘Aqabah Pillar?

3030. It was narrated that ‘Abdur-Rahmân bin Yazid said: “When ‘Abdullâh bin Mas‘ûd stoned ‘Aqabah Pillar, he went to the bottom of the valley and turned to face the Ka’bah, with the Pillar on his right hand side. Then he threw seven pebbles, saying the Takbîr with each one. Then he said: ‘From here, by the One besides Whom there is none worthy of worship, did the one throw, to whom Surât Al-Baqarah was revealed.’” (Sahih)

Comments:

a. The pebbles should be thrown one by one.

b. Every pebble should be thrown saying Allâhu Akbar.

c. Surât Al-Baqarah is mentioned here, as a reference, because it covers many topics of Hajj. The purpose is that the Prophet ﷺ used to understand the meaning of the Qur’ân better than anyone else, so we should practice just as the Prophet ﷺ had practiced.

3031. It was narrated from Sulaimân bin ‘Amr bin Ahwas that his mother said: “I saw the Prophet ﷺ on the Day of Sacrifice, at ‘Aqabah Pillar. He
went to the interior of the valley and threw seven pebbles, saying "Takbir" with each pebble, then he departed." (Da'if)

(Another chain) from Sulaimān bin 'Amr bin Ahwas, from Umm Jundub from the Prophet ﷺ with similar wording.

Chapter 65. When A Person Has Stoned 'Aqabah Pillar, He Should Not Stay There

3032. It was narrated that Ibn 'Umar stoned 'Aqabah Pillar, but he did not stay there, and he mentioned that the Prophet ﷺ had done likewise. (Sahih)

3033. It was narrated that Ibn 'Abbās said: "When the Messenger of Allāh ﷺ had stoned 'Aqabah Pillar, he would continue on, and would not stay there." (Sahih)
Comments:

a. On the 10th of Dhul-Hijjah, the pebbles are thrown only at the big Pillar after sunrise.
b. On 11th, 12th and if needed on the 13th of Dhul-Hijjah, the pebbles are thrown at all three *Jamarāt* after the sun passes the meridian.
c. Throwing pebbles at the three Pillars should be in sequence: first the pebbles are thrown the small pillar, then the middle one, and at last the big one.

Chapter 66. Stoning The Pillars While Riding

3034. It was narrated from Ibn ‘Abbās that the Prophet ﷺ stoned the Pillar from atop his mount. *(Hasan)*

3035. It was narrated that Qudāmah bin ‘Abdullāh Al-‘Amīrī said: “I saw the Prophet ﷺ stone the Pillar, on the Day of Sacrifice, from atop a reddish-brown camel of his, without beating anyone, driving them off or telling them to go away.” *(Hasan)*

Comments:

a. Throwing pebbles while riding on a mount is allowed.
b. The Prophet ﷺ was not like kings whose courtiers prevent people from their approach.
Chapter 67. To Delay Stoning
The Pillars Due To An Excuse

3036. It was narrated from Abu Baddah bin 'Asim, from his father, that the Prophet granted permission for some shepherds to stone one day and not stone (the next) day. (Sahih)

3037. It was narrated from Abu Baddah bin 'Asim that his father said: “The Messenger of Allâh granted permission to some camel herders regarding staying (in Mina),[1] and allowing them to stone the Pillars 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.”[2] Malik said: “I think that he said: ‘On the first of the first of the two days, then they could stone them on the day of departure (from Mina).’” (Sahih)

Notes:
[1] In Arabic Fil-Baitubah is used referring either to the case of spending the night in Mina, or referring to the days one is to stay in Mina, or he permitted them to either stay outside of Mina, or to not do such staying. Explanation by Sindi.
[2] Which would mean on the eleventh or the twelfth.
Comments:
a. The 11th, 12th and 13th of Dhul-Hijjah are called Ayyām Tashriq. During these three days the pilgrims only throw pebbles on the Jamrāt. The one who could not, or did not slaughter the sacrifice on the 10th of Dhul-Hijjah can sacrifice during these days.
b. Combining between the Ramy (throwing pebbles) of two days due to any excuse is allowed, i.e., the throwing of 11th and 12th of Dhul-Hijjah could be performed on the 11th and then the Ramy of 13th would be performed separately. Or on the 12th of Dhul-Hijjah the Ramy of the 11th and 12th would be done, and then the next day it would be done separately.

Chapter 68. Stoning On Behalf Of Children

3038. It was narrated that Jābir said: “We performed Ḥajj with the Messenger of Allāh, and there were women and children with us. We recited Talbiyah on behalf of the children and stoned the Pillars on their behalf.” (Da‘īf)

3039. It was narrated from Ibn ‘Abbās that the Prophet recited Talbiyah until he stoned ‘Aqabah Pillar. (Hasan)

3040. It was narrated that Ibn ‘Abbās said: “Fadl bin ‘Abbās said: ‘I was riding behind the
Prophet ﷺ and I continued to hear him reciting the Talbiyah until he stoned ‘Aqabah Pillar, and when he stoned it, he stopped reciting the Talbiyah.’” (Sahih)

**Chapter 70. What Becomes Permissible For A Man When He Has Stoned ‘Aqabah Pillar**

3041. It was narrated that Ibn ‘Abbás said: “When you have stoned the Pillar, everything becomes permissible to you except your wives. A man said to him: ‘O Ibn ‘Abbás, and perfume?’ He said: ‘I saw the Messenger of Allah ﷺ perfume his head with musk. Is that perfume or not?’” (Sahih)

**Comments:**

a. There are four rites on the 10th of Dhul-Hijjah: 1) Throwing pebbles on the big Pillar. 2) Offering sacrifice. 3) Shaving one’s head. 4) Performing Tawaf Ifidah. Performance of these rites in this sequence is Sunnah. However, the Hajj is valid even if the sequence of these acts is not observed, and there is no expiation or the like due.
The Chapters On Hajj Rituals

b. Throwing pebbles is the first deed. After doing it one comes out of the state of Ihram. So, the Tawaf of Ifádah is performed in normal clothes.
c. Before performing Tawaf Ifádah, enjoying one's wife is forbidden.
d. If Tawaf Ifádah could not be performed on the 10th of Dhul-Hijjah, then it could be performed later. In any case, approaching one's wife sexually is forbidden until one performs this Tawaf.
e. A man can apply any kind of perfume provided he has removed his Ihram.

3042. It was narrated that 'Aishah said: "I applied perfume to the Messenger of Allâh for his Ihram when he entered Ihram, and when he exited Ihram." (Sahih)

Comments:
See the comments on Hadith 2927.

Chapter 71. Shaving (The Head)

3043. It was narrated from Abu Hurairah that the Messenger of Allâh said: "O Allâh, forgive those who shave (their heads)." They said: "O Messenger of Allâh, and those who cut (their hair)?" He said: "O Allâh, forgive those who shave (their heads)." three times. They said: "O Messenger of Allâh, and those who cut (their hair)?" He said: "And those who cut (their hair)." (Sahih)

3044. It was narrated from Ibn 'Umar that the Messenger of Allâh...
Allah said: "May Allah have mercy on those who shave (their heads)." They said: "And those who cut (their hair), O Messenger of Allah!" He said: "May Allah have mercy on those who shave (their heads)." They said: "And those who cut (their hair), O Messenger of Allah!" He said: "May Allah have mercy on those who shave (their heads)." They said: "And those who cut (their hair), O Messenger of Allah!"

Comments:
a. Shaving the head in Hajj is desirable. The Prophet also shaved his head. (Sahih Al-Bukhari: 1726)
b. Shaving the head is forbidden for women. (Jami' At-Tabhidi and Sunan Abu Dawud) It is sufficient for them to cut off their hair, from the end, about the length of the tip of a finger.

3045. It was narrated that Ibn 'Abbas said: "It was said: 'O Messenger of Allah, why did you support (by supplicating for) those who shave (their heads) three times and those who cut (their hair) only once?' He said: 'Because they did not entertain any doubts.'" (Da'if)

Comments:
a. Hafliz Ibn Hajar quoted from Imam Khattab, that letting hair long was the common custom of the Arabs and they used to consider shaving the head as the norm of non-Arabs so they did not like shaving heads. It means that despite this custom, shaving the head is a great degree of submission to the commands of the Shari'ah.
b. Doubt here means showing hesitation and irresolution.
Chapter 72. Applying Something To His Head To Keep His Hair Together

3046. It was narrated from Ibn 'Umar that Hafsah, the wife of the Prophet ﷺ, said: “I said: ‘O Messenger of Allâh, what is the matter with people who have exited Ihrâm when you have not exited your Ihrâm?’ He said: ‘I have applied something to my head to keep my hair together, and I have garlanded my sacrificial animal, so I will not exit Ihrâm until I have offered my sacrifice.’” (Sahih)

Comments:

a. Setting of hair is allowed using gum or the like before putting on Ihrâm, to protect becoming unmanageable and to guard it against lice and dust since one will not be using oil and he will be in Ihrâm for a long period.

b. Since the Prophet ﷺ had brought the sacrificial animals with him so, he did not put off his Ihrâm.

c. Whoever does not bring the sacrificial animals with him, should put off his Ihrâm after performing ’Umrah and should perform Hajj Tamattu.

3047. It was narrated from Sâlim, from his father: “I heard the Messenger of Allâh ﷺ reciting the Talbiyah when he entered Ihrâm with something applied to his head to keep the hair together.’’” (Sahih)

Comments:

تخريج: أخرج البخاري، الحج، باب التمتع والفران والإفراز بالحج، وفسخ الحج لدن لم يكن معه هدي، ح 1560، 1671 وغيرهما من حديث عبد الله، ومسلم، الحج، باب بيان أن القارون لا يتحلل إلا في وقت تحل الحج المفرد، ح 1629 عن ابن أبي شيبة به.

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Chapter 73. Slaughtering
(The Sacrificial Animal)

3048. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “All of Mina is a place of sacrifice. Every road of Makkah is a thoroughfare and a place of sacrifice. All of ’Arafāt is the place of standing, and all of Muzdalifah is a place of standing.” (Hasan)

Comments:

a. At present a permanent slaughter house is built in Mina. If going there is possible easily, then it is better to slaughter there. It does not raise the issue of cleanliness nor does it waste the meat that exceeds the need of a pilgrim. The excess meat here is stored and sent later to the Muslims that are far away especially, to places with a shortage of food.

b. One should not try to stay at a specific place in Mina, Muzdalifah and ’Arafāt. But, he has to stay wherever he gets the place. Unnecessarily causing trouble to others is forbidden.

Chapter 74. Whoever Performs One Rite Before Another

3049. It was narrated that Ibn ’Abbās said: “The Messenger of Allāh ﷺ was never asked about someone who had done one thing before another, but he would gesture with both his hands to say: ‘There is no harm in that.’” (Sahih)

Comments: أخرجه البخاري، العلم، باب من أجاب الفناء بإشارة اليد والرأس، ح: 84 من حديث أبو بكر.

3050. It was narrated that Ibn ’Abbās said: “The Messenger of Allāh ﷺ was asked on the Day of Mina, and he would say: ‘There is
no harm in that, there is no harm in that.' A man came to him and said: 'I shaved my head before I slaughtered (my sacrifice),' and he said: 'There is no harm in that.' He said: 'I stoned (the Pillar) after evening came,' and he said: 'There is no harm in that.'"

(Sahih)

3051. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ was asked about a man who slaughtered his sacrifice before shaving his head, or who shaved his head before slaughtering his sacrifice, and he said: "There is no harm in that."

(Sahih)

3052. Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sat in Mina, on the Day of Sacrifice, for the people (to come and speak to him). A man came to him and said: 'O Messenger of Allâh, I shaved my head before I slaughtered my sacrifice.' He said: 'There is no harm in that.' Then another man came and said: 'O Messenger of Allâh, I slaughtered my sacrifice before I stoned (the Pillar).' He said: 'There is no harm in that.' And he was not asked that day about anything being
done before another but he replied: ‘There is no harm in that.’ (Sahih)

Chapter 75. Stoning The Pillars On The Days of Tashriq

3053. It was narrated that Jābir said: “I saw the Messenger of Allāh used to stone the ‘Aqabah Pillar at forenoon, but after that day, he would do it after the sun had passed its zenith.” (Sahih)

Comments:

See the comments on Hadith 3033

3054. It was narrated from Ibn ‘Abbās that the Messenger of Allāh used to stone the Pillars when the sun had passed its zenith, to the extent that, as soon as he finished stoning them, he would pray Zuhr. (Da‘if)

Chapter 76. The Sermon On The Day Of Sacrifice

3055. It was narrated from Sulaimān bin ‘Amr bin Ahwas that his father said: “I heard the
Prophet ﷺ said, during the Farewell Pilgrimage: ‘O people! Which day is the most sacred?’ three times. They said: ‘The day of the greatest Ḥajj.’ He said: ‘Your blood and your wealth and your honor are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours. No sinner commits a sin but it is against himself. No father is to be punished for the sins of his child, and no child is to be punished for the sins of his father. Satan has despaired of ever being worshipped in this land of yours, but he will be obeyed in some matters which you regard as insignificant, and he will be content with that. All the blood feuds of the Ignorance days are abolished, and the first of them that I abolish is the blood feud of Hārith bin ‘Abdul-Muttalib, who was nursed among Banu Laith and killed by Hudhail. All the usuries of the Ignorance days are abolished, but you will have your capital. Do not wrong others and you will not be wronged. O my nation, have I conveyed (the message)?’ (He asked this) three times. They said: ‘Yes.’ He said: ‘O Allāh, bear witness!’ three times.” (Flasan)

Comments:

a. The Day of Ḥajj is highly respectable.

b. Some days are superior to others; like the day of ‘Eid, the days of Ḥajj; particularly the Day of Ḥarāfah, Friday among the weekdays, and the month.
of Ramadán among all the other months. The virtues and respect of these days entail paying more importance to worship and to avoid sinning.

c. Killing a believer, taking his property unjustly, or humiliating him is a great major sin.

d. Innocent relatives of a culprit cannot be punished for his wrongdoings.

e. One should avoid committing minor sins because Satan will be pleased with them too, and they may lead to great sins.

f. All kinds of usuries are forbidden since it is injustice, even if both parties involve in it willingly.

g. The Prophet ﷺ has conveyed all the matters of religion; there is no aspect of life regarding which the Shari'ah does not have guidance.

3056. It was narrated from Muhammad bin Jubair bin Mut'ım that his father said: “The Messenger of Allâh ﷺ stood up in Khaif in Mina, and said: ‘May Allâh make his face shine, the man who hears my words and conveys them. It may be that the bearer of knowledge does not understand it, and it may be that he takes it to one who will understand it more than he does. There are three things in which the heart of the believer does not betray: sincerity of action for the sake of Allâh, offering sincere advice to the rulers of the Muslims, and adhering to the Jamā’ah (main body of the Muslims). Their supplication is answered (i.e. encompassing every good, and all of the people).’” (Hasan)

Comments:

a. The basis of Islamic jurisprudence is the Hadîth of the Prophet ﷺ. Any Ijtîhâd (reasoning) that is not based on the Qur’an and Hadîth is not reliable.

b. Religious matters should be preached to others.

c. Religious knowledge should also be learned from the one who seems less significant in his knowledge, status and age. Sometimes such a person may have some noteworthy points which are missed by great scholars.
d. Knowledge and Fiqh (understanding) do not have any limits. It is quite possible that some successors may understand the deep and Ijtihad matters to which the great predecessor did not pay attention.

3057. It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said, when he was atop his camel with the clipped ears in 'Arafât: 'Do you know what day this is, what month this is and what land this is?' They said: 'This is a sacred land, a sacred month and a sacred day.' He said: 'Your wealth and your blood are sacred to you as this month of yours, in this land of yours, on this day of yours. I will reach the Cistern (Hawd) before you, and I will be proud of your great numbers before the nations, so do not blacken my face (i.e., cause me to be ashamed). I will rescue some people, and some people will be taken away from me. I will say: 'O Lord, my companions!' and He will say: 'You do not know what innovations they introduced after you were gone.'" (Sahih)

Comments:
a. On the Day of Judgment the Prophet ﷺ will be granted the Kawthar Cistern. Those who followed his Sunnah throughout their life will drink from it.
b. Introducing innovations in religion and following them, deprive people of drinking from the Kawthar Cistern.
c. Increase in the number of Muslims is desirable in the Shari'ah. Nevertheless, it is also mandatory to raise children according to Islamic teachings so that they become true Muslims, and the Prophet ﷺ will be pleased with them.
on the Day of Judgment.
d. The Prophet ﷺ will intercede for the sinners of his nation and save them from Hell.
e. The Prophet ﷺ will be prevented from the intercession of some people, such people will stay longer in Hell. If they committed polytheism or disbelief, they will reside in Hell forever.

3058. It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ stood, on the Day of Sacrifice, between the Pillars, during the Hajj that he performed. The Prophet ﷺ said: “What day is this?” They said: “The day of sacrifice.” He said: “What land is this?” They said: “This is the sacred land of Allah.” He said: “What month is this?” They said: “This is the sacred land of Allah.” He said: “This is the day of the greatest Hajj, and your blood, your wealth and your honor are sacred to you, as sacred as this land, in this month, on this day.” Then he said: “Have I conveyed (the message)?” They said: “Yes.” Then the Prophet ﷺ started to say: “O Allah, bear witness.” Then he bade farewell to the people, and they said: “This is the Farewell Pilgrimage.” (Sahih)

Hemaw Bi, Wa’ilaw bi-xāri, ḥ: 1742

Chapter 77. Visiting The House

3059. It was narrated from ‘Āishah and Ibn ‘Abbās that the Prophet ﷺ delayed Tawaf-ul-Ziyarah until nighttime. (Da’if)
The Chapters On Hajj Rituals

Comments:
a. The great scholar Shaikh Albani classified this Hadith as Shadkh (Contradictory). It means that this Hadith, due to being contrary to a stronger Hadith, is neglected.
b. Imam Bukhari reported this Hadith with the wording “The Prophet delayed visiting to the night.” (Sahih Al-Bukhari: 1732). Imam Ibn Hajar said explaining the Hadith, it means visiting the Ka’bah during the nights of the days of Tashriq. It does not mean the Tawaf of the 10th Dhul-Hijjah that is indeed performed in daytime. (Fathul-Bari, volume 3, pages, 716-717)

3060. It was narrated from ‘Abdullāh bin ‘Abbās that the Prophet did not walk quickly (Ramal) during the seven circuits of Tawaful-Ifādah (done on 10th day of Dhul-Hijjah). (Sahih)
(One of the narrators) ‘Atā’ said: “And there is no Ramal in it.”

Chapter 78. Drinking From Zanzam

3061. It was narrated that Muhammad bin ‘Abdur-Rahmān bin Abu Bakr said: “I was sitting with Ibn ‘Abbās, and a man came to him and he said: ‘Where have you come from?’ He said: ‘From Zamzam.’ He said: ‘Did you
drink from it as you should?’ He said: ‘How is that?’ He said: ‘When you drink from it, turn to face the Qiblah and mention the Name of Allâh, drink three draughts and drink your fill of it. When you have finished, then praise Allâh.’ The Messenger of Allâh ﷺ said: ‘The sign (that differentiates) between us and the hypocrites is that they do not drink their fill from Zamzam.’” (Hasan)

Comments:

a. Zamzam water is blessed; it should be drunk for blessings.

b. Zamzam should be drunk having a good intention.

c. One should take Zamzam water to his country. (Jâmi’ At-Tirmidhi: 963)

3062. It was narrated that Jâbir bin `Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘The water of Zamzam is for whatever it is drunk for.’”’ (Hasan)
Chapter 79. Entering The Ka'bah

3063. It was narrated that Ibn 'Umar said: “The Messenger of Allah Ṣallallāhu 'alayhi wa sallam entered the Ka'bah on the Day of the Conquest (of Makkah), with Bilal and 'Uthmān bin Shaibah, and they locked the door behind them from the inside. When they came out, I asked Bilal: ‘Where did the Messenger of Allah Ṣallallāhu 'alayhi wa sallam pray?’ He told me that when he entered, he turned to his right and prayed in the direction that he was facing, between the two columns.”

Then I blamed myself as to why I did not ask him how many Rak'ah did the Messenger of Allah Ṣallallāhu 'alayhi wa sallam pray? (Sahih)

Comments:
a. Entering in the Ka'bah and praying inside it is allowed.
b. Going inside the Ka'bah is not a part of Hajj or 'Umrah. The Prophet Ṣallallāhu 'alayhi wa sallam entered the Ka'bah when Makkah was conquered. (Fathul-Bari, volume 2, page 592, Hadith no. 1601)
c. At that time there were six pillars inside the Ka'bah; three of them were in a row and the other three were in another row. The Prophet Ṣallallāhu 'alayhi wa sallam, after entering from the door, moved forward and prayed between two pillars.

3064. It was narrated that 'Āishah said: “The Messenger of Allah Ṣallallāhu 'alayhi wa sallam went out delighted, then he came back to me sad. I said: ‘O Messenger of Allah, (why did) you go out happy and come back sad?’ He said: ‘I entered the
Ka'bah, and I wish that I had not done that, because I am afraid that I may have caused difficulty for my nation after I am gone.'”
(Da'if)

Chapter 80. Staying Overnight In Makkah On The Nights Of Mina

3065. It was narrated that Ibn ‘Umar said: “‘Abbās bin ‘Abdul-Muttalib asked the Messenger of Allâh for permission to stay overnight in Makkah on the nights of Mina for the purpose of supplying water to the pilgrims, and he gave him permission.
(Sahih)

3066. It was narrated that Ibn ‘Abbās said: “The Prophet did not allow anyone to stay overnight in Makkah apart from ‘Abbās, for the purpose of supplying water to the pilgrims.”
(Da’if)
Chapter 81. Staying In Muhassab

3067. It was narrated that 'Āishah said: “Staying in Abtah is not Sunnah; the Messenger of Allâh ﷺ only stayed there because it was more convenient for his departure.” (Sahih)

Comments:
The literally meaning of 'Abtah' or 'Bathâ' is plain and large piece of land, here it means the large open land, which is between Makkah and Mina. It is called 'Muhassab'. (Fathul-Bâri, volume 2, page 745)

3068. It was narrated that 'Āishah said: “The Prophet ﷺ set out before daybreak, on the night of departure, from Bathâ’.” (Sahih)

3069. It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ, Abu Bakr, 'Umar and 'Uthmân used to stay at Abtah.” (Sahih)
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Comments:
These respected people stayed there considering it as a desirable act, not as an obligatory one. (Fathul Bari, volume 2, page 745)

Chapter 82. The Farewell

Tawāf

3070. It was narrated that Ibn ‘Abbās said: "The people were going in all directions, and the Messenger of Allāh said: 'No one should depart until the last thing he does is (Tawāf around) the House.'" (Sahih)

3071. It was narrated that Ibn ‘Umar said: "The Messenger of Allāh forbade a man to depart until the last thing he did was (Tawāf around) the House." (Sahih)

Comments:
All the efforts should be made to perform the Farewell Tawāf when all the arrangements of departure are completed, and nothing is left except moving to the bus depot or to taxi stand for departure or leaving to the airport or seaport in order to return to one’s homeland.

Chapter 83. A Menstruating Woman Departing Before She Bids Farewell (To The Ka’bah By The Farewell Tawāf)

3072. It was narrated that ‘Āishah said: “Safiyyah bint...”

An ṭawdū’ (the hundredth)
Huyai got her menses after she had done *Tawāfūl-Ifādah.* ‘Aīshah said: “I mentioned that to the Messenger of Allāh ﷺ and he said: ‘Has she detained us?’ I said: ‘She performed *Tawāfūl-Ifādah* then she got her menses after that.’ The Messenger of Allāh ﷺ said: ‘Then let her depart.’’’ (Sahih)

It was narrated that ‘Aīshah said: “The Messenger of Allāh ﷺ mentioned Safiyyah and we said: ‘She has got her menses.’ He said: ‘*Aqra Halqa*! I think that she has detained us.’ I said: ‘O Messenger of Allāh, she performed *Tawāfūl-Ifādah* on the Day of Sacrifice.’ He said: ‘No then, tell her to depart.’’’ (Sahih)

The best explanation of this is what Shaikh Safiur-Rahmān Mubārkpuri said in *Minnat Al-Mun'im,* his commentary on *Sahih Muslim:* “The meaning of *Aqra* being: ‘May Allāh wound her and cause her harm.’ And it is said (it means): ‘(May He) make her barren without children.’ And, it is also said: ‘She has harmed her people.’ And the meaning of *Halqa* is shaving her hair - and it is the woman’s adornment - or, (it means) may she suffer from pain in her throat, or, she sheered her people with her bad fortune, that is, she destroyed them. These are the basic meanings of these two words. Then the Arabs are quick to say things whose reality they do not mean, as they say: ‘May Allāh fight him’ and ‘May your hands be made dirty’ and the like.” See also *HadyusŚārī,* *An-Nihāyah,* and explanation by Sindi.
Comments:

a. *Tawâf-ul-Ifâdah* is an integral part of *Hajj* that is performed on the 10th of Dhul-Hijjah.

b. If a woman cannot make *Tawâf* on the 10th of Dhul-Hijjah due to her menses, she has to do it whenever she becomes pure.

c. If a woman has performed *Tawâf-ul-Ifâdah*, and she is in her menstrual period at the time of returning from Makkah, then she is excused from Farewell *Tawâf*.

d. The saying of the Prophet ﷺ “*Aqra Halqa*” (be sterile and be shaved) is not a curse but an expression used in the Arab dialect to express inconvenience.

Chapter 84. The *Hajj* Of The Messenger of Allah ﷺ

3074. Ja'far bin Muhammad narrated that his father said: “We entered upon Jâbir bin 'Abdullâh, and when we reached him he asked about the people (i.e., what their names were, etc.). When he reached me, I said: ‘I am Muhammad bin 'Ali bin Husain.’ He stretched forth his hand towards my head, and undid my top button, then undid my lower button. Then he placed his hand on my chest, and I was a young boy at that time. Then he said: ‘Welcome to you, ask whatever you want.’” So I asked him, and he was blind. The time for prayer came, so he stood up, wrapping himself in a woven cloth. Every time he put it on his shoulders, its edges came up, because it was too small. And his cloak was beside him on a hook. He led us in prayer, then I said: ‘Tell us about the *Hajj* of the Messenger of Allah ﷺ.’ He held up his hands, showing nine (fingers), and said: ‘The Messenger of Allah ﷺ..."
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stayed for nine years without performing Hajj, then it was announced to the people in the tenth year that the Messenger of Allāh ﷺ was going for Hajj. So many people came to Al-Madinah, all of them seeking to follow the Messenger of Allāh ﷺ and do what he did. He set out and we set out with him, and we came to Dhul-Hulaifah where Asmā’ bint ‘Umais gave birth to Muhammad bin Abu Bakr. She sent word to the Messenger of Allāh ﷺ asking what she should do. He said: “Perform Ghusl, fasten a cloth around your waist and enter Ihram.” The Messenger of Allāh ﷺ prayed in the mosque, then he rode Qaswâ’ (his she-camel) until, when his she-camel arose with him upon Baidâ’, Jâbir said: ‘As far as I could see, I saw people riding and walking in front of him, and I saw the same to his right and his left, and behind him, and the Messenger of Allāh ﷺ was among us and Qur’ān was being revealed to him, and he understood its meaning. Whatever he did, we did too. Then began the Talbiyah of monotheism: “La[bba]ika Allâhumma labba’ik, labbaika lâ sharîka laka labba’ik. Innal-hamda wan-ni’ma laka wal-mulk, lâ sharîka laka (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).” And the people
repeated his words. And the Messenger of Allāh ﷺ approved of that. And the Messenger of Allāh ﷺ continued to recite the Talbiyah. Jābir said: ‘We did not intend (to do) anything but Ḥajj. We were not aware of ‘Umrāh. Then when we reached the House with him, he touched the Corner, and walked quickly (Ramal) for three circuits and walked (normally) for four. Then he stood at the place of Ibrāhīm and said: “And take you (people) the place of Ibrāhīm as a place of prayer.”’[1] He stood with the place between him and the House. My father used to say:[2] “And I do not think that he mentioned it other than from the Prophet ﷺ: ‘That he used to recite in those two Rakā’ah (at the place of Ibrāhīm): “Say: ‘O you disbelievers!’’[3]’ and: ‘Say: ‘He is Allāh, (the) One.’’[4]

Then he went back to the House and touched the Corner, then he went out through the gate to Safā. When he drew near to Safā he recited: “Verily, Safā and Marwah are among the symbols of Allāh,”[5] (and said:) “We will start with that with which Allāh started.” So he started with Safā and climbed it until he could see the House, then proclaimed the

[2] It appears that the speaker is Ja'far bin Muhammad who is narrating from his father, from Jābir.
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greatness of Allâh (by saying: 
Allâhu Akbar and said Tahlil (Lâ ilâha illâllâh) and praised Him 
saying Al-Handulillâh), and he said: “Lâ ilâha illallâh wadhahu lâ 
sharika lahu, lahul-mulkhu, wa lahul-
hamdu, yuhji wa yumit wa Huwa ʿala kullu shaiʿin Qadîr. Lâ ilâha 
illallâh wadhahu, Lâ sharika lahu 
anjaza waʿdahu, wa nasara ʿabdahu, 
wa hazamal-Ahzâba wadhahu (None 
has the right to be worshipped 
but Allâh alone, with no partner 
or associate; His is the dominion, 
all praise is due to Him, He gives 
life and causes death and He is 
able to do all things. None has the 
right to be worshipped but Allâh 
alone; He has no partner or 
associate, He fulfilled His 
promise, granted victory to His 
slave, and defeated the 
Confederates alone).” And he said 
that three times, supplicating in 
between. Then he headed towards 
Marwah walking normally until, 
when he started to go downhill, 
he walked quickly (Ramal) in the 
bottom of the valley. When he 
started to go uphill, he walked 
normally, until he reached 
Marwah, and he did atop 
Marwah what he had done atop 
Safâ. At the end of his Sâʿy, atop 
Marwah he said: “If I had known 
before what I have come to know 
now, I would not have garlanded 
the sacrificial animal, and I would 
have made it ʿUmrah. Whoever 
among you does not have a 
sacrificial animal with him, let 
him exit ʿIhrâm and make it
‘Umrah.” So all the people exited Ihram and cut their hair, except the Prophet ﷺ and those who had sacrificial animals with them.

Surāqah bin Mālik bin Ju’shum stood up and said: “O Messenger of Allāh! Is this for this year only, or forever and ever?” The Messenger of Allāh ﷺ interlaced his fingers and said: “‘Umrah is included in Hajj like this,” twice. “No, it is forever and ever.” ‘Ali brought the camels of the Prophet ﷺ, and he found that Fātimah was one of those who had exited Ihram. She had put on a dyed garment and used kohl. ‘Ali disliked this action on her part, but she said: “My father told me to do this.” ‘Ali used to say in Irāq: “So I went to the Messenger of Allāh ﷺ, feeling upset with Fitimah because of what she had done, to ask the Messenger of Allāh ﷺ about what she had said that he said, and that I had disliked that. He said: ‘She spoke the truth, she spoke the truth. What did you say when you began your Hajj?’” He said: “I said: ‘O Allāh, I begin the Talbiyah for that for which your Messenger ﷺ begins the Talbiyah.’ (He said:) ‘And I have the sacrificial animal with me, so do not exit Ihram.’ He said: “The total number of sacrificial animals that ‘Ali had brought from Yemen and that the Prophet ﷺ brought from Al-Madinah was one hundred. Then all the people exited Ihram and cut their hair, apart from the Prophet ﷺ.
and those who had sacrificial animals with them. When the day of Tarwiyah came (the 8th of Dhul-Hijjah), they headed for Mina and began the Talbiyah for Hajj. The Messenger of Allâh ﷺ rode. He prayed Zuhr, ‘Asr, Maghrib, ‘Ishâ, and Fajr in Mina. Then he stayed for a short while until the sun rose, and he ordered that a tent of goat hair be pitched for him in Namirah. Then the Messenger of Allâh ﷺ set out, and the Qurashi were certain that he was going to stay at Al-Mash’ar Haram or at Al-Muzdalsihah, as Qurash used to do during the Ignorance days. But the Messenger of Allâh ﷺ continued until he came to ‘Arafâh, where he found that the tent had been pitched for him in Namirah, and he stopped there. Then when the sun had passed its zenith, he called for Qaswâ’ and she was saddled for him. He rode until he came to the bottom of the valley, and he addressed the people and said: ‘Your blood and your wealth are sacred to you, as sacred as this day of yours, in this month of yours, in this land of yours. Every matter of the Ignorance days is abolished, beneath these two feet of mine. The blood feuds of the Ignorance days are abolished, and the first blood feud that I abolish is the blood feud of Rabi‘ah bint Banu Sa‘d and killed by Hudhail. The usuries of Ignorance days are abolished, and the first usury
(that I abolish) is our usury, the usury due to 'Abbâs bin 'Abdul-Muttalîb. It is all abolished. Fear Allah with regard to women, for you have taken them as a trust from Allah, and intimacy with them has become permissible to you through Allah's Word. Your rights over them are that they should not allow anyone whom you dislike to sit on your bedding.[1] If they do that, then hit them, but in a manner that does not cause injury or leave a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left behind you something which, if you adhere to it, you will never go astray: the Book of Allah. You will be asked about me. What will you say?' They said: 'We bear witness that you have conveyed (the message) and fulfilled (your duty) and offered sincere advice.' He gestured with his forefinger towards the sky and then towards the people, (and said:) 'O Allah, bear witness, O Allah bear witness,' three times. Then Bilâl called the Adhûn, then the Iqâmah, and he prayed Zuhr. Then he made Iqâmah and prayed 'Asr, and he did not offer any prayer between them. Then the Messenger of Allah rode until he came to the place of standing.

[1] And they say that the meaning is 'your furniture' or, 'your special place' in which case the objective is to say that the wife is not to admit anyone in the house whom the husband would be displeased with.
and he made his she-camel face Sakharât[1] with the path in the sand in front of him, and he faced the Qiblah, then he remained standing until the sun had set and the afterglow had lessened somewhat, when the disk of the sun disappeared. Then he seated Usâmah bin Zaïd behind him and the Messenger of Allâh ﷺ set out. He pulled Qaswâ’s reins tight until her head was touching the saddle, and he gestured with his right hand: ‘O people, calmly, calmly!’ Every time he came to a hill, he released the reins a little so that she could climb. Then he came to Muzdalifah where he prayed Maghrib and ’Ishâ’ with one Adhân and two Iqâmah, offering no prayer in between. Then the Messenger of Allâh ﷺ lay down until dawn came, and he prayed Fajr, when he saw that morning had come, with one Adhân and one Iqâmah. Then he rode Qaswâ’ until he came to Al-Mash’âr Al-Harâm. He climbed it and praised Allâh and proclaimed His greatness and that He is the only One worthy of worship. Then he remained standing until it had become quite bright, then he moved on before the sun rose. He seated Fadl bin ‘Abbâs behind him, who was a man with lovely hair, white and handsome. When the Messenger of Allâh ﷺ moved on, he passed some women riding

[1] Sakharât plural of Sakhrâh rock or boulder. Nawawi said: “They are the rocks that lay at the base of the Mount of Mercy, and it is the mountain in the middle of ‘Arafât.”
camels. Fadl started to look at them, so the Messenger of Allah put his hand on the other side. Fadl turned his face to other side to look. When he came to Muhammed, he sped up a little. Then he followed the middle road that brings you out to the biggest Pillar, until he reached the Pillar that is by the tree. He threw seven pebbles, saying the Takbir with each throw, pebbles suitable for Khadhf (i.e., the size of a chickpea) throwing from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty-three camels with his own hand. Then he handed it over to 'Ali who slaughtered the rest, and he gave him a share in his sacrificial animal. Then he ordered that a piece from each camel be brought; (the pieces) were put in a pot and cooked, and they (the Prophet and Ali) ate from the meat and drank from the soup. Then the Messenger of Allah hastened to the House, and prayed Zuhr in Makkah. He came to Banu 'Abdul-Muttalib, who were providing water to the pilgrims at Zamzam, and said: 'Draw me some water, O Banu 'Abdul-Muttalib. Were it not that the people would overwhelm you, I would have drawn water with you.' So they drew up a bucket for him and he drank from it." (Sahih)
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Comments:

a. The fact is, the Prophet's actions are an explanation of the Qur'an. The command of Hajj is mentioned in the Qur'an and the way of its performance is learned by the words and actions of the Prophet.

b. Menses and confinement period are not an impediment for Hajj.

c. While saying 'Labbaik' it is better to utter the same words which were said by the Prophet, though uttering the other words that show monotheism and its love are also allowed. Reciting Surat Al-Kafirun and Al-Ikhlas in the two Rak'ah of Tawaf is Sunnah. Making supplication facing the Ka'bah on Safa and Marwah in every round is Sunnah. Changing the intention of Hajj Ifrad into 'Umrah for performing Hajj Tamattu' is allowed. Whoever does not bring the sacrificial animal with him from the Miqat should perform Hajj Tamattu. Performing 'Umrah during the months of Hajj is permissible. If one cannot reach Arafat within time but he presents there in night before the dawn, then his Hajj is valid. (See Hadith: 3015)

d. A pilgrim should leave Arafat after sunset but without performing Maghrib prayer. Combining Maghrib and 'Isha' at Muzdalifah is Sunnah. Praying Maghrib on the way to Muzdalifah is contrary to the Sunnah. Some people wake up in the night of Muzdalifah and perform supererogatory prayers while sleeping during that night is the Sunnah. Indeed, the reward is only in following the Sunnah not in striving hard contrary to the Sunnah. In Muzdalifah, after performing Fajr prayer till the daylight spreads before the sunrise, one should engross in making supplications to Allah.

e. On the 10th day of Dhul-Hijjah, the pebbles are thrown only on the greatest Pillar.

f. The sequence of the rites on the 10th of Dhul-Hijjah is as follows: Throwing pebbles, offering sacrifice, removing hair and performing Tawaf of the Ka'bah. If one fails to maintain this sequence then there is no slaughtering sheep or any other expiation due on him.

3075. It was narrated that 'Aishah said: "We went out with the Messenger of Allah for Hajj in three ways. Some of us began the Talbiyah for Hajj and 'Umrah together, some of us began the Talbiyah for Hajj on its own, and some of us began the Talbiyah for 'Umrah on its own. Those who began the Talbiyah for Hajj and 'Umrah together did not exit Ihram at all until they had completed
the rites of Hajj. Those who began the Talbiyah for Hajj on its own did not exit Ihram at all until they had completed the rites of Hajj. And those who began the Talbiyah for 'Umrah on its own circumambulated the House and ran between Safa and Marwah, then whatever had been forbidden to them became permissible until the time for Hajj came." (Hasan)

Comments:
a. The first form of these three forms of Hajj is called Hajj Qirān and the second one is Hajj Ifrād and the third one is Hajj Tamattû.
b. Performing any form of the Hajj that suits one’s circumstances is allowed.

3076. Sufyān said: “The Messenger of Allāh ﷺ performed Hajj three times, twice before he emigrated, and once after he had emigrated to Al-Madinah. He performed ‘Umrah along with his Hajj. The total number of camels brought by the Prophet ﷺ and ‘Alī was one hundred. Among them was a (male) camel belonging to Abu Jahl, which had a silver ring in its nose. The Prophet ﷺ slaughtered sixty-three with his own hand, and ‘Alī slaughtered the rest.” (Da‘īf)

It was said to him (Sufyān): “Who mentioned this?” He said: “Ja‘far, from his father, from Jābir. And, Ibn Abu Laila from Hakam, from Miqsam, from Ibn ‘Abbās.”
Comments:

Hajj was also an obligation in the Shari'ah of the Prophet Ibrahim \( \text{س } \), according to this, he performed Hajj when he was in Makkah. In Islam, Hajj was made incumbent upon Muslims in the year 9 A.H. In compliance with the order, the Prophet \( \text{س } \) performed the Hajj in Dhul-Hijjah 10 A.H.

Chapter 85. One Who Is Prevented (From Completing The Hajj)

3077. It was narrated from 'Ikrimah: “Hajjāj bin 'Amr Ansârî narrated to me, he said: 'I heard the Prophet \( \text{س } \) say: 'Whoever breaks a bone or becomes lame, has exited Iḥrām, but he must perform another Hajj.'" (Sahih)

So I narrated that to Ibn 'Abbâs, and Abu Hurairah, and they both said: "He said the truth."

