ENGLISH TRANSLATION
OF
SAHIH AL-BUKHARI

by
MAULANA AFTAB-UD-DIN AHMAD

AHMADIYYA ANJUMAN ISHA‘AT-I-ISLAM
LAHORE — PAKISTAN

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A WORD OF THANKS

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— Publishers

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INTRODUCTION

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

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

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

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

From this verse of the Holy Qur’ān it is clear that the Holy Prophet Muḥammad (peace and blessings of God be upon him) had come to this world as God’s Messenger with a threefold mission: (1) to convey to mankind the messages that were revealed to him by God, to adopt measures to preserve them intact, and to spread them to all the corners of the world; (2) to explain the various doctrines and injunctions of the Qur’ān and to apply them to the concrete and particular situations of life; and (3) to set a perfect example for others to follow by practising in their true sense the teachings of the Qur’ān in his own daily life and in his dealings with other men.
All prophets, whenever they were raised by God, had come with the same threelfold mission. But the Prophet Muhammad is the last and greatest of the prophets. The Qur'ān revealed to him is the Book of complete and all-embracing Divine guidance for all mankind; and he himself is the perfect exemplar for men in all walks of life and for all times to come. Hence, the importance of both the Qur'ān and the Ḥadīth.

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

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

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

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

The necessity of a work like the present one (i.e., an English translation of the reported sayings and actions of the Holy Prophet as collected and edited by Imām Bukhārī) arises from the fact that being more or less conversant now with the contents of the Qur'ān, as a result of a number of translations having seen the light of the day, inquiring minds are eager to know something authentic about the Prophet himself. They want to know the real history of the person who gave this wonderful Book to the world. They are anxious to know all that can be known about that remarkable figure in history. And it must be readily admitted that such a desire and eagerness is most natural.
The need for the Hadith and the sunnah having been established, the question that now arises is why, if they were so important for understanding Islam, the sayings of Prophet and eye-witness reports of his life and behaviour were not written down in his lifetime. The Qur’ān, as we all know, was written down in the lifetime of the Prophet. As soon as any revelation came to him, he would have it written down, and several of his followers would also learn it by heart. Immediately after his passing away, the revelations thus recorded and preserved were collected in the form of a book in the order of sequence that the Holy Prophet had himself determined under Divine guidance. Why were not the sayings and sunnah of the Prophet reduced to writing in the same manner in his lifetime? The answer to this is that the Prophet was anxious that his own sayings should not get mixed up with the verses of the Qur’ān. It was for this reason that the sayings and sunnah of the Prophet were not, generally speaking, committed to writing in his lifetime. Nevertheless, it is an undoubted fact that hundreds of his followers who saw him and heard his conversations, discourses and speeches memorised them and conveyed them to others who were not present. Thus the reports of the sayings and actions of the Holy Prophet passed from mouth to mouth, and from one generation to another, and were preserved in the memories of his devoted disciples before they were finally written down. The Arabs were famous for their vast and retentive memories, and whatever had been recorded on their minds was as good as recorded with pen and ink on paper.

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

But with the passage of time, as the early followers of the Prophet began to pass away, the danger was felt that the knowledge of the Ḥadīth and *sunnah* would die with them. So the need was felt to write them down and collect them in the form of books. The collectors of Ḥadīth observed certain definite principles and rules in accepting a report about the life and sayings of the Prophet for inclusion in their collections. The first and the most important of these principles was that the Ḥadīth must be in conformity with the letter and spirit of the Qur'ān. Secondly, that it must be in keeping with the highest moral principles. Thirdly, that it must not be in flagrant opposition to reason and common sense. Fourthly, that it must have come down to the collector through an unbroken chain of narrators from an eye-witness or from the first man who had heard it from the Prophet himself. If the chain of narrators was not complete or if it was broken at any point, then the report was not considered of the highest authenticity. Moreover, the collectors of Ḥadīth made inquiries about and studied the characters of the narrators through whom the report had come to them. If any one of the narrators was known to have told a lie or was prone to exaggeration or was not otherwise a man of perfect moral integrity, then the report which had come through him was not regarded as reliable. If it was found that a particular report was serving and advancing the worldly ambitions of the narrator or of the faction to which he belonged, then also it was not considered above suspicion. The collectors of the Ḥadīth also made sure that the narrators had good memories and had enough intelligence to understand what they were reporting. If the report passed all these tests, then alone was it declared to be absolutely authentic. Otherwise the collectors either totally rejected it or if they included it in their works they took good care to point out in what way and how far it fell short of the required test. No report of any historical event or statement of any historical personage has ever been so thoroughly scrutinised and tested as the reports about the life and sayings of the Holy Prophet were tested by the collectors of Ḥadīth. We can safely speak of the collections of Ḥadīth as the most authentic and reliable works of history.
Six collections of Ḥadīth are regarded as reliable by the vast majority of the Muslims (the sunnis). They are the collections of Imām Bukhārī, Muslim, Abū Dāūd, Ibn Mājah, Nasāī, and Tirmizī. Of these the Ṣaḥīḥ al-Bukhārī is considered the most careful and trustworthy. It is often described as the “most correct book after the Book of God.” It is a statement without a tinge of exaggeration in it.

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

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

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

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

AFTAB-UD-DIN AHMAD

Ahmadiyya Buildings,
Lahore-7 (Pakistan)
January 12, 1956.
BOOK 1
CHAPTER 1
HOW REVELATION BEGAN

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

How revelation to the Messenger of Allah, peace and blessings of Allah be upon him began.¹ And the word of Allah:

"Surely We have revealed to thee, as We revealed to Noah and the prophets after him."² (4 : 163).

1. 'Umar ibn al-Khattāb said, While on the pulpit, I heard the Messenger of Allah, peace and blessings of Allah be upon him say:

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

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

² It is a peculiarity of Bukhārī that he very often quotes the Holy Qurān to throw light on what the Hadīth says, and thus shows that the basic source of all religious doctrines is the Holy Book and that Hadīth is really an explanation of the Qurān. The verse quoted here shows that Divine revelation was granted to Prophets before Muḥammad, and thus it was the universal experience of humanity.
aims to attain or a woman whom he wants to marry, his flight shall be accounted for that for which he flies. 3

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

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

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

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

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

4. Ḥārith ibn Hishām embraced Islam after the conquest of Makka in the year 8 A.H. ‘A’ishah was the daughter of Abū Bakr and the wife of the Prophet who married her in the year 2 of Hijrah. Apparently the question and the answer were heard by ‘A’ishah.
to me and I retain in memory what he says."  

5. 'A'ishah said: "And I saw him when revelation descended on him on a severely cold day; when it departed from him his forehead dripped with sweat".  

3. 'A'ishah, mother of the faithfuls, said: "The first revelation that was granted to the Messenger of Allah, was the true vision in sleep, so that he never saw a vision but the truth of it shone forth like the bright gleam of dawn. Then solitude

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

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

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

7. A true dream is thus a kind of Divine revelation, and is expressly called here wāhib (revelation). According to another hadith, a true dream is a part of prophethood. The Messenger of Allah said, “Nothing has remained of prophethood except mubashhar (lit. ‘good news’).” On being asked what is meant by mubashhar, he said, “al-ru’yā as-sāliha” i.e. the true dream (B. 92: 5) “The dream of the believer is expressly called a part of prophethood in 92:26. In the Holy Qur’ān, al-bushra or true vision are promised to the believers. Thus revelation in the form of true dreams continues after the cessation of prophethood. And God also speaks to his servants, who are not prophets (B. 62: 6).
became dear to him and he used to seclude himself in the
cave of Ḥirā,9 where he would devote himself to Divine wor-
ship for several nights before coming back to his family.
He would take provisions for this purpose, then he would
return to Khadijah9 and get more provisions for a similar (period),
until the Truth10 came to him
when he was in the cave of Ḥirā.
The Angel came to him and said,
"Read."11 He said, "I am not
one of those who can read".
And he continued: "Then
he (the Angel) took hold of me
and pressed me so hard that
I could not bear it any more,
after which he let me go and
said, "Read." When I replied,
"I am not one of those who
can read," he took hold of
me and pressed me a second
time so hard that I could not
bear it any more, then he let

8. This cave, 6 ft. by 2 ft. and to the north east of Makka, about three miles from the city.
9. Khadijah was the Prophet's wife whom he married when he was 25 years old while she was a
widow of forty, and who remained his only wife till her death when he was fifty years old. The Prophet
had all his children by Khadijah, except a son who died in infancy by his Coptic wife Mary.
10. By the Truth is meant the Spirit of Truth or the Holy Spirit, i.e. Gabriel. He is called the
Angel in words that follow.
11. This was the first appearance of Gabriel to the Prophet with the word of God. This was the
highest form of revelation called waḥy matullūw which is peculiar to Prophets of God, the lower
forms of revelation, dreams, visions, and illūm being common to Prophets as well as others. According
to the report this took place on the 25th of Ramadān. According to the Holy Qur'ān, it was the tail-il-
Qūrā on which the revelation of the Holy Qur'ān began (27:1) and this according to Ḥadiyah is the 25th,
27th or 29th night of Ramadān. According to a report of Ibn 'Abbās Prophet had then attained the age
of forty (B. 63 : 28).
me go again and said, "Read." I said, "I am not one of those who can read." 12

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

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

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

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

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

15. The fear to which the Prophet gave expression was lest he should be unable to achieve the great task of the reformation of humanity which was imposed upon him. Khadijah's reply shows this to be clearly the import. If anyone was equal to the great task, she comforted him, it was he who had already devoted his life to the service of humanity. This shows how well the Prophet's life was spent before prophethood. It was a life of devotion to the service of man. Neither in this hadith, nor in any other, is there anything to show that the Prophet feared that he would be killed by Jinn or that he was insane. He knew for sure at the very first experience of revelation from on High that he had been raised to the dignity of prophethood and entrusted with the great task of reforming humanity and he knew also that it was a stupendous task for a man.
said: “Nay, by Allah, Allah will never bring thee to disgrace; for thou joinest ties of relationship and bearest the burdens of the weak and givest to the destitute and honourest the guest and helpest those in real distress.”

Then Khadijah took him to Waraqa ibn Naufal ibn Asad ibn ‘Abd al-‘Uzza, her uncle’s son, and he was one of those who had become Christians in the time of Ignorance and used to write the Hebrew script, and he wrote from the Gospel in Hebrew what it pleased Allah that he should write, and he was a very old man who had turned blind. Khadijah said to him, “O son of my uncle! Listen to thy nephew.” Waraqa said to him, “Son of my brother what hast thou seen?” The Messenger of Allah peace and blessings of Allah be upon him then related to him what he had seen. Waraqa said to him, “It is the Nâmūs whom Allâh sent

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

17. The following explanation of this word is given in the Nihâya: Nâmūs is the person to whom the king entrusts his secrets and by it is meant the Angel Gabriel whom Allâh has chosen to communicate His revelations. This meaning has also been given by Bukhârî in 60: 22 when repeating this hadîth. Waraqa, in fact, only bore testimony to the truth of what the Prophet has stated, viz., that the Holy Spirit (Gabriel) had come to him with such and such a message. Waraqa added that it was the same Angel that had come to Moses, and this was probably a reference to the Biblical prophecy that a prophet “like unto” Moses would be raised. Waraqa has been counted among the companions of the Holy Prophet, as he believed in him.
down upon Moses; would that I were a young man at this time; would that I might be alive when thy people expel thee.” The Messenger of Allāh, peace and blessings of Allah, be upon him, said, “Will they expel me?” He said, “Yes, never has a man appeared with the like of what thou hast brought but he had been held in enmity, and if I live to see thy day, I shall help thee with the fullest help.” Waraqa died soon afterwards, and there was a temporary break in the revelation.  

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

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

18. (b) H. 3 is repeated nearly in the same words in B. 65: 96 and 92: 1 and parts of it are repeated briefly in B. 65: 96, 65: 96 and 65: 96. While repeating it in 92: 1, Zuhri who is not a companion of the Prophet adds on his own authority that during the break the Prophet used to go to the tops of the mountains to throw himself down on account of his great grief and was only dissuaded from doing so by Gabriel comforting him; this is belied by what is stated in the next hadith, see f.n. 19.
then Allah revealed: O thou who hast wrapped thyself up, Arise and warn, And thy Lord do magnify, And thy garments do purify, and uncleanness do shun." (74:1-5). Then revelation became copious and followed continuously."\(^{19}\)

5. Ibn 'Abbās Ḥassān b. 'Ammār \(\textit{al-Abd al-Wasit}\) said, in regard to the word of Allah: "Move not thy tongue therewith to hasten it" (75:16).

The Messenger of Allah, peace and blessings of Allah be upon him, used to exert himself hard in receiving Divine revelation and would on this account move his lips. Ibn 'Abbās \(\textit{al-Abd al-Wasit}\) said, I move them in the same way as the Messenger of Allah, peace and blessings of Allah be upon him, used to move them and Sa'īd (who reported from Ibn 'Abbās) said, I move them as I saw Ibn 'Abbās moving them, so he moved his lips. So Allāh revealed, "Move not thy tongue with it to hasten it. Surely on Us rests the, collecting of it and the reciting of it" (75:16-17).

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

\(^{19}\) (b) H. 4 is repeated in B. 59:7, 65:74, 95:74, 65:96, 78:118.
He (Ibn ‘Abbās) said, Thy heart has gathered it together and thou wilt recite it. “So when We recite it, follow its recitation” (75:18). He (Ibn ‘Abbās) said, Listen thou to it and remain silent. “Again on Us rests the explaining of it” (75:19), it also rests on Us that thou shalt recite it. So after this, when Gabriel came to him, the Messenger of Allah, peace and blessings of Allah be upon him, would listen and when Gabriel departed, the Prophet, peace and blessings of Allah be upon him, would recite it as he (Gabriel) recited it.  

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

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

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

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

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

(c) H. 5 is repeated with minor variations in B. 65:75; 65:75; 66:28 and 98:43.
men and he would become even more generous during Ramadān when Gabriel met him, and he met him during every night of Ramadān and read with him the Qur’ān, so the Messenger of Allah, was more generous in doing good than the wind which is sent forth (on everyone). 21

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

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


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

23. Heraclius was the Roman emperor from the year 610 to 641 of the Christian era. At the time of this incident he was in Jerusalem to which place he had come for thanksgiving for the victory which he had achieved over Persia, for which see R. 1361. B. 56 : 102. He called for Abū Sufyān after he had received the Holy Prophet’s letter as mentioned in R. 1361 (B : 56 : 102).
gathered the chiefs of the Romans, then he called them and called his interpreter, and said: "Who among you is nearest in relation to this man who claims to be a Prophet?" Abū Sufyān said, "I am the nearest to him in relationship."

Then he (Heraclius) said, "Bring him nearer to me and bring his companions nearer (to him) and keep them behind his back." Then he said to his interpreter: Say to them that I am going to put some questions to this man (Abū Sufyān) about the man (who claims to be a Prophet), so if what he tells me is not true, others with him should point this out to me. (Abū Sufyān said), "By Allah, if it were not for shame that they would charge me with lying, I would have lied against him (the Prophet).

Then the first question that he put to me was, What is his family standing among you? I said, He is a man of high birth amongst us. He said, Did any one from among you ever advance such a claim before him? I said, No. He said, Was anyone of his fore-
fathers a king? I said, No. He said, Do the men of rank (and wealth) follow him or the poorer ones? I said, Rather the poorer among them. He said, Are they increasing or decreasing in number? I said, Nay, they are increasing. He said, Does any one of them apostatize out of hatred for his religion after having embraced it? I said, No. He said, Did you ever charge him with telling lies before he said what he says? I said, No. He said, Is he unfaithful (to his agreements)? I said, No, but we have made a truce with him and we do not know what he will do with it.

Abū Sufyān said, And I got no opportunity to introduce a (disparaging) word into this (conversation) except this remark. He said, Have you fought with him? I said, Yes. He said, What was the outcome of your battles with him? I said, Fighting between us and him has had different turns—sometimes he causes us loss and at other times we cause him loss. He said, What is it that he enjoins you? I
said, He says: "Serve Allah alone and do not set up aught with Him, and give up what your forefathers believed, and he enjoins on us prayers and truthfulness and chastity and respect for the ties of relationship."

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

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

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

24. Such was the gist of the Prophet's message as known even to his bitterest enemies. In similar words did Ja'far, a companion, relate the Prophet's message before Negus.
And I questioned thee whether you had ever charged him with telling lies before he advanced the claim which he makes, and thou saidst, No. So I knew that it could not be that a man who had abstained from telling lies about men should tell lies about Allah.

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

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

And I questioned thee whether any of them becomes an apostate out of hatred for his religion after having embraced it, and thou saidst, No. Such is the faith when its cheerfulness is infused into the hearts. And I questioned thee whether he is unfaithful (to his agreements) and thou saidst, No. Even so, the messengers are never un-
faithful. And I questioned thee what is it that he enjoins you, and thou saidst that the enjoined you that you should serve Allah and not set up anything with Him and forbade you the worship of idols and that he enjoined on you prayer and truthfulness and chastity.

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

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

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

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

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26. Letters in similar words were addressed to other potentates, to Maqaquiq, the King of Egypt, to the Negus of Abyssinia, to Chosroes of Persia and certain Arab Chiefs. Maqaquiq placed the letter in a precious casket and in reply sent some presents to the Prophet. The facsimile of this letter has now been published and reads exactly as in this hadith. Maqaquiq embraced Islam, and Heraclius was convinced of the Prophet's truth and of his ultimate triumph, while Chosroes tore the letter to pieces and was soon afterwards murdered by his son and the Persian empire was torn to pieces. All these letters were written in the year 6 A.H. after the Prophet's return from Ḥudaybiya. This was the beginning of the victories of Islam as maintained in the chapter 'Victory' revealed to the Prophet during this journey.
Abū Sufyān said, When he had said what he wanted to say and finished the reading of the letter, there was a great uproar in his presence and the voices became loud and we were turned out. I said to my companions when we were turned out, The cause of the son of Abū Kabša\(^\text{27}\) has become great, as the Emperor of the Romans is afraid of him; and I was certain (after that) that he (the Prophet) would prevail, until Allah made me embrace Islam.

And Ibn al-Nāṭur\(^\text{28}\), the Governor of Jerusalem, and friend of Heraclius, Bishop of the Syrian Christians, related: Heraclius, when he came to Jerusalem, was one day troubled in mind, and some of his priests said, We notice a change in thy appearance.

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

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\(^{27}\) The reference in these words is to the Holy Prophet. Abū Kabša was the Kunya of the Prophet's foster-father Ḥārīḥ, Kabša being the name of one of his daughters. The Qur'a'ish used this name in a disparaging sense because Ḥārīḥ, who was the husband of Ḥālima, the Prophet's wet-nurse, belonged to a Bedouin tribe.

\(^{28}\) Ibn al-Nāṭur was, as stated in the hadith, the governor of Jerusalem. This part of H. 7 was related to Zuhri by Ibn al-Nāṭur whom he met at Damascus and does not belong to Abū Sufyān's narrative.
night, that the King of those who circumcise prevailed. Who are they who circumcise among this people? They said, Nobody circumcises except the Jews and their affair need not cause thee any anxiety, and write to the cities of thy empire that they kill all the Jews in them.