3078. It was narrated from 'Ikrimah, from 'Abdullâh bin Râfi', the freed slave of Umm Salamah, that he said: "I asked Hajjāj bin 'Amr about a Muḥrīm being prevented (from completing Hajj). He said: 'The Messenger of Allâh \( \text{س } \) said: 'Whoever breaks a bone, falls sick or becomes lame, has exited Iḥrām, and he has to perform Hajj the following year.'" 'Ikrimah said: "So I narrated that to Ibn 'Abbâs and Abu Hurairah.
and both of them said: “He said the truth.”

‘Abdur-Razzāq said: “I found it in the book of Hishām Dastāwa‘ī. I brought it to Ma‘mār, and he read it to me, or, I read it to him.”

Comments:

a. After entering in the state of Ḳirām, if a pilgrim (who is on the way to perform ‘Umrah or Hajj) is prevented from continuing his pilgrimage, then he is called Muḥsār.

b. If such a person is certain that he cannot continue his journey, then he has to terminate his Ḳirām at that place. If he has a sacrificial animal with him then he must slaughter it where he is prevented, as the Prophet and his Companions did at Hudaibiyah.

c. Any Hajj that is not completed due to any excuse, is not considered a complete Hajj. So, if one can afford Hajj later, he has to perform the Hajj.

Chapter 86. The Compensation Of One Who Is Prevented (From Completing The Hajj)

3079. It was narrated that Abdullāh bin Ma‘qīl said: “I sat with Ka‘b bin ‘Uqrah in the mosque and asked him about this Verse: ‘He must pay a compensation of either fasting (three days) or giving charity (feeding six poor persons) or offering sacrifice (one sheep)’.[1] Ka‘b said: It was revealed concerning me. I had trouble with my head, so I was carried to the Messenger of Allāh, with lice crawling on my face. He said: I did not think that you were suffering as much as I see. Do you

have a sheep? I said: 'No.' Then this Verse was revealed: "He must pay a Fidyah (ransom) of either fasting (three days) or giving Sadaqah (charity—feeding six poor persons) or offering sacrifice (one sheep)."[1] He said: 'Fasting is three days, charity is to be given to six poor persons, giving each one half a Sa' of food, and the sacrifice is a sheep.'” (Sahih)

3080. It was narrated that Ka'b bin 'Ujrah said: "The Prophet commanded me, when I was suffering from lice, to shave my head and fast for three days or feed six poor persons. He knew that I did not have an animal I could sacrifice." (Hasan)

Comments:
.a. Shaving head or cutting hair short during Ihram is forbidden.
b. If one is compelled to violate any of the restriction of Ihram, he has to pay the compensation.
c. The compensation is slaughtering a sheep, if it is not possible, then fasting three days, or feeding six needy people; a measure of half Sa' of foodstuff is given to each one.

Chapter 87. Cupping For One
In Ihram

3081. It was narrated from Ibn
3082. It was narrated from Jābir that the Prophet was treated with cupping when he was in the state of Ḥajj, because he did not feel well. (Ṣahih)

Comments:
a. Cupping in the state of Ḥajj is allowed.
b. If hair is removed during the process of cupping, then one has to pay the compensation.

Chapter 88. What Oil One In Ḥajj May Apply To His Head

3083. It was narrated from Ibn ‘Umar that the Prophet used to put oil on his head when he was in the state of Ḥajj, but not oil that was perfumed. (Da’īf)
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of Ihram. The Prophet said: "Wash him with water and lute leaves, and shroud him in his two garments, but do not cover his face or his head, for he will be raised on the Day of Resurrection reciting the Talbiyah." (Sahih)

Another chain from Ibn 'Abbas, with something similar, but he said: "He was mangled by his mount, and he (the Prophet) said: 'Do not bring any perfume near him, for he will be raised on the Day of Resurrection reciting the Talbiyah.'"

Comments:

a. Whoever dies in the state of Ihram, he is buried in his clothes of Ihram. In accordance with the restrictions of Ihram, his head should not be covered and no perfumes should be applied to him.

b. Whoever dies while being busy in good deeds, he will be resurrected in the same situation on the Day of Judgment, so that all the people will know his virtue. This is the way Allâh will honor him.

Chapter 90. The Penalty For Hunting In Ihram

3085. It was narrated that Jâbir said: "The Messenger of Allâh stipulated (the penalty of) a ram for a hyena killed by a man in Ihram, and he considered it as game." (Sahih)


Comments:

a. Hunting wild animals in the state of Iḥrām is forbidden, whereas hunting in the boundaries of the Ḥaram is forbidden for everyone whether he is in the state of Iḥrām or not.

b. A male sheep, among the sacrificial animals is equal to a hyena.

c. It is mentioned in the Qur’ān that a domestic animal equivalent to the hunted animal should be slaughtered. The equivalence here is considered in size; for instance a sheep for a deer, and a cow against a wild cow, should be sent to Makkah for sacrifice as compensation.

3086. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said, concerning an ostrich egg taken by a Muhārim: “Its cost (must be paid as a penalty).” (Da‘īf)

Chapter 91. What May Be Killed In Iḥrām

3087. It was narrated from ‘Āishah that the Prophet ﷺ said: “There are five vermin that might be killed whether one is in or outside the sacred precincts: the snake, the speckled crow, the mouse, the vicious dog, and the kite.” (Sahīh)
3088. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There are five animals, for which there is no sin on a person if he kills them" — or he said: "if he kills them when in Ihrâm — the scorpion, the crow, the kite, the mouse and the vicious dog." (Sahih)

Comments:

a. Killing a harmful animal in the state of Ihrâm is allowed.

b. They may be killed even within the boundaries of the Harâm.

c. Crow here means the one whose part of body (stomach and the like) is white.

d. Vicious dog means the one who attacks the passers-by.

e. The same rule applies to a tiger and leopard, since they are dangerous for the lives of the travelers.

3089. It was narrated from Abu Sa'eed that the Prophet ﷺ said: "The one in Ihrâm may kill the snake, the scorpion, the aggressive predator, the vicious dog and the harmful mouse." It was said to him: "Why is it said that they are harmful?" He said:[1] "Because the Messenger of Allâh ﷺ woke up because of one, and it had taken the wick (of the lamp) to burn down the house." (Da'îf)

Comments: [إسناده ضعيف] أخرجه أبو بدار، الحج، باب ما يقتل المحرم من الدواب.

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[1] That is Abu Sa'eed, as clearly indicated in the version recorded by Bukhârî, in Al-Adabul-Mufirad, no. 1223.
Chapter 92. What Game Is Forbidden In Ḩirām

3090. It was narrated that Ibn 'Abbās said: “Sa‘b bin Jaththāmah told us: ‘The Messenger of Allāh passed by me when I was in Abwā‘ or Waddān, and I gave him some meat of a wild donkey, but he gave it back to me, and when he saw from my face that I was upset, he said: ‘The only reason that we are giving it back is that we are in Ḩirām.’’” (Sahih)

Comments:
a. An onager is a wild animal; it is like a donkey, so in Arabic it is called wild donkey. It is a lawful animal.
b. If one is compelled to behave with someone in a manner that may hurt his feelings, then he has to comfort him when clarifying the reality.
c. One in Ḩirām cannot eat the meat of game that is hunted for him.
d. There is no harm for one in Ḩirām to eat the meat of a domesticated animal.

3091. It was narrated that ‘Ali bin Abu Ṭalīb said: “The Prophet was brought some meat from some game when he was in Ḩirām, and he did not eat it.” (Sahih)
Chapter 93. Permitting That
When It Is Not Hunted For
The One Who Accepts It

3092. It was narrated from Talhah bin 'Ubaidullah that the
Prophet gave him some wild donkey meat, and told him to
distribute it among his Companions, who were in Ihram.
(Da'i')

Comments:

a. The name of the Companion who presented this gift was Bahzi.
(Sunan An-Nasâ'i: 2820) It is also said that his name was Zaid bin Ka'b.
(Taqribut Tah dib, chapter of lineages).

b. This incident happened at the place called Rawhâ
(Sunan An-Nasâ'i, the aforementioned reference).

c. If one hunts for himself and thereafter he presents it to one in Ihram, then he
may eat the meat in this state.

3093. It was narrated from 'Abdullâh bin Abu Qatadâh that
his father said: "I went out with the Messenger of Allâh at the
time of Hudaibiyah, and his Companions entered Ihram, but I
did not. I saw a donkey so I hunted it. I mentioned that to the
Messenger of Allâh and told him: 'I had not entered Ihram, and
I was hunting it for you.' The Prophet told his Companions
to eat it, but he did not eat from
it, because I told him that I had hunted it for him.” (Sahih)

Chapter 94. Garlanding The Sacrificial Animal

3094. 'Aishah the wife of the Prophet ﷺ said: “The Messenger of Allah ﷺ used to send the sacrificial animal from Al-Madinah, and I would twist the garlands for his sacrificial animal, then, he would not (because of that) avoid the things that the one in Ihram avoids.” (Sahih)

Comments:
a. Just as the person who performs Hajj sacrifices his sacrificial animal in the Haram, any other person may send his sacrificial animal to Makkah.
b. These animals are sacrificed in Mina. However, sacrificing them in Makkah
is also allowed.
c. Garland means the rope that is put around the neck of a sacrificial animal.
   And as a mark, a pair of shoes are also hung on that rope.
d. If one sends the sacrificial animal (camel, cow, goat, sheep, etc.) to Makkah
   the restrictions of *ihram* do not become incumbent upon him.

Chapter 95. Garlanding Sheep

3096. It was narrated that 'Aishah said: "On one occasion the Messenger of Allâh ﷺ sent sheep to the House, and he garlanded them." (Sahih)

Chapter 96. Marking Sacrificial Camels (By Cutting A Side Of Its Hump Until Some Blood Flowed To Be Known As A Sacrificial Animal)

3097. It was narrated from Ibn 'Abbâs that the Prophet ﷺ marked the sacrificial animal on the right side of the hump and wiped away the blood. (Sahih)
   In his narration, 'Ali[3] said: "At Dhul-Hulaifah, and he garlanded it with two sandals."

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It was narrated from 'Aishah that the Prophet ﷺ garlanded, and marked, and sent (the sacrificial animals), but he did not avoid anything that the one in Ihram avoids. (Sahih)

Chapter 97. One Who Puts A Cover On The Sacrificial Animal

It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allah ﷺ commanded me to look after his sacrificial camels, to share out their covers and skins, and not to give the butcher any of it. He said: 'We will give him (his wages).''" (Sahih)

Comments:

a. Putting saddles or coverings on animals to protect them from cold and the like is allowed.

b. The skins and saddles of the sacrificial animals should be given in charity.

c. Giving a butcher his wages out of the meat of the sacrificed animal is not permissible.

d. Paying a butcher his wages for slaughtering the animal is allowed. However, slaughtering it by ourselves is preferable.
Chapter 98. The Sacrificial Animal May Be Male Or Female[^1]

3100. It was narrated from Ibn 'Abbás that among the sacrificial animals the Prophet ﷺ included a (male) camel belonging to Abu Jahl, which had a silver nose ring. (Hasan)

Comments:

a. Most of the time a herd (of camels) consists of she-camels. So, commonly they are slaughtered as a sacrifice, but this Hadith refers to a male camel. Hence, sacrificing camels whether they are males or females is proved.

b. They got the camel which once belonged to Abu Jahl as booty. The camel, which was seized from the leader of disbelievers, was slaughtered as a sign of being thankful to Allāh on gaining victory over disbelief.

c. Probably, Abu Jahl might have put the silver bridle on his camel as a show of pride. The Prophet ﷺ demonstrated his submission to Allāh by slaughtering that camel.

3101. It was narrated from Iyās bin Salamah, from his father, that the Prophet ﷺ had a (male) camel among his sacrificial animals. (Hasan)

[^1]: It is as if he means that she-camels were the most common, so when it is confirmed that he had a male sacrificial animal then it is required to allow both types. (Sindi)
The Chapters On Hajj Rituals

Chapter 100. Riding The Sacrificial Animals

3103. It was narrated from Abu Hurairah that the Prophet ﷺ saw a man driving a camel and said: “Ride it.” He said: “It is a sacrificial animal.” He said: “Ride it, woe to you!” (Sahih)

3104. It was narrated from Anas bin Malik that the Prophet ﷺ was brought a sacrificial animal and he said (to the man driving the animal): “Ride it.” He said: “It is a sacrificial animal.” He said: “Ride it.”

He said: “I saw him riding it

[1] A place between Al-Madinah and Makkah, within the boundaries of the Miqat.
with the Prophet ﷺ, and there was a sandal (tied) around its neck.” (Sahih)

تخريج: أخرجه البخاري، الحج، باب ركوب البدين، ح: 1190 من حديث هشام (ولغيره) به.

Comments:
Riding on the sacrificial animal is allowed only when one does not have any other animal and he is tired. Jābir ﷺ reported from the Prophet ﷺ that he said: “I heard Allâh's Messenger ﷺ as saying: 'Ride on it gently, when you have need for it, until you find (another) mount.'” (Sahih Muslim)

Chapter 101. If The Sacrificial Animal Becomes Unfit

3105. It was narrated from Ibn ‘Abbâs that Dhu’âib Al-Khuzâ‘î narrated that the Prophet ﷺ used to send the sacrificial animals with him, then he would say: “If any of them becomes unfit and you are afraid that it will die, then slaughter it, dip the sandal (tied around its neck) in its blood and place it on its side, but neither you nor any of your companions should eat anything from it.” (Sahih)

تخريج: أخرجه مسلم، الحج، باب في الهجدي إذا عطب في الطريق ح: 378/1326 من حديث سعيد به.

3106. It was narrated that Nâjiyah Al-Khuzâ‘î – in his narration, ‘Amr (one of the narrators) said that he was the one who looked after the sacrificial animals of the Prophet ﷺ – said: “I said: ‘O Messenger of Allâh, what should I do with those sacrificial animals that become unfit?’ He said: ‘Slaughter them, dip its sandal in its blood,
then place it on its side, and leave them for the people to eat.” (Sahih)

Comments:
a. Sending a sacrificial animal to Makkah with any person while staying in one’s place is allowed. It also deserves a great reward.
b. If the sacrificial animal becomes tired or ill and can walk no more, then it should be slaughtered during the journey.
c. Marking with shoes is an indication for the passers-by that it was a sacrificial animal and it was slaughtered for some excuse. Therefore, they may eat its meat.
d. Neither the pilgrim who sacrifices the sacrificial animal during the journey nor his companions can eat its meat. However, other pilgrims or the inhabitants of that area may eat its meat.

Chapter 102. (Renting) Houses In Makkah

3107. It was narrated that ‘Alqamah bin Nadlah said: “The Messenger of Allâh ﷺ, Abu Bakr and ‘Umar died, and the houses in Makkah were still called free. Whoever needed to, lived there, and whoever had no need of them allowed others to live there (without asking for rent).” (Da’if)

Comments:
Now the situation is totally changed. There is no disagreement in the permissibility of renting out the Houses of Makkah. However, the rents should be appropriate and reasonable so that the pilgrims should feel easy.
Chapter 103. The Virtue Of Makkah

3108. Abu Salamah bin ‘Abdur-Rahmân bin ‘Awf narrated that ‘Abdullâh bin ‘Adiy bin Hamrâ‘ said to him: “I saw the Messenger of Allâh س, when he was on his she-camel, standing in Al-Hazwarah* saying: ‘By Allâh, you are the best land of Allâh, and the dearest of the land of Allâh to me. By Allâh, had I not been expelled from you I would never have left.’” (Sahih)

* A place in Makkah

Comments:
a. Makkah is the best city of this world.
b. Makkah is more virtuous than Al-Madinah since the honorable House of Allâh, the Ka‘bah is in Makkah, which is more virtuous than the Prophet’s Mosque.

c. Makkah is the best land of Allâh, and the dearest of the land of Allâh to me. By Allâh, had I not been expelled from you I would never have left.”

3109. It was narrated that Safiyyah bint Shaibah said: “I heard the Prophet س delivering a sermon in the Year of the Conquest (of Makkah), and he said: ‘O people, Allâh made Makkah sacred the day He created the heavens and the earth, and it is sacred until the Day of Resurrection. Its trees are not to be cut, its game is not to be disturbed, and its lost property is not to be taken except by one who will announce it.’

‘Abbâs said: ‘Except for Idhâhir (a kind of fragrant grass), for it is...”
The Messenger of Allâh ﷺ said: ‘Except for Idhkhir.’” (Hasan)

Comments:

a. Makkah was always a sanctuary and will remain so forever. Ibrâhim ﷺ made it a sanctuary.

b. Some rulings were common and lasted in the Shari’ah of all the Prophets. Visiting the Ka’bah for Hajj and considering Makkah as a sacred place are among such rulings.

c. Cutting trees within the boundaries of the sanctuary of Makkah is forbidden.

d. Hunting in the sanctuary is also prohibited.

e. If any animal enters in the boundaries of the sanctuary then it is forbidden for a hunter to drive it out of the sanctuary.

f. Idhkhir is a kind of grass that grows plentifully in this area.

g. Cutting Idhkhir in the area of the sanctuary is also allowed.

3110. It was narrated from ʿAyyâsh bin Abi Rabiʿah (Makhzumi) that the Messenger of Allâh ﷺ said: “The goodness of this nation will not cease as long as they revere this sanctuary[1] as it is due. But when they lose that reverence, they will be doomed.” (Daʿif)

Chapter 104. The Virtue Of Al-Madinah

3111. It was narrated from Abu

[1] Ibn Ḥajar said: “meaning the Ka’bah - ” (Fathul-Bârî: 1586), and in the narration recorded by Mizzi, in the biography of ʿAyyâsh bin Abi Rabiʿah, through the route of Baghawi it says at the end of it: “Meaning Makkah.”
Hurairah that the Messenger of Allah ﷺ said: “Faith will retreat to Al-Madinah as a snake retreats to its hole.” (Sahih)

Comments:

a. Due to the love of Al-Madinah believers are always eager to visit it.

b. Prior to the Day of Judgment when disbelief will spread all over the world, even at that time, believers will exist in Al-Madinah.

3112. It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: ‘Whoever among you can die in Al-Madinah, let him do so, for I will bear witness in favor of those who die there.’” (Hasan)

Comments:

a. A human being does not have any power to breathe his last at a certain place, but he may wish and try to live his last days in Al-Madinah.

b. Facing death in Al-Madinah is a great honor for believers, since the Prophet ﷺ shall be an intercessor for him.

3113. It was narrated from Abu Hurairah that the Prophet ﷺ said: “O Allah! Ibrāhim was Your Close Friend and Prophet, and You declared Makkah to be sacred through Ibrāhim. O Allah! I am Your slave and Prophet, and I declare what is between its two lava fields to be sacred.” (Sahih)
Abu Marwân[1] said: “Its two lava fields are the two Harrah of Al-Madinah.”

Comments:
a. Harrah means the piece of the earth that has black stones. Abu Marwân, the narrator of the Hadîth, said that the ‘two Harrahs here means’ the two areas of Al-Madinah full of black stones.
b. Such two pieces of land are situated in the east and west of Al-Madinah that are called ‘eastern Harrah’ and ‘western Harrah’. Eastern Harrah is known as Harrah Waqim and the western Harrah is known as Harratul-Wabrah. These are the boundaries of the sanctuary of Al-Madinah from east and west side. While its boundary from the northern side is the mountain Thawr, which is to the north of mountain Uhud, and mountain ‘Aer from its southern site. The mountain Uhud is within the ‘Aer sanctuary.

3114. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever wishes bad upon the people of Al-Madinah, Allâh will cause him to melt as salt melts in water.” (Hasan)

Comments:
a. Respecting the sanctuary of Al-Madinah is also compulsory just as respecting the sanctuary of Makkah is compulsory.
b. Anyone who violates the sanctity of the sacred area, surely gets the torment in this world.

3115. It was narrated that ‘Abdullâh bin Miknaf said: “I heard Anas bin Mâlik say: ‘The Messenger of Allâh ﷺ said: ‘Uhud is a mountain which loves us and we love it, and it stands at one of the gates of Paradise. And ‘Aer[2] stands at one of the gates

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of Hell.’” (Da‘if)

Comments:
a. Shaikh Zuhair Shawish said, ‘Aer is a small mountain located near Al-Madinah Airport.
b. It is related that when the Prophet (saw) saw Uhud mountain, he said, “This is Uhud, which is a mountain, we love it and it loves us.” (Sahih Muslim: 1365)

Chapter 105. The Wealth Of The Ka‘bah

3116. It was narrated that Shaqiq said: “A man sent some Dirham through me to the House.” He said: “I entered the House and Shaibah was sitting on a chair. I handed it (the money) to him and he said: ‘Is this yours?’ I said: ‘No, if it were mine I would not have given it to you.’ He said: ‘Since you say that, ‘Umar was sitting in the place where you are sitting now and said: “I will not go out until I distribute the wealth of the Ka‘bah among the poor Muslims.”’ I said: ‘You will not do that.’ He said: ‘I will certainly do that.’ He said: ‘Why is that?’ I said: ‘Because, the Prophet (saw) and Abu Bakr saw where it was, and they had more need of the money than you do. But, they did not move it. Then, he stood up just as he was and went out.” (Da‘if)

تخريج: [إسناده ضعيف] المنحية: 1594 (س) (م) 2750

عَلَى كَرَعَةٍ مِنْ نَرْعَةِ النَّارِ (Da‘if)

تخريج: [إسناده ضعيف]
Comments:
a. Prior to Islam, people used to send gold, silver, and cash to Makkah seeking the pleasure of Allāh. This practice continued even after Islam. The amount was used to fulfill the expenditure of the Ka'bah and the extra money was reserved there. (Nāṣīl-Awtār: 6/36)
b. The brightest feature of 'Umar's character was that he never agreed even on a slight deviation from the guidance of the Prophet. Moreover, if he felt that his opinion was wrong, he immediately held back from it and accepted the correct matter.

Chapter 106. Fasting The Month Of Ramadān In Makkah

3117. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: “Whoever is in Makkah when the month of Ramadān comes, and he fasts it and prays at night as much as he can, Allāh will record for him (reward equivalent to that for) one hundred thousand months of Ramadān observed elsewhere. For each day Allāh will record for him (reward equivalent to that for) freeing a slave, and for each day (reward equivalent to that for) providing a horse in the cause of Allāh, and for every day merits and for every night merits.” (Dā'if)

Comments: This narration is very weak. However, only the excellence of prayers in the Sacred Mosque is proven; the reward of one prayer in this mosque is equal to a hundred thousand prayers.

Chapter 107. Tawāf In The Rain

3118. Dāwūd bin 'Ajlān said: “We performed Tawāf with Abu
'Iqāl in the rain, and when we finished our Tawāf, we came behind the Maqām. He said: I performed Tawāf with Anas bin Mālik in the rain. When we finished the Tawāf, we came behind the Maqām and prayed two Rak'ah.' Anas said to us: ‘Start your deeds anew, for you have been forgiven. This is what the Messenger of Allāh ﷺ said to us when we performed Tawāf with him in the rain.’” (Da‘if)

Chapter 108. Performing Hajj Walking

3119. It was narrated that Abu Sa‘eed said: “The Prophet ﷺ and his Companions performed Hajj walking from Al-Madinah to Makkah. He said: ‘Tie your lower garments around your waists,’ and he alternated between walking and jogging.” (Da‘if)

Comments:

It is proven in Sound Ahādīth, in the previous chapters, that the Prophet ﷺ was riding on his she-camel during his Hajj journey, and the Companions also were riding on their mounts.
26. Chapters On Sacrifices

Chapter 1. The Sacrifices Of The Messenger Of Allâh ﷺ

3120. It was narrated from Anas bin Mâlik: “The Messenger of Allâh ﷺ used to sacrifice two horned, black-and-white rams and he would say the Name of Allâh and pronounce His greatness. I saw him slaughtering them with his own hand, putting his foot on their sides.” (Sahih)

Comments:

a. During the days of ‘Eidul-Adha it is compulsory on every capable person to sacrifice at least a goat, or a ram, or a cow or a part of a camel.

b. Sacrificing more than one animal is allowed, rather it is preferable.

c. A member of family should sacrifice the animal with his own hand. Nevertheless, authorizing someone else for slaughtering is also allowed.

3121. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ sacrificed two rams on the Day of ‘Eid. When he turned them to face towards the prayer direction he said: ‘Verily, I have turned my
face towards Him Who has created the heavens and the earth, as a monotheist, and I am not of the polytheists. Verily, my prayer, my sacrifice, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.[1] O Allâh, from You and to You, on behalf of Muhammad and his nation."

(Hasan)

تخريج: [حسن] أخرجه أبو عبادة، الصحابة، باب ما يستحب من الصيام، ح: 2795 من حديث ابن إسحاق به، وصححه ابن خزيمة، ح: 2899 # ابن إسحاق صرح بالسماع، يزيد سمعه من خالد بن أبي عمران عن أبي عباس الزرينIFI، والزريقي حسن الحديث على الراجح.

Comments:
Reciting this supplication is not compulsory. It is sufficient to say Bismillah, Allâhu Akbar before slaughtering.

3122. It was narrated from ‘Aishah and Abu Hurairah that when the Messenger of Allâh ﷺ wanted to offer a sacrifice, he bought two large, fat, horned, black-and-white, castrated rams. He slaughtered one on behalf of his nation, for whoever testified to Allâh with monotheism and that he had conveyed (the Message), and he slaughtered the other on behalf of Muhammad ﷺ and the family of Muhammad ﷺ. (Hasan)

Comments:

a. Sacrificing a castrated animal is allowed; it is not considered a defect.

b. Sacrificing one animal for an entire family is allowed.

c. Offering a sacrifice on behalf of others is allowed.

Chapter 2. Are Sacrifices Obligatory Or Not?

3123. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever can afford it but does not offer a sacrifice, let him not come near our prayer place.” (Hasan)

Comments:

Whoever does not offer a sacrifice in spite of being capable of doing so, does not have the right to participate in the joys of the Muslims. It does not mean that he is not required to perform the ‘Eid prayer, but it is to warn him to avoid abandoning the sacrifice.

3124. It was narrated that Muhammad bin Sirin said: “I asked Ibn ‘Umar about sacrifices and whether they are obligatory. He said: ‘The Messenger of Allâh ﷺ and the Muslims after him offered sacrifices, and this is the Sunnah.’” (Da’if)


Another chain with the same wording.
3125. It was narrated that Mikhnaf bin Sulaim said: "We were standing with the Prophet at 'Arafat and he said: 'O people, each family, each year, must offer Udhiyah and 'Atirah.' He said: 'Do you know what the 'Atirah is? It is that which the people call Rajabiyyah.'"[1] (Da’if)

Chapter 3. The Reward For (Offering) The Sacrifice

3126. It was narrated from 'Aishah that the Prophet said: "The son of Adam does not do any deed on the Day of Sacrifice that is dearer to Allâh than shedding blood. It will come on the Day of Resurrection with its horns and cloven hoofs and hair. Its blood is accepted by Allâh before it reaches the ground. So be content when you do it." (Da’if)

3127. It was narrated that Zaid bin Arqam said: "The Companions of the Messenger of Allâh ﷺ said: 'O Messenger of Allâh, what are these sacrifices?' He said: 'The Sunnah of your father Ibrâhim.' They said: 'What is there for us in them, O Messenger of Allâh?' He said: 'For every hair, one merit.' They said: 'What about wool, O Messenger of Allâh?' He said: 'For every hair of wool, one merit.'" (Da’îf)

Chapter 4. What Sacrifices Are Recommended

3128. It was narrated that Abu Sa’eed said: "The Messenger of Allâh ﷺ sacrificed a horned, defectless ram with a black stomach, black feet and black around its eyes." (Hasan)

Tafsîr: [Insha’ad Dafî] أخرجه الترمذي، الأضاحي، باب ماجأ في فضل الأضحية، ح: 1493 من حديث عبد الله بن نافع، وقال: حسن غريب وأبو الشتى سلمان بن يزيد الكعبي صريح كما في التقرير وغيره.

3127. It was narrated that Zaid bin Arqam said: "The Companions of the Messenger of Allâh ﷺ said: 'O Messenger of Allâh, what are these sacrifices?' He said: 'The Sunnah of your father Ibrâhim.' They said: 'What is there for us in them, O Messenger of Allâh?' He said: 'For every hair, one merit.' They said: 'What about wool, O Messenger of Allâh?' He said: 'For every hair of wool, one merit.'" (Da’îf)


(الصحابي، الجزء 4) - باب ما يُستكحب من الأضحى (السورة 4)
3129. Yunus bin Maisarah bin Halbas said: "I went out with Abu Sa'eed Az-Zuraqi, the Companion of the Messenger of Allah ﷺ, to buy animals for sacrifice." Yunus said: "Abu Sa'eed pointed to a ram that had some blackness around its ears and jaw, and was neither too big nor too small, and said to me: 'Buy this one for me, as it seems to resemble the ram of the Messenger of Allah ﷺ.'" (Hasan)

Comments:
a. Helping an aged person to satisfy his needs is also a form of respect and honor.

b. The sacrificial animal should not be worthless. However, there is no harm if it is not very precious or unique.

3130. It was narrated from Abu Umâmah Al-Bâhili that the Messenger of Allah ﷺ said: "The best of shrouds is a two piece Najrâni garment and the best of sacrifices is a horned ram." (Dâ'if)

Chapter 5. Number Of Persons For Whom A Camel And A Cow Is Sufficient

3131. It was narrated that Ibn 'Abbâs said: "We were with the
Messenger of Allāh ﷺ on a journey, and the (day of) Al-Adha came. We (sacrificed) one camel on behalf of ten (people) and one cow on behalf of seven.” (Hasan)

Comment:
During Hajj and ‘Umrah, only seven persons can share in a cow or a camel, while in sacrifice on ‘Eidul-Adha, seven persons can share in a cow, and ten persons in a camel. This difference is proved in the Hadith.

3133. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ slaughtered a cow on behalf of all his wives who had performed ‘Umrah, during the Farewell Pilgrimage.” (Da’if).

3134. It was narrated that Ibn ‘Abbās said: "Camels became scarce at the time of the
Messenger of Allâh ﷺ, so he commanded them to sacrifice cows.” (Da‘îf)

3135. It was narrated from ’Aishah that the Messenger of Allâh ﷺ sacrificed one cow during the Farewell Pilgrimage on behalf of the family of Muhammad ﷺ. (Sahîh)

3136. It was narrated from Ibn ‘Abbâs that a man came to the Prophet ﷺ and said: “I have to offer a sacrifice and I can afford it, but I cannot find (a camel) to buy.” The Prophet ﷺ told him to buy seven sheep and slaughter them. (Da‘îf)

Chapter 6. How Many Sheep Should Be Sacrificed In Place Of One Camel?

3137. It was narrated that Râfî’ bin Khadij said: “We were with the Messenger of Allâh ﷺ in Dhul-Hulâifah in (the land of) Thâmâmah. We acquired sheep and camels and the people hastened to put cooking pots on the fires before they had been distributed.
The Messenger of Allâh ﷺ came to us and ordered that they be overturned,\(^1\) then he made one camel equivalent to ten sheep.” \((\text{Sahih})\)

\(^1\) That is, the pots, since the animals that were slaughtered were spoils of war, and had not been divided appropriately.

\(^2\) A young sheep that is old enough (of one year) to fend for itself and no longer needs its mother.
permissible to offer a *Jadha’a* among sheep as a sacrifice.’’  

(Da’if)

It was narrated from ‘Asim bin Kulaib that his father said: “We were with a man from among the Companions of the Messenger of Allah \(\text{SAW}\) who was called Mujâshi’, from Banu Sulaim, and sheep became scarce. He ordered a caller to call out that the Messenger of Allah \(\text{SAW}\) used to say: ‘A *Jadha’a* suffices for whatever a two-year-old sheep suffices.”’” (Sahih)

3141. It was narrated from Jâbir that the Messenger of Allah \(\text{SAW}\) said: ‘Do not slaughter anything but a *Musinnah*,\(^{[2]}\) unless there is none available, in which case you can slaughter a *Jadha’a* among sheep.”’ (Sahih)

**Comments:**

a. *Thaniyyah* or *Musinnah* is the animal whose milk teeth are dropped out and

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\(^{[1]}\) One that completed one year, and they say that it is less than that.  

\(^{[2]}\) Cows and sheep that have reached three years. See *An-Nihâyah*. 
replaced by two permanent teeth.

b. Jadha’a is a young lamb whose milk teeth did not fall down yet. The criterion in goat, cow, ox and camel is having two teeth, and in sheep those have reached the age of one year.

Chapter 8. What It is Disliked To Use For A Sacrifice

3142. It was narrated that ‘Ali said: “The Messenger of Allah forbade sacrificing the Muqibuluh, the Muqibulrah, the Sharqah, the Kharqa, and the Jad’a.”[1] (Hasan)

3143. It was narrated that ‘Ali said: “The Messenger of Allah commanded us to examine the eyes and ears.”[2] (Hasan)

animals that the Messenger of Allah disliked or forbade.” He said: “Allah’s Messenger said like this with his hand. And my hand is shorter than his hand.”[1]

There are four that will not be accepted as sacrifices: The one-eyed animal that is obviously blind in one eye; the sick animal that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones.” He said: “And I dislike that the animal should have some fault in its ears.” He said: “What you dislike, forget about it and do not make it forbidden to anyone.” (Sahih)

Comments:

a. An insignificant natural defect that cannot be noticed without keen inspection does not prevent from sacrifice.

b. Muhammad Fuwâd Abdul-Bâqi said, explaining the Arabic word Kasîrah – it is a broken-legged animal that cannot walk. (Footnotes of Sunan Ibn Majah). This explanation is similar to the meaning of limp. Nawâb Wahiduzz-Zamân Khan interpreted it as “thin” which seems more appropriate.

Barâ bin Âzib was of the opinion that an animal with a slit or perforation in the ear is not an impediment for sacrifice.

3145. It was narrated from Qatâdah that he said that he heard Juray bin Kulaib narrate

[1] “Meaning: ‘He indicated with his hand, just as I am indicating with my hand, but my hand is shorter than his hand.’” Explanation of Musnad Ahmad by Sindi.

[2] Ibn ‘Abdul-Bârî recorded this narration with various chains, one of them through the route of Shâbâbah, from Shu’bâh, from Sulaimân, and here it says: “He said: ‘I said to Al-Barâ’.” Indicating that the speaker here is ‘Ubaid bin Fairuz, and the one who said: “What you dislike” is Al-Barâ’, and Allah knows best.
Chapter 9. One Who Buys A Sound, Healthy Animal Then Something Happens To It While It Is In His Care

3146. It was narrated that Abu Sa'eed Al-Khudri said: "We bought a ram for sacrifice, then a wolf tore some flesh from its rump and ears. We asked the Prophet ﷺ and he told us to offer it as a sacrifice." (Da'if)

Chapter 10. One Who Offers A Sheep On Behalf Of His Family

3147. It was narrated that 'Ata' bin Yasār said: "I asked Abu Ayyub Al-Anṣārī: 'How were sacrifices offered among you at the time of the Messenger of Allāh ﷺ?' He said: 'At the time of the Prophet ﷺ, a man would sacrifice a sheep on behalf of himself and the members of his household, and they would eat some of it and give some to

**Translation**

that he heard 'Ali narrate that the Messenger of Allāh ﷺ forbade sacrificing animals with broken horns and ears. (Hasan)

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3146. It was narrated that Abu Sa'eed Al-Khudri said: "We bought a ram for sacrifice, then a wolf tore some flesh from its rump and ears. We asked the Prophet ﷺ and he told us to offer it as a sacrifice." (Da'if)

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Others. Then people started to compete and it became as you see (nowadays)." (Da'if)

**Tafsir:** [صحيح] أخرجه الترمذي، الأضاحي، باب ماجأ أن أمة الواحدة تزود عن أهل البيت، ح: 1505 من حديث الصحاح، قال: حسن صحيح، ورواه مالك عن عمارة بن صياد به، موطأ النسخة الباكستانية، ص: 497، السنة الكبرى للميجم: 218/9 وغيرهما.

**Comments:**

Offering more than one sacrifice is allowed. But, sacrificing many animals or precious ones out of boasting or competition, destroys the basic purpose of sacrifice and ultimately, the reward gets lost.

3148. It was narrated that Abu Sarihah said: "My family started to put pressure on me after I came to know the Sunnah. People used to sacrifice one or two sheep, but now our neighbors call us stingy." (Sahih)

3149. It was narrated from Umm Salamah that the Prophet ﷺ said: "When the ten days (of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let him not remove anything from his hair or skin." (Sahih)
Chapter 12. Prohibition Of Slaughtering The Sacrifices Before The ('Eid) Prayer

3151. It was narrated from Anas bin Mâlik that a man slaughtered on the Day of Sacrifice, (meaning) before the 'Eid prayer, and the Prophet ﷺ ordered him to do it again. (Sahih)

Comments:

‘Not remove’ in the Hadith indicates that one must refrain from removing his hair. This restriction starts from the first of Dhul-Hijjah until he offers his sacrifice.

3150. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: “Whoever among you sees the new crescent of Dhul-Hijjah and wants to offer a sacrifice, let him not take anything from his hair or nails.” (Sahih)
Chapters On Sacrifices

Comments:
a. The prayer here means the prayer of ‘Eid. Bara’ reported: “The Prophet ﷺ went to the prayer place (outside the city) on the day of ‘Eidul-Adha and offered a two Rak’ah prayer, and then faced us and said, ‘On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice....’” (Sahih Al-Bukhari)
b. If anyone sacrifices before the prayer of ‘Eid mistakenly, and he can afford another animal, he has to sacrifice it after the ‘Eid prayer.

3152. It was narrated from Aswad bin Qais that he heard Jundub Al-Bajali say: “I was present on Adha day with the Messenger of Allâh ﷺ, and some people slaughtered before the prayer. The Prophet ﷺ said: ‘Whoever among you has slaughtered before the prayer, let him repeat his sacrifice, and whoever has not, let him offer his sacrifice in the Name of Allâh.'” (Sahih)

3153. It was narrated from ‘Uwaimir bin Ashqar that he heard that the Prophet ﷺ said: “Repeat your sacrifice.” (Sahih)

3154. It was narrated that Abu Zaid Al-Ansâri said: “The Messenger of Allâh ﷺ passed by one of the houses of the Ansâr and noticed the smell of a cooking pot. He said: ‘Who is this who has...”
slaughtered? A man from among us came out and said: 'It is me, O Messenger of Allāh. I slaughtered before the prayer so that I could feed my family and neighbors.' He commanded him to repeat it. He said: ‘No, by the One besides Whom there is none worthy of worship, I do not have anything but a one-year-old sheep or a lamb.’ He said: ‘Sacrifice it, but a one-year-old sheep will not do for anyone after you.’” (Hasan)

Chapter 13. One Who Slaughters His Sacrifice With His Own Hand

3155. It was narrated that Anas bin Mālik said: “I saw the Messenger of Allāh ﷺ slaughter his sacrifice with his own hand, placing his foot on its side.” (Sahih)

Comments:
It is better for a person to slaughter the sacrificial animal himself, but any other person may slaughter on his behalf, as the Prophet ﷺ slaughtered animals on behalf of his wives, and they did not know until they got the meat. (See Hadīth: 2981)
3156. ‘Abdur-Rahmān bin Sa’d bin ‘Ammār bin Sa’d, the Mu’adh-dhin of the Messenger of Allāh ﷺ, told us: “My father told me, from my grandfather, that the Messenger of Allāh ﷺ slaughtered his sacrifice at the side of an alley, on the road of Banū Zuraq, with his own hand, using a blade.” (Da‘if)

Chapter 14. The Skins of The Sacrificial Animals

3157. ‘Alī bin Abū Tālib narrated that the Messenger of Allāh ﷺ commanded him to distribute the entire sacrificial camel - its meat, skin and covers - among the poor. (Sahih)

Comments:
Though eating the meat of the sacrifice and using its skin is allowed, it is more appropriate to distribute it, as much as possible, among the needy and poor people.

Chapter 15. Eating From The Sacrificial Meat

3158. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ ordered that a piece from every camel that had been slaughtered be brought and placed in a pot, then they ate
from its meat and drank some of the broth. (Hasan)

Chapter 16. Storing The Meat Of Sacrificial Animals

3159. It was narrated that 'Aishah said: “The Messenger of Allah forbid only forbade storing the meat of the sacrifices because the people were facing hardship. Then later he permitted that.” (Hasan)

3160. It was narrated from Nubaishah that the Messenger of Allah said: “I used to forbid you to store the meat of the sacrifices for more than three days, but (now) eat some and store some.” (Sahih)

Comments:

It is a common practice that the meat of sacrifice should be divided in three portions; one third is for household, one third is for relatives and one third is for poor and needy people. Some people try to divide it in three portions equally; it is not correct. Therefore, after keeping required meat for family members, the remaining should be distributed among others. In this case, the importance should be given to poor relatives and neighbors.
Chapter 17. Slaughtering At The Prayer place

3161. It was narrated from Ibn 'Umar that the Prophet used to slaughter at the prayer place (of the 'Eid congregation). (Hasan)

Comments:
The reason of slaughtering at the prayer place is that rich and poor as well as all types of people are gathered there, so distributing meat becomes easy. Nevertheless, slaughtering at the prayer place is not compulsory, and it may be slaughtered at another location.
3162. It was narrated that Umm Kurz said: “I heard the Prophet say: ‘On behalf of a boy, two sheep of equal age and on behalf of a girl one sheep.’” (Hasan)

Comments:
There are many opinions concerning the meaning of the word Mukafiatan (of equal).
i) Equal in age.
ii) They should be slaughtered equally, i.e., at the same time (slaughtering time should not be different such as one is slaughtered in the morning and the other in the evening).
iii) They should be equal to the sacrificial animal. Imam Ibn Hajar preferred the second opinion. (Fathul-Bari, vol 9, 733)

3163. It was narrated that Aishah said: “The Messenger of Allâh commanded us to sacrifice two sheep for a boy’s ‘Aqiqah and one sheep for a girl.” (Hasan)

3164. It was narrated from Salmân bin ʿAmir that he heard the Prophet ﷺ say: “For a boy there should be an ‘Aqiqah, so shed blood for him and remove the harm from him.” (Sahih)

Comments:

a. The hair that exist at the time of birth is also called ‘Aqiqah. The animal that is sacrificed from a newborn child is also called ‘Aqiqah.
b. Blood shedding here means slaughtering an animal.
c. ‘Remove the harm’ means shaving the head.
d. The ruling is common for a baby boy and baby girl.

3165. It was narrated from Samurah that the Prophet ﷺ said: “Every boy is mortgaged by his ‘Aqiqah, so slaughter for him on the seventh day, and shave his head, and name him.” (Hasan)

Comments:

a. As paying debts is compulsory to get back the mortgaged item, just like that, full blessings and benefits of the child could be obtained when his ‘Aqiqah is performed.
b. ‘Aqiqah is performed on the seventh day; if it is not possible, then it could be performed on the fourteenth or twenty-first day.
c. The child is to be named on the seventh day; it could be given even before that day. The Prophet ﷺ suggested the name of some newborn children on
the first day. Abu Musa Al-Ash'ari narrated: “A son was born to me and I took him to the Prophet who named him Ibrāhīm, did Taḥnik for him with a date.” (Sahih Al-Bukhāri: 5467 and Sahih Muslim: 2144)

3166. Yazid bin ‘Abdul-Muzani narrated that the Prophet said: “Offer an ‘Aqiqah for the boy, but do not smear his head with blood.” (Hasan)

Comments:
In the pre-Islamic period, sacrifice was observed on behalf of a child, and the head of the child was smeared with blood. Islam left unchanged what was lawful and prevented what was wrong. (See Sahih Ibn Hibbān: 5284)

Chapter 2. The Far'ah and The ‘Atirah

3167. It was narrated that Nubaishah said: “A man called the Messenger of Allāh  and said: ‘O Messenger of Allāh, we used to sacrifice the ‘Atirah during the Ignorance days in Rajab; what do you command us to do?’ He said: ‘Sacrifice to Allāh whatever month it is, do good for the sake of Allāh and feed (the poor).’ They said: ‘O Messenger of Allāh, we used to sacrifice the Far'ah during the Ignorance days; what do you command us to do?’ He said: ‘For every Sā’imah[f] (flock

[f] In a narration of Ahmad and others, Khālid Al-Hadhīkha’ said at the end of the narration: “I said to Abu Qilābāh: ‘How much is a Sā’imah?’ He said: ‘One-hundred.’
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of grazing animals), feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity’ – I think he said - ‘to the wayfarer, for that is good.’” (Sahih)

3168. It was narrated from Abu Hurairah that the Prophet said: “There is no Far’ah and no ‘Atirah.” (Sahih)

In his narration, Hishām said: [2]
“The Far’ah is the first offspring, and the ‘Atirah is a sheep that the household sacrifices in Rajab.”

Comments:
a. In the pre-Islamic days, many types of sacrifices were offered to the idols, one of them was Far’ah. The Prophet encouraged performing sacrifice for the sake of Allāh and giving it in charity.
b. ‘Atirah used to be sacrificed in the month of Rajab, and it was abrogated later.

3169. It was narrated from Muhammad bin Abu (‘Umar) ‘Adani that the Prophet said: “There is no Far’ah and no

Khālid sometimes narrated it from Abu Qilābah from Abu Al-Malih and sometimes from Abu Al-Malih from Nubaishah as it appears here.

[1] It is the narrator Khālid Al-Hadhdhā’ as clearly stated in a narration of Ahmad and others.

[2] Ibn Mājah narrated this Hadīth from him, and Abu Bakr bin Abu Shaihah.
Chapter 3. If You Slaughter
Then Slaughter Well

3170. It was narrated from Shaddad bin Aws that the Messenger of Allah ﷺ said: "Allah has prescribed Al-Ihsan (proficiency) in all things. So if you kill, then kill well, and if you slaughter, then slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters." (Sahih)

Comments:
- While killing or slaughtering, sympathy should be observed.
- Killing in a good way means killing in one stroke, if it is not possible, then the best way that takes the life easily.
- The best way for implementing the capital punishment for the one who deserves it is killing him by the sword.
- Slaughtering by the good way means the animal should not be hurt before its actual slaughter, or a blunt knife should not be used in this procedure.
3171. It was narrated that Abu Sa’eed Al-Khudri said: “The Prophet passed by a man who was dragging a sheep by its ear. He said: ‘Leave its ear alone and hold it by the sides of its neck.’” (Da’if)

Comments:

3172. It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh commanded that the blade should be sharpened, and hidden from the animals, and he said: ‘When one of you slaughters, let him do it quickly.'” (Da’if)
Chapter 4. Mentioning The Name Of Allâh When Slaughtering

3173. It was narrated from Ibn 'Abbâs: “And certainly, the Shayâtîn (devils) do inspire their friends (from mankind).”[1] He said: “They used to say: ‘Whatever the Name of Allâh has been mentioned over, do not eat it, and whatever the Name of Allâh has not been mentioned over, eat it.’ Then Allâh said: ‘Eat not of that over which Allâh’s Name has not been pronounced.’”[2] (Dâ’îf)

Comments:

a. A narration reads that the reason of revelation of the Verse is that the polytheists used to say that Muslims eat what they kill (slaughtered animal), while they do not eat what is killed by Allâh (dead animal). Then Allâh revealed the above Verse and advised the Muslims to keep away from the doubts raised by non-Muslims. He said: “And if you were to obey them, indeed, you would be associators (of others with Him).” (Surat Al-An’âm 6:121) (Îbîn’ At-Tîrmidhî: 3069)

b. Mentioning Allâh’s Name at the time of slaughtering is compulsory.

3174. It was narrated from 'Âishah, the Mother of the Believers, that some people said: “O Messenger of Allâh, some people bring us meat, and we do not know whether the Name of Allâh has been mentioned over it or not.” He said: “Say: Bismillâh and eat.” They were new in Islam. (Sâhih)

Chapter 5. With What Animals May Be Slaughtered

3175. It was narrated that Muhammad bin Saifi said: "I slaughtered two rabbits with a sharp-edged stone and brought them to the Prophet ﷺ, and he told me to eat them." (Hasan)

Comments:
- Slaughtering with a sharp-edged stone that could cut the skin of the animal is allowed.
- Slaughtering with an iron knife is not compulsory.
- Rabbit is a lawful animal, so eating its meat is not undesirable.

3176. It was narrated from Zaid bin Thâbit that a wolf bit a sheep, and they slaughtered it with a sharp-edged stone, and the Messenger of Allâh ﷺ allowed them to eat it. (Hasan)

Comments:
The animal that is rescued alive from a beast, should be slaughtered after mentioning Allâh’s Name.
3177. It was narrated that 'Adi bin Hâtim said: "I said: 'O Messenger of Allâh, we hunt game but we cannot find anything but the sharp edge of a stone or stick (with which to slaughter it).' He said: 'Cause the blood to flow with whatever you want, and mention the Name of Allâh over it.'" (Hasan)

Comments:
It means a sharp-edged piece of wood which can be used as a knife and for slaughtering. However, cutting the arteries and permitting the blood to flow from the body is compulsory for an animal to be considered slaughtered properly, which is not so in the case of an animal that is killed by strangling.

3178. It was narrated that Râfi' bin Khadij said: "We were with the Prophet ﷺ on a journey, and I said: 'O Messenger of Allâh, we are (sometimes) on military campaigns, and we have no knife with us.' He said: 'Use whatever causes the blood to flow, mention the Name of Allâh and eat, but (do not use) teeth or nails, for the tooth is a bone and the nail is the knife of the Ethiopians.'" (Sahih)

Comments:
a. Apart from slaughtering with an iron knife, slaughtering with a spear, sword, piece of a glass and the like is allowed.
b. A broken piece of bone should not be used for slaughtering even if it is sharp.
c. If a neck of any small animal is slaughtered by biting with teeth, it is not considered slaughtered lawfully since it is forbidden.
d. Killing an animal with nails is not allowed.

Chapter 6. Skinning (The Slaughtered Animal)

3179. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allāh ﷺ passed by a boy who was skinning a sheep. The Messenger of Allāh ﷺ said to him: “Step aside and I will show you how.” The Messenger of Allāh ﷺ put his hand between the skin and the flesh, and thrust his arm in until it disappeared up to the armpit, and said: “O boy, this is how you skin it.” Then he went and led the people in prayer and did not perform Wudu’. (Sahih)

Comments:
a. Taking off the skin of an animal or cutting the meat into pieces does not nullify the ablution.
b. Doing any little work while going to the prayer, which does not delay the prayer, is allowed.

Chapter 7. Prohibition Of Slaughtering Lactating Animals

3180. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ came to a man from among the Ansār who had picked up a knife to slaughter an animal for the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said to him: “Avoid those that are
lactating,” (i.e. those from which milk is received). *(Sahih)*

الأنصار. فأخذ النفرة ليَتْنَحِرُ لِرسُولِ الله نفَّر. فقال: "رسُولِ الله: "يَا بُلُوطَ والحلوة." *

نتخريج: أخرجه مسلم، الأشرية، باب جواز استبعاعه غيره إلى دار من يتق برضاه بذلك...

**Comments:**

a. Honoring a guest is a distinguished characteristic of a Muslim.

b. The benefit of milk comes to an end if a milking buffalo, sheep, and the like is slaughtered while the meat could be obtained from other animals, so it is better to avoid slaughtering a milking animal.

**3181. Abu Hurairah narrated that Abu Bakr bin Abu Quhāfah narrated that the Messenger of Allāh ﷺ said to him and to ʿUmar: "Let us go out to Wāqīfī." He said: "So we went out in the moonlight until we came to the garden and he (the owner of the garden) said: 'Welcome.' Then he took up the knife and went among the sheep (to choose one for slaughter), and the Messenger of Allāh ﷺ said: ‘Avoid those that are lactating.’" *(Daʿif)*

**3182. It was narrated from a son of Kaʿb bin Mālik, from his father, that a woman slaughtered a sheep with a stone, and that was mentioned to the Messenger of Allāh ﷺ, but he did not see anything wrong with that. *(Sahih)*

(المحجة 8) - بِابُ ذِيَّحَةِ الْمَرَأةِ (8)

(التيجة 8) - حَدَّثَنَا هَنَاهُ بْنُ السَّمِّيْقَانَ، عَنْ عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ِبْنِ سُلَيْمَانَ، عَنْ ِعَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ِبْنِ ِلَجْبِدُ، نَحْوًا، عَنْ ِأَبِيهِ أَنَّ اِمْرَأَةً ذَيْحَةً شَانَةً بَيْحَرَ. فَذَكَّرَ فِيْلَكَ لِرَسُولِ اللَّهِ ﷺ. ﷺ.

التخريج: أخرجه البخاري، الدبقات والصيد، باب ذيحة المرأة والآمة، ح: 5504 من حديث عيدة به. **
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Comments:
a. Slaughtering done by a lady is not disliked.
b. Slaughtering with a sharp-edged stone is allowed.

Chapter 9. Killing Runaway Animals

3183. It was narrated that Râfî’ bin Khadîj said: “We were with the Prophet ﷺ on a journey, and a camel ran away. A man shot an arrow at it and the Prophet ﷺ said: ‘It has the inclination to run away like a wild animal. If this happens to any of you, do likewise.’” (Sahih)

Comments:
a. “Ran away” means an animal that has escaped from its owner and can not be caught.
b. If an arrow is shot after mentioning Allâh’s Name on a runaway animal that cannot be controlled, then the ruling of game is applied to it, i.e., if it dies before reaching it then it is lawful; if it is alive then it should be slaughtered after mentioning the Name of Allâh.

3184. It was narrated from Abu ‘Ushârâ’ that his father said: “I said: ‘O Messenger of Allâh, should slaughtering only be done in the throat or upper chest?’ He said: ‘If you stab it in the thigh that will suffice you.’” (Da‘îf)

Chapter 10. Prohibition Of Tying Up Animals (And Killing Them) And Mutilation

3185. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allâh forbade mutilating animals.” (Da‘îf)

Comments:
Mutilation means cutting off the nose, ears and other organs of a dead person. In the pre-Islamic period, Arabs used to practice such a repulsive act with the corpse of defeated enemies. Cutting the meat of an animal into pieces after having slaughtered it is not considered mutilation.

3186. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh forbade tying up animals.” (Sahih)

3187. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh said: ‘Do not take anything with a soul as a target.’ (Sahih)
Comments:
a. The reason for this prohibition is that this is nothing but an act or cruelty against animals without any justification, and it is contrary to the kind character of a Muslim.
b. Killing an animal instead of slaughtering it makes it a dead animal, which is a way of wasting food, so it is a sin.

3188. Jābir bin ‘Abdullāh said:
“The Messenger of Allāh ﷺ forbade killing any animal when it is tied up (for use as a target).”
(Sahih)

Comments:
This Hadith also proves the same meaning which is mentioned in the above Hadith. However, tying legs for slaughtering to control the animal does not come under this prohibition.


3189. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ forbade the meat and milk of Al-Jallālah.” (Hasan)

Comments:
a. Jalālah refers to an animal that regularly eats impurity to the extent that it affects its milk and meat.
b. Some scholars are of the opinion that if the Jallālah animal is kept tied and is given clean food to eat till the effects of impurity vanish, then it becomes

[1] The animal that eats the dropping of other animals.
pure and no longer called *jallālah*. If this is the case, it becomes permissible to eat its meat and drink its milk.

Chapter 12. Horse Meat

3190. It was narrated that Asmā‘ bint Abu Bakr said: “We slaughtered a horse and ate its meat during the time of the Messenger of Allāh ﷺ.” *(Sahih)*

3191. It was narrated from Abu Zubair that he heard Jābir bin ‘Abdullāh say: “At the time of Khaibar we ate horses and wild donkeys.” *(Sahih)*

Comments:

Domestic donkey is forbidden as is made clear in the following *Ahādīth*.

Chapter 13. The Flesh Of Domesticated Donkeys

3192. It was narrated that Abu Ishāq Shaibānī said: “I asked ‘Abdullāh bin Abu Awfa about the flesh of domesticated donkeys and he said: ‘We were starving on the Day of Khaibar, when we were with the Prophet ﷺ. The people had gotten some donkeys as spoils of war on the way out from Al-Madinah, so we
slaughtered them and our cooking pots were boiling when the caller of the Messenger of Allâh ﷺ cried out, telling us to overturn our pots and not to eat anything of the flesh of donkeys. So we overturned them.' I said to 'Abdullâh bin Abu Awfa: ‘Was it made unlawful?’ He said: ‘We think that the Messenger of Allâh ﷺ forbade it altogether because it eats excrement.’” (Saâîh)

**Comments:**

a. The meat of the domestic donkey is forbidden.

b. A reason for the prohibition in Khaibar could be the one that is stated in the Hadith, but the following Hadith proves that the prohibition was not temporary.

c. If forbidden meat is cooked mistakenly it should be destroyed after knowing the fact.

3193. It was narrated from Miqdaâm bin Ma'dîkarîb Al-Kindi that the Messenger of Allâh ﷺ forbade several things, until he mentioned (the meat of) domesticated donkeys. (Hasan)

**Comments:**

It shows that as the other impure things are forbidden forever, similarly the domestic donkey is also forbidden. It is judged as ‘impure’ in the Hadith: 3196.

3194. It was narrated that Barâ' bin 'Azîb said: “The Messenger of Allâh ﷺ commanded us to throw away the meat of domesticated donkeys, raw or cooked, then he did not say anything to us about
it after that.” (Sahih)

3195. It was narrated that Salamah bin Akwa' said: "We went out with the Messenger of Allâh on the campaign of Khaibar, and in the evening the people lit their fires. The Prophet said: 'What are you cooking?' They said: 'The meat of domesticated donkeys.' He said: 'Throw out what is in them (the pots) and break them.' A man said: 'Or can we throw out what is in them and wash them?' The Prophet said: 'Or (do) that.'" (Sahih)

Comments:
a. Immediately after getting information of an evil deed, it should be prevented seriously.
b. An Imâm, leader, and scholar should be aware of the affairs of their followers.
c. If any impurity is kept in a utensil or cooked in it, it becomes impure.
d. A utensil becomes pure if it is washed.

3196. It was narrated from Anas bin Mâlik that the caller of the Prophet cried out: "Allâh and His Messenger forbid you to eat the flesh of domesticated donkeys, for it is filthy." (Sahih)
Chapter 14. The Meat Of Mules

3197. It was narrated that ‘Atâ’ narrated that Jâbir bin ‘Abdullâh said: “We used to eat the meat of horses.” I said: “And mules?” He said: “No.” (Sahîh)

Comments:

a. Eating mule’s meat is forbidden.

b. The cross between a male donkey and a female horse results in a mule. Domesticated donkeys are forbidden while the mare is lawful. This proves that if a matter lies between lawfulness and unlawfulness, then it becomes forbidden preferring unlawfulness.

3198. It was narrated that Khâlîd bin Walîd said: “The Messenger of Allâh forbade the flesh of horses, mules and donkeys.” (Da’îf)

Chapter 15. The Fetus Is Considered Legally Slaughtered With The Legal Slaughtering Of Its Mother

3199. It was narrated that Abu Sa’îd said: “We asked the Messenger of Allâh about the
fetus. He said: ‘Eat it if you wish, for it is considered legally slaughtered with the slaughtering of its mother.’” (Sahih)

Abu Abdullah said: I heard Al-Kawsaj Ishâq bin Mansur saying, concerning their saying: ‘No Modhimmah (claim/blame) is determined by the slaughter (of the mother). He (Kawsaj) said: ‘Madhimmah spelled with Kasr (i) is from Dhimmâm, meaning a claim (right); while Madhammah spelled with Fath (a) is from Dhamm, meaning blame.’” (Sahih)

Comments:

Some scholars are of the opinion that the fetus should be slaughtered just like its mother is slaughtered. But this opinion does not appeal to wisdom, because if the fetus were alive, then it is slaughtered undoubtedly. The doubt arises only when it dies when its mother is slaughtered. So, the Prophet was asked about that situation and he permitted to eat it.
28. Chapters On Hunting

Chapter 1. Killing Dogs
Except Dogs Used For Hunting Or Farming

3200. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ commanded that dogs be killed, then he said: “What do they use dogs for?” Then he permitted them to keep hunting dogs. (Sahîh)

3201. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ commanded that dogs be killed, then he said: “What do they use dogs for?” Then he permitted them to keep farming dogs and dogs of 'Ein. Bundâr said: “The 'Ein refers to the walls of Al-Madinah.”[1] (Sahîh)

[1] Bundâr is Muhammad bin Bashshâr one of those who narrated the Hadîth to Ibn Mâjah. Sindi (in explanation of Ibn Mâjah) quoted Damiri (Ad-Dîbâjah) saying that 'Ein is a mistake, and it is supposed to be Ghunim as appears in the versions recorded by Muslim and others. Ibn Athir (An-Nihâyah) said: “And from it is the Hadîth: ‘Allâh’s Messenger ﷺ ordered killing the dogs of 'Ein, it is plural of A’yan.’” And he explained that it means wide eyed similar to its usage for Hurul-'Ain, (wide-eyed houris) and the Hadîth he mentioned is recorded by Ahmad from 'Aishah with a disconnected chain of narration. Ibn Manzûr (Lisânul-'Arâb) said similar to Ibn Athir.
3202. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ commanded that dogs be killed." (Sahih)

3203. It was narrated from Sâlim that his father said: "I heard the Messenger of Allâh ﷺ raising his voice and commanding that dogs be killed, and dogs were killed, except for hunting dogs or dogs kept for herding livestock." (Sahih)

Comments:

a. Hunting lawful animals is allowed.
b. Using dogs for hunting is lawful.

In his explanation for Musnad Ahmad (6:109) on the Hadîth of 'Aishah, Sindi said: "Wide eyed." In his explanation on Ibn Mâjah, Sindi quoted Damiri saying: "And for the explanation of 'Ein with walls there is a well-known disagreement." So it is clear that Muhammad bin Bashshâr narrated the Hadîth with the word 'Ein, since he gave an explanation for it at the end, therefore the change of the word from Ghanim to 'Ein must have come before Ibn Mâjah, and before Muhammad if that is what has happened. For Ibn Mâjah reported this through two chains, one from Muhammad from 'Uthmân bin 'Umar, and the other from Muhammad bin Walid from Muhammad bin Ja'far, both of them from Shu'bah, and he did not differentiate between the wordings of the two chains. But Muslim reported it through the route of Muhammad bin Walid with Ghanim so it is clear that the different word was narrated by 'Uthmân bin 'Umar, and Yahya bin Sa'eed was reported to have disparaged 'Uthmân bin 'Umar. And Allâh knows best.
c. Keeping dogs for any lawful purpose is allowed.
d. Two lawful purposes are mentioned in the Alhādīth: hunting or guarding a farm or cattle. Thereafter, some other lawful uses of dogs are introduced such as a watch dog, guide dog, etc. In the future if any other good uses of dogs are discovered then they may be used and raised for that purpose.
e. Raising dogs only for amusement or fun and having them in the house is forbidden.

Chapter 2. The Prohibition Of Keeping Dogs Except For Dogs Used For Hunting, Farming Or Herding Livestock

3204. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever keeps a dog, one Qirât will be deducted from his (good) deeds every day, except a dog for farming or herding livestock.’” (Sahih)

Comments:
a. The punishment of committing forbidden acts may be destroying the reward of previous good deeds.
b. Qirât is a small unit of weight that is equal to a gram or less than it. However, here in the Hadith it refers to a special weight that is equal to the size of mount Uhud. (See Alhâdîth: 1539, 1540, 1541)

3205. It was narrated from ‘Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ said: “Were it not that dogs form one of the communities (or nations - of creatures), I would have commanded that they be killed. But kill those that are all black. There are no people who keep a dog, except for dogs used for herding livestock, hunting or farming, but two Qirât will be
deducted from their reward each day.” (Hasan)

3206. It was narrated that Sufyân bin Abu Zuhair said: “I heard the Prophet ﷺ say: ‘Whoever keeps a dog that he does not need for farming or herding, one Qiรฉ will be deducted from his (good) deeds each day.’” (Sahih)

Comments:
a. Killing harmful animals is allowed.
b. Killing roaming dogs is allowed.
c. Annihilating a creature and destroying it totally is contrary to the Divine wisdom of Allâh. So, efforts should not be spent to totally destroy harmful animals that live far from humans. And those who live among humans should be killed to a reasonable extent.
d. A pure black colored dog that does not have any other color is worse and more hateful to the angels.

Chapter 3. Game Caught By A Dog

3207. It was narrated that Abu Tha'labah Al-Khushâni said: “I came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, we live in a land of the People of the Book and we eat...” (المعجم 3 - باب صيد الكلب

(التحفة 3)
from their vessels. And we live in a land (where there is) game, so I hunt with my bow and with my trained dog and with my untrained dog.' The Messenger of Allâh ﷺ said: ‘As for what you say about living in a land of the People of the Book, do not eat from their vessels unless you can find no alternative. If you can find no alternative then wash them and eat from them. With regard to what you say about hunting, whatever you catch with your bow, say the Name of Allâh over it and eat. Whatever you catch with you trained dog, say the Name of Allâh over it and eat. But whatever you catch with your untrained dog, then catch it and slaughter it, then eat.'" (Sahîh)

Comments:

a. The People of the Book (Christians) slaughter without mentioning the Name of Allâh, so such meat is just like the meat of a dead animal. The utensils in which such meat is cooked are also impure. Using them without washing them is forbidden.

b. The sects of Jews and Christians that mention Allâh’s Name when slaughtering, their slaughtered meat is lawful. Allâh’s Name should be mentioned before sending a hound on game. Thereafter, even if the dog can not bring the prey alive it is lawful. If the prey is alive then it should be slaughtered by mentioning the Name of Allâh.

3208. It was narrated that ‘Adi bin Hâtim said: ‘I asked the Messenger of Allâh ﷺ: ‘We are people who hunt with these dogs.’ He said: ‘If you send out
your trained dogs and mention the Name of Allâh over them, then eat whatever they catch even if they kill it, unless the dog has eaten any of it. If the dog has eaten any of it then do not eat it, for I fear that it will have caught it for itself. And if another dog joins it, then do not eat it.”

(Sahîh)

Ibn Mâjah said: “I heard him, meaning 'Ali bin Mundhir (the narrator), saying: ‘I performed Hajj fifty-eight times, most of them walking.’"

Comments:

a. If a trained dog is sent for game after mentioning the Name of Allâh, then its prey is lawful.

b. If the dog eats of the hunted game then the leftover is forbidden, so it should be fed to the dog.

c. If two dogs share in hunting and Allâh’s Name is mentioned only for one dog not for another one, then the prey is forbidden because it may be killed by the other one.

Chapter 4. Game Caught By The Dog Of The Zoroastrians And The All-Black Dog

3209. It was narrated that Jâbir bin ‘Abdullâh said: “We were forbidden (to eat) the game caught by their dogs and birds — meaning the Zoroastrians.” (Da’îf)
3210. It was narrated that Abu Dharr said: "I asked the Messenger of Allah about the all-black dog and he said: 'It is a devil.'" (Sahih)

Comments:
The Hadith indicates that a pure black colored dog should not be kept. If keeping such a dog is not permitted then raising it or hunting with it is also not allowed. However, it is not prohibited rather it is only disliked. So, the game hunted by such a dog is not prohibited.

Chapter 5. Game Caught With A Bow

3211. It was narrated from Abu Tha’labah that the Prophet said: "Eat what your bow brings you." (Sahih)

3212. It was narrated that ‘Adi bin Hâtim said: "I said: 'O Messenger of Allah, we are people who shoot (arrows).′ He said: 'If you shoot and pierce (the game), then eat what you pierced.'" (Sahih)
Comments:
a. If an arrow pierces the body of game and injures it, then the game becomes lawful provided Allâh’s Name was mentioned before shooting the arrow.
b. The operation of a bullet or shot of a rifle, due to their speed, is also similar to an arrow, so the game shot by them is also lawful.

Chapter 6. Game That Vanishes At Night (After Being Struck)

3213. It was narrated that ‘Adi bin Hâtim said: “I said: ‘O Messenger of Allâh, what if I shoot the game but it vanishes at night?’ He said: ‘If you find your arrow in it and you do not find anything else, then eat it.’” (Sahih)

Comments:
a. Existence of our arrow in a dead animal proves that it had been killed with that arrow. Because, Allâh’s Name was mentioned before shooting the arrow, so it is considered a slaughtered animal.
b. Bearing only the arrow means knowing surely that there is no other reason for its death. For instance, if it is found drowned in water then the cause of the death may be the arrow or may be drowning in the water. Similarly, if traces of eating of a beast of prey are found, then the game might have been killed by it not by the arrow. Therefore, the doubtful game should be avoided.

Chapter 7. Hunting With Mi’râd

3214. It was narrated that ‘Adi bin Hâtim said: “I asked the Messenger of Allâh about hunting with Mi’râd. He said:

[1] A sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached.
Whatever it struck with its sharp edge, then eat it, but what is struck with its side is something that has been killed by a violent blow.’’ (Sahih)

3215. It was narrated that 'Adi bin Hātim said: “I asked the Messenger of Allāh about Mi’rād. He said: ‘Do not eat unless you pierce (the game).’’” (Sahih)

Comments:

a. Mi’rād is a type of arrow made by a sharp-edged piece of wood and does not have iron blade or the like.

b. If a Mi’rād hits the game by its sharp edge it pierces it, penetrates into the body of the game and injures it. In this case it functions as a usual arrow, so such game is lawful. But if it hits the game with its shaft (its broad side) then it works as a stick, in this case if the game dies, it becomes unlawful.

Chapter 8. What Is Cut From An Animal When It Is Still Alive

3216. It was narrated from Ibn 'Umar that the Prophet ﷺ said: “Whatever is cut from an animal when it is still alive, what is cut from it is Maitah (dead meat).”” (Hasan)
Comments:

a. Cutting any part of a living animal is forbidden.
b. Any part which is cut while the animal is still alive is forbidden, even if the Name of Allâh is mentioned before cutting it.

3217. It was narrated that Tamim Dârî said: "The Messenger of Allâh ﷺ said: 'At the end of time there will be people who will cut off camels' humps and sheep's tails. But what is cut from a living animal is dead.'" (Da'if)

Chapter 9. Hunting Fish And Locusts

3218. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Two kinds of dead meat have been permitted to us: fish and locusts." (Sahih)

Comments:

a. A fish cannot live long after getting out of water. So, Allâh did not order slaughtering it due to His absolute Mercy on His slaves.
b. Locusts sometime invade populated areas devouring everything from crops and trees. Arabs used to eat them roasted.
3219. It was narrated that Salmān said: "The Messenger of Allāh ﷺ was asked about locusts. He said: '(They are) the most numerous troop of Allāh. I neither eat them nor forbid them.'" *(Da‘īf)*

3220. It was narrated that Abu (Sa‘eed) Baqqāl heard Anas bin Mālik say: "The wives of the Prophet ﷺ used to give each other gifts of locusts on trays." *(Da‘īf)*

3221. It was narrated from Jābir and Anas bin Mālik that whenever the Messenger of Allāh ﷺ supplicated against the locusts, he said: "O Allāh, destroy their large ones and kill their small ones, spoil their eggs and root them out. Take their mouths away from our livelihood and provision, for You are the One Who hears the prayers." A man said: "O Messenger of Allāh, are you praying against one of the troops of Allāh, that they may be rooted out?" He said: "Locusts were sneezed out by the fish in
the sea.” *(Da’if)*

Hāshim (one of the narrators) said: “Ziyād (one of the narrators) said: ‘So it was narrated to me by one who saw a fish sneezing them out.’”*[1]*


3222. It was narrated that Abu Hurairah said: “We went out with the Prophet  for Hajj or ‘Umrah, and we encountered a swarm of locusts or a type of locust. We started hitting them with our whips and sandals. The Prophet  said: ‘Eat them for they are the game of the sea.’” *(Da’if)*


Chapter 10. What It Is Forbidden To Kill

3223. It was narrated that Abu Hurairah said: “The Messenger of Allāh  forbade killing shrikes,[2] frogs, ants and hoopoes.” *(Da’if)*


(المأخوذ من) – باب ما يُنهى عن قُتله (التحفة 10)

[1] That is, Musa bin Muhammad bin Ibrāhīm, who is Taimi, and most of the scholars consider this narration of his to be fabricated.

[2] “It is a bird with a thick head and beak, having large feathers, half of it is white and half of it is black.” *(An-Nihāyah).*
Chapters On Hunting

3224. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh forbid killing four kinds of animals: Ants, bees, hoopoes and shrikes." (Da‘îf)

3225. It was narrated from Abu Hurairah that the Prophet of Allâh ﷺ said: "One of the Prophets was bitten by an ant, so he ordered that the ant colony be burned. Then Allâh revealed to him: 'Because one ant bit you, you destroy one of the nations that glorify Allâh?"' (Sahîh)

Another chain with similar wording, and he said (in the beginning): "(An ant) bit..." (Sahîh)
Comments:
a. Insects should not be killed. However, killing those insects that are harmful for humans, and their benefits are not apparent, is lawful.

b. All the creatures of Allah glorify Allah and worship Him.

Chapter 11. Prohibition Of Throwing Small Pebbles

3226. It was narrated from Sa'eed bin Jubair that a relative of 'Abdullâh bin Mughaflâth threw some small pebbles. He told him not to do that and said: "The Prophet forbade throwing small pebbles and said: 'They do not kill any game nor hurt the enemy, but they can break a tooth or put out an eye.'" He did it again, and he ('Abdullâh) said: "I tell you that the Prophet forbade that and then you go and do it again? I will never speak to you again." (Sahih)

Comments:
a. Any entertainment that could harm anyone should be avoided.

b. Deserting one is allowed, in order to prevent him from evils, provided it does not lead to negative affects.

c. It proves the importance of the Hadith, that the Companion rebuked his relative for not implementing the Hadith and abstained from speaking to him.

3227. It was narrated that 'Abdullâh bin Mughaflâth said: "The Prophet forbade throwing small pebbles and said: 'They do not kill any game or hurt the enemy, but they can break a tooth or put out an eye.'" (Sahih)
Chapter 12. Killing House Lizards

3228. It was narrated from Umm Sharik that the Prophet ﷺ told her to kill house lizards. (Sahih)

3229. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Whoever kills a house lizard with one blow will have such and such a reward. Whoever kills it with two blows will have such and such a reward,” less than the first. “And whoever kills it with three blows will have such and such reward,” less than that mentioned the second time. (Sahih)

Comments:

The Arabic word Wazagh is translated as lizard by some scholars; some others are of the opinion that it means gecko.
Comments:
The reward of killing in the first stroke is great because we are commanded to use the best and easiest way in taking the life of an animal. It shows mercy even in killing animals. In addition, killing in one stroke shows the interest in implementing the religious ruling and power of the killer; so it is desirable.

3230. It was narrated from 'Aishah that the Messenger of Allah ﷺ said concerning house lizards: “Vermin.” (Sahih)

3231. It was narrated from Sā'ībah, the freed slave woman of Fākīh bin Mughirah, that she entered upon 'Aishah and saw a spear in her house. She said: “O Mother of the Believers, what do you do with this?” She said: “We kill these house lizards with it, for the Prophet of Allah ﷺ told us that when Ibrāhīm was thrown into the fire, there was no beast on earth that did not try to put it out, apart from the house lizard that blew on it. So the Messenger of Allah ﷺ commanded that they should be killed.” (Hasan)

Comments:
a. A lizard should be killed.
b. The lizard that had blown in the fire, which had inflamed for Ibrāhīm ﷺ, died centuries before, but it proves that this is a vicious animal.
A lizard is a harmful animal, and killing such a harmful animal does not require a practical harm; it is killed even it does not harm anyone like a snake and scorpion is killed even if it does not bite or sting.

Chapter 13. Eating Any Predatory Animal That Has Fangs

3232. It was narrated from Abu Tha’labah Al-Khushani that the Prophet ﷺ forbade eating any predatory animal that has fangs. (Sahih)

Az-Zuhri said: “I did not hear about that until I entered Shām.”

Comments:

a. Canine teeth or fangs are the sharp pointed teeth located after the front four teeth, and before the molar teeth in human dentures. They are four; two are on the left side, up and down and two are on the right side, up and down. Grazing animals do not have such teeth, whereas they are very long and clearly seen in predators like the cat, dog and the like.

b. Having canine teeth or fangs is a sign that the animal belongs to the predator family even if it does not hunt practically or does it rarely.

3233. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Eating any predatory animal that has fangs is unlawful.” (Sahih)
3234. It was narrated that Ibn 'Abbás said: "On the Day of Khaibar, the Messenger of Allāh ﷺ forbade eating any predatory animal that has fangs and any bird that has talons." (Da‘if)

Comments:
The falcon, eagle, vulture, hawk, etc., are among the hunting birds having talons. So, their meat is forbidden. But all the birds that peck seeds, grain, and the like are lawful except the crow which is forbidden. (See Hadith: 3248).

Chapter 14. Wolves And Foxes

3235. It was narrated that Khuzaimah bin Jaz’ said: ‘I said: ‘O Messenger of Allāh, I have come to ask you about the vermin of the earth. What do you say about foxes?’ He said: ‘Who eats foxes?’ I said: ‘O Messenger of Allāh, what do you say about wolves?’ He said: ‘Does anyone in whom there is anything good eat wolves?’” (Da‘if)

Comments:
The fox and wolf are among the carnivorous animals so they are forbidden.
Chapter 15. Hyenas

3236. It was narrated that Ibn Abu ‘Ammār, who is ‘Abdur-Rahmān, said: “I asked Jābir bin ‘Abdullāh about hyenas: ‘Are they game (that can be hunted)?’ He said: ‘Yes.’ I said: ‘Can I eat them?’ He said: ‘Yes.’ I said: ‘Is this something that you heard from the Messenger of Allāh ﷺ?’ He said: ‘Yes.’” (Sahih)

Comments:
Some people translated the word ‘Dhab’a” as badger which is not correct.

3237. It was narrated that Khuzaimah bin Jaz’ said: “I said: ‘O Messenger of Allāh ﷺ, what do you say about hyenas?’ He said: ‘Who eats hyenas?’” (Da’if)

Chapter 16. Mastigure

3238. It was narrated that Thābit bin Yazid Al-Ansāri said: “We were with the Prophet ﷺ and the people caught a mastigure. They grilled it and ate from it. Then I caught a mastigure so I grilled it

[A type of lizard (uromastyx) with a spiny tail, it grows up to one or two feet in length.]
and brought it to the Prophet ﷺ.
He took a palm stalk and started
counting his fingers with it, and
said: 'A nation from among the
Children of Israel was turned into
beasts of the earth, and I do not
know if this is they.' I said: 'The
people have grilled them and
eaten them. He did not eat it and
he did not forbid it.'” (Sahih)

Comments:
The translation of Dabb is mastigure who has a spiny tail. (Footnotes of Ibn Mājah, Muhammad Fuwâd Abdul-Bâqi.) This animal goes through life
without ever drinking water. Arabs used a proverb for impossibility which
reads 'I will not do such and such act unless a Dabb comes to water'. Since a
Dabb does not drink water rather the moisture in the air and the plants it
eats is enough for it. (See Fathul-Bârî, vol, 9, page 820)

3239. It was narrated from Jâbir
bin 'Abdullâh: “The Prophet ﷺ
did not forbid (eating) mastigures,
but he found that distasteful. It is
the food of most shepherds, and
Allâh, the Mighty and Sublime,
has benefited more than one
person thereby. If I had some I
would eat it.” (Sahih)

Another chain with similar
wording.

تخريج: [صحيح] أخرجه أبو الدواد الأغطس، باب في أكل الضب، ح: ٢٧٩٥ من حديث
النبي ﷺ، وصححه الحافظ في الفتح: ١٢٣/٢، وله شواهد عند مسلم وغيره.

تخريج: (الف) [صحيح] انظر الحديث
الأثماني

خذلنا أبو إشحاق الهرويّ إبراهيم
ابن عبيد الله بن حاتم: خذلنا إسماعيل بن
عثمان بن معيد بن أبي عروبة، عن
فائد، عن شهبان السفيديّ، عن جابر بن عبد الله
أن النبي ﷺ لم يحرم الصبّ. ولكن قذره
وإن الله عز وجل
أغفّه ﷺ يد غفر ورحيم. وله كلام عندي لأكلته.

تخريج: (ب) [صحيح] أخرجه أحمد: ٢٩/١ من حديث سعيد بن تقدم، ح: ٤٢٩ وفيه
3240. It was narrated that Abu Sa’eed Al-Khudri said: “A man from among Ahlus-Suffah called the Messenger of Allah when he had finished the prayer, saying: ‘O Messenger of Allah! Our land is a land infested with mastigures. What do you think of (eating) mastigures?’ He said: ‘I have heard that a nation was transformed.’ He did not tell us to eat them, and he did not forbid that.” (Sahih)

Comments:

a. ‘What do you think’ means what is your opinion? Is it lawful or unlawful?
b. Doubtful matters should be avoided as precautionary means but they could not be declared as unlawful.