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

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

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

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

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

FAITH

CHAPTER II

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

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

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

31. See H. 8. Bukhārī uses the words Iman (faith), Islām (submission) and Huda (guidance), interchangeably. He regards faith as including actions, and therefore, says that faith increases and decreases, and in support of this he quotes the Holy Qur'ān. In Islām, faith is not the acceptance of a certain religious doctrine but of a religious principle which must be translated into practice. Hence he says, it is gauṣ (utterance) and ḥa'l (deed). A distinction, however, does exist between Iman and Islām, for which see B. 2:36.
“Then as for those who believe, it increases them in faith” (9 : 124). And His word... "Therefore fear them, but this increased their faith" (3 : 172). And His word: “And it only added to their faith and resignation” (33 : 22). And love for the sake of Allah and hatred for the sake of Allah are a part of the faith. And 'Umar ibn 'Abd al-'Azîz wrote to 'Adîyy, "Faith has its duties and laws and limits and ways, so whoever accomplishes them, he completes the faith and he who does not accomplish them does not complete the faith, so if I live, I will make them manifest to you in order that you may act upon them and if I die, know that I am not very desirous of remaining in your company. And Abraham, peace be on him, said, “But that my heart may be at ease” (2 : 260).

And Mu‘âdh said: “Sit down with us, we may have (increased) faith for an hour.”34 And Ibn Mas‘ûd said: “Certainty

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

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

34. The word in the original is nu'mîn (lit. we may believe), but Mu‘âdh was already a believer. The addition of the word sâ‘ât-an (for an hour) shows that it meant talking about matters of faith.
is the sum total of faith.” And Ibn ‘Umar said: “The servant does not attain true righteousness until he gives up what his conscience does not approve of.” And Mujāhid said, while commenting on the verse: “He has made plain to you that religion which He enjoined upon Noah” (42: 13). “We have enjoined on him and you, O Muḥammad, the same religion.”\(^{35}\) And Ibn ‘Abbās said: shir‘ātān wa min-hājā (5: 48) means a law and a way and du‘ā‘u-kum (lit. your prayer) 25: 77 means your faith.

8. Ibn ‘Umar said, The Messenger of Allah, peace and blessings of Allah be upon him said: “Islam is based on five things: the testimony that there is no god but Allah and that Muḥammad is the Messenger of Allah, the observance of the prayer, the payment of Zakāt, the Pilgrimage, and the fast during Ramadān.”\(^{36}\)

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

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

(b) The words of Ibn ‘Umar are again quoted in H. 1882 (B. 65: 2-30).
Matters relating to Faith. And the word of Allah: “It is not righteousness that you turn your faces towards the East and the West, but righteous is he who believes in Allah ... and observes his duty (25: 177).

“Successful indeed are the believers... (23: 1-9).”37

9. Abū Hurairah reported, The Prophet, peace and blessings of Allah be upon him, said: “Faith has over sixty branches and modesty (ḥayā) is a branch of faith.”38

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

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

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37. The remaining part of 23: 1-9 is, “And who are humble in their prayers. and who are givers of Zakāt and who guard their private parts, and those who are keepers of their trusts and their covenants, and those who guard their prayers.”

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

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

*What Islam is the most excellent?*

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

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

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

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

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

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

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

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

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

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

The sweetness of faith.

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

CHAPTER VII

Faith

١٣. ۚ ۚ عَنْ أَنَّسِ عِنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْسِنَ أَحَدُ كَمْ هِئَالِي بَعْضُ لَآ أَخِيهِ بَعْضُ لَهُ نَفْسَهُ

ۖ بَابُ حُبُّ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأُمَانِ

ۖ عَنْ أَبِي حُرَيْرَةِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالَّذِي فَسَى بَيْدُهُ لَا يُؤْسِنَ أَحَدُ كَمْ هِئَالِي أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلِدٍ وَوَلِدٍ، وَلَمْ (مُحَرَّرُهُ) (مُتَكِرُرُهُ)

ۖ بَابُ حَلَوَةِ الأَيَامِ

ۖ عَنْ أَنَّسِ عِنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَنَاهِيِهِ وَجَدَ حَلاَوَةَ الأَيَامِ أَنْ يَكُونَ اللهُ وَرَسُولَهُ أَحُبَّ إِلَيْهِ مِنْ وَلِدٍ وَوَلِدٍ، وَلَمْ (مُتَكِرُرُهُ)

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

In this report by Anas these words are added at the end, “and all the people.” Otherwise the words are the same.
not love him but for the sake of Allāh and that he hates going back to unbelief as he hates being thrown into fire.”

CHAPTER IX

A sign of faith is the love of the Ānṣār.

16. Anas reported, The Prophet, peace and blessings of Allah be upon him, said: “The love of the Ānṣār is a sign of faith and the hatred of the Ānṣār is a sign of hypocrisy.”

17. ‘Ubaydah ibn al-Šāmit who was present in (the battle of) Badr and was one of the leaders on the night of ‘Aqaba

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

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

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

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

(b) H. 17 is repeated with slight variations, in some cases in B. 63 : 43, (twice) 65 : 60-2, 86 : 8, 36 : 14 (with some addition by Bukhārī himself). 88 : 2, 94 : 49 and 98 : 31, while it is repeated very briefly in B. 64 : 12.
that the Messenger of Allah, peace and blessings of Allah be upon him, said while there were around him some of his companions, ‘Give me a pledge that you will not associate anything with Allah and will not steal and will not commit fornication and will not kill your children and will not bring a calumny which you have forged yourselves and will not disobey (me in) regard to that which is good, so whoever of you fulfils it, he shall have his reward from Allah, but whoever commits any of these sins and is then punished in this world, it will be an atonement for him, and whoever commits any of these (sins) then Allah casts a veil over it, Allah will deal with him as He likes — if He pleases, He will forgive him or He will punish him.”

And we pledged to him thus.

CHAPTER XI

Fleeing from trials is a part of Religion.

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

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

(b) H. 18 is repeated in B. 59 : 15, 61 : 25 (with some addition), 81 : 34, and 93 : 14.
happen that the best possession of a Muslim will be his goats with which he will repair to the tops of mountains and to places where rain falls — he will flee with his religion from trials.”

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

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

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

The meaning of the hadith is clear. The Prophet commanded them deeds of devotion which were easy, in fact he forbade them hard devotions. They thought that as the protection was granted to the Prophet against the commission of sins and not them, they needed harder devotions as a counterpoise against or as an atonement for the sins which they committed. This idea was basically wrong, and the Prophet told them that it was through regard for duty and through a right knowledge of God that a man found protection against commission of sins.
became displeased until the displeasure could be seen in his face, then he said: “I am the greatest of you in performing duty and the greatest of you in the knowledge of Allāh.”

CHAPTER XIII

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

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

CHAPTER XIV

Excelling of the faithful over one another in deeds.

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

47. The words with insignificant variations are the words of H. 15. “There are three qualities in whosoever they are met with — he tastes the sweetness of faith. — To whom Allah and His Messenger are dearer than whatever is besides them and who loves a man whom he does not love but for the sake of Allah, and who hates going back to unbelief, after Allāh has delivered him, as he hates being thrown into fire.” The italicised words are not met with in H. 15. For other versions see B. 78: 42 and 90: 2.
the river of life (or river of rain,—for Malik, the last of the narrators, was not sure as to which of the two was the original word) — So they will grow as grows the grain along the bed of the river — dost thou not see it become yellow and folded.”

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

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

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

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

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

Modesty is a part of faith.

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

50

CHAPTER XVI

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

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

50. H. 22 is repeated in B. 72:77, where it is detailed that the man was telling his brother that his modesty was causing him worldly loss.
requires, and their reckoning is with Allah. 51

He who says that faith is only action.

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

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

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

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

It was asked, What after that? He said: "Jihād in the way of Allāh." It was asked, What after that? He said: "A Pilgrimage that is acceptable (to Allāh)."

CHAPTER XVIII

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

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

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

(b) H. 24 is repeated in 25:4.
lied: "No, a Muslim." I was silent for a while, but because of what I knew of him I could not remain silent for long, so I said again what I had said (before), and I said, What is the matter with so and so, for, by Allah, I consider him to be a believer? He replied: "No, a Muslim." Then I remained silent for a while, but what I knew of him again forced me to break my silence, so I repeated my words and the Messenger of Allah repeated (his words), then he said: "O Sa'd, I give a man something although I like someone else better, from fear he may be thrown by Allah into the fire."  

CHAPTER XIX

Offering of greeting is a part of Islam. 'Ammâr said, There are three things, whoever combines them perfects his faith. To be just to oneself  and the offering of greeting to all people  

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

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

54. To be just to oneself means fulfilling one's responsibilities while availing of one's right.
and spending (in Allāh’s way) notwithstanding scantiness of means.

R. 3. ʿAbdullāh ibn ʿAmr reported ... (Repetition of H. 12)\textsuperscript{55}

Ungratefulness to the husband and (one) kufr being less than (another) kufr.\textsuperscript{56}

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

\textsuperscript{55} Exactly as in H. 12.

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

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

(b) H. 26 is repeated in B. 16 : 9, and 67 : 89, at the end of a long ḥadīth relating to eclipse of the sun.
Sins are a part of Jāhiliyya. But the man who commits them cannot be called Kāfir on account of their commissions, except in the case of shirk, on account of the Prophet’s saying: “Surely thou art a man in whom is met with ignorance,” and because of what Allah has said: “Surely Allah forgives not that a partner should be set up with Him and He forgives all besides that to whom He pleases.” (4 : 48) “And if two parties of the believers quarrel, make peace between them” (49 : 9). So (God) has called them believers.\(^58\)

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

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

59. The reference is to the battle known as “battle of the camel” fought in the year 36 Hijrah between the forces of the fourth Caliph ‘Ali on the one hand and those of ‘A’īshah, Talha and Zubair on the other. The person referred to as this man is ‘Ali. This is made clear in B. 93 : 10 where this hadith is repeated.
other), the murderer and the one murdered both will be in fire.” I said, O Messenger of Allāh! It is the murderer (that deserves fire), but what about the one murdered? He said: “He had intended to murder his companion.”

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

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

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

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

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

63. By ignorance (jahiliyya) is here meant a trait of the days of ignorance or pre-Islamic times.
what he himself eats, and clothe him from what he himself wears. And do not burden them with a task which is too much for them, and if you burden them with such task, then help them in doing it.”

CHAPTER XXII

One act of injustice being less grievous than another.

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

The sign of a hypocrite.

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

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

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

65. The words ‘so Allâh revealed’ do not mean that this verse was actually revealed at that very moment. On the contrary, some other narrations show that the Holy Prophet remarked in reply to the question of the companions: “It is not like this” or “It is not as you think.” And then he read this particular verse of the chapter Luqman. The occasion of revelation (shân nuzûl) of Quranic verses had this wide significance in the minds of the companions. Any incident to which a particular verse was applicable and was actually applied by the Holy Prophet, was called the occasion in those days. The meaning of the hadîth is that there are grades of injustice and the greatest injustice is that of polytheism which robs man of inner and outer security.
lies, and when he makes a promise he breaks it, and when he is entrusted with anything he betrays his trust."

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

CHAPTER XXIV

Prayer on the night of majesty is a part of faith.

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

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

67. The Night of Majesty is one of the odd nights towards the end of the month of fasting, Ramadān. It is more generally believed to be either 25th or 27th or 29th night. It is the night which saw the beginning of Qur’ānic revelation.
faith and seeking the pleasure of Allāh will have his past sins forgiven."  

CHAPTER XXV

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

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

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

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

Supercerogatory prayers in Ramadan (nights) is a part of faith.

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

The fasting of Ramadan to seek the pleasure of Allah is a part of faith.

35. Abu Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said: "He who fasts during Ramadan with full faith and seeking the pleasure of Allah, will have his past sins forgiven." 

CHAPTER XXVII

Religion (Islam) is easy — The Prophet, peace and blessings of Allah be upon him, said, "The religion that is most liked by Allah is the one based on moderation and is easy (of observance)."

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

72. Moderation implies avoidance of extremes. Religion should not be too hard nor leave the devotee to do what he pleases. There must be some sort of disciplinary programme, but it should not be too hard for an average man or woman. Unfortunately, some religious codes leave their followers absolutely free to behave as they like, while there are others that have regulations for the minutest details of life. Islam's is the middle course.
36. Abū Hurairah reported that the Prophet, peace and blessings of Allah be upon him, said: "Verily, religion is easy and no one becomes too severe in the matter of religion, but it overpowers him, so be upright and adopt moderation and be of good cheer and seek the help (of Allah) in the morning and in the evening and during a part of the night".

\[\text{CHAPTER XXIX}\]

Prayer is a part of faith and the word of Allah: "Nor was Allah going to make your faith to be fruitless" (2:13) meaning, "Your prayer near the Ka'ba."\(^{73}\)

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

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

74. Those with whom the Holy Prophet stayed on his arrival at Medina were Banū Mālik ibn Najjār. The Prophet’s paternal grandfather’s mother Salma belonged to the tribe of Ibn Najjār: hence the alternate terms used to indicate the relation. The clan can be called both paternal and maternal relation of the Prophet.
the House of Ka‘ba would become his Qibla (facing point) and that the first prayer which he offered (in this latter direction) was the ‘Aṣr (late after-noon) prayer and a group of people prayed with him. Then a man from among those who prayed with him came out and passed by some people in a mosque who were in a state of Rukū (bowing down) and he said, I call Allah to witness that I have indeed offered my prayers with the Messenger of Allāh, peace and blessings of Allah be upon him, with our faces towards Makka. So they turned round towards Ka‘ba in the same state. And the Jews (i.e., the people of the Book) were pleased so long as he (that is the Prophet) prayed with his face towards Jerusalem, but they became annoyed when he turned his face towards the House of Ka‘ba; Zuhair said, Abū Ishāq narrated to us that Barā’ said in the same ḥadīth, Some people had died or were killed

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

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

77. This is a case of a conjunction joining the particular with the general noun, the latter only explaining the former, and not stating anything in addition.
while the previous Qibla was adhered to, before the change of Qibla was effected, so we did not know what we were to say about these, then Allah revealed, “Nor was Allah going to make your faith to be fruitless.”

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

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

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

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

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

CHAPTER XXXII

Increase and decrease in faith and the word of Allah, “And We increased them in guidance.” (18 : 13) “And those who believe may increase in faith”. (74 : 31) And He...
says: “This day have I perfected for you your religion”. (1:3)
So when one misses anything of perfection, he is deficient.

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

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

\[\text{Din kum faa zaa turuk shita min al} \text{alam} \text{hu l-aq} \text{sa}.
\]

\[\text{m-on ansu min al-nabi صلى الله عليه و سلم قال بخرج من النار قال لا إله إلا الله و في قلبه وزن شير مين خير و بخرج من النار من قال لا إله إلا الله و في قلبه وزن شير مين خير و بخرج من النار من قال لا إله إلا الله و في قلبه وزن شير مين خير.}
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82. The verse quoted last that is 5:3 is cited here as an evidence of increase and decrease in faith, because any stage below perfection is imperfection and because faith can be perfect when the religion, i.e., the guidance for it is perfect. But this does not mean that believers who had died before the revelation of this verse died necessarily with imperfect faith, because they will be judged only by what commands had been communicated to them. This hadīth shows that every believer in the unity of the Godhead will be taken out of hellfire and this because of his correct view of God and trying to be good. Here is a warning against the folly of dubbing one who recites the Kalima or the Muslim formula of faith, as unbeliever. When the Prophet attaches so much importance just to the unity of the Godhead, how much more important should we, his followers, regard the Kalima which includes the faith in the prophethood of Muhammad, peace and blessings of Allah be upon him. This hadīth, however, should not be taken to mean that non-believers in Islam or in the unity of the Godhead will be consigned to ever-lasting fire. All it says is that believers in the doctrine of Divine unity will be taken out of the fire, whatever their other sins.
which you read, (and which) had it been revealed to us of the Jewish community, we would have observed that day (the day of its revelation) as a day of festival "; he asked: "Which verse?" He said: "This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion." (5:3) 'Umar said: "We know the day and the place, wherein it (this verse) was revealed to the Prophet, peace and blessings of Allah be upon him. (It was revealed when) he was standing on (the plains of) 'Arafā on a Friday." 83

CHAPTER XXXIII

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

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

CHAPTER XXXIV

To accompany funerals is a part of faith.

44. Abu Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said: "If anyone attends the funeral of a Muslim as an act of faith and to seek the pleasure of Allah, and remains with it till the funeral prayer is said over it (the body) and the burial is complete, he will return with two qirats of reward, each qirat being equivalent to (the Mount) Uhud; and if anyone says prayer over it (i.e. the body) and returns before it is buried he will come back with the reward of one qirat".

CHAPTER XXXV

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

84. Qirat, a carat, a measure of weight for precious articles, about four grains, but slightly different in different countries, in some, twentieth part of a Dirham, a gold coin weighing about 71 barley corns or 69 grains of wheat. But the use of the word in literature indicates both a small quantity as well as a large one (Qasrulânî). Here it has been compared to a huge mass like the Mount of Uhud near Madina.
upon him, every one of whom was afraid of hypocrisy on their own part; not one of them said that he had the faith of Gabriel or Michael; and it is related of Ḥaṣan (of Baṣra):

“No one is afraid of it but a believer and none feels secure from it except a hypocrite, and that warning has been issued against persistence in mutual fighting and sin without repentance, inasmuch as Allāh has said: ‘And they persist not knowingly in what they do.’” (3: 134)

45. Zubaid reported, I asked Abū Wāʾil about the Murjiʿa (sect), he said, ‘Abdullāh related to me that the Prophet,

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

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

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

CHAPTER XXXVI

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

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

88. This shows that quarrelling adversely affects the spiritual light even of an observer. The hadīth relates to the ascertainment of the Night of Majesty (Lailat al-Qadr) in the month of Ramadān in which prayers receive extraordinary acceptance, not of all years but of that particular year in which the Holy Prophet spoke these words. Some spiritual vision seems to have given the Prophet some indication of the exact date of Lailat al-Qadr in this particular year, but the obnoxious conduct of the two Muslims fighting among themselves caused some kind of confusion in his memory and the impressions of his vision, it seems, somehow faded from his mind and all he could do was to suggest three alternate dates.
knowledge of the hour and the Prophet, peace and blessings of Allah be upon him, described it to him, then he (the Prophet) said, "Gabriel, on whom be peace, came to teach you your religion"; so he affirmed the whole of it as religion and what the Prophet, peace and blessings of Allah be upon him, described about faith to the deputation of ‘Abd al-Qais and the Word of Allah, "And whoever seeks a religion other than Islam it will not be accepted from him." (3: 84)

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

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

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

The Prophet replied: 'Islam is that you should serve Allah and should not associate anything with Him and keep up prayer and pay the poor-rate as or lained and fast (during the) month of Ramadan.'

He then said, 'What is Ihsan?'

He (the Prophet) replied: 'It is that you should serve Allah as though you saw Him, for He sees you though you do not see Him.'