3241. It was narrated from Khâlid bin Walid that a grilled mastigure was brought to the Messenger of Allah and placed near him. He stretched out his hand to eat (some of it), then those who were present said: “O Messenger of Allah, it is the flesh of a mastigure.” He took his hand away, and Khâlid said to him: “O Messenger of Allah, is mastigure unlawful?” He said: “No, but it is not found in my land and I find it distasteful.” He said: “Then Khâlid bent over the mastigure and ate some of it, and the Messenger of Allah was looking at him.” (Sahih)
Comments:

a. Not eating an unpleasant thing is allowed and it is not considered as declaring an unlawful matter as lawful.

b. The wording 'in my land' means Makkah and its roundabouts where the tribe of Quraish used to reside. Mastigures are found abundantly in the other areas of Hijāz. (Fathul-Bāri, volume 9, page 822)

3242. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “I do not forbid it,” meaning mastigure. (Sahih)

Chapter 17. Rabbits

3243. It was narrated that Anas bin Mālik said: We passed by Marr Az-Zahrān and startled a rabbit. They chased it but got tired, so I chased it and caught it. I brought it to Abu Talhah who slaughtered it and sent its rump and thigh to the Prophet ﷺ, who accepted it. (Sahih)

3244. It was narrated from Muhammad bin Safwān that he
passed by the Prophet ﷺ with two rabbits hanging down. He said: “O Messenger of Allâh, I caught these two rabbits but I cannot find any iron[1] with which to slaughter them. Can I slaughter them with *Marwah*[2] and eat them?” He said: “Eat.” *(Sahih)*

**Comments:**

a. Rabbit is a lawful animal.

b. An iron object is not necessary for slaughtering.

c. Whenever a religious scholar is enquired about something, he should reply to that question even if it is a known matter; he should not say ‘do not you know this too’.

d. *Marwah* is a kind of white stone; its piece is used as a knife. Imam Ibn Athir ṣaً said: ‘the Hadîth refers to any kind of stone; it is not restricted to a white stone only.’ *(An-Nihâyah)*

3245. It was narrated that Khuzaimah bin Jaz' said: “I said: ‘O Messenger of Allâh, I have come to you to ask you about the vermin of the earth. What do you say about mastigures?’ He said: ‘I do not eat them and I do not forbid them.’ I said: ‘I will eat of that which you have not forbidden. But why (do you not eat them), O Messenger of Allâh?’ He said: ‘One of the nations was turned into beasts and I looked at this creature and was uncertain.’ I said: ‘O Messenger of Allâh, what do you say about rabbits?’ He said: ‘I do not eat them and I do not forbid them.’ I said: ‘I will eat of that which you have not

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[1] Meaning, a knife or blade.

forbidden. But why (do you not eat them), O Messenger of Allâh?’ He said: ‘I have been told that it menstruates.’” (Da’if)

Chapter 18. Game Of The Sea That Rises To The Surface

3246. Mughirah bin Abu Burdah, who was of the tribe of Banu ‘Abd-Dâr, narrated that he heard Abu Hurairah say: “The Messenger of Allâh ﷺ said: ‘The water of the sea is a means of purification and its dead meat is permissible.’” (Sahih)

Abu ‘Abdullâh (ibn Mâjah) said: “I heard that Abu ‘Ubaidah Al-Jawâd said: ‘This is half of knowledge, because the world is land and sea. I have told you about the sea so there remains the land.’”

Comments:

a. The taste of the water of an ocean is different from the common water, so the Companion doubted whether ablution, with this water, is correct or not? Then the Prophet clarified it by this statement. (See Ahâdîth no. 386, 387 and 388)

b. Sea animals, whether they die in the sea or outside, are lawful.

3247. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “Whatever the sea throws out or is left behind when the tide ebbs, eat it, but whatever rises to the surface, do not eat it.” (Da’if)
Chapter 19. Crows

3248. It was narrated that Ibn 'Umar said: "Who eats crows? The Messenger of Allâh ﷺ called them vermin, By Allâh, they are not from among the good and permissible things." (Hasan)

3249. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: "Snakes are vermin, scorpions are vermin, mice are vermin and crows are vermin." (Sahih)

It was said to Qârim (one of the narrators): "Does anyone eat crows?" He said: "Who would eat them, after the Messenger of Allâh ﷺ said that they are vermin?"

Comments:

a. The Hadîth considered the following animals as vermin: snake, scorpion, mouse, crow, kite and ravenous dog.

b. Crow here means the one who has white color on its back and stomach.

c. Those animals that have to be killed are unlawful. If they were lawful, we would be ordered to slaughter them instead of killing them.

[Translation note: The translation retains the original Arabic text and its commentary, as well as the structure of the Hadith and its implications for understanding the status of crows among the early Muslims.]
Chapter 20. Cats

3250. It was narrated that Jābir said: "The Messenger of Allāh ﷺ forbade eating cats and he forbade their price." *(Sahih)*

**Comments:**

A cat has a canine tooth so it is forbidden to eat. To know the details about it see Hadith 3232.
29. Chapters On Food

Chapter 1. Feeding Others

3251. ‘Abdullah bin Salâm said: “When the Prophet came to Al-Madinah, the people rushed to meet him, and it was said: ‘The Messenger of Allâh has come! The Messenger of Allâh has come! The Messenger of Allâh has come!’ Three times. I came with the people to see him, and when I saw his face clearly, I knew that his face was not the face of a liar. The first thing I heard him say was when he said: ‘O people! Spread (the greeting of) Salâm, feed others, uphold the ties of kinship, and pray during the night when people are sleeping, and you will enter Paradise with Salâm.” [Sahih]

Comments:

a. The command ‘spread greeting’ means greeting every Muslim, and at every meeting he should be greeted. The one who is greeted should reply to the greeting.

b. Feeding people implies serving guests and helping the needy and poor as well.

c. ‘Uphold the ties of kinship’ means being kind with blood and close relatives. It also implies all types of good treatment such as visiting them, helping them when they are in need, etc.
d. *Tahajjud* (the late-night prayer) is a great good act. It has many advantages and blessings such as sincerity, turning towards Allâh, making supplications and being humble to Him etc.
e. Paradise is obtained by fulfilling the rights of Allâh and the rights of His slaves.

3252. ‘Abdullâh bin ‘Umar used to say that the Messenger of Allâh ﷺ said: “Spread (the greeting of) *Salâm*, offer food (to the needy), and be brothers as Allâh, the Mighty and Sublime, has honored you.” *(Sahîh)*

Comments:
Good character and fulfillment of the rights of His slaves bring love among them, that results in peace and tranquility in the society.

3253. It was narrated from ‘Abdullâh bin ‘Amr that a man asked the Messenger of Allâh ﷺ: “O Messenger of Allâh, which (aspect) of Islam is the best?” He said: “Offering food (to the needy) and greeting with *Salâm* those whom you know and those whom you do not know.” *(Sahîh)*

Comments: أَبْنَةُ الْأَطْفَةِ

Chapter 2. The Food Of One Is Sufficient For Two

(الصحابي 2) - بَابُ ّطَعَامُ الْوَاحِدِ يَكْفِي

التّّ Bitte nicht übersetzen
3254. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said: “The food of one person is sufficient for two, the food of two is sufficient for four, and the food of four is sufficient for eight.” (Sahih)

Comments:

a. A Muslim should be compassionate with his companions if the food is in small quantity.

b. A small quantity of food will be enough for many persons if they eat together and the food is blessed.

c. Mutual sympathy and well-wishing is the distinguished quality of Muslims.

3255. It was narrated from 'Umar bin Khattāb that the Messenger of Allāh ﷺ said: “The food of one is sufficient for two, and the food of two is sufficient for three or four, and the food of four is sufficient for five or six.” (Sahih)
Chapter 3. The Believer Eats With One Intestine And The Disbeliever Eats With Seven Intestines

3256. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The believer eats with one intestine and the disbeliever eats with seven intestines." (Sahih)

3257. It was narrated from Ibn `Umar that the Prophet ﷺ said: "The disbeliever eats with seven intestines and the believer eats with one intestine." (Sahih)

3258. It was narrated from Abu `Umar that the Messenger of Allâh ﷺ said: "The believer eats with one intestine and the disbeliever eats with seven intestines." (Sahih)

Comments:

a. Eating with seven intestines means eating too much food.

b. Greediness and gluttony do not suit a Muslim.
c. Over eating is harmful for health. So, one should only eat the amount that could be digested easily.

d. A believer eats with the Name of Allâh, so his food is blessed, while a non-believer does not mention Allâh’s Name, so his food is not blessed, and Satan shares food with him.

Chapter 4. The Prohibition
Of Criticizing Food

3259. It was narrated from Abu Hâzim that Abu Hurairah said: “The Messenger of Allâh ﷺ never criticized any food. If it pleased him, he would eat it and if it did not he would leave it.” (Sahih)

Another chain from Abu Yahya from Abu Hurairah from the Prophet ﷺ with similar wording. Abu Bakr said: [1] “We differ in it, they said: From Abu Hâzim.” (Sahih)

Comments:

a. If a cook fails in preparing any good dish, one should endure it; getting angry on trivial matters is contrary to behaving nobly.

b. If one dislikes any food then it is not compulsory for him to eat it forcefully, nor should he be mad at the cook for preparing such food.

Chapter 5. Ablution (Washing Hands) When Eating

3260. Kathir bin Sulaim narrated that he heard Anas bin Mâlik say: "The Messenger of Allâh ﷺ said: 'Whoever would like Allâh to increase the goodness of his house, should perform ablution (wash hands) when his breakfast is brought to him and when it is taken away.'" (Da'if)

Comments:
Ablution here means washing hands and rinsing the mouth.

3261. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ went out to toilet, then food was brought. A man said: "O Messenger of Allâh, are you not going to perform ablution?" He said: 'Am I going to pray?'" (Sahih)

Comments:
a. Making the ritual ablution before having food is not correct.
b. Any restriction that is not imposed by the Shari'ah, abiding by such restriction on the plea of purity, piety and the like, is not appropriate.
c. Ablution is compulsory for the validity of prayer.

Chapter 6. Eating While Reclining

3262. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever would like Allâh to increase the goodness of his house, should perform ablution (wash hands) when his breakfast is brought to him and when it is taken away."
Juhaifah that the Messenger of Allah said: “I do not eat while reclining.” (Sahih)

3263. ‘Abdullah bin Busr said: “I gave the Prophet a gift of a sheep, and the Messenger of Allah sat on his knees to eat. A Bedouin said: ‘What is this sitting?’ He said: ‘Allah has made me a humble and generous slave (of Allah) and has not made me arrogant and stubborn.’” (Hasan)

Chapter 7. Saying Bismillah When Eating

3264. It was narrated that ‘Aishah said: “The Messenger of Allah was eating food with six of his Companions when a Bedouin came and ate it all in two bites. The Messenger of Allah said: ‘If he had said Bismillah, it would have sufficed you (all). When any one of you eats food, let him say Bismillah, and if he forgets to say Bismillah at the beginning, let him say Bismillah fi aurwalahi wa akhirih (In the Name of Allah at the beginning and at the end).’” (Sahih)
Comments:
a. Pronouncement of Allâh’s Name brings blessing to the meal and a little meal suffices many people.
b. If a few persons share the same dish, all of them should pronounce *Bismillâh*. If any one of them eats without mentioning the Name of Allâh the blessings vanishes.

3265. It was narrated that ‘Umar bin Abu Salamah said: “The Prophet ﷺ said to me, when I was eating: ‘Say the Name of Allâh, the Glorified and Exalted.’”

(Hasan)

Chapter 8. Eating With The Right Hand

3266. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Let one of you eat with his right hand and drink with his right hand, and take with his right hand and give with his right hand, for Satan eats with his left hand, drinks with his left hand, gives with his left hand and takes with his left hand.”

(Sahih)
customarily or which are not naturally deemed unpleasant.

b. Many Ahadith prove the importance of using the right hand in many matters. For instance, in eating, drinking, taking a bath, combing, wearing clothes, putting on shoes, shaving or shortening the hair, writing, entering in a mosque, etc. The left hand is mentioned for many other actions; for example in cleaning oneself after relieving oneself, coming out of mosque, removing clothes or shoes, etc.

c. All the matters that are dearer to Satan, a believer should avoid them.

3267. It was narrated from Wahab bin Kaisân that he heard ‘Umar bin Abu Salamah say: “I was a boy in the care of the Prophet ﷺ and my hand used to wander all over the plate. He said to me: ‘O boy! Say the Name of Allâh, eat with your right hand, and eat from what is in front of you.’” (Sahih)

Comments:

a. Abu Salamah, ‘Abdullâh bin ‘Abdul-Asad was the son of the aunt of the Prophet ﷺ, Barrah bint ‘Abdul-Muttalib. He was among the first forerunners in the faith, he died in the fourth year of Hijra. Then his widow, Umm Salamah Hind bint Abu Umayyah got the honor of being one of the Mothers of the Believers. Thus, his son ‘Umar and daughter Zainab came under the patronage of the Prophet ﷺ.

b. Everyone should eat from the side of the dish which is nearer to him if a dish contains only one kind of food. However, if it contains many types of food (dates or sweets) then one may pick up his favorite item from other sides.

3268. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Do not eat with your left hand, for Satan eats with his left hand.” (Sahih)

Comments:

- حُدَّى مَلَكُ بْنِ رَمْحٍةَ أَبِيِّ الْئِثَبُ بْنِ سُلَيْمَةَ ﷺ: "أَمُؤُّدُّ عَنْ أَبِيِّ الْئِثَبِ ﷺ عَنْ جَاِيِرِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: "لَا تَأْكُلُوا بِالْشَّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُُ بِالْشَّمَالِ."
Chapter 9. Licking The Fingers

3269. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "When one of you eats food, let him not wipe his hand until he has licked it or has someone else to lick it." (Sahih)

Discussion of another chain for this Hadîth from Jâbir.

3270. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "None of you should wipe his hand until he has licked it, for he does not know where the blessing is in his food." (Sahih)

Comments:

a. After having finished the food, the fingers should be licked.

b. Wiping a hand with a cloth or washing it with water prior to licking it is not appropriate. Because, it spoils the cloth or requires too much water and
the remains of the food go to waste which is an act of disrespect to the blessings of Allāh.

c. Getting others to lick the fingers is allowed provided he or she feels no aversion to doing so, such as wife, son, etc.

Chapter 10. Cleaning The Plate

3271. It was narrated that Umm 'Āsim said: “Nubaishah, the freed slave of the Messenger of Allāh ﷺ, entered upon us when we were eating from a bowl. He said that the Messenger of Allāh ﷺ said: “Whoever eats from a bowl and cleans it, the bowl will pray for forgiveness for him.”” (Da'īf)

Chapter 11. Eating From That Which Is In Front Of You

3273. It was narrated from Ibn...
‘Umar that the Messenger of Allah ﷺ said: “When food is served, eat from that which is in front of you, and do not take from what is in front of your companion.”’ (Da‘if)


Comments:
Māidah is the table cloth on which food has been laid. The table on which food is not placed yet is called Khiwān.

3274. It was narrated that ‘Ikraṣh bin Dhu‘aib said: “The Prophet ﷺ was brought a bowl filled with Tharid and fatty meat, and we started to eat from it. My hand was wandering all over, so he said: ‘O ‘Ikraṣh, eat from one spot, for it is all the same food.’ Then we were brought a plate on which were different kinds of fresh dates, and the hand of the Messenger of Allah ﷺ went all around the plate. He said: ‘O ‘Ikraṣh, eat from wherever you want, for they are not all the same.’” (Da‘if)


Chapter 12. The Prohibition Of Eating From The Top Of The Tharid

3275. ‘Abdullāh bin Busr narrated that the Messenger of
Allāh  was brought a bowl (of food). The Messenger of Allāh  said: “Eat from the sides and leave the top, so that it may be blessed.” (Hasan)

Comments:

a. Top here means the middle part of the food which is in the platter and becomes higher than the food at the edges.

b. The ruling of the Hadith could be applied if everyone eats from his side when he shares the plate with others, because the food which is in the middle is eaten after finishing the food which is at the edges.

c. Following a Hadith brings blessings in livelihood.

3276. It was narrated that Wāthilah bin Asqa’ Al-Laithi said: “The Messenger of Allāh  took hold of the top of the Tharid and said: ‘Eat in the Name of Allāh from its sides and leave the top, for the blessing comes from its top.’” (Hasan)

3277. It was narrated from Ibn ‘Abbās that the Messenger of Allāh  said: “When food is served, take from the sides and leave the middle, for the blessing descends in the middle.” (Hasan)
Chapter 13. When A Morsel Falls

It was narrated from Hasan about Ma’qil bin Yasār: “While (he) was eating lunch, a morsel of food fell on the floor. He picked it up, removed whatever dirt had gotten onto it, and ate it. The villagers and farmers winked at one another (finding it odd) and it was said: ‘May Allāh help the chief! These villagers and farmers are winking at one another because you picked up a morsel (from the ground) when you have this food in front of you.’ He said: ‘I am not going to give up something I heard from the Messenger of Allāh for these non-Arabs. We were told, if one of us dropped a morsel of food, to pick it up, remove whatever dirt was on it, and eat it, and not to leave it for Satan.’” (Da’if)

It was narrated from Jābir that the Messenger of Allāh said: “If a morsel falls from the hand of anyone of you, let him wipe off whatever dirt that is on it and eat it.” (Sahih)
Chapter 14. The Superiority Of Tharid Over Other Foods

3280. It was narrated from Abu Musa Al-Ash'ari that the Prophet said: “Many men have attained perfection but no women have attained perfection except Maryam bint ‘Imrân (Mary) and Āsiyyah the wife of Fir’awn. And the superiority of Āishah over other women is like the superiority of Tharid over all other foods.” (Sahih)

3281. It was narrated from ‘Abdullāh bin ‘Abdur-Rahmān that he heard Anas bin Mālik say: “The Messenger of Allāh said: ‘The superiority of Āishah over other women is like the superiority of Tharid over all other foods.’” (Sahih)

Comments:

a. The highest status of perfection in human beings is prophethood, which is not granted to women. Allāh says: “And We sent not before you (as Messengers) except men to whom We revealed from among the people of the towns.” (Surat Yusuf: 109)
So, the *Hadith* indicates not only the God-gifted perfection, but to the one which could be obtained, i.e., the status of being *Siddiq* (the steadfast affirmer of the truth). In the previous nations the highest degree of *Siddiq* was granted to Mary Ⲯ and Ḥāsiyah Ⲯ while in this nation the honor is granted to *Aishah Ⲯ.

b. *Tharid* (a meat and bread dish) which was the best dish at that time, full of nutrition and taste; besides, it could be easily cooked and digestible. There are many other benefits in this food.

**Chapter 15. Wiping The Hands After Eating**

3282. It was narrated that Jābir bin ‘Abdullāh said: “During the time of the Messenger of Allāh  we often did not find anything to eat, and if we did, we did not have handkerchiefs, except our hands, arms and feet. Then we would pray without performing ablution.” (Sahih)

Abu ‘Abdullāh said: (This *Hadith* is) *Gharib* (Unfamiliar – containing a single narrator at one stage). It has only been narrated through Muhammad bin Salamah.

**Chapter 16. What Is To Be Said When One Has Finished Eating**

3283. It was narrated that Abu Sa’eed said: “Whenever the Prophet  ate, he would say: Al-hamdu lillāhil-ladhi at‘amanā wa saqānā wa ja‘alanā Muslimin (Praise is to Allāh Who has fed us, given us to drink, and made us Muslims).” (Da‘īf)
تخرج: [إسناد ضعيف] أخرجه الترمذي، الدعوات، باب ما يقول إذا فرغ من الطعام، ح: 2457 من حديث أبي خالد بن أبي طالب. وله ثقات آخر عند أبي داود، ح: 3850، وفيه إسحاق بن رباح مجهول (تقرير) وغيره مجهول فالمسلم، وله طريق آخر عند النسائي في عمل اليوم والليلة، ح: 290، وفيه إسحاق بن (أبي) إدريس، وهو مجهول (تقرير) والسناد إليه ضعيف، وحسن الحافظ ابن حجر أحد طرقيه.

3284. It was narrated from Abu Umamah Al-Bahili that when his food, or whatever was in front of him was cleared away, the Prophet used to say: “Al-hamdu lillahi hamdan kathiran tayyiban mubarakjan ghaira makfiyin wa la muwadda’in wa la mustaghnan ‘anhu, Rabbanâ (Praise is to Allah, abundant good and blessed praise, a never-ending praise, a praise that we will never bid farewell to and an indispensable praise, He is our Lord).” (Sahih)

Comments:

a. The other meaning of supplication could be as follows: A never-ending praise (since a person cannot praise Allah as it should be), a praise that will never bid farewell (because this praise and gratitude are continuous since the blessings of the Lord are constant). This praise is indispensable (to keep the granted blessings and to get more blessings, a slave needs to praise Allah and to be thankful to Him).

b. Saying this supplication upon completing meal is desirable.

3285. It was narrated from Sahl bin Mu‘adh bin Anas Al-Juhani, from his father, that the Prophet said: “Whoever eats food and says: Al-hamdu lillahi ladhi
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"14: at'amani hlidha wa rnznqanihi min ghayri hauwin minni wa là quwwatin (Praise is to Allâh Who has fed me this and provided it for me without any strength or power on my part), - his previous sins will be forgiven." (Hasan)

تخريج: [إسناده حسن] أخرجه أبو داود، اللباس، باب ما يقول إذا ليس ثوابًا جدًا، ح: ۴۰۸-۰ من حديث سعيد بن أبي يوب عليه، وقال النجدي، ح: ۲۴۵۸ حسن غريب، وحسن الحافظ ابن حجر، وصححه الحاكم: ۴/۱۹۲، فتعقبه الذهبي، وتبعه مرجع.

Comments:

a. Being thankful to Allâh for His blessings is a great good deed.

b. Being grateful to Allâh expiates the sins.

c. In fact, a human being makes plans and spends efforts to some extent but granting success and inspiring him to make plans is solely the favor of Allâh.

Chapter 17. Gathering To Eat Together

3286. Wahshi bin Harb bin Wahshi bin Harb narrated from his father, from his grandfather, that they said: “O Messenger of Allâh, we eat and do not feel full.” He said: “Perhaps you eat separately?” They said: “Yes.” He said: “Gather to eat together, and mention the Name of Allâh over it, then it will be blessed for you.” (Da’if)

Comments:

a. Eating together is a cause of blessing.

b. Eating separately is also permissible. Allah says: “There is no blame upon you whether you eat together or separately.” (Surat An-Nur: 61)

c. Pronouncement of Bismillah also brings blessings.


Chapter 18. Blowing On Food

3288. It was narrated that Ibn ‘Abbās said: “The Messenger of Allah never blew onto his food or drink, and he did not breathe into the vessel.” (Sahih)

Comments:

a. It is a Sound Hadith that the Prophet prohibited blowing in a vessel. (See Hadith: 3429)

b. Abu Sa‘eed Khudri narrated that the Prophet forbade blowing into a drink. A man said, “If he sees specks in the vessel?” He told him to pour some out (i.e., pour some water to come out with it). The man said, his thirst was not quenched in one breath, he told him to remove the cup from...
his mouth. (Jāmi' At-Tirmidhi, Hadith: 1887). The Hadith proves that one should breathe outside the drinking vessel.

Chapter 19. When One's Servant Brings His Food Or Drink, Let Him Give Him Some Of It

3289. Ismā'īl bin Abu Khālid narrated from his father: "I heard Abu Hurairah say: 'The Messenger of Allāh (ﷺ) said: "When the servant of anyone of you brings him his food, let him make him sit by his side and eat with him, and if he refuses then let him give him some."' (Sahih)

3290. It was narrated from Abu Hurairah that the Messenger of Allāh (ﷺ) said: "When the slave of anyone of you brings his food to him, for which he (the slave) has worked hard and endured heat, let him invite him to eat with him, and if he does not do that then let him take a morsel and put it in his hand."

3291. It was narrated from 'Abdullāh that the Messenger of Allāh (ﷺ) said: "When the servant of anyone of you brings his food, let him make him sit down with him or give him some of it, for he is the one who put up with its heat and smoke." (Sahih)
Comments:

a. A master should behave kindly with a servant as much as possible.

b. If a special dish is prepared then something from that dish should be given to the servant, lest he feel deprivation. It increases the respect and love of his master, and eradicates the desire of stealing.

c. An owner of a factory should present something from the production to his workers.

Chapter 20. Eating At A Dining Sheet Or An Eating Cloth

3292. It was narrated from Qatādah, that Anas. bin Málik said: “The Prophet never ate from a dish or from an individual plate.” He said: “From where did he eat?” He said: “From the dining sheet.” (Sahih)

Comments:

Máidah is the table cloth on which food has been laid. The table on which food is not placed yet is called Khwān.

Sukurrajah is a small plate or cup which is used for sauce or pickle. It is a sign of a luxurious and lavish life. The Prophet’s food was simple and easy to digest. So, he was not in need of sauce or the like.

Sufrah is a piece of cloth or skin, which is spread out on the ground, and food is put over it, either in the form of a heap or in a dish type of utensil to eat from it altogether. Arabs are still accustomed to have food on the ground spreading the Sufrah, instead of using chairs and dining table.

3293. It was narrated that Anas said: “I never saw the Messenger of Allāh eat from a dish until he died.” (Sahih)
Chapter 21. Prohibition Of Standing Up Until The Food Has Been Cleared Away, And That One Take His Hand Away Until The People Have Finished Eating

3294. It was narrated from 'Aishah that the Messenger of Allâh forbade standing up before the food had been cleared away. (Da'îf)

3295. It was narrated from Ibn 'Umar that the Messenger of Allâh said: "When a meal is served, a man should not stand up until it is removed, and he should not take his hand away, even if he is full, until the people have finished. And let him continue eating."[1] For a man may make his companion shy, causing him to withhold his hand, and perhaps he has a need for the food." (Da'îf)

Translation:

Chapter 21. Prohibition Of Standing Up Until The Food Has Been Cleared Away, And That One Take His Hand Away Until The People Have Finished Eating

3294 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَحَمْدٍ بْنُ سَهْل، أنَّا سَمِعْنَا عَلَيْهِ الْعَلَامَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَن يَقْمَ عَنَّ الْطَّعَامِ حَتَّى يُرَفَعَ، وَأَن يَحْفِظَ يَدَهُ حَتَّى يُقْرِعَ الْقُوْمَ (النَّبِيَّةَ ۱۱) مَنِ اتَّبَعَهُ.

3295 - حَدَّثَنَا مُحَمَّدُ بْنُ خَلِîلِ الْمُشَافِلِيَّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدٍ بْنِ الزُّرَّيْرِ عَنْ مُكَحَّلٍ عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَن يَقْمَ عَنَّ الْطَّعَامِ حَتَّى يُقْرِعَ الْقُوْمَ، وَلَوْ تُقِيبَ الْمَائَةُ فَلَا يُقِيبَ، وَلَوْ نُفِعُ بَدَّةٌ، فَلَوْ نَفِعَ بَدَّةٌ، فَلَا يُقِيبَ، حَتَّى يُقِيلَ الْقُوْمُ. وَلِيَعْلَمَ. فَإِنَّ الْرَّجُلَ يَمْخَلِلُ جَلِيلَةُ فِي قِضْيَهُ بَدَّةٍ. وَعَنْي أَنْ يَحْكُمَ لَهُ فِي الْطَّعَامِ خَايَةً.

[1] Meaning, let him eat a little, even if he is full, and not raise his hand to be excused. Explanation by Sindi.
Chapter 22. One Who Goes To Bed With Smell Emanating From His Hand

3296. It was narrated from Husain bin 'Ali that his mother, Fāṭimah the daughter of the Messenger of Allāh, said: "The Messenger of Allāh said: 'A man has no one to blame but himself, if he goes to bed with a smell emanating from his hand.'" (Sahih)

3297. It was narrated from Abu Hurairah that the Prophet said: "If anyone of you goes to bed with a smell emanating from his hand, and he does not wash his hand, and something happens to him, he should not blame anyone but himself." (Sahih)

Comments:
a. After eating the hand should be washed.
b. Sleeping after eating food mixed with butter or sweets without washing the hand is prohibited.
c. The reason of this prohibition is that due to the smell of grease ants may come on the bed and may cause harm to the sleeping person. Sometimes, a rat or the like may bite which may be dangerous.

[1] Ibn Manzur, and others who followed him, said that Gamar (from Ghamur to be plentiful; to inundate) here refers to the stink and foul smell of meat and its fat. (Lišānul-‘Arab)
Chapter 23. When Food Is Served

3298. It was narrated that Asmâ’ bint Yazid said: “Some food was brought to the Prophet and it was offered to us. We said: ‘We do not have any appetite for it.’ He said: ‘Do not combine hunger and lies.’” (Hasan)

Comments:
  a. Offering food to those present, while eating, is a good habit.
  b. At the time of hunger, if food is offered, then it should be accepted without aversion.

3299. It was narrated that Anas bin Mâlik – a man from the tribe of Banu ’Abdul-Ashhal – said:[1] “I came to the Prophet when he was eating breakfast and he said: ‘Come and eat.’ I said: ‘I am fasting. Alas! Would that I had eaten the food of the Messenger of Allâh.’” (Hasan)

Comments:
  a. The narrator of this Hadith is not the personal servant of the Prophet who was the son of Umm Sulaim. He was another Companion, as the sub-narrator made clear. He belongs to the tribe of Banu ’Abdul-Ashhal.
  b. If an invitation is extended to a fasting person then he is recommended to break his voluntary fast. Nevertheless, it is also allowed to complete his fast.

[1] He is Anas bin Mâlik bin Umayyah, or Abu Umayyah, Al-Qushairi, Al-Ka’bi, this is part of his only popular narration, and it preceded in no. 1667.
Chapter 24. Eating In The Mosque

3300. It was narrated that ‘Abdullāh bin Hārith bin Jaz‘ Az-Zubaidi said: “At the time of the Messenger of Allāh ﷺ we used to eat bread and meat in the mosque.” (Sahih)

Comments:
a. Eating and drinking in a mosque is allowed but it should not be made a habit.
b. While eating in a mosque the mosque should be kept clean, and nothing should be dropped on the floor, carpet, and the mat of the mosque.

Chapter 25. Eating While Standing Up

3301. It was narrated that Ibn ‘Umar said: “At the time of the Messenger of Allāh ﷺ we used to eat while walking, and drink while standing up.” (Sahih)
Comments:

a. Imam Ibn Hajar \(\mathcal{\text{Al-Ash-Shafii}}\) collected the \textit{Ahadith} that permit drinking while standing and the \textit{'Ahadith} that prohibit that, and mentioned the different opinions of scholars in this matter. Finally, he concluded that drinking while standing is merely not recommended. \textit{(Fathul-Bari, volume 10, 103 to 106)} Allahu'akbar.

b. Eating while standing is more disliked than drinking.

Chapter 26. Pumpkin

3302. It was narrated that Anas said: “The Prophet liked gourd.” \textit{(Sahih)}

3303. It was narrated that Anas said: “Umm Sulaim sent with me a basket of fresh dates for the Messenger of Allahu'akbar, but I did not find him, as he had just gone out to a freed slave of his who had invited him and made food for him. I came to him and he was eating, and he called me to eat with him. He (the freed slave) had served him \textit{Tharid} with meat and gourd, and he liked the gourd, so I started to collect the \textit{(pieces of)} gourd and put them near him. When we had eaten he went back to his house and I put the basket (of dates) before him, and he started to eat them and share them, until he finished the last of them.” \textit{(Sahih)}

Comments:

a. The occupation of this slave was tailoring. \textit{(Sahih Bukhari: 5436)}
b. Arabs cut the meat into long strips and dry it out under the sun to be used in the future; it is called Qadid. The mentioned meat was of this type. (See the aforementioned reference).
c. Barley bread was added to this soup of meat to make the Tharid. (Sahih Bukhari: 5439)
d. Giving presents and accepting them is a praiseworthy act.

3304. It was narrated from Hakim bin Jābir that his father said: “I entered upon the Prophet in his house, and he had some of this gourd. I said: ‘What is this?’ He said: ‘This is Qar; it is Dubbā’. We augment our food with it.”[1] (Da’if)

Comments:
a. Gourd is a useful vegetable.
b. Arabs were accustomed to eating meat, most of the time they used meat only as the broth.
c. Cooking meat with vegetables, especially gourd increases the curry.

Chapter 27. Meat

3305. It was narrated from Abu Dardā’ that the Messenger of Allāh said: “The best food of the people of this world and the people of Paradise is meat.” (Da’if)

[1] There are two names for gourd, squash and pumpkin. Dubbā’ is also mentioned regarding utensils used to hold wine and Nabidh, see Hadith no. 3401. It was a type of gourd used for that purpose, that would absorb some of the wine, and a prohibition against using it was stated due to that, and according to the majority, it was later abrogated. See Bukhari, Ahādīth. 5587 and 5594.
3306. It was narrated that Abu Dardā‘ said: “The Messenger of Allāh was never invited to eat meat but he would respond, and he was never offered meat as a gift but he would accept it.” *(Da‘if)*

Chapter 28. The Best Meat

3307. It was narrated that Abu Hurairah said: “One day some meat was brought to the Messenger of Allāh and the foreleg was offered to him which he liked, so he bit it with his front teeth.” *(Sahih)*
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were bringing meat to the Messenger of Allâh ﷺ and he said: 'The best meat is the meat of the back.'” (Hasan)

Chapter 29. Roasted Meat

3309. It was narrated that Anas bin Mâlik said: “I do not know of the Messenger of Allâh ﷺ ever seeing a roasted sheep[1] until he met Allâh.” (Sahih)

Comments:

a. The Prophet ﷺ was simple and did not bother much about the food; instead he ate whatever was available.
b. Eating roasted meat is allowed. See Hadîth no: 3311

3310. It was narrated that Anas bin Mâlik said: “No leftovers of roast meat[2] were ever cleared from in front of the Messenger of Allâh ﷺ, and no carpet was ever carried with him.” (Da’îf)


[2] Because the amount placed before him was always small.
3311. It was narrated that 'Abdullāh bin Ḥārīth bin Jaz' Az-Zubaidi said: “We ate food with the Messenger of Allāh ﷺ in the mosque, meat that had been roasted. Then we wiped our hands on the pebbles and got up to perform prayer without performing ablution.” (Hasan)

Comments:

a. Eating inside a mosque is allowed.
b. Turning away from utilizing the blessings of Allāh is not asceticism, but avoiding prohibitions and avarice is asceticism.
c. Eating the food cooked on fire does not nullify ablution.

Chapter 30. Dried Meat[1]

3312. It was narrated that Ibn Mas'ūd said: “A man came to the Prophet ﷺ, so he spoke to him, and he started to tremble with awe. He said to him: ‘Take it easy. I am not a king; I am just a man whose mother ate dried meat.”’ (Da'i')

Abu 'Abdullāh said: 'Ismā'il alone has narrated (this Hadith) with a complete chain of narrators.

(المعجم ٣٠) - باب الطهي (التحفة ٣٠)

تخريج: [إسناده ضعيف] وصحة الحاكم على شرط الشيخين:٣٢٨/٣، ووافقه الدهلي، وصحة البصيري، ولم أجد تصريح سماح ابن أبي خالد تقدم، ح:١٦١٢ في هذا السن ونما

3313. It was narrated that 'Aishah said: “We used to store trotters and the Messenger of Allah would eat them fifteen days after the sacrifice.” (Sahih)  

Comments:  
a. The excess meat of sacrifice could be stored and used later; it does not matter how long the period is.  
b. The needed stuff could be purchased abundantly in its season. It is not considered as forbidden hoarding.

Chapter 31. Liver And Spleen

3314. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allah said: “Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen.” (Sahih)  

Comments:  
a. All types of fish is lawful, it does not need to be slaughtered. Some scholars
differentiate between the type of lawful dead fish and unlawful dead fish. There is no basis for such differentiation.

b. Liver and spleen are named as blood for their similarity to the blood; otherwise, they are not blood. Only the blood that flows in the body is forbidden.

Chapter 32. Salt

3315. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “The best of your seasonings is salt.” (Da‘if)

Chapter 33. Using Vinegar As A Condiment

3316. It was narrated from ‘Àishah that the Messenger of Allāh ﷺ said: “What a blessed condiment vinegar is.” (Sahih)

3317. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “What a blessed condiment vinegar is.” (Sahih)

Chapter 32. Salt

3315. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “The best of your seasonings is salt.” (Da‘if)
Comments:
a. Modesty in eating and drinking is desirable.
b. Anything that could be used with bread is considered broth; it is not compulsory to be a cooked dish.
c. Simple food and broth is also a blessing of Allâh, so one should be thankful for that.
d. Benefits of vinegar are proved medically, so it should be used as a part of a meal.

3318. Umm Sa’d said: “The Messenger of Allâh entered upon ‘Aishah, when I was with her, and said: ‘Is there any food?’ She said: ‘We have bread, dates and vinegar.’ The Messenger of Allâh said: ‘What a blessed condiment vinegar is. O Allâh, bless vinegar, for it was the condiment of the Prophets before me, and no house will ever be poor in which there is vinegar.’” (Maudu’)

Chapter 34. (Olive) Oil

3319. It was narrated from ‘Umar that the Messenger of Allâh said: ‘Season (your food) with olive oil and anoint yourselves with it, for it comes from a blessed tree.” (Sahih)
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3320. ‘Abdullāh bin Sa’eed narrated that his grandfather said:

"I heard Abu Hurairah say: The Messenger of Allāh ﷺ said: ‘Eat (olive) oil and anoint yourselves with it, for it is blessed.’” (Da’if)

3321. I heard ‘Aishah say: “The Messenger of Allāh ﷺ would say, when milk was brought to him: ‘A blessing, or ‘Two blessings.’”” (Da’if)

3322. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “Whoever is given food by Allāh, let him say: Allāhumma bārik lanā fihi wa arzuqnā khairan minhu (O Allāh, bless it for us and provide us with something better than it). And

Comments:

a. Vegetable oil is more beneficial than clarified butter derived from milk or animals’ fat.
b. Olive oil is more useful than any other vegetable oil.
c. Allāh stated in the Qur’ān that the olive tree is a blessed tree. (Surat An-Nur 24:35)

Chapter 35. Milk

3322. ‘Abdullāh bin Sa’eed narrated that his grandfather said:

"I heard Abu Hurairah say: The Messenger of Allāh ﷺ said: ‘Eat (olive) oil and anoint yourselves with it, for it is blessed.’” (Da’if)

تكريج: [إسناده ضعيف جدًا] أخرجه الحاكم: ٣٩٨/٢ من حديث صفوان بن، وصحبه:

فرده الذهبي بقوله: عباد الله واه، وقال البصري: هذا إسناد ضعيف لضعف عبدالله بن سعيد المغربي، انظر ح. ٢١٠.

Chapter 35. Milk

3321. I heard ‘Aishah say: “The Messenger of Allāh ﷺ would say, when milk was brought to him: ‘A blessing, or ‘Two blessings.’”” (Da’if)

تكريج: [إسناده ضعيف] أخرجه أحمد: ١٤٥/٦ من حديث جعفر بن يرِد به ﷺ أم سالم لم

أجد من وثقها.
whenever is given milk to drink by Allah, let him say: Allähumma bârîk la nakâ fîhî, wa-arâzqu-nâânî wa-manââmî. (O Allah, bless it for us and give us more of it). For I do not know of any food or drink that suffices, apart from milk." (Da'if)

Comments:

a. Reciting the mentioned supplication after taking food and drinking milk shows acknowledgement and reorganization of the bounties of Allah.

b. Milk is a unique blessing of Allah, which is perfect nourishment.

Chapter 36. Sweets

3323. It was narrated that 'Aishah said: "The Messenger of Allah used to like sweets and honey." (Sahih)

Comments:

Some scholars are of the opinion that sweets here imply all kinds of man-made sweets; others are of the opinion that it means natural sweets, like fruits, as well as the man-made sweets.

Chapter 37. Cucumbers And Fresh Dates Eaten Together

3324. It was narrated that 'Aishah said: "My mother was
trying to fatten me up when she wanted to send me to the Messenger of Allâh (saw) (when she got married), but nothing worked until I ate cucumbers with dates; then I grew plump like the best kind of plump." (Sahih)

Comments:
a. 'Aishah was very thin before consummating her marriage. So, her mother wished her good health in order to appeal the Prophet (saw).
b. According to the eastern medical principals the nature of cucumber is cool and the nature of dates is hot; eating them together makes their effects normal and the side effects disappear.

3325. It was narrated 'Abdullâh bin Ja'far said: "I saw the Messenger of Allâh (saw) eating cucumbers with dates." (Sahih)

3326. It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh (saw) used to eat dates with melon." (Sahih)
Chapter 38. Dates

3327. It was narrated from ’Aishah that the Messenger of Allâh ﷺ said: “A house in which there are no dates, its people will go hungry.” (Sahih)

3328. It was narrated from ’Ubaidullâh bin Abu Râfî’, from his grandmother Salma, that the Prophet ﷺ said: “A house in which there are no dates is like a house in which there is no food.” (Hasan)

Comments:
a. Dates consist of complete nutritive values. So, a person can live on them even if there is no other food.
b. One may store his needed food stuff in its season for the whole year. The hoarding which is forbidden is that the businessmen hoard up the food, which the public needs, to sell it at a higher price.
c. The Hâdîth gives the lesson of being content. If one owns dates then he does not need to store many types of food stuff.

Chapter 39. When The First Fruits Are Brought

3329. It was narrated from Abu Hurairah that when the first fruits (of the season) were brought, the Messenger of Allâh ﷺ would say: “O Allâh, bless us in our city and in our fruits, in our Mudd and in
our Sā'ī, blessing upon blessing." Then he would give it to the smallest of the children present. (Sahih)

Comments:

a. The first fruit of a farm should be presented to a respected pious person. It shows respect and love for him.

b. Elders should always supplicate for the well-being of the young on all suitable occasions.

c. Giving food or drink to children increases their love to the elders.

Chapter 40. Eating Unripe Dates With Ripe Dates

3330. It was narrated from 'Āishah that the Messenger of Allâh ﷺ said: "Eat unripe dates with ripe ones and eat old dates with new ones, for Satan gets angry and says: 'The son of Ādam will survive so long as he eats old dates with new ones.'" (Daʿif)

Comments:

Satan does not feel sorrow if a person lives long, but he becomes sad if he spends his time in good deeds. (Sindi, Injâḥul-Hâjah)

Chapter 41. The Prohibition Of Eating Two Dates At Once

3331. Ibn 'Umar said: "The

Messenger of Allâh ﷺ forbade eating two dates at once unless he asks his companions permission to do so.\textsuperscript{(Sahih)}

**Chapter 42. Inspecting Dates**

\textsuperscript{(Sahih)}

3332. It was narrated from Sa’d, the freed slave of Abu Bakr - and Sa’d used to serve the Messenger of Allâh ﷺ and he liked this Hadîth - that the Prophet ﷺ forbade eating two dates at once.

**Comments:**

a. Picking up dates in pairs looks very awkward if other companions eat one by one. It shows the habit of excessive eating or greediness.

b. If a person is extremely hungry, or eats with his close friends who do not mind eating in pairs, then he may do so.

c. One should avoid doing any action, while having a meal, that could displease his companions.

3333. It was narrated that Anas bin Mâlik said: “I saw the Messenger of Allâh ﷺ when he was brought some old dates; he started to inspect them.” \textsuperscript{(Da’îf)}
Chapters On Food

Comments:
a. A gift should be accepted even if it seems insignificant.
b. Insignificant food is also a blessing of Allâh, so it should be respected.
c. If a bad thing could be used after fixing it, then consuming it is better than destroying it.

Chapter 43. Dates With Butter

It was narrated that the two sons of Busr, who were of the tribe of Sulaim, said: "The Messenger of Allâh entered upon us. We placed a velvet cloth of ours beneath him and sprinkled water on it. He sat on it, and Allâh sent down Revelation to him in our house. We offered him butter and dates, and he liked butter." (Sahih)

Comments:
a. The Prophet did not give any importance to the affectations. Hence, he sat over the sheet spread on the ground; neither did he demand a bed nor did he ask to spread the sheet in a different way.
b. Butter is a good and healthy food, dates also are very nourishing; eating them together enhances their advantages.
c. Avoiding good food is not asceticism but staying away from forbidden provisions is real asceticism.

Chapter 44. White Bread

‘Abdul-‘Aziz bin Abu Hâzim said: My father told me: I asked Sahl bin Sa‘d: "Did you

[1] To make it cooler.
ever see dough made from well-sifted flour?” He said: “I never saw dough made from well-sifted flour until the Messenger of Allâh passed away.” I said: “Did they have sieves at the time of the Messenger of Allâh?” He said: “I never saw a sieve until the Messenger of Allâh passed away.” I said: “How did you eat barley that was not sifted?” He said: “We used to blow on it, and whatever flew away, flew away, and whatever was left we made dough with it.” (Sahih)

Comments:

a. In the book An-Nihâyah the explanation of Huurwari is mentioned as “the bread that is made from sifted flour”. However, in the Hadith it refers to the flour that is sifted frequently or white flour. The bread that is prepared from such flour is called Naqi.

b. Barley flour contains more husk than wheat flour. Therefore, it needs to be sieved more. In the period of the Prophet, wheat was rare, so the Tabi’i (a follower of the Companion) became astonished at how they used to eat barley flour without sifting it.

c. The Companion explained to him that they used to sift it lightly, which removes some husk, and it was sufficient for them, since they were simple people and did not bother much about it.

3336. It was narrated from Umm Ayman that she sifted some flour and made a loaf of bread for the Prophet. He said: “What is this?” She said: “It is food that we make in our land, and I wanted to make a loaf of it for you. He said: “Fold it onto itself and knead it.” (Hasan)
Comments:
a. Husk is useful for health and the bread of unsifted flour digests easily.
b. One should avoid affectation in the matters of eating and drinking.

3337. It was narrated that Anas bin Malik said: “The Messenger of Allah never saw a thin loaf made from well-sifted flour with his own eyes, until he met Allah.” (Da’if)

Chapter 45. Thin Loaves Of Bread

3338. It was narrated from Ibn ‘Atâ’ that his father said: “Abu Hurairah visited his people, meaning, a village” – I (one of the narrators) think he said: “Yuna” – “And they brought him some of the first thin loaves of bread. He wept and said: ‘The Messenger of Allah never saw such a thing with his own eyes.’” (Da’if)

Comments:
The reason of stating the condition ‘first thin loaves’ was probably that the bread, which is baked when the oven is hot, swells up and becomes well-cooked, but when the heat reduces this situation changes. The meaning is that the bread was thin and fine. (Allah knows best.)

3339. Qatādah said: “We used to go to (visit) Anas bin Malik.” (One of the narrators) Ishâq said: “And his baker was standing
there.’’ (In another narration) Dârîmî said: ‘‘And his table was set. He said one day: ‘(Come and) eat, for the Messenger of Allâh never saw any thin loaf of bread until he met Allâh, nor any roasted sheep (with skin).’’ (Sahih)

**Comments:**

a. Using the services of a baker, a cook and other people is allowed.

b. Preparing a good dish for a guest is allowed as Anas presented fresh and hot bread to his guests.

c. *Samîta* or *Musnûth* is the roasted sheep or goat whose wool or hair is removed through hot water.

d. Anas mentioned this fact to his pupils to make them feel the blessings of Allâh and to be thankful to Him.

**Chapter 46. Fâludhaj**

3340. It was narrated that Ibn ‘Abbâs said: ‘‘The first we heard of Fâludhaj was when Jibrîl came to the Prophet and said: ‘The world will be opened for your nation and they will conquer the world, until they eat Fâludhaj.’’ The Prophet said: ‘What is Fâludhaj?’ He said: ‘They mix ghee and honey together.’ At that, the Prophet sobbed.’’ (Da’îf)

**Notes:**


Chapter 47. Bread Softened With Ghee

3341. It was narrated that Ibn 'Umar said: “One day, the Messenger of Allâh ﷺ said: ‘I wish that we had some white bread made of brown wheat, softened with ghee, that we could eat.’ A man from among the Ansâr heard that, so he took some (of that food) and brought it to him. The Messenger of Allâh ﷺ said: ‘Where was this ghee kept?’ He said: ‘In a container made of mastigure skin.’ And he refused to eat it.” (Da’îf)

3342. It was narrated that Anas bin Mâlik said: “Umm Sulaim made some bread for the Prophet ﷺ, and she put a little ghee on it. Then she said: ‘Go to the Prophet ﷺ and invite him (to come and eat).’ So I went and told him: ‘My mother is inviting you (to come and eat).’ So he stood up, and said to the people who were with him: ‘Get up.’ I went ahead of him and told her. Then the Prophet ﷺ came and said: ‘Bring what you have made.’ She said: ‘I
only made it for you alone.' He said: ‘Bring it.’ Then he said: ‘O Anas, bring (them) in to me ten by ten.’ So I kept bringing them in ten by ten, and they ate their fill, and there were eighty of them.’” (Sahih)

Comments:

a. Increase in the food was a miracle of the Prophet ﷺ.

b. Preparing good food for a guest does not constitute the affection that is forbidden.

c. The Prophet ﷺ himself ate the bread and gave it to his Companions.

Chapter 48. Wheat Bread

3343. It was narrated that Abu Hurairah said: “By the One in Whose Hand is my soul, the Prophet of Allâh ﷺ never ate his fill of wheat bread for three days in a row, until Allâh took his soul.” (Sahih)

3344. It was narrated that ‘Âishah said: “The family of Muhammad ﷺ never ate their fill of wheat bread for three nights in a row, from the time they came to Al-Madinah until he passed away.” (Sahih)
Comments:

a. The poverty of the Prophet ﷺ was adopted deliberately, i.e., the Prophet ﷺ used to prefer the needs of other people and he himself used to be content with the least of the things.

b. Sometimes wheat bread was also used in the house of the Prophet ﷺ but mostly dates, water or milk was used.

c. At that time wheat was expensive so they used barley instead.

Chapter 49. Barley Bread

3345. It was narrated that 'Aishah said: "When the Prophet ﷺ passed away, there was nothing in my house that any living soul could eat, except a little bit of barley on a shelf of mine. I ate from it for a long time, then I weighed it and soon it was all gone." (Sahih)

Comments:

a. Imam Ibn Kathir said, explaining the word 'Raff', it means a wooden board fixed onto a wall used for storing things on.

b. Foodstuffs and other supplies are blessed if they let them in the house without weighing or measuring.

c. The Mother of the Believers assumed that the barley, which seems small in quantity, will be finished in one or two days. After measuring it she knew the amount of days the barley could suffice her, and it was finished after that.

3346. It was narrated that 'Aishah said: "The family of Muhammad ﷺ never ate their fill of barley bread until he was taken (i.e. died)." (Sahih)
3347. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh used to spend many
nights in a row hungry and his
family could find no supper, and
usually their bread was barley
bread." (Hasan)

3348. It was narrated from Hasan
that Anas bin Mālik said: "The
Messenger of Allāh wore wool,
and his shoes were sandals."

He said: "The Messenger of
Allāh ate coarse food and wore
rough garments."

It was said to Hasan: "What is
course food?" He said: "Coarse
barley which cannot be
swallowed except with a
mouthful of water." (Da'if)

Comments:
In the era of the Companions and their Followers, woolen clothes were
considered the cheapest and the lowest, while cotton clothes were
considered nice and expensive. Similarly, the bread of wheat was used only
by those who were interested in the luxurious life. Common people used to
eat the bread of barley.
Chapter 50. Being Economical With Food And The Undesirability Of Eating One’s Fill

3349. Miqdām bin Madikarib said: “I heard the Messenger of Allah ﷺ say: ‘A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third for food, one third for drink and one third for air.’” (Sahih)

Comments:

a. Overeating results in food not being digested and leaves the body without any benefit. So, one should eat only the amount that could be digested easily and benefit the body.

b. The purpose of eating is only to stay alive. Hence, instead of wasting time in preparing formal and delicious dishes, one should spend his time in good and useful deeds.

3350. It was narrated that Ibn ‘Umar said: “A man burped in the presence of the Prophet ﷺ and he said: ‘Withhold your burps from us! For the most hungry of you on the Day of Resurrection will be those who most ate their fill in this world.’” (Da’if)

3351. It was narrated that ‘Atiyyah bin ‘Amir Al-Juhani...
said: “I heard Salmān, when he was forced to eat food, say: ‘It is sufficient for me that I heard the Messenger of Allāh ﷺ say: The people who most eat their fill in this world will be the most hungry on the Day of Resurrection.’” (Hasan)

Comments:

a. Whose intake is little, he can easily bear hunger. Enduring hunger for such a person on the Day of Judgment also becomes relatively easy.

b. Those who have big appetite and are eager to eat much, do not think about the lawfulness or unlawfulness of the food. Consequently, they will deserve the punishment on the Day of Judgment.

c. Belching is a sign of eating a bellyful that is not desirable.

Chapter 51. It Is Extravagance To Eat Everything You Want

(المعجم 51 - باب: من الإشراfa أن تأكل كل ما استهتئة(التحفة 51)

3352. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “It is extravagance to eat everything you want.” (Da‘if)
Chapter 52. The Prohibition Of Throwing Food

It was narrated that 'Aishah said: "The Messenger of Allah  entered the house and saw a piece of bread that had been thrown (on the floor). He picked it up, wiped it and ate it, and said: 'O 'Aishah, show honor to the precious (i.e., food), for if the blessing of food departs from people, it never comes back."" (Da'i')

Chapter 53. Seeking Refuge With Allâh From Hunger

It was narrated that Abu Hurairah said: "The Messenger of Allah  used to say: 'Allâhumma inni a'udhu bika min al-ju', fa innahu bi'sad-daj', wa a'udhu bika minal-khiyânah, fa innaha bi'satil-bitânah (O Allâh, I seek refuge with You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart)."" (Hasan)

تخريج: [حسن] * هرم تابعه معمر (عبدالرازق: 440/10، شرح السنة للمجوي: 5/170)
Chapter 54. Abandoning Dinner

3355. It was narrated from Jābir bin ʿAbdullāh that the Messenger of Allāh ﷺ said: “Do not leave dinner, even if it is only a handful of dates, because abandoning it makes one weak.” (Daʿif)

3356. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “Goodness comes more quickly to a house where there are frequent guests than a knife to a camel’s hump.” (Daʿif)

3357. It was narrated from Ibn ʿAbbās that the Messenger of Allāh ﷺ said: “Goodness comes more quickly to a house where food is eaten than a knife to a camel’s hump.” (Daʿif)

Chapter 55. Hospitality

3356. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “Goodness comes more quickly to a house where there are frequent guests than a knife to a camel’s hump.” (Daʿif)

3357. It was narrated from Ibn ʿAbbās that the Messenger of Allāh ﷺ said: “Goodness comes more quickly to a house where food is eaten than a knife to a camel’s hump.” (Daʿif)
3358. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "It is the Sunnah for a man to go out with his guest to the door of the house." (Maudû)

Chapter 56. If A Guest Sees Something Bad, He Should Go Back

3359. It was narrated that 'Ali said: "I made some food and called the Messenger of Allâh ﷺ (to come and eat). He came and saw some images in the house, so he went back." (Sahih)

3360. Safinah, Abu 'Abdur-Rahmân, narrated that a man visited 'Ali bin Abu Tâlib and he made some food for him.[1] Fâtîmah said: "Why don't we...

[1] Some copies of the text say that he visited 'Ali and prepared food for him, meaning for 'Ali.
invite the Prophet to eat with us?" So they invited him and he came. He put his hand on the doorpost of the house and saw a thin curtain in the corner of the house, so he went back. Fāṭimah said to ‘Alī: "Go and catch up with him, and ask him: 'What made you go back, O Messenger of Allāh?'" He said: "I do not enter a well-decorated house." (Hasan)

Comments:
(a) Simplicity is preferred in the Shari'ah; keeping away from unnecessary formalities is better.
(b) Admonishing immediately for a mistake is advisable provided there is harm in its delay.
(c) If any inviting person commits an unlawful matter then not attending the party is allowed. However, if he refrains from the mistake then one should not be absent from the occasion.

Chapter 57. Ghee And Meat
Together

3361. It was narrated that Ibn ‘Umar said that ‘Umar entered upon him when he was eating, and he made room for him in the middle of the gathering. He said: Bismillāh, then he took a morsel and ate it, then a second. Then he said: "I notice some fat in the food but it is not the fat of the meat." ‘Abdullāh said: "O Commander of the Believers! I went out to the marketplace looking for some fatty meat (bones with plenty of meat on
them) to buy, but it was expensive, so I bought some lean meat (bones with not much meat on them) for a Dirham, and added a Dirham’s worth of ghee. I wanted my family to go through it bone by bone.” ‘Umar said: “The Messenger of Allah  never had these two things together; he would eat one and give the other in charity.”

‘Abdullāh said: “Eat it this time, O Commander of the Believers, and I will never have them both together again but I will do that (i.e., give one in charity).” He said: “I will not eat it.” (Hasan)

Chapter 58. Whoever Cooks, Let Him Add More Water

3362. It was narrated from Abu Dharr that the Prophet  said: “When you make broth, add more water and give some to your neighbor.” (Sahih)

Comments:

a. Whenever a special dish is prepared then one should send whatever possible amount of that dish to his neighbors.

b. Adding some water to meat to send some broth to neighbors is a simple way that does not result in any extra expenses. One may adopt other similar ways.
Chapter 59. Eating Garlic, Onions And Leeks

3363. It was narrated from Ma’dân bin Abu Talhah Al-Ya’muri that ‘Umar bin Khattâb stood up one Friday delivering a sermon. He praised and glorified Allâh, then he said: “O people, you eat two plants which I do not regard as anything but offensive: This garlic and these onions. At the time of the Messenger of Allâh ﷺ, I would see a man, if the smell (of these vegetables) was found on him, being taken by the hand and led out to Baqi’ (graveyard). Whoever must eat them, let him cook them to death.” (Sahîh)

Comments:
a. At the time of going to the mosque, one should avoid eating uncooked onion or garlic.
b. If one needs to eat it, then he should eat it in advance of the prayer so that the odor dies out by the time of prayer. Or he should eat something that removes the odor of onion after that such as coriander.
c. If garlic or onion is cooked in soup or curry then their odor expires. Going to the mosque after eating such thing is allowed.
d. The purpose of driving the person out of the mosque is to come back when the odor expires.
e. The smell of cigarettes is more hateful than the smell of onions. So, a Muslim should always keep away from it whether the time is for prayer or not.

3364. It was narrated that Umm Ayyub said: “I made some food for the Prophet ﷺ, in which there were some vegetables. He did not eat it, and he said: ‘I do not like to
annoy my companion." (Sahih)

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3365. It was narrated from Jābir that a group of people came to the Prophet and he noticed the smell of leeks coming from them. He said: "Did I not forbid you to eat these vegetables? For the angels are offended by that which offends people." (Sahih)

Comments:

Garlic, onion and leek are not forbidden. If one needs them then he should cook them well, or should eat something that removes their odor after them.

3366. ‘Uqbah bin ‘Āmir Al-Juhani said: "The Messenger of Allah said to his Companions: 'Do not eat onions,' then he said in a low voice: 'Raw.'" (Da‘if)

Comments:

The previous Sound Ahādith prove that eating raw onions is disliked, while eating cooked onions is allowed.
Chapter 60. Eating Cheese And Ghee

3367. It was narrated that Salmân Al-Fârisi said: "The Messenger of Allâh was asked about ghee, cheese and wild donkeys. He said: 'What is lawful is that which Allâh has permitted, in His Book and what is unlawful is that which Allâh has forbidden in His Book. What He remained silent about is what is pardoned.'" (Hasan)

Comments:
a. Allâh’s Book here means the Commands of Allâh which refers to both the Qur’ân and the Hadîth.
b. Those things which are free from the basis of prohibitions are lawful whether they are mentioned in the Qur’ân or not.

Chapter 61. Eating Fruit

3368. It was narrated that Nu’mân bin Bashir said: "The Prophet was given a gift of some grapes from Tâ’îf. He called me and said: 'Take this bunch of grapes and give it to your mother.' But I ate it before I gave it to her. A few nights later he said to me: 'What happened to the bunch of grapes? Did you give it to your mother?' I said: 'No, So he called me treacherous.'" (Da’îf)
3369. It was narrated that Talhah said: “I entered upon the Prophet ﷺ and in his hand was some quince. He said: ‘Take it, O Talhah, for it soothes the heart.’” (Da’if)

Chapter 62. The Prohibition Of Eating While Lying Down Prostrate

3370. It was narrated from Sālim that his father said: “The Messenger of Allāh ﷺ forbade a man from eating while lying down on his face.” (Da’if)

Comments:
Lying on stomach is forbidden. (Jāmi’ At-Tirmidhī: 5040)
In the Name of Allāh, the Most Beneficent, the Most Merciful

Chapter On Drinks

30. Chapter On Drinks

Chapter 1. Wine Is The Key To All Evils

3371. It was narrated that Abu Dardāʾ said: "My close friend,  advised me: 'Do not drink wine, for it is the key to all evils.'" (Hasan)

Comments:
a. *Khāmīr* (wine) means every drink that causes drunkenness. (See Hadīth: 3390)
b. A human being, because of his intellect, keeps himself away from every sin and harmful saying or action. After using intoxicants, he loses his mind and good sense. Hence, he can not differentiate between good and bad, and in this condition he is prone to commit any sin.

3372. ʿUbādah bin Sāmit said: "I heard Khabbāb bin Aratt narrating that the Messenger of Allāh  said: 'Beware of wine! For its sins overwhelm other sins, just as the grapevine overwhels other trees.'" (Daʿīf)
Chapter 2. Whoever Drinks Wine In This World, He Will Not Drink It In The Hereafter

3373. It was narrated from Ibn `Umar that the Messenger of Allâh ﷺ said: "Whoever drinks wine in this world, he will not drink it in the Hereafter, unless he repents." (Sahih)

Chapter 3. The One Who Is Addicted To Wine

3375. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The one who is addicted to wine is like one who worships idols." (Hasan)
3376. It was narrated from Abu Dardā’ that the Prophet ﷺ said:
“No one who is addicted to wine will enter Paradise.” (Hasan)

Comments:

a. Drinking wine is a great major sin.
b. The punishment of this sin in the Hereafter is being deprived of Paradise apart from the diseases a drinker is infected with them in this life.

Chapter 4. If A Person Drinks Wine, His Prayer Will Not Be Accepted

3377. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said:
“Whoever drinks wine and gets drunk, his prayer will not be accepted for forty days, and if he dies he will enter Hell, but if he repents, Allāh will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for forty days, and if he dies he will enter Hell, but if he repents, Allāh will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for
forty days, and if he dies he will enter Hell, but if he repents Allâh will accept his repentance. But if he does it again, then Allâh will most certainly make him drink of the mire of the puss or sweat on the Day of Resurrection.” They said: “O Messenger of Allâh, what is the mire of the puss or sweat? He said: “The drippings of the people of Hell.” (Sahih)

Comments:

a. A type of punishment of a sin might be that worship of a sinner is not accepted. Nonetheless, it does not mean that a drinker should give up his prayers since neglecting prayers is a sin which is worse than drinking wine.

b. Those who involve themselves in committing major sins will enter Hell and deserve a severe punishment.

Chapter 5. What Wine Is Made From

3378. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Wine comes from these two trees: The date palm and the grapevine.” (Sahih)

Comments:

a. The meaning of the Hadîth is that wine is mostly made of the mentioned two things.

b. Some are of the opinion that only the intoxicant drink which is extracted from grapes is called wine. This is not a correct opinion.

c. Any juice or drink that causes drunkenness is forbidden, if it does not cause drunkenness then it is lawful.

3379. It was narrated from
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3380. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “Wine is cursed from ten angles: The wine itself, the one who squeezes (the grapes etc), the one for whom it is squeezed, the one who sells it, the one who buys it, the one who carries it, the one to whom it is carried, the one who consumes its price, the one who drinks it and the one who pours it.” (Hasan)

Comments:

a. Wine, regardless of the substance from which it is made, is forbidden.

b. The reason for the prohibition of wine is drunkenness. So, if any edible thing, injection or inhaling material causes drunkenness then it is forbidden and punishable.

Chapter 6. Wine Is Cursed From Ten Angles

3381. Anas said: “The Messenger
of Allâh ﷺ cursed ten with regard to wine: The one who squeezes (the grapes etc.), the one who asks for it to be squeezed, the one for whom it is squeezed, the one who carries it, the one to whom it is carried, the one who sells it, the one for whom it is bought, the one who pours it, the one for whom it is poured, until he counted ten like this.” (Hasan)

Comments:
a. Drinking wine is a form of disobedience to Allâh and a major sin. In addition, it is an origin of many evils.
b. Having any relation with wine deprives one from the blessings of Allâh and brings the curse of Allâh.
c. Any kind of cooperation in sin is like participating in sin, even if the cooperation looks very insignificant.
d. If one knows, or strongly believes, that a certain work will help in committing sin, then that work should not be carried out, whether with payment or without payment.

Chapter 7. Dealing In Wine

3382. It was narrated that ‘Aishah said: “When the Verses at the end of Surat Al-Baqarah concerning usury were revealed, the Messenger of Allâh ﷺ went out and forbade dealing in wine.” (Sahih)

Comments:
a. All types of interest are forbidden. Some kinds of trade are also prohibited since they may result in dealing with interest. (For instance; transactions
involving change in prices to include interest.) Similarly, when wine is prohibited, its trade is also prohibited, since it opens the door of drinking wine.

3383. It was narrated that Ibn 'Abbás said: Umar heard that Samurah had sold some wine, and he said: “May Allâh ruin Samurah! Does he not know that the Messenger of Allâh ﷺ said: ‘May Allâh curse the Jews, for animal fat was forbidden to them, so they melted it down and sold it.’” (Sahih)

Comments:

a. In Arabic language the fat that is extracted from meat is called Shâham, while the melted fat is called Wadak, but changing names does not change the rulings of the Shari'ah.

b. The Jews resorted to trickery and claimed that only fat was made forbidden to them so they are selling Wadak (melted fat), which is a different thing.

Chapter 8. They Will Call Wine By Other Names

3384. It was narrated from Abu Umâmah Al-Bâhili that the Messenger of Allâh ﷺ said: “Night and day will not cease until a group among my nation drinks wine, calling it by some other name.” (Hasan)

Comments:

a. The reason for citing the acts that will appear prior to the Day of Judgment is that the believers should try their best to shun it.

b. Changing the names of prohibited things does not change their rulings;
such as calling usury as interest or markup—this does not change its reality. Similarly, wine does not become lawful if it is named as drink, spirituous liquors or soft drink.

3386. It was narrated from ‘Ubâdah bin Sâmit that the Messenger of Allâh ﷺ said: “People among my nation will drink wine, under some other name that they will give it.” (Hasan)

Chapter 9. Every Intoxicant Is Haram

3387. Sâlim bin ‘Abdullâh bin ‘Umar narrated that his father said: “The Messenger of Allâh ﷺ said: ‘Every intoxicant is unlawful.’” (Hasan)
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Comments:

a. All kinds of intoxicants, whether they are used as drinking, eating, inhaling or by injecting in the body are forbidden.

b. Using intoxicating drugs whether its quantity is less or more is forbidden.

c. If a drink causes drunkenness when it is used in a large quantity, then drinking it in a small quantity, even if this quantity does not cause drunkenness, is also forbidden.

3388. It was narrated from Ibn Mas‘ūd that the Messenger of Allah ﷺ said: “Every intoxicant is unlawful.” (Sahih)

Ibn Mājah said: “This is a narration of the Egyptians.”

3389. Mu‘āwiyyah said: “I heard the Messenger of Allah ﷺ say: ‘Every intoxicant is unlawful for every believer.’” (Hasan)

This is a narration of the Raqqiyyin.[1]

Comments:

Imām Ibn Mājah meant that all the scholars of Hadīth who narrated this Hadīth are from Egypt. The scholars from other cities did not narrate this Hadīth.

Notes:

It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “Every intoxicant is unlawful.” (Hasan)

**Comments:**
This shows that the saying of those scholars who are of the opinion that only the wine made of grapes is forbidden, whether it is little or much, and the drinker of this wine is punished, is not correct. According to them, the drinks that are made of other than grapes are not forbidden in general. So, a small quantity that does not cause drunkenness is allowed. This Hadith proves that such sayings are not correct. Hadith no. 3392 also supports the ruling of this Hadith.

It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: “Every intoxicant is unlawful.” (Sahih)

**Chapter 10. What Causes Intoxication In Large Amounts, A Small Amount Of It Is (Also) Unlawful**

It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: “Every intoxicant is unlawful and whatever causes intoxication in
large amounts, a small amount of it is (also) unlawful." (Sahih)

Chapter 11. The Prohibition Of Mixing Two Fruits

3395. It was narrated from Jābir bin ʿAbdullāh that the Messenger of Allāh  said: "Whatever causes intoxication in large amounts, a small amount of it is (also) unlawful." (Hasan)
fresh dates together.” *(Sahih)*

Another chain with similar wording.

Comments:

a. If fresh dates, dry dates, or raisins are soaked in water and left overnight, the sweetness of the above things dissolves in the water, and it turns into a sweet drink that is called *Nabidh*. It is lawful since it does not have the characteristic of intoxication.

b. If two different things are mixed up for preparing *Nabidh* then it is more prone to develop the characteristic of intoxication. So, it should be avoided.

3396. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘Do not make *Nabidh* with dried dates and unripe dates together, make *Nabidh* with each of them on its own.” *(Sahih)*

3397. It was narrated from `Abdullâh bin Abu Qatâdah, from his father, that he heard the Messenger of Allâh ﷺ say: “Do not combine fresh dates and unripe dates, or raisins and dates; rather make *Nabidh* with each one of them on its own.” *(Sahih)*
Chapter 12. Description Of Nabidh And How It Is Drunk

3398. It was narrated that 'Aishah said: "We used to make Nabidh for the Messenger of Allâh ﷺ in a water skin. We would take a handful of dates or a handful of raisins, and put them in it, then pour water over it. We would make that in the morning and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning." (Sahih)

Abu Mu’âwiyah said: "...in the day and he would drink it at night, or at night and he would drink it during the day."

Comments:
By soaking dates and the like in water from morning to evening, or from evening to morning, their sweetness melts perfectly in the water without developing the characteristic of intoxication. So, this drink is undoubtedly lawful.

3399. It was narrated that Ibn ‘Abbâs said: "Nabidh would be made for the Messenger of Allâh ﷺ and he would drink it on the same day, or the next day, or the third day, and if there was any left he would throw it away or give orders that it was to be thrown away." (Sahih)
Comments:
Intoxication does not develop fast during winter so, if dates and the like are soaked in a considerable quantity then the *Nabidh* could be used for two or three days. However, if one feels that it could lead to drunkenness, or it went bad or its taste has been changed, then it should be thrown away.

3400. It was narrated that Jābir bin ‘Abdullāh said: “*Nabidh* would be made for the Messenger of Allāh ﷺ in a vessel of stone.” (Sahih)

**Chapter 13. The Prohibition Of Making *Nabidh* In Certain Vessels**

3401. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ forbade making *Nabidh* in Naqir, Muzaffat, Dubbā’, and Hantamah. And he said: ‘Every intoxicant is unlawful.’”[1] (Sahih)

**Comments:**
a. If pumpkin or the like vegetable (for example sweet gourd) is left on its plant till they get ripen and dried then they may be used as a vessel. This is what is meant here by the vessels of pumpkin.

b. If coal tar is applied to the vessels made of soil or to the vessels that are

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[1] Similar was recorded by Muslim, Tirmidhi and others, with explanation: Zādhan said: “I asked Ibn ‘Umar about what containers Allāh’s Messenger ﷺ prohibited. He informed us in your language, and he explained it to us in our language. He said: ‘Allāh’s Messenger ﷺ prohibited *Hantamah*, and it is an earthenware container, and he prohibited *Dubbā’*, and it is a gourd; and he prohibited *Naqir*, and it is the trunk of a date palm that is hollowed out or carved; and he prohibited *Muzaffat*, and it is coated with pitch. And he ordered that *Nabidh* be prepared in water skins.”
being used for oil, in this case, their pores are blocked and they no longer remain like earthenware. *Nabidh* in such utensils transfers to an intoxicant substance very fast, so they are forbidden.

3402. It was narrated that Ibn Umar said: "The Messenger of Allāh ﷺ forbade making *Nabidh* in *Muzaffat* or a gourd." (Sahih)

3403. It was narrated that Abu Sa‘eed Al-Khudri said: "The Messenger of Allāh ﷺ forbade drinking from *Hantam*, *Dubbā’* and *Naqir*. (Sahih)

Comments:
The reason of this prohibition has been mentioned. Later, when hatred of wine became strong in the hearts of Muslims, the Prophet ﷺ allowed them to use those utensils. But he warned them from using intoxicants as stated in the following chapter.

3404. It was narrated that ‘Abdur-Rahmān bin Ya‘mar said: "The Messenger of Allāh ﷺ forbade *Dubbā’* and *Hantam*." (Sahih)

Chapter 14. Concessions
Regarding That

3405. It was narrated from Ibn Buraidah from his father that the Prophet ﷺ said: "I used to forbid
you to use certain vessels, but now make Nabidh in them, but avoid all intoxicants.” (Sahih)

Comments:
The ruling depends on the reason. The reason in this matter is intoxication. So, anything that causes drunkenness is forbidden; and that which does not cause drunkenness is permissible, provided there is not any other reason that makes it forbidden. Changing the name of a drink or using a different method in its preparation does not change its rulings.

Chapter 15. Nabidh Made In (Earthenware) Jars

3407. It was narrated that ‘Aishah said: “Is anyone of you incapable of taking a water skin from the skin of her sacrifice each year?” Then she said: “The Messenger of Allâh forbade making Nabidh in (earthenware) jars, and in such and such, and
such and such, except for vinegar." (Da'if)

تخريج: [إسناده ضعيف] وحسي البوصيري في عثمان، ضعف سويد انظر، ح: 373، وحال رمية.

3408. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ forbade making *Nabidh* in (earthenware) jars." (Sahih)


Comments:

It refers to the large earthen jar that is smeared with pitch or coated with coal tar and the like material.

3409. It was narrated that Abu Hurairah said: "Some *Nabidh* from an (earthenware) jar was brought to the Messenger of Allah ﷺ, and it was bubbling. He said: ‘Throw this against the wall, for this is the drink of one who does not believe in Allah and the Last Day.’” (Sahih)

تخريج: [صحيح] أخرجه أبو داود، الأشريء، باب في النبي إذا غلا، ح: 3716 من حديث (أبي العباس) صدقة بن خالد عن زيد بن وافد، في خالد مستور، وتابعه قرعة بن يحيى (ثقة) عند الدارقطني: 2/ 152، وله صح الحديث.

Comments:

a. The appearance of effervescence and bubbling in *Nabidh* shows that it has changed to an intoxicant. Similarly, if its taste becomes bitter then drinking it becomes forbidden.

b. Forbidden drinks should be destroyed.
Chapter 16. Covering Vessels

3410. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “Cover your vessels, tie your water skins, extinguish your lamps and lock your doors, for Satan does not untie a water skin, open a door or uncover a vessel. If a person cannot find anything but a stick with which to cover his vessel and mention the Name of Allāh, then let him do so. And the mouse could set fire to the house with its people inside.” (Sahih)

Comments:
a. These instructions are to be implemented prior to going to bed at night. (See Sahih Al-Buhārī: 5623)
b. While closing doors, covering containers and utensils, and at the time of tying mouth of water skins, Bismillāh, should be recited. Due to its blessings one is protected from the evils of Satan.

3411. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ commanded us to cover our vessels, tie up our water skins and turn over our vessels.” (Hasan)

Comments:
The above purpose could be gained by turning over an empty small container. If it contains something or it is too big to be turned over, then it should be covered.

3412. It was narrated that ‘Aishah said: “I used to prepare three covered vessels for the...”
Chapter On Drinks

Messenger of Allâh ﷺ at night: A vessel for his water for purification, a vessel for his tooth stick and a vessel for his drink.” (Da‘îf)

Chapter 17. Drinking From A Silver Vessel

3413. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: “The one who drinks from a silver vessel is swallowing Hell-fire into his belly.” (Sahih)

Comments:
a. Eating and drinking in gold or silver utensils is forbidden.
b. Violating the rulings of the Shari‘ah leads to the punishment of Hell.

3414. It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ forbade drinking from vessels of gold and silver. He said: ‘They are for them in this world and for you in the Hereafter.’” (Sahih)

Translation: From Al-Bukhari, Al-Muslim, Aisha, and the chastity of women, from the men and women, 1967/1515.

Notes:
- The use of gold and silver vessels is prohibited.
- Violating the Shari‘ah leads to the punishment of Hell.

قرآن الكريم

chapter (Al-Baqara) verse 219:

And among His signs is that He created for you mates from among yourselves, that you may find ease in them. And He has opened for you the gates of the sea and of your wealth, that you may be grateful.

And among His signs is the creation of the heavens and the earth and all that is between them, if you have knowledge.

The Quran is the final revelation of God to humanity, containing divine guidance and revelations to the Prophet Muhammad ﷺ and his successors. It is considered the central religious text of Islam.

The Quran was revealed to the Prophet Muhammad ﷺ over a period of nearly 23 years, from the 610s to the 632s. It was initially revealed to him in Arabic, and it contains a total of 244 verses (Surahs) arranged in a specific order.

The Quran is divided into 60 parts, with each part consisting of between 15 and 19 Surahs. The last chapter, Surah 114, consists of a single verse: "There is nothing we will deny you about your religion, if you will be truthful to us and to God. And we will deny you about what you have done, if you will not believe in God and follow the Prophet. And if you will not believe in God and the Prophet, then follow your religion and keep away from the Muslims."

The Quran is considered the final and highest authority in Islamic law and jurisprudence, and it is the primary source of Islamic beliefs and practices. It is considered to be the word of God as revealed through the Prophet Muhammad ﷺ, and it is the final and complete revelation of God to humanity.

The Quran contains a wide range of subjects, including theology, ethics, morality, jurisprudence, and social and political principles. It is considered to be a comprehensive guide for the moral, ethical, social, and political conduct of life.

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The Quran contains a wide range of subjects, including theology, ethics, morality, jurisprudence, and social and political principles. It is considered to be a comprehensive guide for the moral, ethical, social, and political conduct of life.
Chapter On Drinks

Comments:
a. Using golden and silver utensils is a custom of non-Muslims.
b. Adopting non-Muslims’ customs is forbidden.
c. The one who avoids the prohibited in this world, Allah will grant him special blessings in Paradise.

3415. It was narrated from 'Aishah that the Prophet ﷺ said:
"Whoever drinks from a silver vessel, it is as if he swallowing Hell-fire into his belly.” (Sahih)

Comments: Drinking in three draughts means that after drinking some water, the vessel should be removed from the mouth, and then drinking could be continued once again for the second and third time, as it is mentioned in Hadith no. 3427.

Chapter 18. Drinking In Three Draughts

3416. It was narrated from Anas that he used to drink from a vessel in three draughts, and Anas said that the Messenger of Allah ﷺ used to drink from a vessel in three draughts. (Sahih)

Comments: Drinking in three draughts means that after drinking some water, the vessel should be removed from the mouth, and then drinking could be continued once again for the second and third time, as it is mentioned in Hadith no. 3427.

3417. It was narrated from Ibn 'Abbās that the Prophet ﷺ drank, and took two breaths while doing so. (Da'if)
Chapter 19. Tipping Up Water Skins

3418. It was narrated that Abu Sa‘eed Al-Khudri said: “The Messenger of Allâh ﷺ forbade tipping up water skins in order to drink from their mouths.” (Sahih)

3419. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ forbade tipping up water skins. After the Messenger of Allâh ﷺ had forbidden that, a man got up at night and tipped up a water skin, and a snake fell out of it onto him.” (Sahih)

Chapter 20. Drinking From The Mouth Of A Water Skin

3420. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ forbade drinking from a water skin with the mouth.” (Sahih)
Chapter On Drinks

Allāh forbid drinking (directly) from the mouth of a water skin.” (Sahih)

Comments:

Hadith no. 3423 states that the Prophet drank from the mouth of the waterskin directly. Hafiz Ibn Hajar preferred to reconcile between both Ahādith in the following way: The permissibility applies when there is any excuse for drinking directly such as the water skin is hanging up and there is no other utensil (to pour some drinking water in it) or drinking by hand is difficult, in such a situation, (drinking directly from the mouth of the water skin) is not undesirable. If there is no excuse then the Ahādith that prohibit such action should be implemented. (Fathul-Bāri, Volume 15, page 114)

Chapter 21. Drinking While Standing Up

3422. ‘Āsim narrated from Sha‘bī, from Ibn ‘Abbās who said: “I drew water from Zamzam for the Prophet and he drank standing up.” (Sahih)

I (‘Āsim) mentioned that to ‘Ikrimah and he swore by Allāh that he did not do that.[1]

[1] See Fathul-Bāri no. 1637, where he mentioned this narration, but that ‘Ikrimah said: “Because he was mounted.”
Chapter On Drinks

Comments:
'Tkrimah, May Allâh be pleased with him, stated according to his knowledge. In such matters affirmative statement is preferred over negative statement.