He said, 'When is the Hour (to come) ?'

He (the Prophet) replied: 'The one who is questioned about it has no better knowledge than the one who has asked the question, but I will tell you its signs: The female slave will give birth to her own master, the graziers of black camels will raise huge buildings, and

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

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

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

The words 'this is Gabriel who came to teach people their faith' have been generally taken to refer to the person who was talking to the Prophet. They may, however, refer to the teachings discussed, because all that the Prophet knew about religion was through the agency of Gabriel.
five other things which no one knows except Allah”. Then the Prophet, peace and blessings of Allah be upon him, recited the verse, “Surely with Allah is the knowledge of the Hour.” He then went away and the Prophet said, “Call him back.” They, however, did not find any one; so he (the Prophet) said: “That was Gabriel who came to teach the people their religion”; 94 Abū 'Abd Allāh (Bukhārī) said: “He (the Prophet) characterised the whole of it as part of faith.”

CHAPTER XXXVII

R. 4. Abū Sufyān ibn Ḥarb reported 94 (Repetition of H. 7)

The excellence of one who guards his religion.

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

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94. No title for the chapter is given here, because, as it seems, it is the continuation of the previous chapter. The hadīth also is only a repetition in part of what has been said in H. 7. It starts from Heraclius' statement, “I questioned thee whether they are increasing” and ends with the word “infused” with a slight difference in wording.
the doubtful things is like the herdsman who grazes his cattle on the border of a preserve, he is likely to enter it. Every king has a preserve, and the preserve of Allah is the things He has forbidden. Beware! in the body there is a piece of flesh; when it is sound the whole body is sound, and when it is corrupt the whole body is corrupt. It is the heart.  

**CHAPTER XXXIX**

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

49. Abū Jamrah reported, “I was sitting with Ibn ‘Abbās, and he used to make me sit on his couch, and he said, “Stay with me till I allot a part of my wealth to you,” so I stayed with him for two months; then he said: “When the deputation of ‘Abd al-Qais came to the Prophet,” peace and blessings of Allah be upon him, he (the Prophet) said, Who are these people and what deputation is this?"
They said, It is (the tribe of) Rabî’a. He (the Prophet) said, Welcome to this nation and this tribe, without being abased or put to shame.” They said: “O Messenger of Allah, we are unable to come to you except in the sacred month, (as) between you and us is the tribe of unbelievers called Muṭar; so give us a categorical instruction, which we may convey to those whom we have left behind and with the help of which we may enter Paradise”; and they asked him about drinks; so he (the Prophet) enjoined upon them four things and forbade them four things. He enjoined upon them faith in Allah and Allah alone. He said: “Do you know what constitutes faith in Allah alone?” They said: “Allâh and His Messenger know best.” He said: “To testify that nothing deserves to be worshipped except Allâh and that Muḥammad is the Messenger of Allâh,97 to keep up prayer, pay the Zakât, and fast during the month of Ramadān, and that you should give

97. Here belief in the unity of Allâh is further explained as belief in the whole formula of faith including the prophethood of Muḥammad, showing that one cannot get to the real unity of Allâh without the guidance afforded by the prophetic mission of Muḥammad.
Book 2

Brockset and his companions were en route to the desert when they passed by a large Sioux camp.

He also forbade them four things: Green jars, gourd vessels, troughs of hollowed trunk and varnished or painted pots; and he said: "Remember these and convey these to those whom you have left behind." 99

CHAPTER XL

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

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

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

100. The word used for devotion is hizâb, another word for hizâb, which is so frequently used in the hadîth and means "to seek the pleasure of Allâh". The root hiz, however, giving the meaning of sufficiency, the expression may also mean "virtue for its own sake". But this also is, at bottom, the same as the other meaning viz. an act of virtue which has no idea of gain associated with it. According to this hadîth, such purely religious acts as profession of faith, prayer, fasting, ablation, Zakât, Hajj, etc., should be prompted by the purest of motives and not be contaminated by what is called show or self-gratification of any kind. The Quranic expression shâkulah has been rendered by saint âasan of Bayra as motive or intention and the same meaning has been given to it here.
R. 5. ‘Umar reported…(Repetition of H. 1).

50. Abū Mas‘ūd reported that the Prophet, peace and blessings of Allah be upon him, said: “When a man spends upon his family seeking thereby the pleasure of Allāh, it counts to him as an act of charity.”

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

CHAPTER XLI

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

101. Islam introduces a new meaning in the conception of religion. While the purely devotional acts should not be polluted by any desire of the flesh, apparently mundane acts such as maintenance provided to one’s wife is counted as a religious act if it is motivated by the desire to please Allāh.
sincere to Allāh and His Messenger” (9: 91).

52. Jarīr ibn 'Abdullāh Bajalī reported: "I swore allegiance to the Messenger of Allāh, peace and blessings of Allāh be upon him, to observe prayer, pay the Zakāt and have goodwill for every Muslim.”

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

102. The word for sincere devotion in the original Arabic is Nasīhah from the root nsh meaning “to purify.” The Qur'ān has used it in this sense as in 9: 91. Used in connection with Allāh, the word would mean, “to place the duties to Him above all other duties”; used in connection with the Prophet, it would mean, "to honour and love him as he should be honoured and loved"; used in connection with the Imams and kādars, it would mean, "to help them in the performance of duties imposed upon them and to give them timely advice"; used in connection with Muslims in general, it would mean, “to give them their rights and to advise them to take to useful things and avoid harmful ones”.
on me that I should be a well-wisher of every Muslim, and I swore allegiance to him promising to do so, and I swear by the Lord of this mosque, I am your well-wisher’; then he sought the protection (of Allâh) and came down (from the pulpit).\textsuperscript{103}

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\textsuperscript{103} Mughârah ibn Shu‘bâh was appointed governor of Kûfa by Mu‘âwiyyah. He died in 50 A.H. Jarir was acting as his deputy. The people of Kûfa were generally mischievous, hence this sermon. In the expression “I swear by the Lord of this mosque”, the mosque refers to the House of Ka‘ba. Tabrâni’s narration has \textit{Rabbi al-Ka‘ba} instead of \textit{Rabbi hadha al-Masjid}. 
BOOK III
KNOWLEDGE

CHAPTER I

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

The Excellence of knowledge and the Word of Allah: “Allah will exalt those of you who believe and those who are given knowledge to high ranks and Allah is Aware of what you do” (53:11), and His Word: “O my Lord, increase me in knowledge.” (20:114)

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

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

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104. Imām Bukhārī does not seem to have found any saying of the Prophet in support of his theory. He could just cite some verses of the Qur'ān in support of it and he contented himself with that. This shows his cautiousness about the authenticity of reports. Unless he was sure that a hadīth was there in support of a certain idea he would not try to cite it.
Some of the people said that he (the Prophet) heard what the man had said and (and) that he disliked it. Some others said that he did not hear it. After he had finished his talk, the Prophet said, “Where is the inquirer about the Hour?” He said, “It is I, O Messenger of Allah.” He (the Prophet) said: “When the practice of honouring a trust is lost expect the Last Hour.” He (the man) asked, “How will it be lost?” He (the Prophet) replied, “When rulership is vested in unworthy hands then expect the Last Hour.”

One who raises his voice in respect of knowledge.

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

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105. This is a lesson in etiquette. It is unmanly for the part of an enquirer to interrupt any one in his conversation. But the man so interrupted should not show any sign of indignation but finish his first talk with patience and then address himself to the interrupter with a cheerful appearance. The vesting of authority in unworthy hands may be an appropriate sign for the end of the world but it may also indicate the doom of a particular nation. The fall of the Muslim nation is due to this bane of misplacement of authority.
adequately; he (the Prophet) called out to us at the top of his voice, "Woe to the heels because of the fire", twice or thrice. 106

CHAPTER IV

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

106. It seems not enough water was procured for ablution owing to shortage of time. The word Msh used in the text is not the technical passing of fingers over the socks when these are on. It only indicates insufficient washing.
who reported on the authority of the Prophet of Allah, peace and blessings of Allah be upon him, about what he used to narrate on the authority of his Lord. And Anas reported on the authority of the Prophet, peace and blessings of Allah be upon him, who narrated from his Lord. And Abu Hurairah reported on the authority of the Prophet, peace and blessings of Allah be upon him, who narrated on the authority of your Lord, the Glorious and Exalted.107

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

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

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

The Imam’s (leader) referring a question to his companions to test their knowledge.

R. 6. Ibn ‘Umar reported ... (Repetition of H. 56.) 109

CHAPTER VI

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

109. The same hadith 56 has been repeated in this chapter. Asking the people in a certain meeting a particular question sets their imagination and intelligence in motion and is an appropriate introduction to the discussion that follows.
And it is read out before the teacher, so that the reader will say: "So and so has made me to read." 110

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

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

110. The discussion in this chapter is on the question of stating a particular fact of religion before an authority who confirms it by his silence or otherwise which is as good as that authority stating the same himself.
Muhammad).” So the man said to him: “O son of ‘Abd al-Mu’ttalib!” and the Prophet, peace and blessings of Allah be upon him, said to him: “I am listening to you”; then the man said: “I am going to ask you some questions and I am going to be hard on you in asking them, so don’t be offended”; and he (the Prophet) said: “Ask whatever comes into your mind.” So he said: “I ask you by your Lord and the Lord of all those before you, has Allah sent you (as a Messenger) unto all mankind?” And he (the Prophet) said: “I call Allâh to witness, it is so.” Then he said: “I adjure you by Allâh, has Allâh commanded you that you should say five prayers during day and night?” He (the Prophet) said: “I call Allâh to witness, it is so.” He said: “I adjure you by Allâh, has Allâh commanded you that you should fast during this month (Ramadân) every year?” He (the Prophet) said: “I call Allâh to witness, it is so.” He said, “I adjure you by Allâh, has Allâh commanded you that you should take charity from the rich
amongst us so that you may distribute it among the poor amongst us?" And he (the Prophet), peace and blessings of Allah be upon him, said, "I call Allah to witness, it is so". Then the man said: "I believe in what you have brought and I am a messenger of those whom I have left behind me from among my people and I am Dimām ibn Thaʿlabā, a member of (the tribe of) Banū Saʿd ibn Bakr." 111

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

111 In this hadith Dimām ibn Thaʿlabā puts detailed questions to the Holy Prophet who just says, "Yes" to them. This incident belongs to the year 9 Hijrah. The question of Hajj is not raised here because it was a universal practice even in pre-Islamic days. Incidentally, this incident shows that the Holy Prophet was not to be recognised, when sitting in the midst of people, by any distinctive feature or mien. The word "white" as used in this hadith should not be taken too literally. As other hadith show he was not too white nor too brown. He was bright in complexion — a mixture of redness and whiteness.
(the man) asked: "Who has created the heaven?" He (the Prophet) replied: "Allāh, the Mighty, the Glorious." He (the man) asked: "And who created the earth and the mountains?" He said: "Allāh, the Mighty, the Glorious." He (the man) asked: "And who made in it the objects of benefit?" He (the Prophet) said: "Allāh, the Mighty, the Glorious." He (the man) asked: "So (I adjure you) by Him Who created the heaven and created the earth and the mountains and made in it things of benefit, has Allāh sent you?" He (the Prophet) said: "Yes." He (the man) said: "Your messenger said that five prayers are obligatory on us as also the Zakāt (poor-rate) out of our wealth." He (the Prophet) said: "He has spoken the truth." He (the man) said: "(I adjure you) By Him Who has sent you, has Allāh given you this commandment?" He (the Prophet) said: "Yes." He (the man) said: "Your messenger also said that it is obligatory on us to fast for a month every year." He (the Prophet) said: "He has spoken the truth." He (the man) said: "So (I adjure you) by Him, Who has sent you, has Allāh..."
given you this commandment?" He (the Prophet) said: "Yes." He (the man) said: "And your messenger said that the pilgrimage to the House (of Ka'ba) is obligatory on us for him who has the means to perform it." He (the Prophet) said: "He has spoken the truth." He (the man) said: "And (I adjure you) by Him Who has sent you, has Allâh given you this commandment?" He (the Prophet) said: "Yes." He (the man) said: "And (I adjure you) by Him Who has sent you with truth I will not increase anything in it nor shall I fall short of it." So the Prophet, peace and blessings of Allah be upon him, said, "If he has spoken the truth, he will most certainly enter the Paradise."

CHAPTER VII

What has been stated about 'Munâwalah' (letter of authority) and written statement (Kitâh) of a man of knowledge about knowledge (sent) towards the cities, and Anas said: "Uthmân had the copies of the Qur'ân written down and sent out to outlying parts of the country and 'Abdullâh ibn 'Umar and Yahya ibn Sa'îd and Mâlik

112. Munâwalah is a writing given by a master to his pupil to the effect that it is his own writing and that the pupil carrying it has the permission to narrate reports on his authority. Kitâh or Mukâtâbah is a writing in his own hand or by another on his dictation by a Muhaddîth which he sends to some other person. The difference between the two is that in Munâwalah the pupil takes delivery of the writing from the master himself. The officer commanding the Division to whom the letter referred to in this hadîth was given was 'Abdullâh ibn Ja'âsh. The Prophet's instruction was that the letter should be Issâd at Nâkhîâ, a place between Ta'îf and Makka. The copies of the written Qur'ân made under the orders of Uthmân were sent to Makka, Syria, Yaman, Kûfâ, Bahrain and Ba'irah.
have regarded this as permissible and some people of Hijāz have sought authority for Munāwalah in a hadīth of the Prophet, peace and blessings of Allāh be upon him, wherein he (the Prophet) wrote a letter to the commanding officer of a division of an army and said: “Don’t read it till you reach such and such place”. So when he reached that particular place he read it out to the people and communicated to them the order of the Prophet, peace and blessings of Allāh be upon him.

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

113. Bahrain is a city between Ammān and Baṣra. The Governor of the time was Mundhir ibn Sādi. The contemporary Kosroes of Persia was Parvez, grandson of Nawshirwan (Nebuchadnezzar). Letters of this kind were sent also to other rulers of the world. They were invitations to Islam and were written and despatched immediately after the trace of Ḥudaibiyah. The letter addressed to Kosroes was taken by ‘Abdullāh ibn Hudhafah Sahmīy. As is stated in the hadīth, Kosroes treated this letter with great contempt, tore it into pieces and burnt the pieces in flaming fire. It is a historical fact that after the Holy Prophet had uttered these words of curse, Parvez who had also sent men to arrest the Prophet, was murdered the same night by his own son and the Persian Empire broke up into pieces. The words “I understand” (Ar. Ḥasibtu) are of Shahāb, a narrator in the chain of transmission.
61. Anas ibn Malik reported, "The Prophet, peace and blessings of Allah be upon him, had a letter written (or intended that a letter should be written) and he was told that they (the people to whom the letter was to be addressed) did not read a letter unless it was sealed; accordingly he had a ring made of silver on which were inscribed (the words) "Muhammad Rasul Allah," (so vivid in memory) as if I am looking (even now) at the whiteness of it in his hand, so I said to Qatada, "Who said that the inscription was "Muhammad Rasul Allah?" He replied, "Anas." 114

CHAPTER VIII

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

62. Abu Wâqiq Al-Laithiy reported that the Messenger of Allah, peace and blessings of Allah be upon him, was once sitting in the Mosque and some people were with him, when three persons arrived, two of whom proceeded towards

114. It is a well-known fact that the Holy Prophet could not read or write anything till the end of his life. The letters which he used to address to people were only dictated by him. This particular letter which is referred to in this hadith and was sent to different rulers of the world bearing his seal has now become documented, inasmuch as the letter addressed to Maujamas of Egypt has been discovered and its wording is found to be the same as given in H. 7 and the wording of the seal is the same as given in this hadith. The seal being round in shape the words had to be placed one above the other. In the document discovered he word "Allah" is at the top, the word "Rasul Allah" below it and the word "Muhammad" at the bottom. This document establishes firmly the high degree of authenticity of the reports of the Hadith. Qatada not being a very reliable reporter the authenticity of the hadith had to be confirmed with reference to a companion of the Holy Prophet — Anas.
the Messenger of Allah, peace and blessings of Allah be upon him, and one went away.” He (the reporter) said: “And then the two kept standing before the Messenger of Allah, peace and blessings of Allah be upon him, and one of them found an empty space in the assembly and sat down there; and as for the second, he sat behind the people, and as for the third person he turned and went away; so when the Messenger of Allah, peace and blessings of Allah be upon him, became free, he said, “Shall I tell you about these three persons? — As for the first among them, he took the shelter of Allah and Allah gave him shelter; and as for the second he felt shy and Allah (also) showed him consideration and kindness; and as for the third person, he turned away, so Allah turned away from him.”

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

CHAPTER IX

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

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

CHAPTER X

Knowledge has priority over word and action, because of the Word of Allah, the Mighty, the Glorious: “So know that there is no god but Allah.” (47:19)

So He has begun with knowledge; and the men of knowledge are the successors of the prophets who have left the heritage of knowledge; whoever takes it takes a full share and whoever walks on a certain path seeking knowledge thereby, Allah makes the path to Heaven easy for him, and Allah says: “Those of His servants only who are possessed of knowledge fear Allah.” (35:28) And He has said: “And none understands them but the learned.”

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

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

118. The knowledge which the prophets bring to the world is left by them as a heritage for those leading souls that are competent to understand it thoroughly and teach it to others. The Ulema spoken of here are not the same people who claim to be so. The correct word for these people is Fuqaha who are capable only of interpreting the external law. The word Ulama has been used in this ḥadīth to designate those who are otherwise called awliya i.e., those great souls who possess the aptitude for comprehending the spiritual facts underlying the external laws and possess the insight of knowing the reality of things directly. The knowledge spoken of here means, in fact, the knowledge of reality and not the superficial knowledge learnt and taught in the Madrassas.
119. The true knowledge of reality alone can make a man fear the majesty and power of Allah. The noblest and purest people are those who possess this knowledge. The Prophet said, "If I were to place the sword on this, (and I pointed it towards his neck) and I felt that I must transmit a word which have heard from the Prophet, who is present convey this to him."

120. The holy knowledge of the hereafter will come later. Here emphasis has been laid on the necessity of acquiring knowledge through a systematic effort. Abu Dhar (r) in his view about wealth and ignorance, had a prophecy concerning the Hereafter which was somewhat similar to the Qur'anic verse. He said: "He whose good will come through knowledge as he has heard from the Prophet, who is present convey this to him."

And the Prophet, peace and blessings of Allah be upon him, said: "He whose knowledge comes through learning, who is present convey this to him."

And He has said: "And they say: 'Had we listened or pondered, we should not have been among the inmates of the burning fire.' (67:10) And He has said: "Are those who know and those who do not know alike?" (39:9)"
said: "Be worshippers of the Lord (that is) forbearing, possessing knowledge and understanding," and it has been said that 'Rabbānī' (a man of God) is one who inculcates on people small things of knowledge before its big ones.\textsuperscript{121}

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

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

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

\begin{itemize}
  \item \textsuperscript{121} In elucidating the meaning of the word \textit{Rabbānī} translated into English as 'man of God' it is stated here that it is a person who acts as the spiritual tutor of people by teaching them the broad rules of religious life before inculcating on them the subtle and deeper truths of the same life called here the 'big things of knowledge.'
  