3423. It was narrated from 'Abdur-Rahmân bin Abi 'Amrah, from a grandmother of his who was called Kabshah Al-Ansâriyyah, that the Messenger of Allâh ﷺ entered upon her, and there was a water skin hanging there. He drank from it while standing, and she cut off the mouth of the water skin, seeking the blessing of the place where the mouth of the Messenger of Allâh ﷺ had been. (Hasan)

Comments:
Keeping the things that have ever been in contact with the sacred body of the Prophet ﷺ to get blessings from them is allowed. This practice is not allowed with any other person. The Companions of the Prophet ﷺ and their followers did not keep the relics of the Companions, even if they belonged to great Companions like Abu Bakr and Umar, to get blessings from them.

3424. It was narrated from Anas that the Messenger of Allâh ﷺ forbade drinking standing up. (Sahih)

Comments:
Some scholars are of the opinion that this ruling means undesirability, i.e., drinking in sitting positions is preferable. Some others are of the opinion that drinking while standing was peculiar to the Prophet ﷺ. However, we
Chapter On Drinks

should follow the Ahādith that prevent from such practice. No doubt, it is better to avoid drinking in a standing position.

Chapter 22. When Drinking, The (Vessel) Should Be Passed Around To The Right

3425. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ was brought some milk mixed with water. On his right there was a Bedouin and on his left was Abu Bakr. He drank some, then he gave it to the Bedouin and said: “Pass it around to the right.” (Sahih)

3426. It was narrated that Ibn 'Abbās said: “The Messenger of Allāh ﷺ was brought some milk. On his right was Ibn 'Abbās and on his left was Khālid bin Walīd. The Messenger of Allāh ﷺ said to Ibn 'Abbās: 'Will you permit me to give Khālid to drink?' Ibn 'Abbās said: 'I would not like to give preference to anyone over myself when it comes to the leftover drink of the Messenger of Allāh ﷺ. So Ibn 'Abbās took it and drank some, then Khālid drank some.’” (Da'if)

Comments:
a. The priority is always given to the right side in doing good deeds.
b. The Prophet ﷺ wanted to present his blessed leftover water to Khālid ﷺ.
c. For this purpose he asked the permission of Ibn Abbás since it was his right. So, it was not appropriate to give anyone else without his permission. In addition, it proves kindness to children as well as protection of their rights.

Chapter 23. Breathing Into The Vessel

3427. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you drinks, let him not breathe into the vessel. If he wants to continue drinking, let him move the vessel away (in order to breathe) then bring it back, if he wants." (Hasan)

3428. It was narrated that Ibn 'Abbás said: "The Messenger of Allâh ﷺ forbade breathing into the vessel." (Sahih)

Chapter 24. Blowing Into The Drink

3429. It was narrated that Ibn 'Abbás said: "The Messenger of Allâh ﷺ forbade blowing into the vessel." (Sahih)
Chapter On Drinks

Comments:

a. If a straw or the like falls into the water then it should be removed by something (a spoon and the like) or some water should be poured out to get the straw out.

b. If milk, tea or any other drink is hot then blowing in it for cooling is not allowed. Nevertheless, he may pour little by little in another vessel to drink from it.

3430. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ did not blow into his drinks.” (Sahih)

Chapter 25. Drinking From One’s Hand And Lapping Up Water (Like An Animal)

3431. It was narrated from ‘Āsim bin Muhammad bin Zaid bin ‘Abdullâh, from his father, that his grandfather said: “The Messenger of Allâh ﷺ forbade us to drink while (lying) on our bellies, lapping up water, and he forbade us to drink from one hand only. He said: ‘None of you should lap up water as a dog does, and he should not drink water from one hand as the people with whom Allâh is angry do, and he should not drink from a vessel at night without stirring it first, unless the vessel was covered. Whoever drinks from his hand when he is able to drink from a vessel, with the intention of humility, Allâh will record good deeds equivalent to the
number of his fingers for him. It (i.e., the hand) is the vessel of 'Eisa bin Maryam, صل الله عليه وسلم when he threw away the cup and said: 'Ugh! That belongs to this world.'" (Da'if)

3432. It was narrated that Jābir bin ʿAbdullāh said: "The Messenger of Allāh ﷺ entered upon a man among the Ansār when he was watering his garden. The Messenger of Allāh ﷺ said to him: 'If you have any water that has been kept overnight in a water skin, then give us some to drink, otherwise we will drink by putting our mouths in the basin.' He said: 'I have water that has been kept in a water skin. So he went and we went with him, to the shelter, where he milked a sheep for him and (mixed it with) the water that had been kept overnight in a water skin. He drank from it, then he did likewise for his Companion who was with him.'" (Sahih)

Comments:

a. Drinking by mouth directly from flowing water is allowed. However, it is better to put it in a vessel or one’s hands for drinking.

b. Drinking the water that is left in the night is allowed provided it was covered perfectly, or kept in a water skin and the like.

c. ‘Shann’ in Arabic refers to an old water skin; in which water becomes much cooler.

d. On this occasion Abu Bakr was in the company of the Prophet ﷺ. (See footnotes of Ibn Mājah, by Wahiduz-Zaman ﷺ).
3433. It was narrated that Ibn ‘Umar said: “We passed by a pond and we started to lap up water from it. The Messenger of Allâh ḥṣ said: ‘Do not lap up the water, rather wash your hands then drink from them, for there is no better vessel than the hand.’” (Da’if)

Chapter 26. The One Who Serves Water To Others Should Be The Last One To Drink From It

3434. It was narrated from Abu Qatâdah that the Messenger of Allâh ḥṣ said: “The one who serves water to others should be the last one to drink from it.” (Sahih)

Comments:
It is among the Islamic etiquettes that a serving person should drink last. Similarly, if one distributes something he should take his portion last, but it is not compulsory.

Chapter 27. Drinking From A Glass

3435. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ḥṣ had a glass cup from which he would drink.” (Da’if)
يرسول الله ﷺ قَدَّرَ قَوَارِيرَ يَشْرَبُ فِيهِ.

تخرج: [إسناده ضعيف] أخرجه ابن سعد: 485/1 من حديث مندل به، وضعه البصيري من أجل ضعف مندل تقدم، ح: 1247، وتدليس ابن إسحاق تقدم، ح: 1209.
Chapter 1. Allāh Has Not Sent Down Any Disease Except That He Has Also Sent Down The Cure For It

3436. It was narrated that Usāmah bin Sharīk said: “I saw the Bedouins asking the Prophet ﷺ: ‘Is there any harm in such and such, is there any harm in such and such?’ He said to them: ‘O slaves of Allāh! Allāh has only made harm in that which transgresses the honor of one’s brother. That is what is sinful.’ They said: ‘O Messenger of Allāh! Is there any sin if we do not seek treatment?’ He said: ‘Seek treatment, O slaves of Allāh! For Allāh does not create any disease but He also creates with it the cure, except for old age.’ They said: ‘O Messenger of Allāh, what is the best thing that a person may be given?’ He said: ‘Good manners.’” (Sahih)
Comments:
ap. It was the phenomenon of the great character of the Prophet ﷺ that he
used to bear bad behavior of new Muslims patiently.
b. The teachings of Islam suit the nature of human beings so they are easy to
follow.
c. Cutting a portion of his honor (transgressing his honor) means that he
behaves or speaks with him in a manner that affects his self-respect.
d. Taking medicine for any disease is also among the lawful means, so it is
allowed.

3437. It was narrated that Abu Khizámah said: “The Messenger of Allâh ﷺ was asked: ‘Do you think that the medicines with which we treat ourselves, the *Ruqyá* by which we seek healing, and the means of protection that we seek, change the decree of Allâh at all?’ He said: ‘They are part of the decree of Allâh.’” *(Da‘if)*

**Tafsir:** [إسناده ضعيف] أخرجه الترمذي، الطب، باب ماجي في الرقي والأدوية، ح: 2165 من حديث ابن عبيتا به، وقال: حسن صحيح º أبى خزيمة مجهول (تربيب وغيره)، وأبو خزيمة صاحبي، وروايه راجحة، وتنقلت طرق أخرى بأسانيد ضعيفة منها حديث الحاكم: 1/27، وصححه على شرط الشيخين، ووافقه الشهبي، وفيه عنترة الزهري.

3438. It was narrated from ‘Abdullâh that the Prophet ﷺ said: “Allâh does not send down any disease, but He also sends down the cure for it.” *(Sahih)*


**Comments:**

*Ruqyah* (incantation) should be only by the Verses of Qur’ân or by the authentic supplications that are proven in *Ahâdh*. Avoiding incomprehensible sentences, or the chants and spells that contain polytheism is compulsory.
3439. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Allah does not send down any disease, but He also sends down the cure.” (Sahih)

Chapter 2. When A Sick Person Desires Some (Food)

3440. It was narrated from Ibn ‘Abbās that the Prophet ﷺ visited a man (who was sick) and said to him: “What do you desire?” He said: “I want wheat bread.” The Prophet ﷺ said: “Whoever has wheat bread, let him send it to his brother.” Then the Prophet ﷺ said: “When a sick person among you desires something, give it to him.” (Da’if)

3441. It was narrated that Anas bin Mālik said: “The Prophet ﷺ went to visit a sick person, and said: ‘Do you want anything? Do you want cake?’ He said: ‘Yes.’ So they looked for some for him.” (Da’if)

Comments:

A patient should be kept away from all those things that are harmful to him. However, respecting the desire of a patient in foods or hits that are not harmful is better.
Chapter 3. Diet

3442. It was narrated that Umm Mundhir bint Qais Ansâriyyah said: “The Messenger of Allah entered upon us, and with him was 'Ali bin Abu Tâlib, who had recently recovered from an illness. We had bunches of unripe dates hanging up, and the Prophet was eating from them. 'Ali reached out to eat some, and the Prophet said to 'Ali: 'Stop, O 'Ali! You have just recovered from an illness.' I made some greens and barley for the Prophet, and the Prophet said to 'Ali: 'O 'Ali, eat some of this, for it is better for you.'” (Hasan)

Comments:

a. A patient should take care of his diet.
b. A patient should eat what is beneficial for him and should avoid what is harmful for him.
c. According to Muhammad Fuwâd Abdul-Bâqi, Salaq (greens) implies all edible vegetables. Allâmah Wahiduz-Zaman interpreted it as sugar beet.
d. After recovering from sickness, digestible food and that which is full of nutrition should be used.

3443. It was narrated that Suhaib said: “I came to the Prophet and in front of him there were...
some bread and dates. The Prophet ﷺ said: ‘Come and eat.’

So I started to eat some of the dates. Then the Prophet ﷺ said:
‘Are you eating dates when you have an inflammation in your eye?’ I said: ‘I am chewing from the other side.’ And the Messenger of Allâh ﷺ smiled.’

(Hasan)

Comments:

a. If a guest is invited for food, he should accept it without showing affectation.

b. A patient should be careful with his diet.

c. Joking with an honorable person is allowed but it should be within the limits of good manners.

Chapter 4. Do Not Force The Sick Person To Eat

3444. It was narrated from ‘Uqbah bin ‘Amir Al-Juhani that the Messenger of Allâh ﷺ said:
‘Do not force your sick ones to eat or drink. Allâh will feed them and give them to drink.’ (Da’if)

Comments:

a. If a patient is not interested in eating or drinking, he should not be forced into it, since forcefully eaten food does harm to him instead of benefiting him.

b. ‘Allâh feeds and gives drink to a patient’ means that patients do not need food and drink as a healthy person does.
3445. It was narrated that 'Aishah said: “If any of his family members became ill, the Messenger of Allah would order that some broth be made. And he would say: ‘It consoles the grieving heart and cleanses the ailing heart, as anyone of you cleanses her face of dirt with water.’” (Hasan)

3446. It was narrated from 'Aishah that the Prophet said: “You should eat the beneficial thing that is unpleasant to eat: Talbinah,” meaning broth. If any member of the family of the Messenger of Allah was sick, the cooking pot would remain on the fire until one of two things happened, either the person recovered or died. (Hasan)

Chapter 6. Black Seed  
(Nigella Sativa)

3447. Abu Hurairah narrated that he heard the Messenger of Allâh ﷺ say: "In black seed there is healing for every disease, except the Sâm."

"Sâm means death. And black seed is Shuwiz."[1] (Sahih)

3448. It was narrated that 'Uthmân bin 'Abdul-Malik said: "I heard Sâlim bin 'Abdul-lah narrating from his father that the Messenger of Allâh ﷺ said: 'You should eat this black seed, for in it there is healing from every disease, except the Sâm (death).’’” (Sahih)

3449. It was narrated that Khâlid bin Sa’d said: "We went out and with us was Ghâlib bin Abjar. He fell sick along the way, and when we came to Al-Madinah he was sick. Ibn Abu ‘Atiq came to visit

[1] According to the narration with Al-Bukhârî (no. 5688) the speaker for the last part is Ibn Shihâb Zuhri. However, that has not been translated in the present translation of Sahih Al-Bukhârî.
him and said to us: ‘You should use this black seed. Take five or seven (seeds) and grind them to a powder, then drop them into his nose with drops of olive oil, on this side and on this side. For ‘Âishah narrated to them that she heard the Messenger of Allâh ﷺ say: “This black seed is a healing for every disease, except the Sâm.” I said: “What is the Sâm?” He said: “Death.” (Sahih)

Comments:
a. While visiting a patient, if one knows good medication for the sickness, he may inform the relatives of the patient. However, he should not advise any medication that is not tested yet.
b. Inhaling medicine through the nose is also a therapy of medication.
c. Black cumin has many advantages. Imâm Ibn Qayyim ﷺ mentioned its many advantages briefly in his book Zâdul-M’âd. Dr. Khalid Ghamvi in his books about prophetic medicines discussed this matter thoroughly and elaborately, these books are very useful on this subject.

Chapter 7. Honey

3450. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever eats honey three mornings each month, will not suffer any serious calamity.” (Da‘îf)
3451. It was narrated that Jābir bin ‘Abdullāh said: “Some honey was given as a gift to the Prophet ﷺ, and he shared among us spoonful by spoonful. I took my spoonful then I said: ‘O Messenger of Allāh, can I have another?’ He said: ‘Yes.’” (Daʿīf) 

3452. It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ said: “You should take the two that bring healing: Honey and the Qurʿān.” (Daʿīf)

Comments:

a. Honey heals physical diseases as the Qurʿān heals spiritual and religious diseases.

b. The Qurʿān is also useful in physical diseases as the one who was bitten by a snake was cured when Surat Al-Fātihah was recited on him. (Saḥīḥ Al-Bukhārī: 2210)

Chapter 8. Truffles and ‘Ajwāh[1]

3453. It was narrated from Abu Sa‘eed and Jābir that the Messenger of Allāh ﷺ said: “Truffles are a type of manna, the name of a certain type of date, and it is also a word used to refer to dried, pressed dates.”
and their water is a healing for eye (diseases). And the ‘Ajwah are from Paradise, and they are healing for possession.’”[1] (Hasan)

Another chain from Abu Sa’eed from the Prophet ﷺ with similar wording.

Comments:

Grade of this Hadith: Allâmah Albâni ﷺ said: “This Hadith with the words “it cures from poison” is correct. The other statement related to ‘Ajwah date is not correct; it is Weak. The correct part of this Hadith will be mentioned in the Hadith 3455.

a. Mann was the Divine food that was sent down to Baru Israel. It was in the form of sweet grains. They used to eat it according to their necessity.

b. Truffles or mushrooms are considered like Mann since they are also obtained without any hardship.

c. There is a Hadith in Sahîh Al-Bukhâri about ‘Ajwah dates, the wording of this Hadith is “He who eats seven ‘Ajwah dates every morning, he will not be affected by poison or magic on the day he eats them.”

3454. ‘Amr bin Huraith said: “I heard Sa’eed bin Zaid bin ‘Amr bin Nufail narrating from the Prophet ﷺ that: ‘Truffles are a type of manna that Allâh sent down to the Children of Israel, ...
and their water is a healing for eye (diseases).”’ (Sahih)

Translation: ‘The water of the khamma’ is the water that comes from the earth and it is healing for eye diseases.


3455. It was narrated that Abu Hurairah said: “We used to narrate from the Messenger of Allāh and mention truffles, and they said: ‘(It is) the smallpox of the earth.’ When the Messenger of Allāh was told of what they were saying: he said: ‘Truffles are a type of manna, and the ‘Ajwah are from Paradise, and they are a healing from poison.’” (Hasan)

Exegesis: [From ‘Hasan] Exegesis of the previous verse, the herb, a type of healing for the khamma and the ‘Ajwah.

Comments: “Are from to Paradise” means it is very blessed or this type is sent down from Paradise just as the Black Stone is sent down from Paradise to Earth.

3456. Rāfī‘ bin ‘Amr Al-Muzani said: “I heard the Messenger of Allāh say: ‘Ajwah and the rock are from Paradise.’” (Sahih)


Exegesis: [From ‘Hasan] Exegesis of the previous verse, the herb, a type of healing for the khamma and the ‘Ajwah.

Comments: “Are from to Paradise” means it is very blessed or this type is sent down from Paradise just as the Black Stone is sent down from Paradise to Earth.

[Suyuti said: “Meaning the Rock of Jerusalem.” But sometimes it was narrated: “the Shajarah” or “the tree,” instead of the Sakhrah, in which case it either refers to the tree that produces the ‘Ajwah, or the tree under which the Pledge was made. The meaning of the Sakhrah “the rock” may also be the Black Stone.
Chapter 9. Senna And The Fennel

3457. İbrahim bin Abu 'Ablah said: "I heard Abu Ubayy bin Umm Harâm, who had prayed with the Messenger of Allâh ﷺ facing both the Qiblah, saying: I heard the Messenger of Allâh ﷺ say: "You should use senna and the Sannut, for in them there is healing for every disease, except the Sâm." It was said: "O Messenger of Allâh, what is the Sâm?" He said: "Death."

(One of the narrators) 'Amr said: "Ibn Abu 'Ablah said: the 'Sannut is dill." Others said: "Rather, it is honey that is kept in a skin (i.e., receptacle) used for ghee."[1]

(Hasan)

Comments:

a. Nawâb Wahiduz - Zamân translated Sannu as fennel which is a kind of potherb. Some people used it cooked. However, in the narration it is explained as honey.

[1] After which a poem was quoted to demonstrate its meaning.
b. Senna is also a kind of plant.

c. Medication by plants is a very useful means of medication.

Chapter 10. The Prayer Is A Cure

3458. It was narrated that Abu Hurairah said: "The Prophet ﷺ set out in the early morning and I did likewise. I prayed, then I sat. The Prophet ﷺ turned to me and said: 'Do you have a stomach problem?'[^1] I said: 'Yes, O Messenger of Allâh.' He said: 'Get up and pray, for in prayer there is healing.'" (Da'if)

Another chain with similar wording. Abu 'Abdullah said: A man narrated it to his people, then they were stirred up against him.

[^1] Ashikamat Dard which is Persian.

Chapter 11. Prohibition Of Treating Illness With Foul Things

3459. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ forbade treating illness with foul things (Khabith),

[^1] [Explanatory Note: [Arabic] Ar-Râhî which is Persian.

[^1] Ashikamat Dard which is Persian.
meaning poison.”[1] (Sahih)

Comments:

a. Suicide is forbidden.

b. Suicide is not a remedy of a sickness rather it is forbidden.

c. Using medication from harmful material (like tobacco, opium, etc.) is forbidden.

d. If a poisonous substance is transformed, by a medical way, to something that is no longer harmful then it may be used.

Chapter 12. Laxatives

3461. It was narrated that Aṣmā’ bint ’Umais said: “The Messenger of Allāh ﷺ said to me: ‘What do you use as a laxative?’ I said: ‘The Shubrum (spurge - Euphorb).’ He said: ‘(It is) hot and powerful.’ Then I used senna as a laxative and he said: ‘If anything were to cure death, it would be senna. Senna is a cure for death.’” (Da’if)

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[1] Khabith means normally filthy, and or unlawful. Regarding the statement that it means poison, Mubārakpūrī said: “This is an explanation of Khabith from Abu Hurairah or someone below him.” And he quoted Ibn Hajar indicating the same, see Tuhfatul-Ahwādhi.
Comments:

a. Constipation results in many diseases whereas senna cures constipation.

b. Whenever medicine is needed one should not begin with a powerful medicine, rather he should start from a lighter medicine. If it does not benefit then the strength should be increased gradually.

c. Senna is a cure for death means that it heals even the disease that is very chronic or it heals even a patient who is left without medication assuming that his disease is cureless and that he will die soon. Allāh knows best.

Chapter 13. Treating Tonsillitis And The Prohibition Of Using Pressure

3462. It was narrated that Umm Qais bint Mihsan said: “I brought a son of mine to the Prophet ﷺ, and I had pressed on an area of his throat due to tonsillitis. He said: ‘Why do you poke your children with this pressing?’ You should use this aloeswood, for in it there are seven cures. It should be inhaled for pustules in the throat, and given in the side of the mouth for pleurisy.” (Sahih)

(Another chain) from Umm Qais bint Mihsan, from the Prophet ﷺ, with similar wording.
Chapters On Medicine

Comments:

a. Indian Qust or Indian 'Ud is an incense commonly known as aloeswood. 'Ud is useful for many diseases. For details one should refer to the books which are written on the subject of prophetic medicines.

b. Indian 'Ud is used by inserting medicine into one side of the mouth for the one who suffers from pleurisy.

Chapter 14. Treatment For Sciatica

3463. Anas bin Mālik said: “I heard the Messenger of Allāh ﷺ saying: ‘The cure for sciatica is the fat from the tail of a Bedouin sheep (or wild sheep), which should be melted and divided into three parts, one part to be taken each day on an empty stomach.’” (Sahih)

Comments:

a. Sciatica is a kind of pain that starts from joint of hip and runs from the back of thigh down to the leg. Sometimes this pain reaches till the ankle. If the pain gets persists the leg becomes more affected.

b. The reason for singling out the wild sheep is that it eats the wild plants that
are hot natured. The cause of this disease is increase of a thick sticky substance that becomes soft and flexible by the mentioned treatment. (For details see: Zâdul-M'âd: 65)

Chapter 15. Treatment For Wounds

3464. It was narrated that Sahl bin Sa'd As-Sâ'idi said: "The Messenger of Allâh ﷺ was wounded on the Day of Uhud. His molar was broken and his helmet was crushed on his head. Fâtîmah was washing the blood from him and 'Ali was pouring water on him from a shield. When Fâtîmah realized that the water was only making the bleeding worse, she took a piece of a mat and burnt it, and when it had turned to ashes, she applied it to the wound to stop the bleeding. (Sahih)

Comments:

a. Molar teeth are the large back teeth located after canine teeth.

b. In Arabia, such mats were made from palm leaves. Ash, whether it is of palm leaves or jute or cotton clothes, stops the bleeding.

3465. It was narrated from 'Abdul-Muhammad bin ‘Abbâs bin Sahl bin Sa’d As-Sâ’idi, from his father, that his grandfather said: "On the Day of Uhud, I recognized the one who wounded the face of the Messenger of Allâh ﷺ, the one who was washing the blood from the face of the Messenger of Allâh ﷺ and treating him, and the one who
was bringing water in a shield, and with what the wound was treated until the bleeding stopped. The one who was carrying the water in the shield was ‘Ali. The one who was treating the wound was Fâtimah. When the bleeding would not stop, she burned a piece of a worn out mat and applied the ashes to it (the wound), then the bleeding stopped. (Sahih)

Comments:
In the battle of Uhud when enemies reached near the Prophet ﷺ, ‘Utba bin Abu Waqqâs pelted him with stones and the Prophet ﷺ fell down on his side. His lower right incisor (i.e., the tooth that is between a canine and a front tooth) was broken, and his lower lip was wounded. He was also attacked by ‘Abdullâh bin Shihâb Zuhri who cleaved his forehead. ‘Abdullâh bin Qâmi’ân struck him violently with his sword; it was so strong that two rings of his iron-ringed helmet penetrated into his cheek. (Ar-Rahiq Al-Makhtum, page 371)

Chapter 16. One Who Gives Medical Treatment But Does Not Know Medicine

3466. It was narrated from ‘Amr bin Shu’aib, from his father, that his grandfather said: “The Messenger of Allâh ﷺ said: ‘Whoever gives medical treatment, with no prior knowledge of medicine, is responsible (for any harm done).’” (Da‘if)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديبوب، باب فيمن تطيب ولا يعلم منه طب. فأعتت، ح: 458٤ من حديث الوثيد بن حاتم، ﷺ: ٢١٧/٥٤٢، وافقه الجاحظ ﷺ: ابن جريج عن أبيه، عن جده ﷺ: قال رضوئ عليه ﷺ: ‘من تطيب، ولا يعلم منه طبّ قبل ذلك، فهو ضامن.’

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديبوب، باب فيمن تطيب ولا يعلم منه طب. فأعتت، ح: 458٤ من حديث الوثيد بن حاتم، ﷺ: ٢١٧/٥٤٢، وافقه الجاحظ ﷺ: ابن جريج عن أبيه، عن جده ﷺ: قال رضوئ عليه ﷺ: ‘من تطيب، ولا يعلم منه طبّ قبل ذلك، فهو ضامن.’
Chapter 17. Remedy For Pleurisy

3467. It was narrated that Zaid bin Arqam said: "The Messenger of Allāh ﷺ prescribed Wars (memecyclon tinctorium), Indian aloeswood and olive oil for pleurisy, to be administered through the side of the mouth."

(Da'īf)

تاريخ: [إسناده ضعيف] أخرجه الترمذي، الطب، باب ماجاء في دواة ذات الجنب، ح: 278 من طريق قناعة من ميمون أبي عبيدة، وهو أبو عبد الرحمن عن زيد بن، وقال: حسن صحيح # ميمون أبو عبيدة الله البصري ضعيف (تقريب) وفيه علة أخرى.

3468. Umm Qais bint Mihsan said: "The Messenger of Allāh ﷺ said: 'You should use Indian aloeswood for it contains seven cures, including (a cure for) pleurisy.'" (Sahih)

(One of narrators,) Ibn Sam‘ān said in this narration: "For it contains a cure for seven diseases, including pleurisy."[1]

Comments:

a. Qust, Kust and Indian ‘Ud are the names of the same medicine.
b. This medicine is used in various diseases in its different forms.
c. Pleurisy is a disease that causes pain in the ribs due to inflammation.

[1] Meaning, he narrated the Hadith with this wording.
Chapter 18. Fever

3469. It was narrated that Abu Hurairah said: "Mention of fever was made in the presence of the Messenger of Allah, and a man cursed it. The Prophet said: 'Do not curse it, for it erases sin as fire removes the filth from iron.'" (Sahih)

Comments:
a. One should remain patient with his sickness. Instead of complaining, one should pay heed to making supplications and using medication.

b. Sickness expiates evil deeds and wipes out sins, if one remains patient.

3470. It was narrated from Abu Hurairah that the Prophet visited a sick person, due to an illness that he was suffering from and Abu Hurairah was with him. The Messenger of Allah said: "Be of good cheer, for Allah says: 'It is My fire which I have caused to overwhelm My believing slave in this world, to be his share of the Fire in the Hereafter.'" (Hasan)

Comments:

Tahreem: [Hasan] Ahrrouch al-Turumi, A3, ‘Abd al-Qadir ‘Abd al-Wahhab, 1/245, 3/45, al-Jaffal, and others; he is also Sahih, and he has been narrated through the chain of transmitters, and the transmission is authentic; he has reported it in 1/1261, 1/1885, and al-Turumi, 207, and Tahreem in [Hajj 3] 73, and Al-Bukhari said [Hajj 4] 97, and in the month of Jumada al-Akra, 127-128.
Comments:
a. Visiting a sick Muslim is an obligation on a Muslim towards another Muslim.
b. The purpose of the visit is to provide the patient moral support, and he should say nice words that may ease his grief and sadness.
c. Enduring troubles and trials of this life patiently saves one from Hell.

Chapter 19. Fever Is From The Heat Of The Hell-fire So Cool It Down With Water

3471. It was narrated from 'Aishah that the Prophet ﷺ said: "Fever is from the heat of the Hell-fire, so cool it down with water." (Sahih)

Comments:
a. As the joys and comforts of this life have a kind of relations with the blessings of Paradise similarly, griefs and sorrows also have a kind of relation with Hell.
b. Water is a medicine of temperature. It is very useful in many types of fever.

3472. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Intense fever is from the heat of Hell-fire, so cool it down with water." (Sahih)

Comments:

3473. It was narrated that Râfi' bin Khadij said: "I heard the Prophet ﷺ say: 'Fever is from the heat of the Hell-fire, so cool it down with water.' He entered upon a son of 'Ammâr and said: 'Take away the harm, O Lord of
mankind, O God of mankind.”

(Sahih)

Comments:

a. Making supplications along with using medicine is also compulsory.

b. Healing should be asked only from Allâh.

c. A doctor may treat a patient, he may suggest prescription, but cure is only from Allâh.

3474. It was narrated from Asmâ’ bint Abu Bakr that a woman suffering from fever would be brought to her, and she would call for water and pour it onto the neck of her garment. She said: The Prophet ﷺ said: “Cool it down with water,” and he said: “It is from the heat of Hell-fire.”

(Sahih)

Comments:

A bellows is an object that a blacksmith uses to blow air onto the fire in a furnace.
Chapter 20. Cupping

3476. It was narrated from Abu Hurairah that the Prophet ﷺ said: “If there is any good in any of the remedies you use, it is in cupping.” (Hasan)

Comments:

a. Cupping is an operation of drawing bad blood to the surface of the body by use of a glass vessel evacuated by heat.
b. Cupping is useful in almost all diseases, but the physician should be intelligent such that he can determine the disease and the part of the body where cupping should be used.

3477. It was narrated from Ibn 'Abbás that the Messenger of Allâh ﷺ said: “On the night on which I was taken on the Night Journey (Isrâ’), I did not pass by any group of angels but all of them said to me: ‘O Muhammad, you should use cupping.’” (Da’îf)

Comments:

a. Angels do not carry out any action with their own will without the command of Allâh. So, this medication was not suggested by the angels rather it was ordered by Allâh.
b. The purpose of frequent repetition of the matter is to emphasize it.

3478. It was narrated that Ibn
‘Abbās said: “The Messenger of Allāh ﷺ said: ‘What a good slave is the cupper. He takes away the blood, reduces pressure on the spine, and improves the eyesight.’" (Da‘īf)

3479. Anas bin Mālik said: "The Messenger of Allāh ﷺ said: ‘On the night on which I was taken on the Night Journey (Isrā’), I did not pass by any group (of angels) but they said to me: “O Muhammad, tell your nation to use cupping.”’ (Da‘īf)

3480. It was narrated from Jābir that Umm Salamah, the wife of the Prophet ﷺ, asked the Messenger of Allāh ﷺ for permission to be cupped, and the Prophet ﷺ told Abu Taibah to cup her. (Sahih)

He said:[1] "I think that he was her brother through breastfeeding, or a boy who had not yet reached puberty."

[1] That is Al-Laith bin Sa‘d most likely, and in most narrations he said: “I think he said that he was” Meaning Abu Zubair, who narrated it from Jābir, and Allāh knows best.


Chapter 21. The Site Of Cupping

3481. 'Abdur-Rahmân Al-A’raj said: “I heard ‘Abdullâh bin Buhainah say: ‘The Messenger of Allâh ﷺ was cupped in Lahyî Jamâl, in the middle of his head, while he was a Muhrim.” (Sahîh)

Comments:

a. Any part of the body that is in pain could be treated through cupping.

b. Shaving the head during the state of Iхrâm is forbidden. However, it is allowed due to some ailment, but the person has to pay the expiation for shaving his head. The expiation is slaughtering a sheep, or fasting three days, or feeding six needy people, (each needy person should be given at least the equivalent of half a Sa’ in measure).

c. The reason for the Prophet’s cupping on this occasion was a unilateral headache. (See Sahîh Al-Bukhari: 5700)

3482. It was narrated that ‘Ali said: “Jibra’il came down to the Prophet ﷺ with (the recommendation of) cupping in the two veins at the side of the neck and the base of the neck.” (Da’eif)

3483. It was narrated from Anas

that the Prophet ﷺ was cupped in the two veins at the side of the neck and the base of the neck. (Da’if)


3484. It was narrated from Abu Kabshah Al-Anmârî that the Prophet ﷺ used to be cupped on his head and between his shoulders, and he said: “Whoever lets blood from these places, it does not matter if he does not seek treatment for anything else.” (Da’if)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطب، باب في موضع الحجامة، ح: 3859 من حديث الروليد به، وانظر، ح: 255 لعله ﷺ والوليد لم يصرح بالسماع المسنن.

Comments:
There are many benefits in cupping, but for every disease only the suitable part of the body should be cupped cautiously.

3485. It was narrated from Jâbir that the Prophet ﷺ fell from his horse onto the trunk of a palm tree and dislocated his foot.

(One of the narrators) Waki’ said: “Meaning that the Prophet ﷺ was cupped because of that for bruising.” (Sahih)


Comments:
a. Cupping is useful if one’s leg sprains or one has trouble with its joints.
b. If any accidental wound does not lead to an injury then the blood
accumulates at that place and causes pain. In this case, cupping fixes the system of circulation of the blood in that place.

Chapter 22. On Which Days Should Cupping Be Done?

3486. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "Whoever wants to be cupped, let him seek out the seventeenth, nineteenth or twenty-first (of the month); and let none of you allow his blood to rage so that it kills him.” (Daʿīf)

3487. It was narrated that Ibn ‘Umar said: "O Nāfi’! The blood is boiling in me, find me a cupper, but let it be someone gentle if you can, not an old man or a young boy. For I heard the Messenger of Allāh ﷺ say: ‘Cupping on an empty stomach is better, and in it there is healing and blessing, and it increases one’s intellect and memory. So have yourselves cupped for the blessing of Allāh on Thursdays, and avoid cupping on Wednesdays, Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, for that is the day

Comments:

a. The condition of the human body undergoes changes during the different lunar dates. Therefore, one should take care of the instructions mentioned in the Ahādīth.

b. The third week of the lunar month is suitable for cupping.
on which Allah relieved Ayyub of calamity, and He inflicted calamity upon him on a Wednesday, and leprosy and leucoderma only appear on Wednesdays, or on the night of Wednesday.” (Da’if)

It was narrated that Nafi’ said: “Ibn ‘Umar said: ‘O Nafi’! The blood is boiling in me. Bring me a cupper and let him be a young man, not an old man or a boy.’ Ibn ‘Umar said: ‘I heard the Messenger of Allah say: ‘Cupping on an empty stomach is better, and it increases one’s intellect and memory. And it increases the memory of one who has a good memory so whoever wants to be cupped, (let him do it) on a Thursday, in the Name of Allah. Avoid cupping on Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, and avoid cupping on Wednesdays, for that is the day on which the calamity befall Ayyub, and leprosy and leucoderma only appear on Wednesday or the night of Wednesday.” (Da’if)
Comments:
a. We should believe in the efficacy of the week days as mentioned in the Hadith.
b. Cupping on an empty stomach is more useful.
c. Monday, Tuesday and Thursday are suitable days for cupping. Cupping on Sunday is allowed, but Sunday should not be singled out for this purpose. If it happens to be on Sunday then there is no harm.
d. Monday, Tuesday, Thursday and Sunday; if any day among these days falls on the 17th, 19th or 21st of the lunar month, cupping on that day is better.
e. Avoiding cupping on Wednesday is compulsory.

Chapter 23. Cauterization
3489. It was narrated from ‘Aqqār bin Al-Mughirah from his father that the Prophet ﷺ said:
"Whoever seeks treatment by cauterization, or with Ruqyah, then he has absolved himself of reliance upon Allāh." (Hasan)

Comments:
a. Arabs used to treat some kinds of diseases by heating up an iron object till it becomes red, and then the infected part of the body was burnt with it. This treatment was known as cauterization, and it was useful in preventing some diseases.
b. Cauterization should be avoided as much as possible, but if there is no other way then it may be used as treatment.

3490. It was narrated that ’Imrān bin Husain said: “The Messenger of Allāh ﷺ forbade cauterization. I had myself cauterized and I have not prospered or succeeded.” (Sahih)
3491. It was narrated that Ibn ‘Abbās said: “Healing is in three things: A drink of honey, the glass of the cupper, and cauterizing with fire, but I forbid my nation to use cauterization.” And he attributed it to the Prophet ﷺ. (Sahih)

تخريج: أخبره البخاري، الطب، باب الشفاء في ثلاث، ح: 580 عن أحمد بن منيع به.

Chapter 24. One Who Is Cauterized

3492. Muhammad bin ‘Abdur-Rahmān bin Sa’d bin Zurārah Al-Ansāri said: “I heard my paternal uncle Yahya - and I have not seen a man among us like him - tell the people that Sa’d bin Zurārah, who was the grandfather of Muhammad through his mother, was suffering from pain in his throat, known as croup. The Prophet ﷺ said: ‘I shall do my best for Abu Umāmah.’ Such that I will be excused (i.e., free of blame if he is not healed). And he cauterized him with his own hand, but he died. The Prophet ﷺ said: ‘May the Jews be doomed! They will say: ‘Why could he not avert death from his Companion?’’ But I have no power to do anything for him or for my own self.’” (Hasan)


Comments:

a. All efforts should be made in treating a patient to avoid the feelings that if he had received proper treatment, he would not have died by the disease.
b. Life and death is in the Hands of Allâh even the Prophet ﷺ, does not have the power of giving life or death.

3493. It was narrated that Jâbir said: "Ubayy bin Ka‘b fell sick, and the Prophet ﷺ sent a doctor to him who cauterized him on his medial arm vein." (Sahih)

تخرج: آخره مسلم، الطب، باب لكل دواء، واستحباب التداوي، ح: 2207 من حديث الأعْمَش.

3494. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ cauterized Sa‘d bin Mu‘âdh on his medial arm vein, twice. (Sahih)

تخرج: آخره مسلم، الطب، الباب السابق، ح: 2208 من حديث أبي الزبير به نحو المعنى، ورواية يحيى بن سعد المقدّس عن سفيان الثوري به.

Chapter 25. Kohl With Antimony

(المعجم 25) - باب الكحلي بالأنفيم (المحمود 25) - التحقة

3495. Sâlim bin ‘Abdullâh narrated that his father said: “The Messenger of Allâh ﷺ said: ‘You should use antimony, for it improves the eyesight and makes the hair (eyelashes) grow.’” (Hasan)


Comments:

a. Antimony is a kind of kohl. Allâmah Wahîdûz-Zaman ﷺ said it is named "Asfahâni kohl".

b. Kohl, apart from being adornment for eyes, clears the eyesight also.
c. Long eyelashes beautify the eyes as well as protect them from harmful particles, dust, etc. Along with the benefits one gets from using antimony, he also gets the reward of following the Sunnah of the Prophet ﷺ.

3496. It was narrated that Jābir said: “I heard the Messenger of Allāh ﷺ say: ‘You should use antimony when you go to sleep, for it improves the eyesight and makes the hair (eyelashes) grow.’” (Hasan)

Comments:
The advantage of applying antimony before going to bed is that it remains in the eyes throughout the night and leaves good effects.

3497. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “The best of your kohl is antimony, for it improves the eyesight and makes the hair (eyelashes) grow.” (Hasan)

Chapter 26. One Who Applies Kohl An Odd Number Of Times

3498. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Whoever applies kohl, let him do it an odd number of times. Whoever does that has done well, and whoever does not, it does not matter.” (Da‘īf)
3499. It was narrated that Ibn 'Abbās said: "The Prophet ﷺ had a kohl container from which he would apply kohl three times, to each eye." (Da'if)

3500. It was narrated that Tāriq bin Suwaid Al-Hadrami said: "I said: 'O Messenger of Allāh, in our land there are grapes which we squeeze (to make wine). Can we drink from it?' He said: 'No.' I repeated the question and said: 'We treat the sick with it.' He said: 'That is not a cure, it is a disease.'" (Sahih)

Comments:

a. Wine is forbidden.

b. Using an intoxicant of any type is forbidden.

c. Using an intoxicant as medicine is also prohibited.

d. Alcohol is added to contemporary western medicine to preserve it for a long time. Muslims should use any lawful alternate for it (like honey, vinegar, clean water, etc.)
Chapter 28. Seeking A Cure
With The Qur'an

3501. It was narrated from 'Ali that the Messenger of Allāh said: "The best remedy is the Qur'an." (Da'if)

Comments:
a. The best way of treating by the Qur'an is reciting Qur'anic Verses or supplications and blowing them upon a patient. As Abu Sa'eed Al-Khudri recited the chapter of Al-Fatihah and blew upon the person who was bitten by a snake. When the Prophet was asked about it, he approved of his action. (Sahih Al-Bukhari: 5736)
b. Recitation of the Qur'an and its understanding is a treatment for many spiritual diseases.