  \item \textsuperscript{122} The meaning is that in giving religious training to people the teacher should put a liberal interpretation to the rules of religious life and should not expect too much from an average man. Severity in this matter as in others connected with education will defeat its own object. Mild and loving persuasion and some amount of leniency will fulfil the object of such training more speedily than severity. It is a warning to such Maulvis of our times who go about denouncing people on the slightest plea of unorthodoxy or laxity in the practice of religion.
\end{itemize}
CHAPTER XII

One who appoints days for the learners of knowledge.

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

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

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123. It is a warning to the average preacher of our times who once he gets possession of a pulpit or a platform takes pleasure in tiring his audience out. Tactless preaching, we are rightly reminded, drives people away from religion rather than bringing them nearer.
Book 3

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

Understanding in knowledge.

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

CHAPTER XIV

باب الفهم في العلم

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

Knowledge

[79]

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

125. This hadīth has already been recorded in H. 56. Only the first part differs.
Envy in knowledge and wisdom; and 'Umar, may Allâh be pleased with him, said: "Acquire understanding (of religion) before you become great"; and Abû 'Abdullâh (Bukhârî) says: "And even after you have become great, and the companions of the Prophet, peace and blessings of Allâh be upon him, acquired knowledge after they had attained old age."

68. 'Abdullâh ibn Mas'ûd reported, The Prophet, peace and blessings of Allâh be upon him, said: "Two people only may be envied: a man to whom Allâh has given wealth empowering him to spend it in the way of truth; and a man to whom Allâh has given wisdom who acts according to it and teaches it (to others)." 126

CHAPTER XVI

What has been said about Moses going along the river towards Khadîr and the Word of Allâh, the Blessed and the Exalted, 'May I follow thee that has entered the sea, in the water, and the water has embraced me."

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

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

R. 8. Ibn `Abbas reported...
(Repetition of H. 108)"127

CHAPTER XVII

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

69. Ibn `Abbas reported
that the Messenger of Allah,
peace and blessings of Allah be upon him,
embrace me and said: O Allah, grant him
the knowledge and understanding
of the Book."128

CHAPTER XVIII

When it is right to listen to a
younger.

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

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

128. The word book used in this hadith refers to the Holy Qur'an. It is for this reason that Caliph
`Umar used to entertain a great regard for the opinion of Ibn `Abbas in respect of the meanings of the
Quranic verses in spite of the fact that the latter was far younger than himself.
70. 'Abdullāh ibn 'Abbās reported: "I came riding on a she-ass and at that time I was approaching the age of maturity and the Messenger of Allāh, peace and blessedness of Allah be upon him, was saying prayer at Mina without facing any wall; so I passed in front of some of the lines (in the congregation) and I sent away the she-ass to graze and joined in the line, and this act of mine was not taken exception to (by any one)."

71. Maḥmūd ibn al-Rabī' related, "I remember the Prophet, peace and blessedness of Allah be upon him, once splashing a quantity (of water) from a bucket on my face and I was a boy of five years."

CHAPTER XIX

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

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

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

R. 9. Ibn 'Abbās reported...  
(Repetition of H. 108.)

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

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

131. This chapter furnishes an unimpeachable evidence on the correctness and reliability of Hadīth literature. Jābir ibn 'Abdullāh was himself a companion of the Holy Prophet, but he felt so anxious about the correctness of a particular hadīth which he had casually heard and narrated to him that he undertook journey of one month to have it verified by the original narrator of the hadīth who had himself heard it from the Holy Prophet. This happened in the year 54 A.H. during the Amirate of Mu'awiyah. But this is not the only incident of its kind. It is related that Abū Ayyūb Ansārī undertook a journey to ascertain the correctness of a hadīth from 'Uqbah ibn 'Amir. Imām Mālik has related on the authority of Sa'd ibn Musayyab who said, "I used to travel for days and nights in search of a hadīth." Shā'ī is reported to have said that it was an ordinary matter for a man to go to Madīnah in those days for the ascertainment of a certain religious matter. Abū 'Alīa has said, "Whenever we heard any narration attributed to any companion of the Holy Prophet we would not rest satisfied until we heard it narrated by that companion himself." All this clearly shows the extent of passionate love which the companions of the Holy Prophet and after them the Tablīğ (the disciples of the companions) bore for their knowledge of Hadīth and its preservation.
nor produce any herbage. So, that is the likeness of one who acquires understanding of the religion of Allāh and benefits from the message with which Allāh has sent me; so he learns it himself and teaches it to others. But the likeness of the man who does not pay any attention to it and does not accept the guidance of Allāh with which I have been sent is that of the barren hollows. Abū ‘Abdullāh (Bukhārī) said: Ishāq related from Abū Usāma, ‘And a part of it assimilates the water, and Qā’ (rendered above as barren soil) is one which holds up water and saf-saf is a plain land.’

CHAPTER XXI

The lifting up of knowledge

and prevalence of ignorance, and

Rabī‘a said: “It is not befitting any one who may have something of knowledge that he show...

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132. Three types of men are described in this hadīth. One type is of those who are themselves benefited by the light of knowledge and who persuade others also to be similarly benefited. These are likened to the fertile soil quick to bring forth vegetable at the first touch of rain. The second type is of those who though not in a position to be benefited by this knowledge are yet very particular to preserve the same for worthier people who can utilize the same in a better manner. These are likened to the rocky land that is in a position to act as a reservoir for the rain water. The third kind of people are those who are neither benefited by the light of knowledge nor have the capacity to preserve it for or convey it to others. These are likened to the barren soil which has no use for rainwater.
73. Anas reported, The Messenger of Allâh, peace and blessings of Allâh be upon him, said: "Verily among the signs of the Hour will be the removal of knowledge, the abundance of ignorance, the prevalence of wine-drinking, and the prevalence of fornication."[134]

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

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

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

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

Excellence of Knowledge.

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

CHAPTER XXIII

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

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

136. This hadith indicates the exalted position of Caliph 'Umar in respect of knowledge. Abū Bakr represented the perfection of faith among the Companions of the Prophet. That is why he has been given the epithet of Siddiq. 'Umar on the other hand had in him the perfection of knowledge.
replied, “Do slaughter (it now), for no harm will come.” Then came another man and said, “Being ignorant, I sacrificed (my animal) before throwing the pebbles.” He (the Prophet) replied, “Throw (them now), for no harm will come.” He (the narrator) said, “So the Prophet, peace and blessings of Allah be upon him, was not asked about any thing which preceded or followed the appointed order but he replied: “Do (it now) and no harm will come.”

CHAPTER XXIV

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

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

76. Abū Hurairah reported on the authority of the Prophet, who said: “Knowledge will be withheld and ignorance and mischief will prevail and there will be great disturbance”. It was said, “O Messenger of Allah, what is disturbance?” He replied, “Like this” with the help of his hand...
which he moved in a certain way to indicate *killing* 138.

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

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

139. The narrator of this hadīth is Asmā’, the daughter of Abū Bakr, the first Caliph, and the sister of ‘Ā’ishah, the wife of the Prophet. She lived up to the age of hundred years, but physically showed no signs of old age — such as losing of teeth. The strength of her heart even in that old age was as unimpaired. When ‘Abdullāh her son came to seek advice from her as to the desirability of swearing oath of allegiance to Ḥajjāj, the despot, she told him that such an allegiance would be unbecoming of him and that she would rather like him to die fighting. The occasion of this hadīth was an eclipse of the sun. People had gathered in the mosque for prayers connected with this incident. ‘Ā’ishah was saying the same prayer in her own room. Making sign towards the sky was to indicate this eclipse. The words which the Prophet spoke indicate that he fell into a spiritual trance during the prayer and saw the heavenly things in that condition. His body certainly did not travel to the heavens to have this experience. The experience which the Prophet had in what is known as his Miṣraj or Ascension was a phenomenon akin to this. The narrator’s parenthesis indicating his doubt about the actual word used by Asmā’-shows his anxiety for absolute accuracy.
you will be tried in your graves like (or near, I do not know what Asmā' said) the trial of the Anti-Christ and it will be said, “What is your knowledge about this man?”

So, one who is believer or is possessed of sure knowledge (I do not know what Asmā' said), will say, “He is Muḥammad, the Messenger of Allāh, who has come to us with clear signs and guidance, so we have accepted him and followed him; he is Muḥammad (three times),” so it will be said, “Sleep well, we had known that you had certain knowledge of it.” And as for the hypocrite or the doubter—(I don’t know what Asmā' said)—he will say, “I do not know. I heard people saying something, so I said the same.”

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

CHAPTER XXV

The Prophet, peace and blessings of Allāh be upon him, persuading the deputation of 'Abd al-Qais to preserve the faith and the knowledge and to convey the same to those left behind them; and Mālik ibn Huwairith said,
Undertaking a journey in connection with a problem that may crop up.

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

30. 'Umar, may Allah be pleased with him, reported, "I and a neighbour of mine from among the Anṣār (helpers) were (living) in Banū Umayya Ibn al-Zaid and it was among the uplands of Madina and we used to attend upon the Messenger of Allah, peace and blessings of Allah be upon him, by turn; he used to attend one day and I used to do the same another day; so when I used to be there I brought him the news of that particular day about the revelation and other things, and when he used to be present there he did similarly. One day, when it was his turn, my friend the Anṣār came and knocked at my door violently and said, "Are you there?" I got frightened and came out to him; he said, "A great event has taken place". I then went to Hafṣah and she was weeping, so I said, "Has the Messenger of Allah, peace and blessings of Allah be upon him, divorced you?").

She replied, "I do not know". Then I went to the Prophet, and while standing said, "Have you divorced
your wives?" He said, "No"; so I said, "Allāh is Great." 142

CHAPTER XXVIII

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

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

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

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

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

143. The Prophet was very anxious to make the observance of ritual practices of religion appear easy to people. He would at times be angry with those who would make such observance difficult for people. But even his anger would not go beyond a very mild rebuke such as the one mentioned here. All that he said on this occasion was ‘you will scare people away.’ Such was the expression even of anger in the Prophet.
things which he disliked; so when such questions multiplied he became displeased; then he said to the people, “Ask me whatever questions you like”. A man asked, “Who is my father”? He (the Prophet) replied, “Your father is Hudhāfa”. Then another man stood up and said, “Who is my father, O Messenger of Allāh”? He (the Prophet) said, “Your father is Sālim, the slave of Shaiba”. So when 'Umar saw what was on his face (i.e. sign of displeasure) he said, “O Messenger of Allāh! surely we turn towards Allāh, the Mighty, the Glorious.”

CHAPTER XXIX

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

R. 12. Anas reported... (Repetition of H. 73)

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

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

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

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

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

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

CHAPTER XXXI

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

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

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146. This does not mean that the Holy Prophet used to repeat every statement that he made. He resorted to such repetition only in the case of statements which he considered as very important for his listeners to be taken to their heart. This is made clear by the words, 'Until it was understood.' The repetition of the greetings was done in the case of houses which the Prophet wanted to enter. If the permission was not obtained by the first greeting it had to be repeated as a matter of necessity.
peace and blessings of Allah be upon him, said, “There are three persons for whom there is double reward: (1) A man from among the People of the Book who believes in his own Prophet and also in Muhammad, and (2) a slave who is owned by another man when he fulfils his obligations to Allah as also his obligations to his master, and (3) a man who has a female slave in his possession and he gives her good breeding and excellent education, then sets her free and takes her as his wife; 147 so, for him there are two rewards’.

‘Amir said, “We gave this (hadith) to you free; for lesser things people used to ride to Madina”. 148

CHAPTER XXXII

Imâm’s preaching to women

and giving them education.

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

148. These concluding words are from one of the narrators of this hadith addressed to another narrator in the chain of narration. The speaker of these words wants to convey to his listeners the importance of the knowledge of Hadîth.
86. Ibn ‘Abbās reported, “I bear witness that the Prophet, peace and blessings of Allah be upon him, came out and with him was Bilāl and he thought that women did not hear (his sermon), so he preached to them and enjoined upon them charity; so the women began to throw earrings and rings and Bilāl began to collect them in a part of his garment.”

CHAPTER XXXIII

Hankering for ḥadīth

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

149. It seems that according to Imam Bukhārī exhortations on charity fall within the category of education. This ḥadīth shows how the Holy Prophet was anxious to keep the women in the same level with the men in all public activities and hence his anxiety to pay special attention to the women.
tion will be the one who says there is no God but Allāh sincerely from his heart or his soul.”

CHAPTER XXXIV

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

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

151. Abū Bakr ibn Ḥāzm belonged to the second generation of the Prophet’s followers. He was appointed by ‘Umar ibn ‘Abdul ‘Azīz as the Qāzī of Madina. Whereas ‘Umar the Second Caliph was anxious and responsible for the written collection of the Holy Qur’ān, this second ‘Umar who was also a Caliph evinced his anxiety for the written collection of the Ḥadīth. Needless to say, the Ḥadīth was evidently there in the memory of people, but it was not reduced to writing, obviously for fear of its being mixed up with the text of the Qur’ān. When, however, the Qur’ān was fully established in the literature of the world, both as a written piece and a memorised scripture, the time came for the codification of hadīth. This incident belongs to the closing years of the first century of the Hijrah. The period of ‘Umar ibn ‘Abdul ‘Azīz’s Caliphate extended from the year 99 to 101. The Caliph died at the age of 40. He was a saintly figure and is regarded as the first Mūjāddid of Islam. Abū Na‘īm, the historian, is of the opinion that such letters for the collection of ḥadīth was sent out by the Caliph to all important places in the dominion of Islam.
88. 'Abdullāh ibn 'Amr ibn al-Ās said: "I heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say, Allāh does not take away knowledge by removing it from men but takes it away by taking away the learned, so that when no learned man will remain, people will take ignorant men as their leaders. Cases (and religious questions) will be presented to them and they will pass judgement without knowledge, erring and leading others into error." 152

CHAPTER XXXV

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

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

152. How anxious the Prophet is for the creation of a band of high class men of learning! These exhortations may be regarded as the foundation for the various seats of learning that spring up all over the Muslim world immediately after the Prophet's demise. Education and pursuit of learning became so important a part of Muslim national life that education became and remained free so long as the Muslims guided the destiny of humanity.
tions. Among the things which he said to them was, "There is none among you women who sends ahead of her three children, but these will serve as a screen (to protect her) from the fire (of Hell)"; so one woman said "And (what about) two (children)?" He replied, "Two also";\(^{153}\) and Abü Hurairah reported, "Three (children) that have not attained maturity."

\(^{153}\) The Prophet's insistence on the education of women is equally remarkable. He had consideration for women's occupations at home; so he went to the extent of fixing up a particular day exclusively for the women. But even then he knew that the greater part of their time was taken up by their duties to the children they were to rear. Hence his consolation to them that these children will be a compensation for what they miss in their education. This is the significance of his observation that if a woman suffers the bereavement of three or two (some hadiths speak of one child as well) young children she will be entitled to heavenly life. An exception is made in the case of grown up children because a mother's attachment and duties to these are not the same as in the case of young children. The death of these latter causes her an anguish and touches her heart in a manner that it makes her indifferent to the world and draws her nearer to God.
the Mighty, the Glorious, does not say, “He will be made subject to an easy reckoning” (84:8), and he (the Prophet) replied, “That is merely the review, those who are closely examined in the reckoning will perish.”

CHAPTER XXXVII

He who is present should communicate the knowledge to him who is absent—Ibn ‘Abbās reported this on the authority of the Prophet.¹⁵⁵

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

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

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

¹⁵⁶. These words indicate the revelational origin of the sanctity attached to the Ka‘ba. It must be a Prophet of God who first started this tradition. This is the reason why the whole Arab nation recognised this tradition.
so it is not allowable for a man who believes in Allāh and the Last Day to shed blood in it, or lop a tree in it. If anyone seeks license to do so on the ground that the Messenger of Allāh fought in it, tell him that Allāh has given permission to His Prophet but not to you. He gave him permission only during one hour on one day, and its sacredness has been restored to it like what it was yesterday. Let him who is present convey the information to him who is absent. " Then Abū Shuraih was asked: "What did ‘Amr say?" He replied that he said: "O Abū Shuraih! I am better informed of that than you. The sacred territory does not give refuge to one who is a sinner, or one who flies when he has shed blood, or one who flies after doing mischief."

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

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

92. 'Ali reported that the Prophet, peace and blessings of Allah be upon him, said, “Don’t tell lies about me and whoever tells lies about me will enter the fire.”

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

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

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

160. Zubair had once to migrate to Abyssinia to escape the religious persecution launched by the Makkani unbelievers, so it should be taken to mean only that he lived most of the time in close companionship of the Prophet. His words indicate the supreme scrupulousness of the companions in the matter of narrating Ḥadīth. They had almost developed a dread for inaccuracy in the matter of narrating the utterances of and events relating to the Prophet. This Ḥadīth has been narrated by a large number of companions and as such has been regarded by the authorities as of undoubted authenticity.
94. Anas reported, “The thing which prevents me from narrating hadith in large numbers is that the Prophet, peace and blessings of Allah be upon him, said: ‘Whoever ascribes a wrong thing to me will prepare a place for himself in the fire.’”¹⁶¹

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

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

—if the name

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

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

Writing down (matter of) knowledge.

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

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

163. The meaning of Abū Juhaifa’s question to ‘Ali was, whether the people of the Prophet’s household had any written work other than the Qur’ān. ‘Ali’s reply in the negative shows that the Qur’ān was the only book with them. ‘Ali’s further reply that he had the same gift of understanding as any other Muslim had knocks the bottom out of the idea that he had any secret knowledge of the Qur’ān secretly transmitted from generation to generation of special and ordained spiritual instructors. This hadith authorises every Muslim to interpret the Holy Qur’ān and draw conclusions from its verses, and also to differ from other interpreters, however great they may be. It is, so to speak, a magna carta of spiritual freedom that obviates the necessity of selling and surrendering one’s spiritual senses to the arbitrary handling of a priest or a Mulla. The written piece which was in the possession of ‘Ali contained certain instructions which were evidently what we in these days will call orders of the day. They were connected with killing and imprisonment—affairs of the battlefield in which Muslims in those days had to spend much of their time, thanks to the brutal atrocities of the unbelieving Arabs.
mon, and said: “Verily Allāh has restrained from Makka, murder or the elephant and has given the Messenger of Allāh and the believers, power over them. Beware, surely this was never lawful for any one before me nor will it be lawful for any one after me; beware, and verily this was made lawful for me only for a short-while on a day; beware, and surely this time of mine is sacred, no thorn should be cut nor any tree lopped nor any fallen thing therein should be picked up excepting by one who wants to have it identified; so whoever is killed, he is entitled to one of the two alternatives, either blood-money be paid for him or he (the murderer) should be handed over to the people of the murdered.” Then came a man from among the people of Yemen and said: “Write this for me, O Messenger of Allāh.” So he (the Prophet) said: “Write it for the father of so and so.” Then said a man from the Quraish, “Excepting (the tree of) Ḫdhkhīr, O Messenger of Allāh, and verily we put it in our houses and in our graves.” Then the
Prophet, peace and blessings of Allah be upon him, said, “Excepting Idkhîr, excepting Idkhîr.”