Chapter 29. Henna

3502. Salma Umm Râfi', the freed slave woman of the Messenger of Allāh, said: "The Prophet did not suffer any injury or thorn-prick but he would apply henna to it." (Da'if)

Comments:
a. Henna dries a wound after cooling it, so a minor wound could be treated by applying it.
b. Applying henna on palms is among the characteristics of women. Hence, men should not apply it to avoid imitating women.
Chapter 30. Camel Urine

3503. It was narrated from Anas that some people from 'Uraynah came to the Messenger of Allâh but they were averse to the climate of Al-Madinah. He said: “Why don’t you go out to a flock of camels of ours, and drink their milk and urine.” And they did that. (Sahîh)

Comments:
a. These people were from the tribe of ‘Ukl and came from the place ‘Uraynah’.
b. Belongings of the treasury could be lent to someone as a loan to use it for his necessities.
c. Camels’ milk is useful for treating enlargement of the stomach.
d. Drinking the urine of the animals, whose meat is lawful, as medicine is allowed.

Chapter 31. If A Fly Falls Into A Vessel

3504. Abu Sa’eed narrated that the Messenger of Allâh said: “On one of the wings of a fly there is poison and on the other is the cure. If it falls into the food, then dip it into it, for it puts the poison first and holds back the cure.” (Hasan)

3505. It was narrated from Abu Hurairah that the Prophet said:
“If a fly falls into your drink, dip it into it then throw it away, for on one of its wings is a disease and on the other is a cure.” (Sahih)

Comments:

a. If a fly falls into drinking water, milk, tea, etc., then destroying such food of drink is not allowed.

b. Allâh has created an antibiotic substance in the body of a fly, which has the power of destroying the bacteria of many diseases. When the fly is sunk into the water the substance exits from its body due to the pressure of the water and then dissolves in it.

c. Allâh has created the cure of many diseases, placing them close to their causes as He made the cure of many local diseases in the herbs and shrubs of that area. This is a great and especial mercy of Allâh upon human beings.

Chapter 32. The Evil Eye

3506. It was narrated from 'Abdullâh bin 'Amir bin Rabî‘ah, from his father, that the Prophet said: “The evil eye is real.” (Sahih)

3507. It was narrated from Abu Hurairah that the Messenger of Allâh said: ‘The evil eye is real.’ (Da‘îf)
Chapter On Medicine

3508. It was narrated from 'Aishah that the Messenger of Allâh (N) said: 'Seek refuge with Allâh, for the evil eye is real.' (Da'if)

Comments:

a. Reasons of diseases are physical as well as non-physical. The results of modern accepted medical studies prove, that the reasons of some diseases are psychological.

b. Coming under the influence of evil eye is a fact which affects a person. Denial of some non-Muslim intellectuals does not have any weight.

c. By taking refuge with Allâh and reciting His Sacred Words, one may protect himself from the influence of an evil eye.

3509. It was narrated that Abu Umâmah bin Sahl bin Hunaif said: "'Amir bin Rabî'ah passed by Sahl bin Hunaif when he was having a bath, and said: 'I have never seen such beautiful skin.' Straightaway, he (Sahl) fell to the ground. He was brought to the Prophet (N) and it was said: 'Sahl has had a fit.' He said: 'Whom do you accuse with regard to him?'

They said: "'Amir bin Rabî'ah.' He said: 'Why would anyone of you kill his brother? If he sees something that he likes, then let him pray for blessing for him.' Then he called for water, and he told 'Amir to perform ablution, then he washed his face and his arms up to the elbows, his knees
and inside his lower garment, then he told him to pour the water over him." (Sahih)

(One of the narrators) Sufyán said: "Ma’mar narrated from Zuhri: ‘And he commanded him to pour the water over him from behind.’"

Comments:
a. If anything pleases one, he should invoke blessings in it. For example he should say ‘may Allâh bless you in your animal, or may Allâh bless in your strength or beauty’. Or he should say ‘What Allâh willed (has occurred); there is no power except in Allâh’. (Al-Kahaf: 39). Due to the blessings of this Verse, the evil eye does not harm him.

b. The other way for dispelling the influence of an evil eye is mentioned in the above Hadith, i.e., the influenced person should collect the water from the one who has affected him with his evil eye, after washing the parts of body as stated in the Hadith. This water should be given to someone to pour on the patient suddenly from behind him.

Chapter 33. One Who Seeks 
Ruqyah To Treat The Evil Eye

3510. It was narrated that ‘Ubaid bin Rifâ‘ah Az-Zuraqi said: “Asmâ’ said: ‘O Messenger of Allâh! The children of Ja‘far have been afflicted by the evil eye, shall I recite Ruqyah?[1] for them?’ He said: ‘Yes, for if anything were to overtake the Divine decree it would be the evil eye.’” (Sahih)

3511. It was narrated that Abu Sa'eed said: “The Messenger of Allah would use to seek refuge from the evil eye of the jinn and of mankind. When the Al-Mu'aawwidhatain[1] were revealed, he started to recite them and stopped reciting anything else.”

(Da'if)

Comments:
- Recitation of the last two chapters of the Qur'an protects one from evil eye as well as from the evil of jinn.
- Both reciting over oneself or asking someone to recite over him are allowed.

3512. It was narrated from 'Aishah that the Prophet commanded her to recite Ruqyah to treat the evil eye. (Sahih)

(Tafhil: أَخْرِجَ مَنْ أَخَذَتْهُ الْكَيْفُ, يُقَلِّبُ عَنْهَا الْجِرْجَرَةُ وَيُؤْمِنُ عَنْهَا الْعِيْنُ, يُؤْمِنُ عَنْهَا الْجِرْجَرَةُ, يُؤْمِنُ عَنْهَا الْعِيْنُ. التَّوْسِيَّةُ أَنْ يُتَّمَّ قُرْآنُ الْعِيْنِ.

تخريج: أَخْرِجَ مَنْ أَخَذَتْهُ الْكَيْفُ, يُقَلِّبُ عَنْهَا الْجِرْجَرَةُ وَيُؤْمِنُ عَنْهَا الْعِيْنُ, يُؤْمِنُ عَنْهَا الْجِرْجَرَةُ, يُؤْمِنُ عَنْهَا الْعِيْنُ. التَّوْسِيَّةُ أَنْ يُتَّمَّ قُرْآنُ الْعِيْنِ.

Comments:
- The children of Ja'far bin Abu Talib were the children of Asma Bint 'Umais. When Ja'far died as a martyr in the year 8 A.H, in the battle of Mu'tah, she got married to Abu Bakr &. After the death of Abu Bakr, Ali & married this noble woman.

Comments:
- Recitation of the last two chapters of the Qur'an protects one from evil eye as well as from the evil of jinn.
- Both reciting over oneself or asking someone to recite over him are allowed.

[1] Surat Al-Falaq (113) and An-Nás (114).
Chapter 34. What Is Permitted Regarding Ruqyah

3513. It was narrated from Buraidah that the Messenger of Allâh ﷺ said: “There is no Ruqyah except for the evil eye or from the sting of a scorpion.” (Sahîh)

3514. It was narrated from Abu Bakr bin Muhammad that Khâlidah bint Anas, the mother of Banu Hazm As-Sâ‘îdiyyah, came to the Prophet ﷺ and recited a Ruqyah to him, and he told her to use it. (Hasan)

3515. It was narrated that Jâbir said: “There was a family among the Ansâr, called Âl ‘Amr bin Hazm, who used to recite Ruqyah for the scorpion sting, but the Messenger of Allâh ﷺ forbade Ruqyah. They came to him and said: ‘O Messenger of Allâh! You have forbidden Ruqyah, but we recite Ruqyah against the scorpion’s sting.’ He said to them: ‘Recite it to me.’ So they recited it to him, and he said: ‘There is nothing wrong with this, this is
confirmed.” (Sahih)

Chapter: أخرجه مسلم، السلام، باب استحباب الرقة من العين والنملة والحماة والنظرة، ح: 2196 من حديث الأعمش.

Comments:
a. Incantation that contains polytheism is forbidden.
b. All the words that prove oneness of Allah, show trust in Him and demonstrate seeking His help and support, reciting them as Ruqyah is allowed.

3516. It was narrated from Anas that the Prophet  allowed Ruqyah for the scorpion’s sting, the evil eye, and Namlah (sores or small pustules ulcers or sores on a person’s sides). (Sahih)

Comments: Namlah is a kind of disease in which pustules or pimples emerge on the waist of a person. If this disease becomes severe the pimples turn into wounds. Ruqyah is a good treatment for this disease.

Chapter 35. Ruqyah For Snakebites And Scorpion Stings

3517. It was narrated that 'Aishah said: “The Messenger of Allah  allowed Ruqyah for snakebites and scorpion stings.” (Sahih)

3518. It was narrated that Abu Hurairah said: “A scorpion stung a man and he did not sleep all the night. It was said to the Prophet
So-and-so was stung by a scorpion and he did not sleep all the night. He said: 'If he had said, last night: A'udhū bikalimatil-lāhit-tāmmāti min sharri mà khalaq (I seek refuge in the Perfect Words of Allāh from the evil of that which He has created), the scorpion sting would not have harmed him, until morning.'

(Sahih)

Comments:
a. "Words of Allāh" here means His speech, His decision and His might.
b. It is a very good supplication to be safe from the evil of human beings, jinn, animals and insects.
c. This supplication should be recited in the morning and evening.

3519. It was narrated that 'Amr bin Hazm said: "I recited the Ruqyah for snakebites to the Messenger of Allāh [ṣ], or it was recited to him, and he commanded that it be used."

(Sahih)

Chapter 36. What The Prophet Recited To Seek Refuge For Others And What Was Recited (In That Regard) For Him

3520. It was narrated that 'Aishah said: "When the
Messenger of Allāh ﷺ came to a sick person, he would make supplication for him, and would say: Adhibil-bās, Rabban-nās, wāshī Antash-Shafi, lā shifā’a illa shifā’uka, shifān’ lā yughādīru saqāna (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness).” (Sahih)

**Comments:**

a. Visiting a sick person is a Sunnah of the Prophet ﷺ.

b. At the time of visiting a sick person, along with giving comfort to him, supplicating for his cure is also an act of the Sunnah.

c. Cure is in the Hands of Allāh, so supplications should be asked from Him alone.

3521. It was narrated from 'Āishah that one of the things that the Prophet ﷺ used to say for the sick person, with saliva on his finger (dipped in dust), was: “Bismillāh, turbatu ardinā, biraqat ba’dinā, liyushfa saqīnumā. Bi’ádhīn Rabbīnā (In the Name of Allāh, the dust of our land mixed with the saliva of one of us, to cure our sick one by the permission of our Lord).” (Sahih)

**Comments:**

a. The soil of Al-Madinah and the saliva of the Prophet ﷺ have special virtues. However, anyone who practices as mentioned in the Hadith, with the intention of following Sunnah, the patient will be cured from his illness, Allāh willing.

b. Hafiz Salāhuddin Yusuf said: “Saliva and soil both are merely means we are ordered to adopt, they develop the power of cure with the permission of Allāh: In fact, this way of Ruqyah is proved by the Sunnah. The power of cure in this procedure comes by the words in the supplication ‘by the
permission of our Lord.' Saliva of a believer and soil, regardless of the land
to which it belongs are a means of cure. The experience of pious people
proves that this kind of Ruqyah is very effective. (See Riyāḍ-us-Sạliḥīn,
Hadith: 901)

3522. It was narrated that 'Uthmān bin Abul-ʿĀs Thaqafī said: "I came to the Prophet ﷺ and I was suffering pain that was
killing me. The Prophet ﷺ said to me: 'Put your right hand on it
and say: Bismillāh, aʿudhu biʿizzatil-llihī wa qudratihī min sharri
mā ajidu wa uhādhīru. (In the Name of Allāh, I seek refuge in
the might and power of Allāh from the evil of what I feel and
what I fear)," seven times.' I said
that, and Allāh healed me." (Sahih)

Comments:
a. A person may himself recite the prophetic supplications to cure himself.
b. The narration of Sahih Muslim reads that "Bism illāhi arqika"
should be repeated three times and the mentioned supplications should be recited seven times. (Sahih
Muslim: 2202)

3523. It was narrated from Abu Saʿeed that Jibraʾīl came to the
Prophet ﷺ and said: 'O Muhammad, are you ill. He said:
'Yes.' He said: Bismillāhī arqika,
min kulli shayʾin yuʾdhika, min
sharri kulli nafsīn aw ʿaynīn aw
hāsidīn. Allāhū yashfika, bismillāhī
arqika (In the Name of Allāh I
perform Ruqyah for you, from
everything that is harming you,
from the evil of every soul or
envious eye, may Allāh heal you.
In the Name of Allāh I perform
Ruqyah for you). (Sahih)

Comments:

a. If a patient is enquired about his health, he may inform that he is sick. He may report all his health problems to a doctor. This practice is not contrary to being patient or being content with Allah's blessings. It is also not considered complaining against Allah.

b. Health and peace are both blessings from Allah. So, one should ask them from Allah, to use them in doing good deeds as much as possible.

c. A person may be affected by jealousy and evil eye of others.

3524. It was narrated that Abu Hurairah said: "The Prophet came to visit me (when I was sick), and said to me: 'Shall I not recite for you a Ruqyah that Jibril brought to me?' I said: 'May my father and mother be ransomed for you! Yes, O Messenger of Allah!' He said: Bismillah ar-ruqyah, wallahu yashfika, min kulli dā’in fika, min sharrin-nāfshātī fil-qad, wa min sharrī hāsidin idha hasad (In the Name of Allah I perform Ruqyah for you, from every disease that is in you, and from the evil of those who practice witchcraft when they blow in the knots, and from the evil of the envious when he envies), three times." (Da’if)

3525. It was narrated that Ibn ‘Abbás said: "The Prophet ٌعُبَىْلَةُ نَبَيْنَا مُحَمَّدًا ﷺ came to visit me (when I was sick), and said to me: 'Shall I not recite for you a Ruqyah that Jibril brought to me?' I said: 'May my father and mother be ransomed for you! Yes, O Messenger of Allah!' He said: Bismillah ar-ruqyah, wallahu yashfika, min kulli dā’in fika, min sharrin-nāfshātī fil-qad, wa min sharrī hāsidin idha hasad (In the Name of Allah I perform Ruqyah for you, from every disease that is in you, and from the evil of those who practice witchcraft when they blow in the knots, and from the evil of the envious when he envies), three times." (Da’if)
used to seek refuge for Hasan and Husain and say: ‘A’udhu bi kalimátíl-lâhít-tâmímati, min kullí shaitánín wa hâmínah, wa min kullí ‘aynín lâmímah (I seek refuge for you both in the Perfect Words of Allâh, from every devil and every poisonous reptile, and from every evil eye).’ And he would say: ‘Thus Ibrâhîm used to seek refuge with Allâh for Ismá’îl and Ishâq,’ or he said: ‘for Ismá’îl and Ya’qub.’” (Sahih)

Comments:

Seeking protection for children with Ruqyah is allowed, even if they do not suffer from any disease.

Chapter 37. What (Is Said) To Seek Refuge From Fever

3526. It was narrated from Ibn ‘Abbâs that, for fever and all kinds of pain, the Prophet used to teach them to say: "Bismillâhîl-kabîr, a’udhu billâhîl-‘Azîm min sharri ‘irqîn na’îr wa, min sharri harrîn-nâr (In the Name of Allâh the Great, I seek refuge with Allâh the Almighty from the evil of a vein gushing (with blood) and the evil of the heat of the Fire.” (Da’if)

(One of the narrators) Abu ‘Ammâr said: “I differed with the people on this, I said: ‘Screaming.’”[1]

Another chain from Ibn ‘Abbâs,

from the Prophet ﷺ with similar wording and he said: “From the evil of a vein screaming (with blood).”

Comments:
The word Ya’ār is derived from the word Arārah which linguistically means ‘hardness, ill-natured’. The meaning is that the vein which (due to sickness or fever) has become a source of hardness and uneasiness.

3527. It was narrated from 'Umair that he heard Junādah bin Abu Umayyah say: “I heard 'Ubādah bin Sāmit say: 'Ibira'il came to the Prophet ﷺ when he was suffering from fever and said: 'Bismillah arqika, min kulli shay’in yu’dhika, min hasadi hasidin, wa min kulli ‘aynin, Allāhu yashjika (In the Name of Allāh I perform Ruqyah for you, from everything that is harming you; from the envy of the envier and from every evil eye, may Allāh heal you).”’ (Hasan)

Comments:
Using Ruqyah for physical diseases is also valid.

Chapter 38. Blowing When Performing Ruqyah

3528. It was narrated from 'Aishah that the Prophet ﷺ used to blow when performing Ruqyah. (Sahih)
Comments:

*Nafath* means blowing in the way that contains very small quantity of saliva of the mouth. After reciting the prophetic supplications, one should blow in the mentioned way.

3529. It was narrated from 'Aishah: “Whenever the Prophet felt ill, he would recite the Mu'awwidhat and blow, and when his pain grew worse, I would recite over him and wipe his hand over him, hoping for its blessing.”

(Sahih)
3530. It was narrated that Zainab said: "There was an old woman who used to enter upon us and perform Ruqyah from erysipelas: Contagious disease which causes fever and leaves a red coloration of the skin. We had a bed with long legs, and when 'Abdullah entered he would clear this throat and make noise. He entered one day and when she heard his voice she veiled herself from him. He came and sat beside me, and touched me, and he found a string. He said: 'What is this?' I said: 'An amulet against erysipelas.' He pulled it, broke it and threw it away, and said: 'The family of 'Abdulrah has no need of polytheism.' I heard the Messenger of Allah say: "Ruqyah (i.e., which consist of the names of idols and devils etc.), amulets and Tinvalah (charms) are polytheism.'"

"I said: 'I went out one day and so-and-so looked at me, and my eye began to water on the side nearest him. When I recited Ruqyah for it, it stopped, but if I did not recite Ruqyah it watered again.' He said: 'That is Satan, if you obey him he leaves you alone but if you disobey him he pokes you with his finger in your eye. But if you do what the Messenger of Allah used to do, that will be better for you and more..."
effective in healing. Sprinkle water in your eye and say: Adhibil-bâs Rabban-nâs, washsi Antash-Shâfi, lâ shifâ’a illa shifâ’uka, shifâ’n lâ yughâdiru saqaman (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness).” (Da’if)

Comments:

a. Reciting the Qur’ân or prophetic narrations over a patient as Ruqyah is allowed. Any incantation that contains polytheism is forbidden.

b. A man, whenever he enters, even in his own house, should make a noise or should cough, or should greet, so that any marriageable woman, if she is there for any reason, should cover herself.

c. Aged women also should cover themselves. However, very aged women who have lost their physical attraction and did not use makeup to adorn themselves, such women may be excused from some of their Hijab. (Surat An-Nur: 60)

d. Using incantation on a thread and hanging it in on the a neck or tying it on the arm is forbidden.

e. Throwing a thread or amulet if it were on the neck, is not considered for humiliating a sacred matter, rather it is an act of showing displeasure for a wrong act.

3531. It was narrated from ‘Imrân bin Husain that the Prophet saw a man with a brass ring on his hand. He said: “What is this ring?” He said: “It is for Wahinah.”[1] He said: “Take it off, for it will only increase you in weakness.” (Da’if)

[1] An ailment that affects the upper arm and the hand.
Comments:

Wāhinah is the name of a disease that causes pain in a vein of the arm. Arabs used to tie a cord on their arms as a treatment for this disease; one must avoid such superstitions.

Chapter 40. An-Nushrah

3532. It was narrated that Umm Jundub said: "I saw the Messenger of Allāh ʿṣ stoning the ‘Aqabah Pillar from the bottom of the valley on the Day of Sacrifice, then he went away. A woman from Khath‘am followed him, and with her was a son of hers who had been afflicted, he could not speak. She said: 'O Messenger of Allāh! This is my son, and he is all I have left of my family. He has been afflicted and cannot speak.' The Messenger of Allāh ʿṣ said: 'Bring me some water.' So it was brought, and he washed his hands and rinsed out his mouth. Then he gave it to her and said: 'Give him some to drink, and pour some over him, and seek Allāh’s healing for him.'" She (Umm Jundub) said: "I met that woman and said: 'Why don’t you give me some?’ She said: ‘It is only for the sick one.’ I met that woman one year later and asked her about the boy. She said: ‘He recovered and became (very) smart, not like the rest of the people.’” (Sahih)

[1] What is done to remove a spell.
Chapter 41. Seeking A Cure With The Qur'ān[1]

3533. It was narrated from 'Ali that the Messenger of Allāh ﷺ said: "The best remedy is the Qur'ān." (Daʿīf)

Chapter 42. Killing Dhit-Tufyatain[2]

3534. It was narrated that 'Āishah said: "The Prophet ﷺ enjoined killing Dhit-Tufyatain for it takes away the sight and causes miscarriage." (Sahih)

That means a wicked snake.

3535. It was narrated from Sālim, from his father, that the Messenger of Allāh ﷺ said: "Kill snakes, and kill Dhit-Tufyatain and the Abtar,[3] for they take away the sight and cause miscarriage." (Sahih)

Translation:

Chapter 41. Seeking A Cure With The Qur'ān

3533. It was narrated from ‘Ali that the Messenger of Allāh ﷺ said: “The best remedy is the Qur’ān.” (Daʿīf)

Chapter 42. Killing Dhit-Tufyatain

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That means a wicked snake.

3535. It was narrated from Sālim, from his father, that the Messenger of Allāh ﷺ said: “Kill snakes, and kill Dhit-Tufyatain and the Abtar,[3] for they take away the sight and cause miscarriage.” (Sahih)

Translation:

[1] This chapter and Hadīth preceded, see no. 3501.
[2] A snake that has two white stripes on its back.
Comments:

a. A snake with stripes means a kind of snake that has two lines on his back.
b. A snake with a mutilated tail means its tail is not conical as with other snakes, but it looks as if its tail is cut off.
c. These snakes are very poisonous. A person may lose his eyesight or a woman may abort her fetus if they are bitten by that snake.
d. Many kinds of snakes are not poisonous, so killing them is not compulsory.

If a snake is seen in house he should be warned by saying, 'get out, otherwise we will kill you'. (Sahih Muslim: 2236). If he is a jinni he will leave the house, otherwise it will be killed.

Chapter 43. Whoever Likes Good Signs And Dislikes Omens

3536. It was narrated that Abu Hurairah said: “The Prophet used to like good signs and hate bad omens.” (Hasan)
bird or deer relaxing in their way to see in which direction it flees. If it goes to the right side, they draw a good omen that their mission will be a success, if it goes to the left side, they draw an evil omen that the mission will be failure or its result will not be in their favor. Therefore, they would return back canceling their endeavor.

b. This kind of evil omen is not allowed.

c. Putting a finger on numbers, or words, or using a parrot, or other ways for divining a good or bad omen are all prohibited.

3538. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: “The omen is polytheistic deed and anyone of us may think he sees an omen but Allâh will dispel it by means of relying upon Him.” (Sahih)

Comments:
If one senses a bad omen on any occasion, he should trust in Allâh, i.e., he should remind himself that Allâh alone is the Possessor of good and bad. Therefore, these birds and other creatures cannot harm him.

3539. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: “There is no 'Adwâ, no omen, no Hâmâh, and no Safâr.” [1]

Comments:
307/4 من حديث أبي الأحوص بـ, وهو في المصنف: 9940، وصحّه البوقصيري 8 سماك عن عكرمة تقدم حاله، ح: 171، والحديث شواهد كثيرة جدًا.

[1] Hâmâh & Safâr: Other superstitious beliefs rejected by Islam. Safâr is a disease that affects the abdomen, and it is not a contagious one. Hâmâh was interpreted differently in pre-Islamic beliefs. It was said to be a worm coming out of a murdered person’s head seeking vengeance, it also refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.
Comments:

a. Contemporary doctors and scientists agree that diseases spread through bacteria. They also agree that the bacteria can only affect the body when the resisting power of the body becomes weak. It means that the basic reason of disease is not the existence of bacteria, rather the weak resisting power of the body.

b. One of the false beliefs of the Arabs was that if the revenge of a murderer is not taken, an owl will emerge from his cranium and cryout. When the revenge is taken, his spirit becomes satisfied with it and the owl stops crying. The above Hadith denies such false beliefs.

3540. Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'There is no 'Adwâ, no omen, and no Hâmnah.' A man stood up and said: 'O Messenger of Allâh, what if a camel has mange and another camel gets mange from it?' He said: "That is the Divine decree. Who caused the mange in the first one?'" (Sahîh)

Comments:
If a camel gets mange from another camel and the other one gets it from a third one and so on, then there must be a camel who initially did not get infected by any other camel. It means that the reason due to which the first camel was infected, the other camels also may be infected by the same reason, whether they had contacted an infected camel or not.

3541. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A man with sick camels should not let them graze or drink alongside healthy ones." (Hasan)

Comments:
The wisdom in this prohibition is that if a healthy camel gets infected, his owner may believe that the reason for his infection is grazing or drinking with infected camels. Therefore, to protect one’s faith, one should avoid involving in anything that may lead to devilish irratiations.
Chapter 44. Leprosy

3542. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ took the hand of a leper and made him eat with him, and said: “Eat, with trust in Allâh and reliance upon Allâh.” (Da‘îf)

3543. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: “Do not keep looking at those who have leprosy.” (Hasan)

Comments:
a. Looking constantly at such a patient may hurt his feelings, so one should avoid it.
b. Whenever one sees a miserable person, he should recite the following supplication secretly: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنِ الْبَنِّ إِبْنِ أَبِي الْزَّنَادَ.

(All praise is for Allâh who saved me from that which He tested you with, and Who most certainly favored me over much of His creation.) (See Hadith: 3892)
3544. It was narrated from a man from the family of Sharid whose name was 'Amr, that his father said: "There was a leper among the delegation of Thaqif. The Prophet ﷺ sent word to him: 'Go back, for we have accepted your oath of allegiance.'" (Sahih)

Comments:
a. A leprous person should keep himself away from normal people to avoid causing any trouble to them.
b. An oath of allegiance (giving pledge) is a kind of promise, shaking the hand in this procedure is only to confirm that promise. It could be held even without shaking the hands, as the Prophet ﷺ used to take the pledge from women without shaking their hands. (Sahih Al-Bukhari:7214)

Chapter 45. Magic

3545. It was narrated that 'Aishah said: "A Jew from among the Jews of Bani Zuraiq, whose name was Labid bin A'sam, cast a spell on the Prophet ﷺ, and the Prophet ﷺ began to imagine that he had done something when he had not. One day, or one night, the Messenger of Allâh ﷺ supplicated, and then supplicated again. Then he said: 'O 'Aishah, do you know that Allâh has instructed me concerning the matter I asked Him about? Two men came to me, and one of them sat at my head and the other at my feet. The one at my head said to the one at my feet, or the one at my feet said to the one at my head: "What is ailing this man?" He said: "He has been affected by
a spell.” He said: “Who cast the spell on him?” He said: “Labid bin A’sam.” He said: “With what?” He said: “With a comb and the hairs stuck to it, and the spathe of a male date palm.” He said: “Where is that?” He said: “In the well of Dhu Arwân.”

She said: “So the Prophet ﷺ went to it, with a group of his Companions, then he came and said: ‘By Allah, O ’Âishah. It was as if its water was infused with henna and its date palms were like the heads of devils.’”

She said: “I said: ‘O Messenger of Allah, why don’t you burn them?’ He said: ‘As for me, Allah has healed me, and I do not like to let evil spread among the people.’ Then he issued orders that the well be filled up with earth.” (Sahih)

Comments:

a. Magic is a satanic act that causes harm to human beings.

b. Magic is forbidden because it depends on seeking help from devils, and praising them, as well as uttering the words of disbelief.

c. Influence of magic on the Prophet ﷺ is not contrary to his prophethood, such as Musa ﷺ, feared from the ropes and staffs due to the magic of the magicians, thinking that they were snakes. (Surat Tâ-Hâ 20: 66, 67)

d. The jews wanted to kill the Prophet ﷺ by using their magic, but Allah protected him. In fact it is a clear proof of his prophethood.

e. Prophets are human beings so they may suffer from physical torture. As the Prophet ﷺ got injured in Tâ’îf or in Uhud, which is not contrary to his prophethood.

f. The stuff that is used in magic should be burnt or buried. The Prophet ﷺ did not give any importance to the matter of magic to avoid any unnecessary publicity of it, rather he preferred to be patient and did not even punish the Jews.
Chapter 46. Anxiety And Sleeplessness, And Seeking Refuge From Them

3546. It was narrated from Ibn 'Umar that Umm Salamah said: "O Messenger of Allâh, every year you are still suffering pain because of the poisoned meat that you ate." He said: "Nothing of that happens to me, but it was decreed for me when Âdam was still at the stage of being clay."

(Da‘îf)

Comments:

a. During a journey, if one needs to have a rest at night or afternoon, he should allow the mounts to sit, should put down the luggage and then should recite the mentioned supplication.
b. If one stays in a hotel, he should recite the supplication when he enters in his room.

c. Mentioning the words that contains praise of Allâh, the good Names and Attributes of Allâh have lot of blessings.

d. Seeking refuge with the Attributes of Allâh means seeking refuge with Allâh Himself since He is attributed with those attributes.

3548. It was narrated that 'Uthmân bin Abul-'Âs said: 'When the Messenger of Allâh appointed me as governor of Tâ'if, I began to get confused during my prayer, until I no longer knew what I was doing. When I noticed that, I travelled to the Messenger of Allâh and he said: 'The son of Abul-'Âs?' I said: 'Yes, O Messenger of Allâh.' He said: 'What brings you here?' I said: 'O Messenger of Allâh, I get confused during my prayer, until I do not know what I am doing.' He said: 'That is Satan. Come here.' So I came close to him, and sat upon the front part of my feet then he struck my chest with his hand and put some spittle in my mouth and said: 'Get out, O enemy of Allâh!' He did that three times, then he said: 'Get on with your work.' "'Uthmân said: "Indeed, I never felt confused (during my prayer) after that." (Sahih)

Comments:

a. Satan always tries his best to prevent a believer from performing prayers.

b. Devilish insinuations sometimes may reach too far to disturb the person. In this case, remembering Allâh and reciting Mu'awwidhatain (Surat Al-Falaq 113 and Surat An-Nâs 114) is very useful.

c. Due to the high and great position of the Prophet, Satan used to get out
only by his order, and later, he did not have the courage to disturb the person again.

c. Satan enters in the body of a person, and due to the blessings of the remembrance of Allâh and the prophetic supplications he gets out of the body.

3549. It was narrated from ‘Abdur-Rahmân bin Abi Laila that his father Abu Laila said: “I was sitting with the Prophet ﷺ when a Bedouin came to him and said: ‘I have a brother who is sick.’ He said: ‘What is the matter with your brother?’ He said: ‘He suffers from a slight mental derangement.’ He said: ‘Go and bring him.’” He said: “(So he went) and he brought him. He made him sit down in front of him and I heard him seeking refuge for him with Fâtihatil-Kitâb; four Verses from the beginning of Al-Baqarah, two Verses from its middle: ‘And your Ilâh (God) is One Ilâh (God – Allâh),’ and Âyat Al-Kursi; and three Verses from its end; a Verse from Âl ‘Imrân, I think it was: ‘Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He),’ a Verse from Al-A’râf: ‘Indeed, your Lord is Allâh,’ a Verse from Al-Mu’minn: ‘And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof,’ a Verse from Al-Jinn: ‘And He, exalted is the

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Majesty of our Lord,\footnote{Al-Jinn 72:3.} ten Verses from the beginning of Assāffāt; three Verses from the end of Al-Hashr; (then) 'Say: He is Allāh, (the) One,\footnote{Al-Ikhlās 112:1.} and Al-Mu‘awidhatain. Then the Bedouin stood up, healed, and there was nothing wrong with him."

Comments:

Shah Waliullāh mentioned fifty-three Verses to exorcise the devils and jinn. They are as follows: First four Verses of Surat Al-Baqarah, the Verse of Al-Kursi and two Verses following it, last three Verses of Surat Al-Baqarah, Verse 54 from Surat Al-A‘arāf, the last Verse of Surat Bani Isrā‘il or Al-Isrā’, the first ten Verses of Surat As-Saffāt, three verses of Surat Ar-Rahmān (33-35), the last three Verses from Surat Al-Hashr, the first four Verses from Surat Al-Jinn, Surat Al-Kafirun, Al-Ikhlās, Al-Falaq and An-Nās. This is proved through the experience of pious and good scholars.
32. The Book Of Dress

Chapter 1. The Clothing Of The Messenger Of Allah

3550. It was narrated that 'Aishah said: "The Messenger of Allah prayed in a Khamisah[1] that had markings on it. Then he said: 'These markings distracted me. Take it to Abu Jahm and bring me an Anbijâniyyah."'[2]

Comments:

a. The area in front of a praying person should be free from the decorations and paintings that may catch his attention. Therefore, praying on colorful prayer-mats is not appropriate.

b. Decorating the walls of a mosque is also not suitable, as it also diverts the attention of a praying person from his prayer.

c. Simple dress is desirable for males.

d. If one is compelled to refuse a gift of a person then he should make his excuse clear to him.

3551. It was narrated that Abu Burdah said: "I entered upon 'Aishah and she brought out to

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[1] *Khamisah*: A garment of silk or wool with designs, and it is said that it will not be called *Khamisah* unless it is black with designs. (*An-Nihâyah*)

[2] *Anbijâniyyah*: A garment made of wool, having fibers without designs. (*An-Nihâyah*)
me a thick waist wrap of the type made in Yemen, and one of these cloaks that are called Mulabbadah,\(^1\) and she swore to me that the Messenger of Allāh \(^{\text{[s]}}\) had passed away in them.” (Sahih)

**Comments:**

a. *Mulabbadah* is a kind of coarse robe.

b. At that time in Arabia, coarse cotton cloths were inferior and inexpensive, so only the poor used to wear them. Thin cotton cloths were posh and expensive so, only rich people used to wear them.

3552. It was narrated from ‘Ubādah bin Sāmit that the Messenger of Allāh \(^{\text{[s]}}\) prayed in a Shamlah\(^2\) tied with a knot. (Da‘if)

3553. It was narrated that Anas bin Mālik said: “I was with the Messenger of Allāh \(^{\text{[s]}}\) and over him was a Najrāni upper wrap with a thick border.” (Sahih)

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\(^1\) *Mulabbadah*: Made from a thick patched sheet (*An-Nihāyah*).

\(^2\) *Shamlah*: ‘Imāmah, turban or head wrap.
3554. It was narrated that 'Aishah said: “I never saw the Messenger of Allâh ﷺ insulting anyone, and no garment was ever folded up for him.”[1] (Da’af)

3555. It was narrated from Sahl bin Sa’d Sâ’idi that a woman came to the Messenger of Allâh ﷺ with a woven sheet - he said:[2] “What type of woven sheet?” He said: “A Shumlah.” She said: “O Messenger of Allâh, I have woven this with my own hands for you to wear.” The Messenger of Allâh ﷺ took it, since he needed it. He came out to us wearing it as a lower wrap. So-and-so the son of so-and-so’ - a man whose name he told that day - said: “O Messenger of Allâh, how beautiful this sheet is! Let me wear it.” He said: “Yes.” When he went inside he folded it up and sent it to him. The people said to him: “By Allâh, you have not done well. The Prophet ﷺ wore it because he needed it, then you asked for it, and you knew that he would not refuse anyone who asked him for something.” He said: “By Allâh, I did not ask for it so that I could wear it, rather I

[1] Either because he would give it to someone else without storing it, or it means that he would serve his noble self, not entrusting that to anyone else. (Infâjul-Hâlijah by Abdul-Ghani Dehlavi) Sindi said: “He did not have two garments so that he wore one, and folded up others until a time of need.”

[2] That is the narrator, Abu Hâzim, said this to Sahl.
asked for it so that it could be my shroud.’” Sahl said: “And it became his shroud the day he died.” (Sahih)

Comments:

a. Anything that has ever touched the sacred body of the Prophet ﷺ, having it or using it for blessings is allowed, provided it is proved without any doubt.

b. The good predecessors did not keep anything that was related to the Companions of the Prophet ﷺ or their followers for the purpose of getting blessings. Affiliation of the most things that are ascribed to the Companions of the Prophet ﷺ is not correct.

3556. It was narrated that Anas said: “The Messenger of Allâh ﷺ wore wool and sandals, and he wore coarse, rough garments.” (Da’if)

Chapter 2. What A Man Should Say When He Puts On A New Garment

3557. It was narrated that Abu Umâmah said: “Umar bin Khattâb put on a new garment and said: Al-hamdu lillâhil-ladhi kasaâni mâ uwârî bihi ‘awrâti, wa atâjammalu bihi fi hayâti (Praise is to Allâh Who has clothed me in something with which I conceal my nakedness and adorn myself in my life). Then he said: ‘I heard the Messenger of Allâh ﷺ say: ‘Whoever puts on a new garment and says: Al-hamdu lillâhil-ladhi...”
kasānī mā wawāri bihi ʿawrāti, wa atajammal mu bihi fi ḥayatī (Praise be to Allāh Who has clothed me in something with which I conceal my nakedness and adorn myself in my life), then takes the garment that has worn out, or that he has taken off and gives it in charity, he will be under the shelter, protection and care of Allāh, whether he lives or dies.’ He said this three times.” (Daʿif)

تَحْرِيرٌ: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب(107)، ح: 356، من حديث

3558. It was narrated from Ibn ʿUmar that the Messenger of Allāh ﷺ saw ʿUmar wearing a white shirt and he said: “Is this garment of yours washed or a new one?” He said: “Rather it has been washed.” He said: “Ilbas jadida, wa ʿish hamida, wa mut shahida (May you wear new clothes, live a good life and die as martyr).” (Daʿif)

تَحْرِيرٌ: [إسناده ضعيف] أخرجه أحمد: 88/2، والنسائي في الكبرى من حديث عبد الرزاق

به، وقال النسائي: منكر، وصححه ابن حبان، والبصري، وحسنه الحافظ في نسخة الأفكار، وفي عنونة الزهري، ولم شاهد ضعيف عند ابن أبي شيبة(8/266، 267/1، 268/1، 310/4)

Comments:

a. White dress is the best dress, and the Prophet ﷺ used to love it most.

b. Supplicating for someone to get martyrdom is allowed.

c. This supplication of the Prophet ﷺ for ʿUmar ﷺ was responded to. His life was unique; he became a ruler of a large state and set the unique examples of his piousness, justice and courage that are still beyond comparison.
Chapter 3. Clothes That Are Forbidden

3559. It was narrated from Abu Sa'eed Al-Khudri that the Prophet forbade two kinds of dress. Those two types of dress are Ishtimâlus-Sammâ'\(^1\) and Ihtibâ' in a single garment, with no part of it upon his private part.\(^2\) (Sahih)

3560. It was narrated from Abu Hurairah that the Messenger of Allah forbade two kinds of dress: Ishtimâlus-Sammâ' and Ihtibâ', exposing one's private part to the sky. (Sahih)

3561. It was narrated that 'Aishah said: “The Messenger of Allah forbade two kinds of dress: Ishtimâlus-Sammâ' and Ihtibâ' in one garment, when you

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\(^1\) There are various interpretations of this manner of dress. Ishtimâl is derived from Shamla; to wrap, and its mention preceded under no. 3552. Sammâ' means solid, so it is literally: ‘a solid or tight wrap.’ Most of the scholars say that it is to wear one garment draped in a manner that one cannot take the hands out of it. For this, see Fathul-Bari, Sharh Muslim by Nawawi, Naitui-Awla by Shawkani, and An-Nihiyah. Others say it is to wear only one wrap which he covers himself with, but he puts one of its edges over one shoulder, thereby exposing his private parts. Ibn Athir and Abu 'Ubaid mentioned this second definition as the view of the Fauqahā'.