99. Abû Hurairah reported: “There was no one from among the companions of the Prophet, peace and blessings of Allah be upon him, who reported more Hadîth from him than myself, but ‘Abdullâh ibn Amr used to write them down but I did not do so.”

100. Ibn ‘Abbâs reported: “When the illness of the Prophet, peace and blessings of Allah be upon him, became serious, he said, ‘Bring me writing materials and I will write for you a document after which you will never go astray.’

‘Umar said: “The Prophet, peace and blessings of Allah be upon him, has been overwhelmed by illness, and we have with us the Book of Allâh which is sufficient for us.” But the people disagreed and the noise increased. He (Prophet) said: “Leave me alone and it is not proper that there

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

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

165. This should not mean that Abû Hurairah knew a smaller number of hadîth than ‘Abdullâh ibn ‘Amr. What Abû Hurairah means is that ‘Abdullâh had only one advantage over him and this was that he had with him written pieces of hadîth. Otherwise the number of hadîth known to Abû Hurairah was far in excess of the hadîth known to ‘Abdullâh ibn ‘Amr. As for Abû Hurairah’s writing of hadîth it appears that he also resorted to this means of preservation after the death of the Holy Prophet.
should be any quarrel near me.”"

So Ibn ‘Abbās went out saying:

“It was a terrible calamity
which intervened to prevent
the Messenger of Allāh,
peace and blessings
of Allāh be upon him,
from writing that
document.”

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

Knowledge and admonition at night.

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

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

CHAPTER XLI

To talk about knowledge at night.

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

١١٧. ِهِذِهِ ِهِدُّهُ ِرَأَى ِرَأَا ِبَلَّة ِسُنُّةَ ِبَنَّهَا
among those who are now on the surface of this earth."

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

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

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

Remembering thing of knowledge.

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

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

106. Abū Hurairah reported: “I have kept in my memory two large quantities of learning from the Messenger of Allāh, peace and blessings of Allah be upon him, one of which I have disclosed among you; but were I to disclose the other, this gullet-pipe of mine would be cut”. Abū ‘Abdullāh (i.e.
Bukhārī says that the word *bullūm* (gullet-pipe) is the food tract.\(^{172}\)

CHAPTER XLIII

Silence for the men of knowledge.

107. Jarīr reported: “Verily the Prophet, peace and blessings of Allah be upon him, said to him on the occasion of the Farewell Pilgrimage: “Silence the people.” Then he said: “Do not relapse into unbelief after me, so as to cut one another’s throats.”\(^{173}\)

CHAPTER XLIV

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

108. Sa‘īd ibn Jubāir said: “I said to Ibn ‘Abbās that Nauf Bakāli holds that Moses is not the Moses of the Israa-\(^{172}\) The word *wilān* originally meaning “a vessel”, has been used here in the sense of an item of knowledge pregnant with deep significance. It appears that Abū Hurairah speaks of two distinct categories of hadīth. The one that he was able to preach freely pertained to practical guidance about religious life. The other category of hadīth which he had not the courage to propagate appears to be relating to the coming trials and disturbances caused by the improper conduct of Muslim leaders. The propagation of this type of hadīth was fraught with dangers to the safety of the propagator’s person. Hence Abū Hurairah’s hesitation. One of these prophecies of the coming trials spoke about the 60th year of Hijrah. This hadīth and others connected with it were in a way a conformation of the Government of the times. The year 60 saw the ascension of Yazīd to the throne. Abū Hurairah used to pray to God for protection against the mischiefs that were to make their appearance in that year and he was lucky enough to die a year earlier.

\(^{173}\) This is again a reference to the question of minor unbelief or *kufr* within the fold of Islam. A Muslim has been forbidden to shed the blood of another Muslim. Contravention of this order exposes one to the charge of *kufr* or unbelief in the words of the Prophet himself. But these words should not be taken to mean that even such a heinous sin as spoken of here actually drives the sinner outside the pale of Islam. It is an act which amounts to unbelief of a minor type the perpetrator of which does not forfeit his right to remain within the fold of Islam. A misunderstanding on the question has led our ulama to the reprehensible practice of issuing fatwa of *kufr* in the sense of absolute unbelief against persons committing sins short of the denial of Islam.
elites; he is another Moses. He said, The enemy of God has told a lie; Ubaï ibn Ka‘b has narrated on the authority of the Prophet, peace and blessings of Allah be upon him, “Moses the Prophet once stood to deliver a sermon to the Israelites; he was asked which of the people was the greatest in knowledge; he said “I am the greatest in knowledge”;”¹⁷⁴ so God reproved him, because he did not return the knowledge to Him; then Allah revealed to him: “A servant from among My servants who lives in the confluence of two rivers, is greater in knowledge than yourself”. He said, “My Lord, how am I to get to him”? he was told: “Carry a fish in a basket, so when it is lost that is the place where he will be;” so he set out and with him went his servant Joshua, son of Nûn, and they carried a fish in the basket till they came to a rock and they placed their heads (on the ground) and

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

This incident has been narrated previously on two occasions. The substance is the same in three different versions of the same hadîth with slight differences in the wording. This kind of difference, it must be noted, occurs only in the narration of stories or past events that have no practical bearing on the religious conduct of the believers. But herein is also a warning for those who would insist that every word of hadîth is as infallible as the word of the Qur’ân.
slept; the fish slipped out of the basket and made its way to the river and it was a surprise for Moses and his servant; then they went on for the rest of the night and day; so when it was morning time Moses said to his servant, Bring us our breakfast, surely we have become tired with this journey of ours; and Moses had not a touch of tiredness till they had gone past the place, for which he was commanded.

So his servant said, "Did you see, when we took shelter near the rock, I forgot the fish" Moses said, "This is what we wanted." Then they retraced their footsteps and when they ended (the journey) to the rock, lo! a man wrapped in a cloth was there. Moses greeted him with salutation. ̈Khādir said: "Where could there be salutation in your land?" He (Moses) said: "I am Moses." He said, "Moses of the Israelites." He (Moses) said: "Yes, shall I follow you on condition that you teach me from what you have been taught of rectitude?" He said: "O Moses, surely you cannot have patience with me.
Surely I possess a certain knowledge from the knowledge of God which He has taught me and which you do not know, and you have a certain knowledge which God has taught you and which I do not know.” He (Moses) said: “If God pleases, you will find me patient, I shall not disobey you in this matter.” So they set out walking along the bank of the river and they had no boat. A boat chanced to pass by them. They asked them (i.e. the people of the boat) that they should take them in their boat. Khadîr was recognized; so these people took them in the boat without any fare. There came a sparrow and sat on the edge of the boat and dipped her beak in the river once or twice. Khadîr said: “O Moses! My knowledge does not take away from the knowledge of God, the Exalted, but to the extent of this sparrow’s dipping her beak in the river.” Then Khadîr made for a plank from among the planks of the boat and displaced it. Upon this...
Moses said: "These people carried us (in their boat) without any fare and you made for their boat and bored a hole in it so that you may drown its people?" He said: "Did I not say that you would not be able to have patience with me?" He (Moses) said: "Blame me not for what I forget, and do not constrain me to a difficult thing in my affair." He said: So this was the first occasion that Moses committed a mistake. Then they proceeded and lo, there was a boy playing with the boys. Khadir caught his head from above and severed his head with his hands. At this Moses said: "Have you slain an innocent person other than for manslaughter?" He said: "Did I not say to you that you would not be able to have patience with me?" So they proceeded till they came to the people of a town, whom they asked for food. But they refused to entertain them as guests. Then they found in it a wall which was on the point of collapsing. Khadir made a sign with his hand and then put it aright. So Moses said to him:
“If you had pleased, you might certainly have taken wages for it.” He said: “This shall be separation between me and you.” The Prophet, peace and blessings of Allah be upon him, said: “May Allah have mercy on Moses, we wish he could hold his patience so that we could be told (more) about their affairs.”

CHAPTER XLV

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

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

175. The analogy of the sparrow’s dipping its beak in the river water is meant to convey that man with all his knowledge does not touch even the fringe of the ocean of Divine knowledge. It is not even a drop from an ocean. The killing of the boy has been described by an expression lqala’ta which literally, means ‘snatching away’ but it actually means ‘cutting off’ as is evident from the use of the word qala’ta in another ḥadīth describing the same event. This proves our contention that in such ḥadīth as do not constitute any ordinance of religious conduct the listeners have not been very particular about the exact wording. They conveyed the meaning of such ḥadīth to others in their own words in many cases. Another thing to be noted in this ḥadīth is that, it says certain things which are somewhat different from the statements of the Qur’ān in this connection and as such not fit to be accepted as correct. Moses’ experiences with Khādīr taught him the lesson that underneath the apparent injustice of certain decrees of God, there lies a deep mine of wisdom and mercy.
whom he was talking was standing; so he (the Prophet) said: "The one who fights that God's word may have pre-eminent is in the way of Allah."  

CHAPTER XLVI

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

R. 15. ‘Abdullāh ibn ‘Amr reported (Repetition of H. 76).  

CHAPTER XLVII

The word of Allah the Exalted,  
"And you are not given aught of knowledge but a little."  
(17:85)

110. ‘Abdullāh reported:  
"Once I was walking with the Prophet, peace and blessings of Allah be upon him, in the uninhabited quarters of Madīna and he was leaning against a stick which he had with him.

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

177. Hadīth No. 76 has been repeated here. In the previous case the same narrator starts with the words, "The Messenger of Allah, peace and blessings of Allah be upon him, stayed on the occasion of the Farewell Pilgrimage at Mina for people who were asking him etc." Whereas here in this hādiẓ he begins the same narration with the words, "I saw the Prophet, peace and blessings of Allah be upon him, near Jamra and he was being asked etc." Jamra means small stone-pieces. Its plural is Jamār. The plain of Minā is the place where small stone-pieces are thrown and Jamra is the name especially given to ‘Aqaba. There are two other Jamras besides this one. Because throwing of stones is a ritual of the pilgrimage and an act of devotion, it might appear that no kind of talk is allowed in this state. This hadīth, however, makes an exception of such talks in this state as are connected with religion.
Some Jews were passing by and some of them told others, “Ask him about the Rūḥ (the spirit)”. Some of them said, “Don’t ask him, lest he should say something which you will dislike.” Some of them said, “We must ask him.” So one man stood up and said, “O Abul Qāsim! What is Rūḥ?” He (the Prophet) kept silent. I then said, “Surely he is receiving revelation.” Then I stopped; so when that state passed away from him, he said, “And they ask you about the Rūḥ; say, Rūḥ is by the commandment of my Lord, and they have not been given of knowledge but a little.”

CHAPTER XLVIII

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

178 In the Qur’ān the word Rūḥ has been used in several senses. In one verse it means the Qur’ān itself such as, “We have revealed to you a Rūḥ” (43 : 52). In another place it means ‘the word of God’, such as in the verse, “He sends down the Rūḥ by His command.” (40 : 15) In still another place it means the faculty of reasoning in man, as in the verse “And He breathed into him from His Rūḥ.” (32 : 9) The angel Gabriel has also been called “Al-Rūḥ al-Amin.” Even the animal vitality has been called Rūḥ. It is not clear from this hadith in what particular sense the Jews used the word Rūḥ in their question. Imam Bukhari has quoted this hadith here only to show that man’s knowledge is nothing as compared to that of God. The incident narrated here is of a doubtful nature. Because the revelation of the Qur’anic passage quoted here took place in Makka, whereas the hadith under discussion gives one the impression as if it was revealed on this particular occasion which belong evidently to the Madinite period. This inner conflict can be resolved only if we take the spiritual trance referred to here as having brought some other message than the verse about Rūḥ, which the Prophet quoted in reply to the Jews’ question.
111. Aswad reported: "Ibn Zubair said to me, "'A'ishah used to disclose to you many secrets; what did she relate to you about the Ka'ba?" I said: "She said to me, "The Prophet peace and blessings of Allah be upon him, said, "O 'A'ishah, but for the fact that your nation has newly come out of their period of unbelief, I would have demolished the Ka'ba and made for it two gates, one by which people would go in and the other by which they would come out." Ibn Zubair accomplished this." 179

CHAPTER XLIX

One who selects a particular people (for the communication

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

When, however, he was killed and Hajjaj came to power, the latter reconstructed the house with the permission of 'Abdul Malik ibn Marwan on the lines of the previous construction of the Quraish. A hadith in Muslim tells us that 'Abdul Malik in the course of his circumambulation of the House had remarked that Ibn Zubair ascribed a falsehood to 'A'ishah when he said that she had heard this hadith from the Messenger of Allah, peace and blessings of Allah be upon him. Hârid ibn 'Abdullah ibn Abû Rabi'a who happened to hear this remark said, "O Chief of the faithful, don't say so, I have myself heard the mother of the faithful narrating this hadith." At this 'Abdul Malik said, "If I had heard this before the rebuilding of the House I would have allowed the construction of Ibn Zubair to remain." Because it is neither any principle nor any part of the faith of Islam for the Ka'ba to have one door or more. The Holy Prophet did not make any change in the building out of regard for the prevailing atmosphere.
of) knowledge, to the exclusion of others, lest these others should not understand (it), and 'Ali, may Allāh be pleased with him, said, "Speak to people what they can understand; do you want that lie be given to Allāh and His Prophet?"

112. Anas ibn Mālik reported that the Prophet, peace and blessings of Allāh be upon him, was riding, and sitting behind him was Mu‘ādh on the saddle when he said, "O Mu‘ādh ibn Jabal." He said, "Here am I, O Messenger of Allāh." He (the Prophet) said, "O Mu‘ādh". He said, "Here am I, O Messenger of Allāh." He (the Prophet) said, "O Mu‘ādh." He said, "Here am I, O Messenger of Allāh." This happened three times. He (the Prophet) said, "There is none who bears witness that there is no deity excepting Allāh and that Muḥammad is the Messenger of Allāh with all the sincerity of his heart but Allāh has forbidden him for the fire (of hell)." He said, "O Messenger of Allāh, should I not convey this news to the people so that they may be pleased?" He (the Prophet) said, "In that case they will depend (on this
alone).” And Mu‘ādh communicated this (to the people), about the time of his death for fear of sin (of keeping back a hadīth).\(^{180}\)

R. 16 Anas reported........ (Repetition of H. 112).\(^{181}\)

CHAPTER L

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

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

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

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

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

R. 17. ‘Abdullāh ibn ‘Umar reported...(Repetition of H. 56.)

CHAPTER LI

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

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

183. H. 56 has been repeated here with the addition of the words “reported to my father what occurred to my mind on this occasion. On this he said, “Had you spoken it out I would have liked it more than it would have been like this.” The meaning is that ‘Umar would consider any prosperity and achievement nothing in comparison to ‘Abdullāh’s speaking out his mind on this occasion.
114. 'Ali, may Allah be pleased with him, said, "My prostatic fluid flowed readily, so I asked Miqdād to ask the Prophet, peace and blessings of Allah be upon him, about it, and he asked him and he (the Prophet) said, "It necessitates ablution". 

Discussion of Knowledge and religious verdicts in the mosque.

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

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

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

And Ibn ‘Umar used to say, “I did not have this knowledge from the Messenger of Allāh, peace and blessings upon him.

CHAPTER LIII

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

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

186. The last-mentioned place, that is Yalamlam, is also appointed for the change of dress for pilgrims from Indo-Pakistan.
In the name of Allah, the Beneficent, the Merciful.

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

137. The verse of the Qur'ān which Bukhārī quotes as an introduction to the chapter was revealed at Medina. But the prayers used to be said in Makka as well. And no prayer was said without ablution. So the description of the ablution as given here must be in confirmation of what the Holy Prophet practised before this revelation came. As a matter of fact, we read in reliable reports that the angel Gabriel taught the manner of ablution to the Holy Prophet simultaneously with the revelation which he brought. This establishes the force of Sunnah inasmuch as the Qur'ānic revelation confirmed many things which the Holy Prophet actually practised before these revelations came under the instruction and personal revelation (Wahy Khafy) brought by the angel Gabriel.

138. To wash the limbs more than three times in ablution has been disapproved but as Imām Shafī holds, it is not altogether forbidden. One can wash more times than is prescribed under some special necessity or for the sake of cleanliness. It has been reported about Ibn 'Umar that he used to wash his feet seven times at times. But wastage of water without any reason or as a whimsical act should not be encouraged in any case.
Prayer without ablution is not accepted.

117. Abū Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, “The prayer of one who has annulled his state of ceremonial purity (Ahdatha) will not be accepted until he performs ablution.” A man from Hadhramaut asked: “What is hadath, O Abū Hurairah?” (He Abū Hurairah) said, “It is the voiding of wind.”

CHAPTER III

The excellence of ablution and the brightening of the limbs from the effects of ablution.

H. 118. Nu'aim al-Mujmir reported: “I ascended with Abū Hurairah to the roof of the Mosque; he then made ablution and said, “Surely I have heard the Messenger of Allah, peace and blessings of Allah be upon him, say: “Surely my followers will be called on the day of Resurrection by the brightness of their appearance

189. Hadath means the coming out of anything from either of the two outlets of the body that are well-known. The breaking of wind is included in the connotation of this word and this is the lightest form of it. Ablution becomes necessary in any case of voiding including the last mentioned. The Holy Qur’ān has used the words “coming out of lavatory. The Arabic word Ghait means a low land and it also yields the meaning of a place where man goes to answer the call of nature.
from the effect of ablution, so whoever is able to augment his brightness, he should do it."\textsuperscript{190}

One should not take to ablution on mere doubt until he is sure.

119. `Abdullāh ibn Zaid al-Anṣārī reported that he complained to the Messenger of Allāh, peace and blessings of Allah be upon him, "There is a man who thinks while in prayer that he has committed something (i.e. broken wind)". He (the Prophet) said: "He should not turn nor go away unless he has heard the sound or got the smell."\textsuperscript{191}

CHAPTER IV

Making the ablution light.

120. Ibn `Abbās reported that the Prophet, peace and blessings of Allah be upon him, slept, so much so that he snored, then he said his prayer, and sometimes he (the reporter) said: "He lay down, so much so that he snored: then stood

\textsuperscript{190} Ghurr is the whiteness or the brightness of the forehead of the horse. Here it means the brightness of the forehead of the man who prostrates frequently in prayers because the forehead touches the ground in prostration. Muhajjal is the whiteness to be found on the knees and ankles of the horse. In prayer the knees and the ankles of a man also touch the ground in a special manner. It is understandable that in our spiritual body there will be a corresponding luminosity in these parts because of their frequent use in prayers.