\(^2\) Ihtibâ' is from Habâ', to sit with one's legs drawn up while wrapped in a garment, the prohibition is of doing such in a manner that the private parts are exposed.
are exposing your private part to the sky.” (Hasan)

Chapter 4. Wearing Wool

3562. It was narrated from Abu Burdah that his father said to him: “O my son, if only you could have seen us when we were with the Messenger of Allâh ﷺ, when rain fell on us; you would have thought that we smelled like sheep.” (Da’îf)

Comments:
a. Companions of the Prophet ﷺ would not care about worldly comfort. They used to be satisfied with simple food and dress, and used to spend much in the way of Allâh.
b. If one cannot afford nice dress, then he should be content with cotton dress, and instead of complaining to Allâh, he should rather pay heed to the protection of his religion and faith.

3563. It was narrated that Ubâdah bin Sâmit said: “The Messenger of Allâh ﷺ came out to us one day, wearing a Roman cloak of wool with narrow sleeves. He led us in prayer wearing that, and nothing else.” (Da’îf)

Comments: [إسناده ضعيف] وضعفه البوصيري، وانظر، ح: 3552 لعله.

3564. It was narrated from
Salmān Fārisī that the Messenger of Allāh ﷺ performed ablution, then he turned his woolen cloak that he was wearing inside out and wiped his face with it. *(Da‘if)*

**Comments:**

a. There is no problem in drying the parts that are washed in ablution with a cloth after performing ablution.

b. Drying the parts of ablution with the dress which is on the body is also allowed.

c. The water used for ablution remains pure.

3565. It was narrated that Anas bin Mālik said: "I saw the Messenger of Allāh ﷺ marking sheep on their ears, and I saw him wearing a cloak around his waist." *(Sahih)*

**Comments:**

a. Marking one’s animals to distinguish them from other’s animals is allowed.

b. For this purpose, branding animals on their face is not allowed, however they could be branded on any other part of the body.

**Chapter 5. White Garments**

3566. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: "The best of your garments are the white ones, so wear them and shroud your dead in them." *(Hasan)*
3567. It was narrated from Samurah bin Jundab that the Messenger of Allāh said: "Wear white garments, for they are purer and better." (Hasan)

Comments:
a. White color is preferable so, wearing white clothes on important occasions is preferable.
b. White dress is beautiful and dignified. The reason is that any impurity on it could be noticed easily, so it is washed out rapidly and carefully. Therefore, it remains more pure than other clothes.
c. White cloth is preferable for shrouding. Nevertheless, any other cloth is permissible especially a striped garment. (See Sunan Abu Dāwūd: 3150)

3568. It was narrated from Abu Dardā’ that the Messenger of Allāh said: "The best of that in which you visit Allāh in your graves and your mosque is white (garments)."[1] (Daq'ī)

[1] Sindi interpreted it to mean, under the mercy and grace of Allah, as His guest.
Chapter 6. One Who Lets His Garment Drag Out Of Pride

3569. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “Whoever lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection.” (Sahîh)

Comments:

a. Garment drag' means that the garment is so long that it touches the ground or it is dragged on it.

b. Tâhîmâ (sheet used as a lower garment), Lungi, Shalwar (kind of loose cover for lower limbs as a trouser), pants, trousers, and the Arabic long shirt, all such garments of men should be above the ankles. The preferable limit of a lower garment is to the middle of one's shin.

c. Purposefully allowing one's garment to exceed the lawful limit is a major sin.

d. Some assume that they do not hang their garment out of pride, this excuse is not acceptable since the Prophet ﷺ said: “Avoid hanging down your lower garment since it is pride, and Allâh does not like pride.” (Abu Dâwûd: 4084)

3570. It was narrated from 'Atîyyah, that Abu Sa'îd said: “The Messenger of Allâh ﷺ said: ‘Whoever lets his lower wrap drag out of pride, Allâh will not look at him on the Day of Resurrection.’” (Sahîh)

He said: “I met Ibn 'Umar in Balât, and mentioned the Hadîth that Abu Sa'îd narrated from the Prophet ﷺ. He said, pointing to his ears: ‘I heard it and memorized it.’”
3571. It was narrated that a young man of Quraish passed by Abu Hurairah with his cloak dragging. He said: "O my nephew! I heard the Messenger of Allâh ﷺ saying 'Whoever lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection.'" (Hasan)

Comments:

a. Forbidding one from evil immediately after knowing it is allowed, it should not be thought that he might have knowledge of it.

b. At the time of warning of a mistake instead of being angry, one should talk pleasantly. If one is younger then he should address him by 'my son' or by a similar pleasant expression.

Chapter 7. Where Is the Place Of The Lower Wrap?

3572. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ took hold of the lower part of my calf or his calf and said: 'This is where the lower wrap should come to. If you insist, then lower, and if you insist, then lower, but the lower wrap has no right to (come to) the ankle.'" (Sahîh)
Comments:
a. The lower muscle of the shin is between the knee and ankle. So the wording in the following Hadith reads as ‘mid-calf’.
b. Basically, Tahband (sheet used as a lower garment), trousers and the Arabic long shirt, etc, should be to the middle of shin. Though hanging more than that limit is allowed, but it is not preferable.
c. A man’s dress should be above the ankles.

3573. It was narrated from ‘Alâ’ bin ‘Abdur-Rahmân that his father said: “I said to Abu Sa’eed: ‘Did you hear anything from the Messenger of Allâh concerning the lower wrap?’ He said: ‘Yes. I heard the Messenger of Allâh say: ‘The lower wrap of the believer should come to mid-calf, but there is no sin on him if it comes between that point and the ankle. But whatever is lower than the ankle is in the Fire.’ And he said three times: ‘Allâh will not look at the one who lets his lower wrap drag out of vanity.’” (Sahih)

3574. It was narrated from Mughirah bin Shu‘bah that the Messenger of Allâh said: “O Sufyân bin Sahl, do not let your garment hang, for Allâh does not like those who let their garments hang below the ankles.” (Hasan)
Chapter 8. Wearing A Shirt

3575. It was narrated that Umm Salamah said: “There was no garment more beloved to the Messenger of Allâh ﷺ than the shirt.” (Hasan)

Comments:
Probably, the reason is that a sheet always needs to be held carefully, while hands could be moved freely in a shirt. Arabs used to wear a long shirt so, if it is made of coarse cloth then it covers one’s private parts even without wearing a lower garment. Allâh knows best.

Chapter 9. How Long Should The Shirt Be?

3576. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: “Hanging down may apply to the waist wrap, shirt or turban. Whoever lets any of these drag out of pride, Allâh will not look at him on the Day of Resurrection.” (Hasan)

Abu Bakr (the narrator from whom Ibn Mâjah heard this Hadîth) said: “How strange it is!” (i.e. the chain of narrators.)

Comments:
a. Hanging down (of a garment) is usually referred to the lower garment that is below the ankles. However, other garments also should not exceed the...
normal limits.
b. Allâmâm Muhammad Fuwâd Abdul-Bâqi wrote that the scholars are of the opinion that the hanging limit of a turban is up to half of the waist.

Chapter 10. How Should The Sleeves Of The Garment Be?

3577. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ used to wear a shirt that was short in the sleeves and length.” (Da‘îf)

Chapter 11. Undoing Buttons

3578. Mu‘áwiyah bin Qurrah narrated that his father said: “I came to the Messenger of Allâh ﷺ and gave him my pledge, and the buttons of his shirt were undone.” (Sahîh)

‘Urwah said: “I never saw Mu‘áwiyah or his son, in winter or summer, except with their buttons undone.”

Chapter 11. Undoing Buttons
Comments:

a. Fixing buttons on the collar of a shirt is allowed.

b. The Prophet's collar buttons might have been opened due to some reason (heat and the like), but the scholars kept them open following the Sunnah. Though abiding by such kind of Sunnah is allowed, being harsh in this matter is not appropriate.

Chapter 12. Wearing Trousers

3579. It was narrated that Suwaid bin Qais said: "The Prophet came to us and haggled with us over the price of trousers." (Sahih)

Comments:

a. Sirwal or its plural Sarâwil mean pyjama or pyjamas, part of a dress that is commonly used in almost all the Arab countries, Turkey, Indonesia, India, Bangladesh and most of the Islamic countries. Its like is called trousers or Shalwârs.

b. The Prophet used to wear Qamis or cloak, Lungi or lower wrap, black Shamâlah or turban. (Shamâ’il Tirmidhi)

c. Wearing trousers is allowed for men since the Prophet said: "He who finds no garb (for Iḥrām), but has trousers he may wear it." (Hadith: 2931)

d. If wearing trouser becomes lawful in the state of Iḥrām, when one is compelled, then it is more appropriate to allow it in normal situations.

Chapter 13. How Long Should A Woman’s Garment Hang Down?

3580. It was narrated that Umm Salâmah said: "The Messenger of Allah was asked about how long a woman’s hem should hang down. He said: 'A hand span.'" I
said: ‘But then (her legs and feet) will be uncovered.’ He said: ‘Then a forearm’s length, but no more than that.’” (Sahih)

Comments:
Hanging down one span or a forearm’s length means below their ankles. Imam Ibn Hajar said: “In short there are two situations: for a man, the desirable situation is that his lower garment should be till the middle of his shin, while the lawful situation is to keep it above his ankles. Likewise, women also have two situations; the desirable one is hanging one span more than the lawful situation of men’s dress. And the lawful situation for them is hanging a forearm’s length (i.e. hanging two spans more than the lawful situation of the men). (See Fathul-Bari, vol 10, page 319)

3581. It was narrated from Ibn ‘Umar: “The wives of the Prophet were allowed to let their hems hang down, so they used to come to us and we would measure one forearm’s length for them with a reed.” (Da’if)

3582. It was narrated from Abu Hurairah that the Prophet said to Fâtimah, or to Umm Salamah: “Let your hem down one forearm’s length.” (Da’if)

3583. It was narrated from ‘Aisah that the Prophet said, concerning how long a woman’s
hem should hang down: "A hand span." 'Aishah said: "This may show her calves." He said: "Then a forearm's length." (Da'if)

Chapter 14. Black Turban

3584. It was narrated from Ja'far bin 'Amr bin Huraith that his father said: "I saw the Prophet delivering a sermon on the pulpit, wearing a black turban." (Sahih)

3585. It was narrated from Jābir that the Prophet entered Makkah wearing a black turban. (Sahih)

3586. It was narrated from Ibn 'Umar that the Prophet entered (Makkah), on the Day of the Conquest of Makkah, wearing a black turban. (Sahih)

Comments:

a. White colored dress is better and preferable (See Hadith: 3566), but black color is also allowed.

b. It is better to avoid wearing black dress completely since at present it...
becomes a sign of a certain sect. There would be no resemblance to them if
only the turban is black.
c. Entering in Makkah without Ḯbrām is allowed. Ḯbrām becomes obligatory
when one enters Makkah with the intention of Ḥajj or ‘Umrah.

Chapter 15. Letting The Ends
Of The Turban Hang
Between The Shoulders

3587. Ja’far bin ‘Amr bin Huraith
narrated that his father said: “It is
as if I can see the Messenger of
Allāh ـ، wearing a black turban,
with the ends hanging between
his shoulders.” (Sahih)

Chapter 16. It Is Makruh To
Wear Silk

3588. It was narrated from Anas
bin Mālik that the Messenger of
Allāh ـ، said: “Whoever wears
silk in this world will not wear it
in the Hereafter.” (Sahih)

3589. It was narrated that Barā’
bin ʿĀzib said: “The Messenger of
Allāh ـ، forbade brocade, silk,
and embroidered brocade.”
(Sahih)

The early scholars used such term to indicate a prohibition, but one that is not as firm as
what they would say is prohibited, due to various reasons. This was explained in the
translation of Sunan At-Tirmidhi.
Comments:

a. Silk here means the strings prepared by silkworm. Artificial strings, though they resemble natural silk and are called silk, are not considered pure silk.

b. Dibāj is explained in An-Nihāyāh as clothes made of silk. In Munjīd it is explained as 'the clothes whose wrap and woof, both are of silk.'

c. Silk is forbidden only for men. (See Hadith: 3595).

3590. It was narrated that Hudhaifah said: "The Messenger of Allāh forbade wearing silk and gold. He said: 'They are for them in this world and for us in the Hereafter.'" (Sahih)

Comments:

a. Wearing pure silk, making handkerchiefs, bedding and the like with it, all types of its uses are forbidden for men.

b. Wearing gold is also forbidden for men whether it is a necklace, a ring, a watch-band, buttons or any other ornament all has the same ruling. However, it is not forbidden for a man to possess gold if he does not wear it.

3591. It was narrated from ‘Abdullāh bin ‘Umar that ‘Umar bin Khattāb saw a silken two piece suit (being offered for sale). He said: "O Messenger of Allāh, why don’t you buy this two piece suit (to wear for meeting) the delegations, and on Fridays?" The Messenger of Allāh said: "This is only worn by one who has no share in the Hereafter." (Sahih)
a. It is desirable to put on nice clothing at the time of welcoming guests.

b. ‘No share in the Hereafter’ means that this dress is particular for the non-believers who do not get any goodness in the Hereafter, as it was made of silk.

Chapter 17. One Who Is Granted A Concession Allowing Him To Wear Silk

It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ granted a concession to Zubair bin ‘Awwâm and ‘Abdur-Rahmân bin ‘Awf, allowing them to wear silk shirts, because of a rash they were suffering from. (Sahih)

Comments:

a. They were suffering from lice too (Sahih Al-Bukhari: 2919), perhaps the itch was due to lice.

b. Men wearing silk clothes for skin ailments, when any other garment could not be worn, is allowed if it is useful.

Chapter 18. Concession With Regard To Markings On A Garment

It was narrated from ‘Umar that he used to forbid silk and brocade, except for what was like this: Then he gestured with his finger, then a second, and a third, and a fourth (i.e., the width of four fingers), and he said: “The Messenger of Allâh ﷺ used to forbid it.” (Sahih)
Comment:
a. Wearing silk clothes is forbidden for men, but using some silk on the hems of their garments is allowed.
b. The maximum lawful limit of using silk is four fingers. However, it is better to use as little as possible.

3594. It was narrated that Abu 'Umar, the freed slave of Asmā', said: "I saw Ibn 'Umar buying a turban that had some markings, then he called for a pair of scissors and cut that off. I entered upon Asmā' and mentioned that to her, and she said: 'May 'Abdullāh perish, O girl! Give me the garment of the Messenger of Allāh (s.a.w.)! A garment was brought that was hemmed with brocade on the sleeves, necklines and openings (at the front and back).’”

(Sahih)

Comments:
a. "Markings" means there was embroidery work with silk strings on the corner of the turban. Ibn 'Umar cut off the border of silk.
b. A scholar may also commit a mistake in some matters.
c. Sayings and actions of the Prophet (s.a.w.) are preferred over the opinion and decree of scholars.
d. A small quantity of silk in the garment of a man is allowed, whether it is in the form of embroidery, or as a small piece of a silk cloth.

Chapter 19. Wearing Silk And Gold For Women

3595. ‘Ali bin Abu Tālib said: "The Messenger of Allāh (s.a.w.) took hold of some silk in his left hand and some gold in his right, then he raised his hands and said: 'These two are forbidden for the males of my nation, and permitted to the females.'” (Sahih)
Comments:

Using simple adornment is allowed, but excessive use of adornments suggests richness, pride, which saddens the poor, so avoiding it is better. Especially, traveling while wearing such adornments leads to many disadvantages.

3596. It was narrated from ‘Ali that a two-piece suit hemmed with silk, either on the warp or the weft,\(^1\) was given to the Messenger of Allâh ﷺ, and he sent them to me (‘Ali). I came to him and said: “O Messenger of Allâh, what should I do with these? Shall I wear them?” He said: “No, rather make them into head-cloths and give them to the Fâtimahs.”\(^2\) (Hasan)

Comments:

a. If a garment is not made of pure silk, but half of it is silk and half is cotton, even then it is forbidden for men.

b. Giving and receiving gifts is Sunnah.

3597. It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ came out to us, and in one of his hands was

\(^1\) Lengthwise threads in a woven fabric are warp while the crossed filling threads are weft or woof.

\(^2\) Meaning Fâtimah the daughter of Allâh’s Messenger ﷺ, Fâtimah bint Asad, the mother of ‘Ali, and Fâtimah bint Harmâzah. (An-Nihâyât).
a garment of silk and in the other
was some gold. He said: ‘These
are forbidden to the males of my
nation and permitted to the
females.’’’ (Sahih)

3598. It was narrated that Anas
said: “I saw Zainab the daughter
of the Messenger of Allâh wearing a shirt of Siyarâ’ silk.[1]

Chapter 20. Wearing Red For
Men

3599. It was narrated that Barâ’
said: “I never saw anyone more
handsome than the Messenger of
Allâh, with his hair combed,
wearing a red two-piece suit.”

(Sahih)

Comments:
Imâm Ibn Qayyim said: “Hullah means the suit that consists of two
pieces; lower and upper garment. Thinking that this suit was totally red
and no other color was mixed with it is wrong. Red suit here means the
robe that used to be made in Yemen with red and black stripes.”

[1] Pure silk with lines that resemble belts.
3600. ‘Abdullāh bin Buraidah narrated that his father told him: I saw the Messenger of Allāh ṣṣ delivering a sermon, and Hasan and Husain came forward, wearing red shirts, stumbling and getting up again. The Prophet ṣṣ stepped down, picked them up and put them in his lap. Then he said: “Allāh and His Messenger have spoken the truth. ‘Your wealth and your children are only a trial.’[1] I saw these two and I could not be patient. Then he resumed his sermon.” (Hasan)

Comments:
a. This Hadith proves that wearing red is allowed. Perhaps this shirt was not of pure red color.
b. Loving children is not contrary to the status of a respected personality rather it is a good quality.
c. During the sermon stepping down from a pulpit for some necessity is allowed.

Chapter 21. Clothes Dyed With Safflower Are Undesirable For Men

3601. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ṣṣ forbade Al-Mufaddam.” (Hasan)

(One of the narrators) Yazid said: “I said to Hasan: ‘What is Al-Mufaddam?’ He said: ‘(Clothes

that are dyed with safflower (i.e., a red dyestuff prepared from its flower heads)."

Comment:
a. *Mu'asfar* means that which is dyed by *Usfur*. It was a yellow material used for dying clothes. (Muhammad Fuwâd Abdul-Bâqi, with the reference of *Munjîd*). But he explained *Mufaddam* as 'dark red whose redness can not be increased more.' It is possible that though the plant of Kasam (safflower) is yellow, but the cloth dyed with it becomes red.
b. Using dark color indicates that if the garment dyed by Kasam is of dim color then it is allowed for men.

3602. It was narrated that 'Abdullâh bin Hunain said: "I heard 'Ali say: 'The Messenger of Allâh forbade me - and I do not say that he forbade you - from wearing clothes dyed with safflower.'" (Sahih)

Comments:
'Ali meant that the Prophet said: 'O Ali! Do not wear a cloth dyed with Kasam' he did not say: 'O people! Do not wear this color.' However, the ruling is common for everyone.

3603. It was narrated from 'Amr bin Shu'ailb, from his father, that his grandfather said: "We came with the Messenger of Allâh from Thaniyyat Adhâkhîr. He turned to me, and I was wearing a thin cloak dyed with safflower, and said: 'What is this?' And I realized that he disliked it. I came to my family when they were heating their oven and threw it (in the oven). Then I came to him the following day and he said: 'O
'Abdullāh, what happened to the thin cloak? I told him (what I had done) and he said: 'Why did you not give it to some of your family to wear, for there is nothing wrong with it for women.'” (Hasan)

Comments:
a. Cloth dyed with ‘Usfur is allowed for women.
b. Wearing the dress that is particular for women is forbidden for men.
c. Love of the Prophet was so deep and strong in the hearts of the Companions that they used to implement his saying actively, even if it was said implicitly.

Chapter 22. Yellow For Men

3604. It was narrated that Qais bin Sa’d said: “The Prophet came to us and we gave him some water with which to cool down. He bathed, then I brought him a yellow blanket, and I saw the traces of Wars (the yellow dye) on the folds of his stomach.” (Da’if)

Chapter 23. Wear Whatever You Want, As Long As You Avoid Extravagance And Vanity

3605. It was narrated from ‘Amr bin Shu’aib, from his father, that his grandfather said: “The Messenger of Allāh said: ‘Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity.’” (Da’if)
Comments:

a. Extravagance and lavishness means spending in lawful matters excessively so that it becomes unlawful. Simplicity is a distinguished quality of a Muslim.

b. Preparing too many dishes for few guests and then throwing them away is also a kind of extravagance. Similarly, spending in useless entertainment also comes under this ruling.

Chapter 24. One Who Wears A Garment Of Pride And Vanity

3606. It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever wears a garment of pride and vanity, Allâh will clothe him, on the Day of Resurrection, in a garment of humiliation.’” (Hasan)

3607. It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever wears a garment of pride and vanity in this world, Allâh will clothe him in a garment of humiliation on the Day of Resurrection, then set it ablaze.’” (Hasan)
Comments:
a. The purpose of those who wear this type of dress is either to make people respect him, being impressed by his wealth, or to subject to him believing that he is a very god-fearing person. The punishment of this sin is that he will get a dress on the Day of Judgment that makes him disgraced in the sight of all people, in addition to the punishment of burning in the Hellfire.
b. ‘Garment of pride and vanity’ includes a precious dress that catches the attraction of people, and they even discuss about the dress and the richness of the person. It also includes a very simple and worthless dress that shows the piousness and austerity of the person.

3608. It was narrated from Abu Dharr that the Prophet said: "Whoever wears a garment of pride and vanity, Allâh will turn away from him until he takes it off." (Da‘îf)

3609. It was narrated that Ibn `Abbâs said: "I heard the Messenger of Allâh say: 'Any skin that has been tanned has been purified.'" (Sahih)

3610. It was narrated from Maimunah that he (meaning the Prophet) passed by a dead sheep belonging to the freed slave
woman of Maimunah, that had been given to her in charity. He said: “Why don’t they take its skin and tan it, and make use of it?” They said: “O Messenger of Allâh, it is dead meat.”[1] He said: “It is only unlawful to eat it.” (Sahih)

3611. It was narrated that Salmân said: “One of the Mothers of the Believers had a sheep that died. The Messenger of Allâh passed by it and said: ‘It would not have harmed its owners if they had made use of its hide.’” (Hasan)

Comments:

a. If an animal whose meat is lawful dies, its skin could be used after being tanned.

b. Some scholars, based on Hadith 3609, are of the opinion that even the skin of those animals whose meat is unlawful becomes pure after having tanned. Some are of the opinion that the skin of the animals whose meat is forbidden does not become pure even if it is tanned.

3612. It was narrated that ‘Aishah said: “The Messenger of Allâh commanded that use should be made of the skins of dead animals, if they were tanned.” (Da’if)

[1] i.e., it died of normal causes, as opposed to being slaughtered in the proper manner.
Chapter 26. Those Who Say That The Untanned Skins And Sinew Of Dead Animals Should Not Be Made Use Of

(المعجم 26 - باب من قال لا يستفع من الزيئة بالقاب ولا عصبة
(التحفة 26)

3613. It was narrated that ‘Abdullāh bin ‘Ukaym said: “There came to us a letter from the Prophet ﷺ (saying): ‘Do not make use of the untanned skin and sinew of dead animals.’” (Hasan)

Chapter 27. Description Of Sandals

(المعجم 27 - باب صفة النعال
(التحفة 27)

3614. It was narrated that ‘Abdullāh bin ‘Abbās said: “The sandals of the Prophet ﷺ had two thongs doubled around their straps.” (Sahih)

Comments:

a. The shape of the shoes in the era of the Prophet was similar to the shape of the slippers today, in which a leather thong was held between the toes and a corner of it was tied to a halter. The halter was called Qubal.

b. In such shoes most of the foot remains uncovered. So, the Prophet would not take off his shoes when he wiped over his socks, but he used to wipe over his shoes. (See Ahādīth 559 and 560). Moreover, sometimes he used to wash his feet without taking off his shoes. (Sahih Al-Bukhārī:166)

3615. It was narrated that Anas said: “The sandals of the Prophet had two thongs.” (Sahih)

Chapter 28. Putting On Sandals And Taking Them Off

3616. It was narrated from Abu Hurairah that the Messenger of Allāh said: “When anyone of you puts on his sandals, let him start with the right, and when he takes them off, let him start with the left.” (Sahih)

Comments:

a. The difference between right and left is a very important principal of Islamic culture.

b. Some of the actions that are done with the right hand, or with the right side are mentioned here: eating, drinking, shaking hands, giving or taking something, putting on dress, wearing shoes, entering a mosque, using a tooth stick, performing ablution and taking bath, combing, trimming the mustache, plucking the hairs from the armpit, writing and any action that is considered good in Islam or in customs.

c. Some of the actions that are carried out by the left hand or by the left side are these: coming out of a mosque, cleansing one’s private parts (after
easing or urinating), taking off shoes, and similar other acts.

Chapter 29. Walking In One Sandal

3617. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “None of you should walk in one sandal or in one leather sock. Let him take them both off or walk in both of them.” (Sahih)

Comments:
Walking in one shoes cause harm, and it could lead to staggering for the lack of balance. Besides, it is contrary to nobility and dignity. If one needs to take off one shoe, in that case, it is better to take off both shoes. Walking bare foot is not prohibited in Islam.

Chapter 30. Putting On Sandals While Standing

3618. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ forbade putting on sandals whilst standing.” (Da’if)

Comments:
[Translation of the comments is not necessary as the text is self-contained.]
Chapter 31. Black Leather Socks

3620. It was narrated from Ibn Buraidah, from his father, that an-Najâshî sent a pair of pure black Khuff as a gift to the Prophet ﷺ of which he wore. (Da'îf)

Comments:

a. The Negus (Najâshî), was the King of Abyssinia. He provided shelter respectfully to the Muslims who went to Abyssinia, before the emigration to Al-Madinah. The Prophet ﷺ performed the funeral prayer in absentia on his death in Al-Madinah.

b. Wearing black socks is allowed.

Chapter 32. Dyeing (Hair)

With Henna

3621. It was narrated that Abu Hurairah attributed to the Prophet ﷺ: “The Jews and the Christians do not dye (their hair), so differ from them.” (Sahîh)

Comments:

a.sent a pair of pure black Khuff as a gift to the Prophet ﷺ .
Comments:

a. Hafiz Salahuddin Yusuf said: “Muslim scholars regarded this command as a matter of desirability. So, dying one’s white hair on the head or beard is not compulsory, it is merely desirable. However, imitating Jews of Christians is forbidden. So, if in any situation, not dying hairs results in their resemblance, then dying them becomes compulsory, otherwise it remains merely desirable.” (Riyadh-us-Saliheen 1638)

b. Customs and celebrations of non-Muslims (Christmas, Basant, New Year celebration and the like) are related to their religion so, it is compulsory to avoid participating in them.

c. Shaving the beard is a custom of non-Muslims, which is contrary to the practice of previous Prophets too, so it is forbidden.

3622. It was narrated from Abu Dharr that the Messenger of Allâh said: “The best things with which you change gray hair are henna and Katam.” (Sahih)

Comments:

a. (Wasmah, Katam) is a wild plant. Leaves of these plants are ground and used for dying hair. (See Misbah-ul-Lughat).

b. If Wasmah is applied to hair it becomes black. If henna is mixed with it, then it becomes reddish black.

3623. It was narrated that ‘Uthmân bin Mawhab said: “I entered upon Umm Salamah and she brought out for me a hair of the Messenger of Allâh, which was dyed with henna and Katam.”[1] (Sahih)

Comments:

Chapter 33. Dyeing Hair

Black

3624. It was narrated from Jâbir said: “Abu Quhâfah was brought to the Prophet on the Day of the Conquest (of Makkah), and his head was all white. The Messenger of Allâh said: ‘Take him to some of his womenfolk and let them change this, but avoid black.’” (Sahih)

Comments:

a. Abu Quhâfah was the father of Abu Bakr, his name was 'Uthmân bin 'Amîr. He embraced Islam at the time of the conquest of Makkah. He died during the caliphate of 'Umar in the year 14 A.H., when he was 97 years old.

b. Dying with pure black color should be avoided.

3625. It was narrated that Suhaib Al-Khair said: “The Messenger of Allâh said: ‘The best thing with which you can dye your hair is this black (dye). It makes your women desire you and creates fear in the hearts of your enemies.’” (Da'îf)

Chapter 34. Dyeing Hair

With Yellow

3626. It was narrated from...
Sa‘eed bin Abu Sa‘eed that ‘Ubaid bin Juraij asked Ibn ‘Umar: “I see that you dye your beard yellow with Wars.” Ibn ‘Umar said: “As for my dyeing of my beard yellow with Wars, I saw the Messenger of Allah dyeing his beard yellow.” (Sahih)

Comments:

As using henna to change the color of the beard is allowed, similarly using yellow dye is also allowed.

3627. It was narrated that Ibn ‘Abbâs said: “The Prophet passed by a man who had dyed his hair with henna and said: ‘How handsome this is!’ Then he passed by another who had dyed his hair with henna and Katam, and said: ‘This one is more handsome that that one.’ Then he passed by another who had dyed his hair yellow and said: ‘This one is more handsome than all of them.’” (Da‘îf)

He (one of the narrators) said: Tâwus used to dye his hair yellow.


Chapter 35. One Who Does Not Dye His Hair

3628. It was narrated that Abu Juhaifah said: “I saw the
Messenger of Allāh ﷺ, and this part of his hair was white” – meaning the tuft of hair between the lower lip and the chin. (Sahih)

تخريج: أخرجه البخاري، المنافق، باب صفة النبي ﷺ، ح: 345 من حديث أبي إسحاق ﷺ، و المسلم، الفضيل، باب شبه ﷺ، ح: 2442 من حديث زهير ﷺ، وهو في مصنف أبي داود الطيالسي، ح: 1046 أطول منه.

3629. It was narrated that Humaid said: “Anas bin Mālik was asked: ‘Did the Messenger of Allāh ﷺ dye his hair?’ He said: ‘He did not have any white hair apart from approximately seventeen or twenty hairs at the front of his beard.’” (Sahih)


3630. It was narrated that Ibn 'Umar said: “The white hair of the Prophet ﷺ numbered approximately twenty.” (Sahih)

تخريج: [صحيح] أخرجه الترمذي في الشمائل، ح: 40 عن محمد بن عمر ﷺ، و صححب البصيرة، والحديث السابق شاهد له.

Chapter 36. Wearing One’s Hair Down To The Shoulders, And Wearing Braids

3631. It was narrated that Mujāhid said: “Umm Hāni said: ‘When the Messenger of Allāh ﷺ entered Makkah he had four braids.’” (Da'īf)

تخريج: [إسناده ضعيف] أخرجه أبو يعلى، الترجل، باب في الرجل يضفر شعره، ح: 191.
Comments:

a. Perhaps he has wrapped his hair in this way to protect them from the dust and dirt during his journey.

b. Braiding hair, as mentioned in the Hadith is allowed but it should be different from the style of women.

3632. It was narrated that Ibn 'Abbās said: “The People of the Book used to let their hair hang down, and the idolators used to part their hair. The Messenger of Allāh liked to be more like the People of the Book. So the Messenger of Allāh let his forelock hang down, then after that he parted it.” (Sahih)

Comments:

a. In Makkah polytheists were in the majority. To be different from them, the Prophet used to adopt the manners of the People of the Book. When he emigrated to Al-Madinah, to be different from the great numbers of the People of the Book, he adopted a different style.

b. Every action of the Prophet used to be in the light of the revelation. So, keeping hair loose without parting it was abrogated and parting hair is Sunnah and a rewardable act.

3633. It was narrated that 'Āishah said: “I used to part the hair of the Messenger of Allāh behind his crown, and let his forelock hang down.” (Hasan)

Comments:

- حسن: وهو في المصنف: ٢٢٧ سند ضعيف ٥ ابن إسحاق مدنل عن عائشة.
- ﺗﺨﺮﻴﺠَٰٓ: ١٤٠٩، ﻭﺑﺎﻗﻲ ﺳﻨﺪ حسن، وله شاهد حسن عند أبي داود، ح: ٤٨٩.
3634. It was narrated that Anas said: "The hair of the Messenger of Allâh ﷺ was wavy, and (hung down) between his ears and his shoulders." (Sahih)

Comments:
a. His hair was neither curly nor very straight but it was slightly wavy.
b. When he cut his hair short, it reached his earlobes, when grew longer, sometimes it even reached his shoulders.
c. The Prophet ﷺ used to shave his head in Hajj and Umrah.

3635. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ had hair that came between his earlobes and his shoulders." (Hasan)

Chapter 37. It Is Disliked To Have Too Long Hair

3636. It was narrated that Wâ'il bin Hujr said: "The Prophet ﷺ saw me when I had long hair. He said: 'Bad news, bad news!' So I went away and cut it short. Then the Prophet ﷺ saw me and said: 'I did not mean you, but this is better.'" (Sahih)
Comments:

a. The Prophet ﷺ talked about something but the Companion understood that he meant his hair.

b. The Companions were so active and serious in implementing the teachings of the Prophet ﷺ, that this Companion fulfilled his gesture. He did not even enquire to whom he is addressing and what his purpose is.

c. The Prophet ﷺ admired having short hair and liked it. Imam Ibn Majah deduced from this Hadith that growing long hair is not desirable for men.

Chapter 38. Prohibition Of Qaza’

3637. It was narrated from Nāfi’ that Ibn ‘Umar said: “The Messenger of Allāh ﷺ forbade Qaza’.” He (Nāfi’) said: “What is Qaza’?” He said: “It means shaving part of a child’s head and leaving another part.” (Sahih)

3638. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ forbade Qaza’.” (Sahih)

Chapter 39. Inscriptions On Rings

3639. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ wore a ring of silver,
then he had engraved on it (the words) 'Muhammad Rasul Allâh' (Muhammad the Messenger of Allâh). And he said: 'No one should have his ring engraved like this ring of mine.'" (Sahih)

3640. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had a ring made for him, and he said: 'I have had a ring made for me and had it engraved, and no one should make a ring with similar engraving.'" (Sahih)

3641. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ wore a ring of silver, in which was an Ethiopian gemstone and the inscription: 'Muhammad Rasul Allâh' (Muhammad the Messenger of Allâh)." (Sahih)

Comments:

a. This Hadîth is reported in Sahîh Al-Bukhârî.

b. Wearing a silver ring is allowed for men.

c. Engraving a word or letter on a ring is allowed.

d. Copying the seal of a ruler, judge or any other official person is not allowed since it opens the doors of forgery and cheating.
Chapter 40. Prohibition Of Gold Rings

3642. It was narrated that ‘Ali said: “The Messenger of Allâh ﷺ forbade wearing gold rings.” (Sahih)

3643. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ forbade gold rings.” (Hasan)

3644. It was narrated that ‘Aishah the Mother of the Believers said: “Najashi sent some jewelry as a gift to the Messenger of Allâh ﷺ. Among that was a gold ring with an Ethiopian gemstone. The Messenger of Allâh ﷺ picked it up with a stick as if he found it distasteful or with one of his fingers, then he called his daughter’s daughter, Umâmah bint Abul-’Ás, and said: ‘Wear this, O my daughter.’” (Hasan)

Comments:

a. Wearing a gold ring is forbidden for men.

b. Wearing a gold ornament is allowed for women.

c. Young girls also may wear ornaments.

d. Umâmah ﷺ was the granddaughter of the Prophet ﷺ. Her mother, Zainab ﷺ was the daughter of the Prophet ﷺ.
Chapter 41. One Who Wears A Ring With The Stone Nearest His Palm

3645. It was narrated from Ibn 'Umar that the Prophet used to wear (his ring) with the stone nearest his palm. (Sahih)

3646. It was narrated from Anas bin Mâlik that the Messenger of Allâh wore a silver ring with an Ethiopian gemstone, and he used to wear the stone in towards his palm. (Sahih)

Chapter 42. Wearing Rings On The Right Hand

3647. It was narrated from 'Abdullâh bin Ja'far that the Prophet used to wear a ring on his right hand. (Sahih)
Chapter 43. Wearing Rings
On The Thumb

3648. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ forbade me to wear a ring on this and on this," meaning the little finger and the thumb. (Sahih)

3649. It was narrated from Abu Talhah that the Prophet ﷺ said: "The angels do not enter a house in which there is a dog or an image.” (Sahih)

Chapter 44. Images In The House

3650. It was narrated from 'Ali bin Abu Tâlib that the Prophet ﷺ said: "The angels do not enter a

Comments:

a. Keeping a watch dog or a hunting dog is allowed.
b. "Picture" means the picture of livings thing, whether it is a picture of human beings, animals, birds, or fishes, etc.
c. The sin of drawing pictures on currency notes, identity cards, etc, lies on those who draw them, provided the bearer dislikes it in his heart and wishes if he were the responsible one, he would stop making such pictures and would spread any other lawful matter as an alternate.
d. Angels here means the angels of mercy; otherwise, the angels of death go even the places they do not like, in order to implement the commands of Allâh.
house in which there is a dog or an image." (Hasan)

عَنْ عُبَيْدِ اللَّهِ بْنِ نُجَيٍّ عَنْ أَبِيهِ، عَنْ عَلِيّ بْنِ
أَبِي طَالِبِ عَنْ النَّبِيِّ ﷺ قَالَ: "إِنَّ المَلَائِكَةَ
لَا تَتَخْلَّكُنَّ بِيْنَاهَا كَلِبَ وَلَا صَوْرَةٍ.

تخريج: [إسناده حسن] أخرجه أبو حاتم، الطهارة، باب الجانب يؤخر الغسل، ح: 272 من
حديث شعبة به، وصححه ابن حبان، والحاكم: 1/176، والجهاز.

3651. It was narrated that 'Aishah said: "Jibril promised the Messenger of Allâh that he would come to him at a certain hour, but he was late. The Prophet went out and there was Jibril standing at the door. He said: 'What kept you from entering?' He said: 'There is a dog in the house, and we do not enter a house in which there is a dog or an image.'" (Sahih)

 تخريج: [صحيح] أخرجه أحمد: 142/1 من حديث محمد بن عمر ب، وإسناده حسن، وصححه البصيري، وله طرق آخر عند مسلم في صحيحه، اللياس والزينة، ح: 210/418.

Comments:

a. Jibrail came according to his promise but could not enter the house.

b. The Prophet was not aware of unseen knowledge; otherwise, he would have got out the dog and Jibril would not need to wait outside.

c. Keeping the pictures of respected persons or children for decoration, using the pictures of human beings or animals as decoration pieces, watching films on television or VCR, terminate blessings and mercy of Allâh from the house. So, one should avoid such things.

3652. It was narrated from Abu Umâmah that a woman came to the Prophet and told him that her husband was away on some military campaign. She asked him for permission to make an image of a palm tree in her house, and he did not let her, or he forbade her. (Da`if)

Chapter 45. Images On Items That Are Stepped On

3653. It was narrated that 'Aishah said: "I covered a small room closet of mine, meaning, from the inside, with a curtain on which there were images. When the Prophet came, he tore it down, so I made two pillows from it, and I saw the Prophet reclining on one of them." (Hasan)

Chapter 46. The Saddle Cushions That Are Red

3654. It was narrated that 'Ali said: "The Messenger of Allâh forbade rings of gold and Al-Mithrah,"[3] meaning the red ones. (Hasan)

Comments:
Cushions placed under the rider on the saddle were made of red silk, so they were forbidden for men. They were also used by non-Muslims, so it is also prohibited due to the resemblance of non-Muslims.

Chapter 47. Riding On Leopard Skins

3655. It was narrated that 'Amir said: "I covered a small room closet of mine, meaning, from the inside, with a curtain on which there were images. When the Prophet came, he tore it down, so I made two pillows from it, and I saw the Prophet reclining on one of them." (Hasan)

[1] Al-Mithrah is a riding cushion, often made of silk.
Al-Hajri said: “I heard Abu Raihânah, the Companion of the Prophet ḥ say: ‘The Prophet ḥ used to forbid riding on leopard skins.’” (Da‘îf)

3656. It was narrated that Mu‘âwiyyah said: “The Messenger of Allâh ḥ used to forbid riding on leopard skins.” (Hasan)

Comments:

a. Spreading the skin of a leopard on the saddle of a horse and riding on it is prohibited. Since it shows pride and also it is the manner of non-Muslims.

b. There is no benefit in hunting beasts of prey because their meat is not eaten. Killing them merely out of pride to use their skin is an act of injustice.

c. Killing the beasts of prey that are dangerous for the lives or property of human beings is allowed.