\textsuperscript{191} The idea underlying this hadith is that one should not unnecessarily imagine that his ablution needs a renewal unless one is sure about the need of such a renewal. Mere doubt, it is emphasised here, does not nullify the ablution.
up and said his prayer.” And the same reported, “I spent a night at my maternal aunt Maimūna’s place, and the Prophet, peace and blessings of Allah be upon him, slept during the night; when part of the night had passed, the Messenger of Allah, peace and blessings of Allah be upon him, got up and made his ablution from a water-skin which was hanging (there) in a light manner — ‘Umar described it as light — and he (the Prophet) stood up to say his prayer; then I also made my ablution in the manner he had done, then I came and stood on his left, then he pulled me round and made me (stand) on his right; then he said the prayer as it pleased Allah, then he lay down and slept, so much so that he snored, then the caller (i.e. the mu’azzin) came to him and called him for prayer; so he stood up with him for prayer and said the prayer and did not make ablution” ; 192 we said to

192. This hadith has been recorded already in H. 103. It will be found again in H. 154 and also in other numbers that are to follow. In H. 103 there is no mention of the Prophet’s having performed ablution. Here Bukhārī records this hadith only to point out the validity of light or short ablution. But the lightness should not be taken to mean dropping of any item in the programme of ritual ablution. All it means is that the quantity of water as used by the Prophet on this occasion was small and he was rather quick in going through the items. In H. 154 which is to follow, instead of light ablution the Prophet is reported to have performed his ablution well. This confirms our opinion that there was nothing amiss in the performance of the ablution. This report also shows that sleep does not nullify ablution unless it be a deep and prolonged sleep in which the awareness of the man about his state of purity is altogether absent. The words: ‘‘His eyes sleep but not his heart’’ spoken about the Prophet show that prophets are always in a state of awareness about their spiritual condition and that their sleep is never as deep and forgetful as the sleep of an ordinary man. That is why every dream of a prophet is believed to be a sort of revelation. But in this particular case the sleep of the Holy Prophet must be extra-ordinarily light and wakeful. Snoring may take place even in light sleep.
Ablution

The perfection of ablution, and Ibn ‘Umar has said: “The perfection of ablution consists in cleaning the limbs well.”

121. ‘Usāma ibn Zaid said: “The Messenger of Allāh, peace and blessings of Allāh be upon him, returned from ‘Arafah till he came to the valley wherein he descended, then he urinated and then made ablution, and he did not complete the ablution; so I said, “Prayer, O Messenger of Allāh”; he said: “The Prayer will be said further on”; so he rode, and when he came to Muzdalifa he alighted and made ablution and completed the ablution, then the prayer.

193. This hadīth adds clarity to the meaning of light ablution which the Prophet performed on the occasion already referred to. It cannot mean that the previous ablution was incomplete as is evident from the word ṣubgha. Had it not been the case and were the first ablution incomplete in any way, Usāma could not have asked the Prophet for prayer. It is also to be remembered that the Holy Prophet never remained without ablution. The second ablution was, therefore, an additional ablution, adding lustre to lustre. This double ablution of the Prophet shows that the object of ablution is real cleanliness and not merely a formal affair in Islam.
was performed and he said the Maghrib prayer and then every one made his camel sit in his own alighting place and then the ‘Ishâ prayer was said and he said the prayer and did not say any prayer between these.”

CHAPTER VII

Washing the face with one handful (of water) by two hands.

122. It is reported of Ibn ‘Abbâs that he once made ablution and he washed his face by taking one handful of water, then he rinsed his nostrils, then he took another handful of water and did the same thing with it, then he joined this hand with the other one and washed his face therewith; then he took a handful of water and washed with it his right hand, then he took a handful of water and washed with it his left hand, then he wiped his head, then he took a handful of water and poured it on his right foot, so much so that he washed it, then he took another handful (of water) and...
washed with it (i.e., his left foot) then he said, "I saw the Messenger of Allāh, peace and blessings of Allah be upon him, making ablution like this."\(^\text{194}\)

CHAPTER VIII

**Saying the name of Allāh (Bismillāh) in every condition and at the time of sexual intercourse.**

123. Ibn 'Abbās reported and he traced it to the Prophet, peace and blessings of Allah be upon him, "If any of you goes into his wife he should say, "In the name of Allāh, O Allāh! protect us from the devil and keep the devil away from what thou hast given us." Then if a child is decreed for them he (the devil) will not cause any harm to it."\(^\text{195}\)

CHAPTER IX

**What one should say at the time of voiding excretion.**

124. Anas reported, "The Prophet, peace and blessings of Allah be upon him, used to say, when entering the lavatory...

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\(^{194}\) There is no harm in the same handful of water being used both for rinsing the mouth and washing the nostrils but it is by no means necessary. All depends on the supply of water available at a particular moment. The hadīth that has just gone makes it perfectly clear that there can be light ablution as well as heavy ablution according to the exigency of the time. There is a wide scope in such matters for contraction and expansion, according to the needs of the occasion. One should not be too rigid in such matters. The second point worth noting is that taking water in one hand and then using both the hands in putting that water on the face is quite admissible. It seems people of Bukhārī's time had started quarrelling over minor points and Bukhārī is anxious to show that the Prophet's practice sanctions a wide range in such matters.

\(^{195}\) The object of narrating this hadīth seems to be to emphasise the fact that the name of God should be invoked in ablution. When it is stated that a man should mention His name even in such an extreme state of excitement as sexual intercourse, he is naturally expected to invoke the Holy Name before undertaking any affair, particularly one connected with devotional practices such as ablution.
tory: "O Allâh! I seek Thy protection from dirty morals."  

Keeping of water at the time of answering call of nature.

125. Ibn ‘Abbâs reported, “The Holy Prophet, peace and blessings of Allâh be upon him, (once) entered the lavatory and I kept for him water for washing; he (the Prophet) said, “Who kept this?” and he was informed (about it), he (the Prophet) said, “O Allâh give him the understanding of the faith.”

CHAPTER XI

One should not face the Qibla (Ka‘ba) while passing stool or urine, excepting behind a building such as a wall or anything like it.

126. Abû Ayyûb al-Ansârî reported that the Messenger of Allâh, peace and blessings of Allâh be upon him, said, “When any of you goes to the

196. Khabîthâ is the plural of khabîth. This is the masculine form. Khabîthâ is the plural of Khabîthâ, feminine. It has been suggested that masculine form has been used for physical impurities such as a lavatory would suggest; whereas the feminine form has been used for inner impurities connected with the activities of the devil.

197. Ibn ‘Abbâs showed a kind of religious foresight by keeping the water ready for the Prophet’s ablution. This suggested to the Prophet his potentialities for religious learning. That is why he prayed for the gift of such understanding for this young man. The water brought by Ibn ‘Abbâs for the Prophet is reported to be for his ablution (Wudû’) in the hâdîth, but the title of the chapter would indicate that it was meant both for washing private parts after answering the call of nature as well as for the ritual ablution. This indicates that one should have water close by in the privy. Although the cleaning used to be done by clods of earth and stones in those days, the water was also used in addition. In modern life, the place of clods of earth and stones and similar things has been taken in urban civilized quarters by the toilet paper which, to us, is a natural scientific evolution of the method by the Prophet in his own surrounding. The use of water should, however, be considered as indispensable unless there be scarcity or even unavailability of water.
lavatory he should not face
the Ka‘ba and he should not
turn his back towards it: face
either the East or the West.”

One who answers the call of
nature (sitting) on two bricks.

127. ‘Abdullah ibn ‘Umar
used to say, “People say that
when you sit to answer the call
of nature, you should not face
the Qibla nor should you face
the Bait al-Maqdis (Jeru-
salem).” ‘Abdullah ibn ‘Umar
said, “One day I climbed to the
roof of our house, and I found
the Messenger of Allah,
peace and blessings of
Allah be upon him,
answering the call of
nature, (sitting) on two
bricks and facing Jerusalem.”
And he said: “Perhaps you
are among those who say
their prayers reclining on their

CHAPTER XII

باب من تبرز على لينتين

والآية من عبد الله بن عمر الرден

ومكثر من ناس يقولون إذا قعدت

على حاجتك فلا تستقبل القبلة

ولا بيت المقدس فقال عبد الله

بن عمر لقد ارتقت يوما على

ظهر بيت لنا رابط رسول الله

صل الله عليه وسلم على لينتين

مستقبل بيت المقدس لجاجته

قال لملك من الذين يصلون على

198. The regard for the Ka‘ba is possible only in an open space where there are no restrictions for
any adjustment or accommodation. That is why it is recommended in such places. But in the built-up
area one has to adjust the lavatory to the housing space and building regulations as well as to the right
of the neighbours. The rule has therefore been relaxed for such an area. As the next hadith shows, the
Prophet was found to answer the call of nature on the roof of the house with his face towards Jerusalem,
which could not be avoided. The instructions for facing the East and the West while sitting in the latrine
was in regard to the city of Medina. In our country in the place of East and West we should have North
and South, because the Ka‘ba is almost to the West of our country. This formal regard for the Holy
Ka‘ba is a psychological necessity. The place which saw the appearance of the first prophet of God, which
has been sanctified by the appearance of the Last Prophet of God in its neighbourhood and from which
flowed the spiritual fountain of guidance for the whole world, must be paid some respect, even in our
external behaviour. External disrespect for or even indifference to a person or a thing gradually results in
an absence of regard in the mind of man.
The going out of women to answer the call of nature.

128. ‘A’ishah reported that the wives of the Prophet, peace and blessings of Allah be upon him, used to go out during the night towards Manāsi' for answering the call of nature and this (Manāsi') is an open ground, and ‘Umar used to say to the Prophet, peace and blessings of Allah be upon him, 'Keep your women in seclusion.' But the Prophet, peace and blessings of Allah be upon him, would not do so. So Sauda bint Zam'a, the wife of the Prophet, peace and blessings of Allah be upon him, went out one night late in the evening and she was a tall woman. So ‘Umar called out to her, "O Sauda! I have recognised you" in the hope that ordinance be revealed for seclusion. So Allāh
Ablution

129. ‘A’ishah reported that the Prophet, peace and blessings of Allah be upon him, said: “You have been permitted to go out for your needs”. Hishām said, “Meaning, answering the calls of nature.”

CHAPTER XIV

Latrine arrangements in houses.

R. 18. ‘Abdullāh ibn ‘Umar reported ...... (Repetition of H. 127)


Cleaning with water.

130. Anas ibn Mālik reported: “When the Prophet, peace and blessings of Allah be upon him, said: ‘If a woman is not doing what is good, let her go out of the house.”

200. This hadīth will occur again in the book entitled Al-Tafsīr (the commentary) where it is clearly stated that this incident took place after the revelation of the verse on the seclusion of women. The words of this hadīth here, "so Allāh revealed the instruction for seclusion," cannot mean that the verse on seclusion was revealed after this incident because this verse had already been revealed. Perhaps these words refer to the Prophet’s instruction to the effect that the women are permitted to go out for their needs, seeing that the Prophet did not issue any instruction in religious matters without some sort of revelation either of the Quranic type or of the kind called Waḥy Khāfī. Or else we are to presume that there has been some confusion in narrating this hadīth. It is clear from this hadīth that even the wives of the Prophet were free to go out for their needs after the revelation of the Quranic verse on seclusion. What was forbidden was going out for pleasure and particularly going out with the object of gossiping and the objectionable practice of displaying feminine beauty which is a precursor of wide-spread sexual corruption.

201. This hadīth clarifies what is spoken in the previous one, namely a woman can go out to attend her needs in spite of the fact that ‘Umar would not like any woman moving out of her own house.

202. This hadīth as well as the one that follows are, in fact, repetitions of H. 127, with a slight difference of wording in the first case such as: ‘I climbed to the roof of the house of Hafsa to attend to a certain need and I found the Messenger of Allāh, peace and blessings of God be upon him, answering call of nature and turning his back towards the Ka’ba and facing Syria”, and in the second case: ‘I climbed one day to the roof of our house and I found the Messenger of Allāh, peace and blessings of Allāh be upon him, sitting on two bricks, facing Jerusalem.” He says the latrines in those days used to be on the roofs of houses in Medina.
One carrying with him water for cleaning and Abū Dardā' said: "Is there not among you one who used to carry the shoes and washing water and the pillow (of the Prophet)?" 204

R. 20. Anas reported......
(Repetition of H. 130). 205

CHAPTER XVII

Carrying a stick with a blade along with water.

R. 21. Anas reported......
(Repetition of H. 130). 206

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203. The words of the hadith show that the Prophet used to go out to answer the call of nature and even there used to carry water with himself for cleaning and washing. Even the small details in the hadith give us a glimpse into the personal habits of the Prophet, so necessary to understand a man, particularly when he claims to be a model for human conduct in all its aspects. The detractors of the hadith will find much food for thought in this. Whenever a great man appears in history how much anxious all thinking men and women become to know as much of him as it is possible; and the Holy Prophet Muhammad was the greatest of all men of whom history holds record.

204. The man to whom Abū Dardā' referred in these words was 'Abdullāh ibn Mas‘ūd and they were spoken in an assembly of people of Iraq. 'Abdullāh ibn Mas‘ūd had gone over to Kūfah. The meaning of these words was that there were present in that assembly of men like 'Abdullāh ibn Mas‘ūd who used to follow the Prophet day and night like a shadow. The title of the chapter indicates that this hadith has been narrated here just to show that the Holy Prophet was in the habit of carrying water with him for cleaning after the call of nature.

205. Here H. 130 has been repeated excepting that the last words i.e., "He used to wash with it" have been omitted.

206. Here also H. 130 has been repeated but an addition has been made after the words "a bucket of water." The added word is 'Anaza meaning a stick with a blade of steel at the end. There must be some use for it when the Prophet went out in the wilderness for answering the call of nature.
CHAPTER XVIII

Prohibition against cleaning with the right hand.

Abū Qatāda reported: "The Messenger of Allah, peace and blessings of Allah be upon him, said: 'When any of you drink anything, he should not breathe into the pot and when he goes to the privy he should not touch his private organ with his right hand and he should not do the washing (of the private part) with his right hand.'" 207

CHAPTER XIX

One should not hold his private organ with his right hand while urinating.

R. 22. Abū Qatāda reported ...(Repetition of H. 131). 208

CHAPTER XX

Cleaning (after answering call of nature) with stones.

Abū Hurairah reported, "I followed the Prophet, peace and blessings of Allah be upon him, once when he

207. An emphasis is laid here on the necessity of keeping the right hand away from either touching the private parts or from using it in washing these parts. Although the hand has to be washed either with earth or soap after using it for cleaning the private parts after any call of nature, the refined sense of Islam has ordained that the hand to be used for these purposes should not be used in eating or drinking anything. The other thing to which this hadith has drawn our attention is that it is unclean to breathe in the pot which contains any drink. Blowing on hot liquid matter to cool it is equally forbidden on the same ground. It is only recently that such habits have been discouraged on scientific grounds. But the revelation of God had informed the Prophet Muhammad of the injurious nature of such habits when the very foundation of modern science did not exist.

208. With a slight difference we find here a repetition of H. 131. The difference is where if 131 uses the words "went to the privy" this one says: bâla i.e. "urinated".
went out to answer a call of nature and he was not turning back, so I approached him and he said, "Find for me stones with which I can clean myself" or something like this, and also, "Do not bring for me bone or dung"; then I brought some stones in a corner of my cloth and placed them by his side and retired from his presence; and when he finished, he used them (for cleaning purposes).

One should not do the cleaning (after answering call of nature) with dung.

133. 'Abdullāh used to say, "The Prophet, peace and blessings of Allah be upon him, went to the privy and asked me to bring him three stones, so I found two stones and searched for a third one but I could not get it, so I took a piece of dung and brought it to him; he took the stones and threw away the piece of dung and said "This is impure".

209. This hadith shows, as we have already discussed, that the Holy Prophet used to clean himself with stones or clods of earth before washing the private parts. Use of some dry articles for cleaning keeps the hand clean when one takes to washing. The bone and the dung have been impure. The expression "they are the food of the Jinn" that have been used in connection with these articles in some other hadith has got a fine meaning. Everything that is not seen with the naked eye is called jinn, in the Arabic language. In this particular case, it is suggested that these articles carry with them disease germs. Otherwise bones can be used, if they are satisfactorily cleaned, for many purposes. Bones are reported to have been used for recording the Quranic verses. So, in itself bone is not impure and unclean. It is when it contains any particle of flesh or tissue or is left exposed in the fields that it is likely to be contaminated by germs of disease. An object of the Prophet's forbidding the use of bone for cleaning purposes particularly after defecation seems to be, that it is non-absorbent. By analogy, a smooth flint or a piece of metal of any kind will be unworthy of use for cleaning purposes of this nature.
CHAPTER XXII

Washing once in ablution (for every limb).

134. Ibn ‘Abbās reported, "The Prophet, peace and blessings of Allah be upon him, washed (each limb) only once in ablution.

CHAPTER XXIII

Washing twice in ablution.\(^{210}\)

135. ‘Abdullāh ibn Zaid reported that the Prophet, peace and blessings of Allah be upon him, washed twice in ablution.

CHAPTER XXIV

Washing thrice in ablution.

136. Humrān, the freed slave of ‘Uthmān reported that he saw ‘Uthmān ibn ‘Affān asking for a pot and pouring water (from it) on his two hands three times and washing them and then dipping his right hand in the pot and rinsing his mouth (with water taken thus) and cleaning his nostrils. Then he washed his face thrice and also his two arms up to the elbows three times, then he wiped his

\(^{210}\) The idea in recording hadith that speak differently about the number of times one should wash the limbs in ablution is to show the flexibility of regulations in this connection. One can increase or reduce the number of times in washing according to the exigency of the time. When the ablutions are frequent or when the supply of water is small one can reduce the number of times. Where, however, there is need for thorough washing for the sake of cleanliness one can resort to the maximum number of times stated here and even go beyond this number.
head, then he washed his feet three times up to the ankles, and then (the reporter further) said, "The Messenger of Allâh, peace and blessings of Allah be upon him, said, "Whoever makes ablution like this ablution of mine\textsuperscript{211} and then says two genuflexions of prayer in which no thought enters his mind, is forgiven all the previous sins." (And in another narration)\textsuperscript{212} "So when 'Uthmân made his ablution he said, "I will narrate to you a hadîth which I would not have narrated to you but for a Qur'ânic verse. I have heard the Prophet, peace and blessings of Allah be upon him, say, If a man makes ablution and makes his ablution a nice one and says his prayer, he is invariably forgiven all that is between him and between this prayer until he prays it (for the second time)." ‘Urwa said, "The verse (referred to) is, "Verily those who conceal what We have revealed."

\textsuperscript{211} The details of ablution as given here are implied in the Quranic verse on this question. The Quranic instructions are as follows: "O you who believe, when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads, and (wash) your feet up to the ankles." (5:6).

The washing of the hands up to wrists is necessary to use the hands for washing the face. Similarly, rinsing the mouth and washing the nostrils must reasonably form a part of washing the face.

\textsuperscript{212} This hadîth should not be taken to mean that one should consider himself free to commit any amount of sin between the two prayers. Because such a meaning will run counter to the Quranic verse, "Verily, prayer keeps one away from indecencies and anti-social acts". The fact is that if a man says his prayer in the manner indicated in this hadîth and his heart is impressed with the majesty and glory of Allâh, he is incapable of doing anything contrary to His behests. Of course, there is the chance of such a man falling into error in unguarded moments, in spite of his best efforts to the contrary. It is these which fall under the category of faults that are to be forgiven by Allâh as a result of a man’s prayers.
CHAPTER XXV

The washing of the nostrils in ablution as has been reported by 'Uthmān and 'Abdullāh ibn Zaid and Ibn 'Abbās on the authority of the Prophet, peace and blessings of Allāh be upon him.

137. Abū Hurairah reported that the Prophet, peace and blessings of Allāh be upon him, said, “Whoever performs ablution should clean his nostrils and whoever does the cleaning with stone after answering call of nature should use odd number (of stones).”

CHAPTER XXVI

Cleaning with odd number of stones.

138. Abū Hurairah reported that the Messenger of Allāh, peace and blessings of Allāh be upon him, said, “When any of you performs ablution he should put water inside his nose and clean the nostrils and whoever does the cleaning after answering call of nature with stones he should use an odd number and when any of you awakes from sleep he should wash his hand before he dips it in water meant for ablution, for surely none of you knows where the hand rested during the night.”
CHAPTER XXVII

Washing the feet and not wiping them.


CHAPTER XXVIII

Rinsing the mouth in ablution; Ibn ‘Abbās and ‘Abdullāh ibn Zaid reported it, on the authority of the Prophet, peace and blessings of Allāh be upon him.


CHAPTER XXIX

Washing of the heels and Ibn Sirīn used to wash the places of the ring when he made ablution.

139. Muḥammad ibn Ziyād reported, “I heard Abū Hurairah, and he used to pass by us when people used to make ablution from a pot of

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213. In repeating what has been said in H. 55 a slight difference has been made in this narration, namely, whereas in the previous one we were told that the time of a certain prayer was almost as an end, in this ḥadīth we are told that the prayer was the late afternoon prayer—‘Asr. The title of the chapter makes it clear that the feet should not be wiped, but washed and an action of the Prophet confirms this view.

14. Here H. 136 has been repeated up to the point “and in another narration,” because the question of rinsing the mouth occurs in the first part of this ḥadīth and this forms the subject-matter of this chapter.
water, say, “Make your ablution complete, for surely Abul Qāsim (i.e. Prophet Muḥamm-ad) [peace and blessings of Allah be upon him], said, “Woe to the heels on account of fire.”

Washing the feet when the shoes are on and not wiping the shoes. 215

140. ‘Ubaid ibn Juraij reported that he said to ‘Abdullāh ibn ‘Umar, “O ‘Abdur Raḥmān! I have seen you doing four things which I have not seen any one from among your companions doing.” He said, “And, what are they, O Ibn Juraij”? He said, “I have seen you not touching any rite (of the pilgrimage) excepting the two Yemenite (corners of the Ka‘ba) and I have seen you wearing shoes of tanned leather and I have seen you dying yourself with yellow colour and I have seen that you were in Makka while people put on the pilgrim’s dress when they saw the crescent, but you would not wear pilgrim’s dress until the eighth day, when all provide themselves with water.”

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215 The shoes spoken of here are those that do not cover the whole of the feet up to the ankles. Some authorities are of the opinion that the full shoes as well as the socks do not necessitate the washing of the feet and that a mere wiping with wet hands is enough to satisfy the need of ablution. Other authorities, however, do not include the boots or full shoes in such exemptions.
Abdullāh said, “As for the rites of pilgrimage, I have indeed not seen the Messenger of Allāh, peace and blessings of Allah be upon him, touching any but the Yemenite corners, and as for the shoes made of tanned leather, so, indeed, I have seen the Messenger of Allāh, peace and blessings of Allah be upon him, wearing shoes on which there would be no hair, and he used to make ablution with them, so I like that I should wear them; and as for the yellow colour, so, indeed, I have seen the Messenger of Allāh, peace and blessings of Allah be upon him, dyeing himself with it, so, indeed, I like that I should dye myself with it; and so for the wearing of pilgrim’s dress, so, indeed, I have seen the Messenger of Allāh, peace and blessings of Allah be upon him, not wearing pilgrim’s dress until his she-camel got up with him.”

216. The House of Ka’ba has four corners. The two Yemenite corners comprise of the one in which lies the black stone and is called “the Iraqi corner” because it lies towards Iraq and the one which lies towards Yemen and is, therefore, called “the Yemenite corner”. It appears that other people used to touch the remaining two corners as well. The words “He (the Prophet) used to make ablution in them (i.e. the shoes),” mean that although these shoes were on, the Holy Prophet felt the necessity of washing the feet. Ibn ‘Umar’s object in narrating this hadīth is that the shoes made of such leather were considered by the Prophet as quite clean, because he used to put them on after ablution and thereafter said his prayers in the same condition. Incidentally, this hadīth proves that washing of the feet, and not their wiping, in ablution, while one is wearing such shoes as do not completely cover the feet up to the ankles. The day of taking provision of water is the eighth day of Dhu’l-Hijja. It is so called because the camels are loaded with water for the journey to and from the pilgrimage. The actual rites of the pilgrimage start from this day. This hadīth also shows that there was no complete uniformity among the companions in the observance even of Hajj rites. And yet there was no quarrel among them. They respected each other’s way of doing things in the observance of such rites.
CHAPTER XXXI

Starting with the right side in ablution and bath

111. Umm Atiyah reported that the Prophet, peace and blessings of Allah be upon him, said to them on the occasion of giving funeral bath to his daughter (Zainab), “Begin with the right side and the parts of the body (washed) in ablution.”

112. 'A'ishah reported, “The Prophet, peace and blessings of Allah be upon him, loved to start with the right side in wearing shoes, in combing his hair and in washing himself and in every affair of his.”

CHAPTER XXXII

Seeking water for ablution when the time for prayer is very close and 'A'ishah said, “Once the time of morning prayer arrived and water was sought but was not available, so injunction for Tayammum or rubbing (part of body) with earth was revealed”

143. Anas ibn Malik reported, “I saw the Messenger of Allah, peace and blessings of Allah be upon him, when once the time for 'Asr prayer was very close and people were in search of water for ablution and did not get it, the Messenger of Allah, peace and blessings of Allah be upon him, was given...”
some water for ablution and the Messenger of Allāh, peace and blessings of Allāh be upon him, placed his hands in that pot and asked the people to perform ablution from it.” The narrator (further) said, “Then I saw water gushing forth from underneath his fingers until the people performed ablution upto the last man.”

CHAPTER XXXIII

The water with which man’s hair has been washed and ‘Aīd did not find anything wrong in making threads and strings by using this water; and the remainder of water drunk by dogs; and their going about in the mosque; and Zuhrī said when it (dog) laps in a pot and one has no water for ablution excepting this (water) he can make ablution with it and Sufyān said, “This is a question of understanding the Qur’ān inasmuch as there is the word of Allāh, The Mighty, the Glorious, “And (if) you do not get water, then betake to pure earth” (4:43) and here is water (available), and if any-

217. This appears to have been a miracle of the Holy Prophet. The water sufficed, it is reported, for seventy or eighty persons, and, according to some, eight hundred, for their ablution. Such miracles are to be found in large numbers in the life history of our Prophet, as compared to only a few in the life history of Jesus Christ. But unlike Christians, Muslims do not advance these miracles as any proof of the truth of the claims of their Prophet in preaching their religion to non-Muslims.
thing occurs in the mind about it one should make both ablation and Tayammum (i.e., rubbing with dust).”

144. Ibn Sirīn reported, “I said to ‘Abīda, “We have got with us some hairs of the Prophet, peace and blessings of Allah be upon him, which we have obtained either from Anas or from the family of Anas.” At this he said: “If I could get even one hair out of these I would like it better than the world and all that is in it.”

145. Anas reported that when the Messenger of Allah, peace and blessings of Allah be upon him, once shaved his head, Abū Talha was the first to take from the hair.

CHAPTER XXXIV

When a dog drinks from a pot.

146. Abū Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, “When the

218. Bukhārī’s purpose in recording this hadīth here is to show that the dog is not as impure as it came to be regarded later in certain circles. If this animal walking about in the Mosque did not necessitate the washing of the floor of the building and if the game killed by it can be considered as pure, it is difficult to see how its very touch can make one or his dress impure. But side by side with this there is the hadīth showing that a pot that has been touched by the mouth of a dog needs several times washing, showing thereby that it is rendered impure by such a touch. Bukhārī’s argument is that such washing is made necessary not because of the dog’s impurity but because of a certain poisonous matter which comes out of the mouth of the dog. Thus the water that has been partly drunk by a dog has been considered as pure enough for ablation. Nevertheless, it ultimately depends upon the feelings of the man. If he feels that such water is not pure enough, he has option of resorting to Tayammum or rubbing the limbs with pure dust.
dog drinks from a pot belonging to any of you he should wash it seven times."

147. Abū Hurairah reported on the authority of the Prophet, peace and blessings of Allah be upon him, that a man saw a dog eating moist earth in thirst, so the man put off his stocking and provided him with water thereby till he had given it satisfaction, so Allah appreciated his deed and made him enter the paradise.\(^{219}\)

148. ‘Abdullāh ibn ‘Umar reported, "Dogs used to come in and go out from the mosque in the time of the Messenger of Allah, peace and blessings of Allah be upon him, and people would not sprinkle any water on account of that."

149. ‘Adīyy ibn Hātim reported, "I asked the Prophet, peace and blessings of Allah be upon him, (a question) and in reply he said, "When you send forth your trained dog and he kills (a game), eat (it) and when he eats (out of it) do not eat (that meat); because he caught (the game) for his own sake"; I said, "If I send forth my own dog and I find

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\(^{219}\) This hadīth has been recorded at several other places, and is regarded as having to do with some members of the Israelitish community. This shows how much emphatic Islam is on the care of dumb animals. It has been rightly observed by Bosworth Smith that there was no need for any administrative laws and measures for the protection of the animals against the cruelties of man in the society created by Muhammad. This was evidently because of the Prophet’s emphasis on the regard for animals as a measure of spiritual advancement.
with him another dog?” The Prophet said, “Then don’t eat, because you invoked the name of Allāh on your own dog but you did not invoke the same on the other dog.”

**CHAPTER XXXV**

One who does not see the necessity of ablution excepting when something comes out of the organ of urination or the anus, because of the word of Allāh, the Exalted: “Or any of you comes from the privy” (5: 6) and ‘Atā said that one from whose anus worms come out or from his male organ something resembling lice, he should renew his ablution; and Jābir ibn ‘Abdullāh said: “When any one laughs in prayer he should repeat his prayer and need not renew the ablution”; and Ḥasan said, “When any one removes his hair or his nail or his socks there is no need for ablution for

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220 If a game caught by a trained dog is eaten by it, such a game is forbidden but a ḥadīth recorded by Abū Da’ūd has permitted the eating even of such a game. This apparent conflict between these two injunctions has been reconciled by some who observe that the prohibition in this ḥadīth is not total prohibition but a mere discouragement. It is, however, decided that the name of Allāh must be mentioned at the time of setting the dog on the chase, and the same invocation of Allāh’s name is necessary while shooting an arrow or gun. Imam Abū Ḥanifa is, however, of the opinion that if one forgets to invoke the name of Allāh at this time the game is still allowed as food. The Quranic verse, “And do not eat of that on which Allah’s name has not been mentioned and that is most surely a transgression” (6: 122) does not appear to support this view.

221. According to the Qur’ān coming from the privy is regarded as nullifying the ritual purity resulting from ablution; and the coming from the privy is equivalent to voiding stool or urine or even of wind. These are called minor impurities. The major impurity occurs after intercourse which necessitates complete bath from head to food. The Quranic words “Or you have touched the women” (5: 6) should not be taken too literally. They mean sexual intercourse.
him" and Abū Hurairah said, "There is no need for a fresh ablution unless it be after discharge of something from the anus or the organ of urination," and it is reported by Jābir that the Prophet, peace and blessings of Allāh be upon him, was engaged in the battle of Dhat al-Riqā', when a man was wounded with an arrow and blood flowing in abundance made him weak, (yet) he bowed in Rukū' and went in prostration and continued in his prayers, and Hasan said, "Muslims should continue to say prayers when they are wounded" and Tā'ūs and Muhammad ibn 'Ali and 'Atā and the people of Hijāz said, "There is no need for ablution in the case of oozing of blood and Ibn 'Umar once pressed his boil and blood came out of it and he did not make any ablution and Ibn Abī Awwāf once

أو أظفاره أو خلع خفيف فلا
وضوء عليه وقال أبوهريرة لا
وضعوا إلا من حدث وذكر عن
جابر إن النبي صلى الله عليه
وسلم كان في غزوة ذات
الرقاع فرسى رجل بسهم
فنزف الدم فركع و سجد و
سبح في صلواته وقال الحسن
ما زال المسلمون يصلون في
جراحاتهم وقال طاوس و
سعد بن علي و عطاء واهل
الحجاز ليس في الدم نضوء
و عمر ابن عمر بئرة فخرج

222. As has been enjoined by the Qur'ān, in ablution the head has to be wiped. The same has to be done in the case of legs covered with socks or boots. Accordingly, if one has a hair-cut or has shaved the head or taken off the socks or the boots while in a state of wudū' there is no need for any fresh ablution. Some authorities are of the opinion that the parts of the body thus laid bare should be washed but Hasan Baṣrī is of the opinion, and so is Bukhārī, that there is no need for any fresh washing.
Book 4
Spot Blood and He Continued

In his prayers, and Ibn Umar said, "For one who takes to cupping there is no need to do anything except washing the spots where the cupping is done."
‘Uthmān said, “He should make ablution for prayer and wash his male organ.” ‘Uthmān said: “I have heard this from the Messenger of Allāh, peace and blessings of Allah be upon him, and then I asked ‘Alī and Zubair and Talḥa and Ubayy ibn Ka‘b, may Allāh be pleased with them, and they commanded the same.”226

152. Abū Sa‘īd al-Khudrī reported that the Messenger of Allāh, peace and blessings of Allah be upon him, sent for a man from among the Ansār (i.e., the Helpers of Madīna) and when he came, his head was dripping with water; at this the Prophet, peace and blessings of Allah be upon him, said, “Perhaps we have made you make haste.” He said, ‘Yes’.227 So the Messenger of Allāh, peace and blessings of Allah be upon him, said:

226. There is a difference of opinion about a full bath being obligatory without the discharge of the semen. The four leading Imams of Fiqh, that is Abū Ḥanīfa, Shāfi‘i, Mālik and Aḥmad ibn Ḥambal, are of the opinion that the bath in such a case is necessary. We, however, find the Ḥadīṯ telling us here that such a bath is necessary. ‘Uthmān also narrates a Ḥadīṯ to the same effect. The Ḥadīṯ that follows makes this point very clear. Some people have regarded this Ḥadīṯ as abrogated; but the fact that for the nullification of wudū‘ or ablution it is necessary for something to come out of the two well-known outlets of the body, make it reasonable to conclude that only the discharge of semen necessitates a full bath. It is, of course, necessary in the case where there has been intercourse without discharge that a fresh ablution must be made. In a way, a circumstance such as this latter resembles that of the voiding of wind. It must also be noted that the words of the Qur’ān “or you have touched women” are an euphemism for complete intercourse ending in discharge and not mere touching or caressing.

227. The word a‘jālnāka used in this Ḥadīṯ and literally meaning ‘we have made you to make haste’ actually means that the Prophet’s message obliged the man to leave his wife before the completion of intercourse. That is why the Prophet says that since there was no discharge there was no need for the full bath which the man had taken.
Ablution

CHAPTER XXXVI

A man helping his companion to perform ablution.

R. 27. Usman ibn Zaid reported.......(Repetition of H. 121).228

153. Mughîra ibn Shu‘ba reported that he was with the Messenger of Allah, peace and blessings of Allah be upon him, on a certain journey and that he (the Prophet) went to answer a call of nature and that Mughîra began to pour water on him while he (the Prophet) was performing his ablution, so he washed his face and his hands and wiped his head and wiped his socks (with wet hands)."

CHAPTER XXXVII

Reciting the Qur’ûn after voiding etc., and Mansûr reported on the authority of Ibrâhîm, "There is no harm in reciting (the Qur’ûn) in the bath.

228. This ḥadîth is a repetition, with a slight change, of the first part of H. 121. It ends with the words “He said, The prayer will be said further on”. The only words which have been added are “Usman said “I began to pour water on him and he was making ablution” and it is this statement which furnishes the title to the chapter.
room and in writing a letter without ablution.” And Hammād reported on the authority of Ibrāhīm, “If there is a waist-wrapper on them (while bathing) then greet with invocation of peace, otherwise don’t greet.”

154. ‘Abdullāh ibn ‘Abbās reported that he spent one night at the place of Maimūna, the wife of the Prophet, peace and blessings of Allah be upon him, and she was his maternal aunt, “Then I lay down crosswise on the bed and the Messenger of Allāh, peace and blessings of Allah be upon him, and his wife lay down on the same (bed) lengthwise. Then the Messenger of Allāh, peace and blessings of Allah be upon him, slept so much so that when half the night had passed or a little before it or a little after it when the Messenger of Allāh, peace and blessings of Allah be upon him, woke up and sat up rubbing his face with his hands to drive away the sleep and then read the ten verses with which the Sura Āl-‘Imrān ends, then he stood and made for a water-skin which was hanging and made ablution

229. It is permissible to recite the Qur’ān in the bathroom, although it is not regarded as very decent. But to recite the Holy Book in a state of nudity is universally regarded as very indecent.
therefrom and made his ablution very well. Then he stood praying.” Ibn `Abbās, (further) said. “So I stood up and did as he did, then I went and stood by his side and then he placed his right hand on my head and pulled me by my right ear, then he said two genuflexions of prayer and then two other genuflexions and then two more genuflexions and then another two and another two and another two, then he said his wītr prayer, then he lay down until the Mu`azzin came to him and he stood up and said two genuflexions of light prayer, then went out and said the morning prayer.”

CHAPTER XXXVIII

One who does not make ablution excepting that he falls in a deep stupor.

R. 28. Asmā’ bint Aḥū Bakr reported...........(Repetition of H. 78).

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230. This hadīth has been given in H. 103 as well as in H. 120. Buḥārī’s purpose in placing it once more here is to show that reciting the Qur’ān when one is not in ritual purity through ablution is not forbidden because the Holy Prophet is reported here to have recited the Holy Book immediately after waking up from his sleep and before he had performed his ablution. The Prophet’s pulling the boy by his ear means his pulling him from his left side to his right, because that is the place for the second man who joins an imām in prayer.

231. This means that light unconscionness is like light sleep and does not necessitate fresh ablution, because in both these states one is conscious of anything that may nullify the effect of ablution.

232. This is repetition of H. 78, with a slight difference of wording. But this difference is significant. In the previous hadīth the occasion is not stated. Here in this hadīth we are told that it was the occasion of the eclipse of the sun, “at the time of the solar eclipse, and the people were standing in prayer and I was standing (in prayer)”. Asmā’ was told by ‘A’ishah, as we have seen, with a sign to the effect that the prayer was due to the eclipse.
CHAPTER XXXIX

Wiping the whole head because of the word of Allāh, the Exalted, "And wipe your heads" (5:6) and Ibn Al-Musayyab said: "The woman is in the same position as the man and she should wipe her head," and Mālik was asked, "Is it enough to wipe a part of one's head?" So he argued with the help of the hadith narrated by 'Abdullāh ibn Zaid.

155. Yahya Al-Māziniyy reported that a man said to 'Abdullāh ibn Zaid and he was the grand-father of 'Amr ibn Yahya, "Can you tell me how the Messenger of Allāh, peace and blessings of Allāh be upon him, used to make ablation?" 'Abdullāh ibn Zaid said, "Yes." So he sent for some water and poured it over his hands and washed his hands twice, then he rinsed his mouth and cleaned his nostrils thrice, then he washed his face thrice then he washed his two hands up to the elbows twice each, then he wiped his head with his two hands, taking them from the front and bringing them
from the back, beginning from the front part of the head, so much so that he took them both up to the nape of the neck, then he brought them back to the place from where he had begun, then washed his two feet."

CHAPTER XL

The washing of the two feet up to the ankles.

R. 29. Yahya Al-Māziniyy reported............(Repetition of H. 155). 233

CHAPTER XLI

The using of the remainder of water after ablution and Jarir ibn Abdullāh enjoined the people of his house that they should make ablution with the water left after the cleaning of the teeth 234

156. Abū Juhaifa reported, "The Prophet, peace and blessings of Allāh be upon him, came out to us one day at noon and water was brought to him for ablution and people began to take from the water

233. This is a repetition of H. 155 only with a slight difference of wording. There we read of 'Abdullāh ibn Zaid's washing his hands twice but in this hadīth we are told that he washed them thrice. There seems to be some mistake on the part of some narrator. Then in the other hadīth there is a mention only of cleaning the nostrils, but in this hadīth we are told of his putting water in the nostrils as well as cleaning them. And lastly in the previous hadīth we are told of his having washed his feet, but here in this hadīth the words up to the ankles" added at the end.

234. The narration of this hadīth is necessitated by the fact that people of that time were inclined to regard any water left after any such washing as unfit to be used for ablution.
left by him after ablution and began to smear it on their body, then the Prophet, peace and blessings of Allah be upon him, said two genuflexions of early afternoon prayer and two genuflexions of the late afternoon prayer and he had before him a javelin, and Abū Mūsā said, "The Prophet, peace and blessings of Allah be upon him, asked for a cup in which there was water and he washed his two hands and washed his face with it and rinsed his mouth with it, then he said to these two, "Drink of this and pour it over your faces and chests."  

157. Māhmad ibn al-Rabī' reported and he was the man on whose face the Messenger of Allah, peace and blessings of Allah be upon him, had thrown

235. All that we are told here is that the remainder of water used for ablution used to be rubbed by people over their body. This was a way of seeking blessing. In another hadīth No. 273 we are also told that those who could not get any such spare water used to touch the wet hands of the Prophet. This is an expression of the emotion of love and regard. In the Book of Terms of Agreement we read of spittle instead of the spare water but this is evidently some mistake on the part of some narrator. It should also be noted that the word Yatamassahūna does not only mean rubbing the water on the body but can equally mean "performing ablation." So it can also be taken to mean, that the companions of the Prophet were anxious to use the spare water of Prophet's ablution for their own ablution. But even if they actually rubbed this water on their body, it must be remembered that Islam was yet in its infancy. New converts were entering the fold every day. This nation as a whole was still steeped in barbarism and superstition. The new entrants naturally carried much of their tradition and habits when they accepted Islam. It required some time for such people to be rid of the past. In any case the Prophet was not responsible for this behaviour of some initiates. He discouraged expression of religious emotion and it was as a result of this that we find these practices gradually disappearing as people began to understand the spirit and outlook of Islam. There is a hadīth on record that the Prophet asked some people using that water to rub their body with, why they did so. And being told that they did for the sake of blessings, the Prophet said that whoever wanted to love Allah and His Prophet, should speak the truth when making a statement and be faithful to their trust. And this was an indirect way of saying that what they were doing was wrong.

236. The washing is reported here to have been done with the water taken from the cup. But the word Fīhi which may also mean "in it" has given rise to the misunderstanding that the Prophet washed his hands and his face and rinsed his mouth in the cup itself, an idea absurd on the face of it, because in any ablution the water that passes over the body or is thrown out of the mouth must be allowed to pass out of the vessel or reservoir, otherwise it would be no ablution.
the water with which he had rinsed his mouth and he was a slave engaged in one of their wells and ‘Urwa reported on the authority of Miswar and others; each of the two confirming his companion, “And when the Prophet, peace and blessings of Allah be upon him, performed his ablution, the people (present there) almost fought over the water left.”

158. Sā‘ib ibn Yazīd used to say, “My maternal aunt took me to the Prophet, peace and blessings of Allah be upon him, and said, “O Messenger of Allāh, my sister’s son is ill”. At this he passed his hands over my head and prayed for me for blessings, then he made ablution and I drank out of the water left after the ablution, then I stood behind his back and looked at the seal of prophethood, between his two

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237. There appears to have been a scramble for the spare water of the Prophet’s ablution. This incident is reported to have witnessed by the representatives of the Makkian unbelievers on the occasion of the Truce of Hudaibiyah near Makkah and created a very wholesome impression on their minds about the Prophet’s influence on his followers.

238. No title is given to this chapter because the subject-matter continues to be the same as in the previous one.
CHAPTER XLIII

One who rinses his mouth and pours water in his nostrils from the same handful of water.

R. 30. 'Abdullāḥ ibn Zaid reported...... (Repetition of H. 155.)

CHAPTER XLIV

Wiping the head only once.

R. 31. Yahya al-Māzini reported ......... (Repetition of H. 155.)

CHAPTER XLV

A man performing ablution in the company of his wife, and the water left out of the ablution of woman and 'Umar, Allāh be pleased with him, made ablution with hot water and out of water

239. Zīr means 'button' and ḥajalā "litter" which is carried by camels and serves as a covered sitting place for the women particularly. The simile is meant to indicate the size of what is regarded as the seal of prophethood on the body of the Prophet. But ḥajalā is also the name of a bird and in that sense Zīr has been taken to mean egg. As a matter of fact another ḥadīth this mark on the Prophet's back has been compared to the egg of a pigeon. Some narrators have gone to the extent of suggesting that this mark had an inscription of the words "Muḥammad the Prophet of Allāh". All that appears from these narrations is that there was some sort of a mark between the two shoulders of the Prophet. But to say that it was a document or credential, so to speak, of the Prophet's appointment as a Prophet is to carry things too far.

240. In this ḥadīth we see a virtual repetition of H. 155 with the difference that here it leaves out the preliminary remarks that some body asked 'Abdullāḥ ibn Zaid etc. etc. and starts with the words: 'Abdullāḥ ibn Zaid reported to have poured on his hands from a vessel" etc. and closes the narration with the words: "Then he said, This is the way of the ablution of the Messenger of Allāh, peace and blessings of Allāh be upon him" that are not to be found in H. 155.

241. This is also a repetition of H. 155 with the difference that we are told here the name of the person who put the question to 'Abdullāḥ ibn Zaid; this is 'Amr ibn Abū Ḥasan. The rest of the ḥadīth is practically the same excepting a slight difference in wording.
taken from the house of a Christian."242

159. Ibn ‘Umar reported, “The men and the women used to make ablution together in the time of the Messenger of Allah, peace and blessings of Allah be upon him.”243

CHAPTER XLVI

The Prophet, peace and blessings of Allah be upon him, pouring the water left out from his ablution on a man who had become unconscious.

160. Jābir reported, “The Messenger of Allah, peace and blessings of Allah be upon him, came to see me in my illness and I was so unwell that I lost my consciousness. He (the Prophet) performed ablution and poured on me some water left out of his ablution. I regained my consciousness and said, ‘O Messenger of Allah, peace and blessings of Allah be upon him, in the name of Allah, amen. Praise be to Allah and bounty of Allah and the camel (is) a beast that does not drink water. I am sick, so I seek your prayer and salutations.”244

242. This shows that the water handled by a non-Muslim does not become impure thereby. The Qur’ān has given the ruling that the food cooked in the house of and by a non-Muslim is pure enough to be used by a Muslim. All this shows that there is no untouchability in Islam of food and water etc. Of course, a Muslim cannot take a food or a drink offered by a non-Muslim if it is forbidden on account of the article itself. The mere preparation or handling of it by a non-Muslim does not make a drink or a food impure.

243. This hadīth shows that there were occasions when men and women made ablution from the same water. This may mean that men and women of the same household that have consanguinity are allowed to make ablution together. But it may also mean that in a journey or in a case of emergency where no separate arrangements can be made, the two sexes can use the same vessel or place for their ablution. There is a hadīth narrated by Ibn ‘Umar which has the following words in it, “He found Prophet, peace and blessings of Allah be upon him, and his companions washing themselves together with some women, from one and the same vessel”. This also should be taken to mean that the Prophet must have been seen washing himself together with the women-folk of his own household in his own house and the companions similarly were seen in their respective houses washing themselves with their women-folk from the same vessel.
Allāh! to whom is my heritage to go (as) I have no direct heirs to inherit me?’ and the verse on inheritance was revealed.”

Taking bath and making ablution in a trough and cup and in vessels of wood and stone.

161. Anas reported, “The time of prayer arrived and those whose houses were near went to the people of their household and some remained there. Then a trough of stone in which there was water was brought to the Messenger of Allāh, peace and blessings of Allah be upon him, and the trough was so small that he could not spread his hands in it, yet the whole lot of people made ablution in it”; “We said, how many of you were there?” “He said, ‘Eighty and more’.”

162. Abū Mūsā reported that the Prophet, peace and blessings of Allah be upon him, asked for a cup in which

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244. The object of recording this hadīth is to show that the surplus water of a man’s ablution can be used by another man for the same purpose. The word which has been translated as ‘having no direct heir’ is ‘Kalalah’ actually meaning one who has neither grandfather nor children. It can also mean ‘one who has no children at all.’ It has also been taken to mean one who has heirs other than his father or his son and this hadīth also adds meaning of heirs other than these.

245. This hadīth has been recorded by Bukhārī in the book on “Signs of Prophethood.” In the collection by Muslim we also read of the actual number of persons assembled there, the number was three hundred. This was evidently a miracle, the manipulation of the situation by God might have been either on the physical or on the psychological plane. Without such invisible power of control God will be reduced to a helpless observer of the affairs of the universe.
there was water and he washed his two hands and his face from it and rinsed his mouth out of it.

R. 32. 'Abdullāh ibn Zaid ...(Repetition of H. 155).\[246\

163. 'Ā'ishah reported, "When the Holy Prophet, peace and blessings of Allah be upon him, became ill and his ailment became severe, he asked permission from his wives to be nursed in my house; they gave him the permission and the Prophet, peace and blessings of Allah be upon him, came out between two men, with two feet dragging on the ground between 'Abbās and another man." 'Ubayd Allāh said, "I mentioned (this) to 'Abdullāh ibn 'Abbās and he said, "Do you know who the other man was?" I said, "No". He said, He was 'Ali, son of Abū Tālib. He said, "'Ā'ishah used to narrate that the Prophet, peace and blessings of Allah be upon him, after he had entered his house, and his illness became severe, said, "Pour on me seven waterskins full of water whose mouths have not been opened, so that I may speak to the

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246. This is a third repetition of H. 155 with this much of difference that here we are told that the water brought to the Prophet was in a bronze bowl.
people". And he was made to sit in a trough of Ḥafṣa, the wife of the Prophet, peace and blessings of Allah be upon him, and we began to pour on him from these water skins, until he began to beckon to us as if saying, "You have done it"; then he went out to the people." 247

Making ablution from a small water pot.

R. 33. Yahya Māzīnī reported.......(Repetition of H. 155.) 248

164. Anas reported that the Prophet, peace and blessings of Allah be upon him, asked for a vessel of water, and he put his fingers in it." Anas (also) said, "We began to look at the water which began to gush out from his fingers"; and Anas (also) said, "I guessed those who made ablution (from that

247. This report has been narrated seven times by Bukhārī. It is also recorded in Muslim, Nasā’ī and Tirmidhi. This relates to the last illness of the Prophet that led to his death. When he proceeded towards the chamber of ‘A’īshah he felt so weak that he could not raise his feet from the ground. ‘A’īshah does not mention the name of ‘Ali among the men with whose help the Prophet changed his chamber of residence. It has been wrongly suggested that this was due to some ill-feeling between her and ‘Ali. In one narration we read the name of Fadl ibn ‘Abbās. Another mentions ‘Usāma. It appears that while ‘Abbās remained a constant support of the Prophet on one side, the other side was attended by several persons one after another. The purpose of having water poured on his head was obviously to bring the temperature of the body down. After enormous progress of the Medical Science during the last fourteen hundred years no better method has been devised for this kind of quick relief in high temperature. The Prophet was anxious for this temporary relief just to be able to speak something to the people for their good before he died. It seems, all his anxiety even in this extreme condition of his illness centred round peoples' welfare. Thus as soon as he felt a bit relieved he made for the mosque and delivered a sermon of which the details will be found in the Chapter "The Prophet's Illness."

248. This is the fourth repetition of H. 155.
water) to be between seventy and eighty'\textsuperscript{249}.

Making ablution with one mudd (a measure equivalent to two pints) of water.

165. Anas reported, "The Prophet, peace and blessings of Allah be upon him, used to take his bath with water to the measure of between one to five mudds and he used to make ablution with one mudd (of water)"\textsuperscript{250}.

Wiping the socks.\textsuperscript{251}

166. Sa‘d ibn Abū Waqqās reported on the authority of the Prophet, peace and blessings of Allah be upon him, that he (the Prophet) wiped his socks and that ‘Abdullāh ibn ‘Umar asked ‘Umar about this and he said, ‘Yes, when Sa‘d re-

\textsuperscript{249} There is a close similarity between the sense of this hadīth and what is stated in H. 162. Both are narrations of Anas. And yet these appear to be two different incidents because H. 162 speaks of a vessel which was too small for the Prophet to expand his hand in it while this one speaks of a wide open-top cup, or whatever it might be.

\textsuperscript{250} Sa‘ is equivalent to four Mudds, and one Mudd measures about half a seer. This should not be taken to mean that the Shari‘ah intends to fix the quantity of water to be used in bath or ablution. All that is intended is that there should be no wastage of water. In hot countries like Arabia water is rather scarce.

\textsuperscript{251} Wiping the socks with wet hands is spoken of in so many hadīth that it is extremely difficult to question its authenticity. There are more than eight reports on this subject and Ḥasan of Basra has said, "More than seventy companions of the Prophet have narrated to me about the wiping of the socks." One should not consider this as contravening the injunction of the Qurān about the washing of the feet in ablution because in reality it amounts to the washing of the feet. Because, once at least in twenty-four hours one has to wash his feet in spite of this concession. Of course, when one has put on the socks after a thorough washing of the feet he need not put them off again for ablution. He is allowed to wipe the socks with wet hands and it is in a way a token obedience to the injunction for washing. The Qurān has issued general orders and except in exceptional circumstances it has not given the details of difficult situations wherein performance of a certain religious duty becomes impossible. These details are supplied by the Holy Prophet.
ports anything on the authority
of the Prophet, peace and blessings
of Allah be upon him, do not ask anybody (else) about it”.

R. 34. Mughirah ibn Shu‘ba reported..........(Repetition of
H. 153.)²⁵²

167. ‘Amr ibn Umayyah al-
Dzamri’ reported that he
saw the Messenger of Alläh,
peace and blessings of Allah be upon him,
wiping his socks.

168. ‘Amr ibn Umayyah
reported, “I saw the Prophet,
peace and blessings of Allah be upon him,
wiping his turban and his socks”.

CHAPTER LI

When one pushes his feet (in
the socks) and they are in a
state of purity.²⁵³

169. Mughirah reported, “I
was with the Prophet,
peace and blessings of Allah be upon him,
in a journey and
I bent down to remove (from
his feet) his socks but he said

²⁵². With a slight difference in wording this hadith says practically the same thing which has been already said in H. 153. The difference in wording is that whereas the previous one speaks of the Prophet’s having washed his face and his hands and wiped his head, this one just says that he made his ablution. The wiping of the socks is mentioned in both.

²⁵³. The clause about the cleanliness of the feet before putting on the socks does not only mean the cleanliness of the feet alone but also the ritual purity of the whole body when the socks are used to cover the feet. In other words, one should be in a state of complete ablution when one puts on the socks. As the rule goes, when using the socks one need not wash his feet at the time of ablution for a whole day and night if one is at home and he need not wash them for three days and nights if he is in journey; he is only to wipe the socks with wet hands at his ablution.
‘Leave them, because I put them on when they (the feet) were in a state of purity’, so he wiped them.”

One who does not make ablution after eating the meat of goat and gruel and Abū Bakr and 'Umar and 'Uthmān, may Allah be pleased with them, ate meat and did not make ablution.²⁵⁴

170. ‘Abdullāh ibn ‘Abbās reported that the Messenger of Allāh, peace and blessings of Allāh be upon him, ate the shoulder of a (killed) goat and then said his prayer and did not make ablution.

171. Ja‘far ibn ‘Amr ibn Umaiya reported that his father had said to him that he saw the Prophet, peace and blessings of Allāh be upon him, cutting pieces out of the shoulder of a (killed and cooked) goat (and eating them) then he was called for prayer and he left the knife and said his prayer and did not make ablution.²⁵⁵

²⁵⁴. This is to say that the eating of cooked food does not nullify the effect of ablution. Some of the hadiths indicate that in the beginning eating of cooked food was considered as nullifying ablution but this order was repealed later on. It is possible that the earlier order was by way of precaution because even some cooked food leaves a bad smell in the mouth. Later on although a full ablution was not enjoined but one was asked to rinse one’s mouth in case of food that leaves any smell or grease in the mouth. According to some authorities the use of camel’s flesh is excluded from this exemption and there is a hadith recorded by Muslim to this effect but this also may be regarded as a special precautionary measure for highly refined temperament and not a general rule.

²⁵⁵. The Prophet’s leaving aside the knife he was using in eating food shows that he was cutting the meat with it. We may conclude from this that the use of knife and fork and spoon in eating food is quite in order.
CHAPTER LIII

One who rinses his mouth after taking gruel and does not make ablation.

172. Suwaid ibn al-Nu‘mān reported that he went out with the Messenger of Allah, peace and blessings of Allah be upon him, in the year of (the battle of) Khāibar, till they were at Sahbā’ and it was a place very near to Khāibar; so he (the Prophet) said ‘Aṣr (the late afternoon) prayer, then he asked for the provision and he was not given anything but some gruel and he ordered it to be soaked in water, so the Messenger of Allah, peace and blessings of Allah be upon him, ate it and we too ate; and he stood for the Maghrib prayer and rinsed his mouth and we too rinsed our mouths, then he said his prayer but did not make ablution.”

173. Maimūnah reported that the Prophet, peace and blessings of Allah be upon him, ate from (the meat of) a shoulder at her place, then said his prayer and did not make ablution.

256. This incident belongs to the sixth year of the Hijrah when the Prophet was the undisputed ruler of a state. But his food was practically the same as when he was the persecuted and haunted refugee. This simplicity of habits continued when he was the sovereign of the whole of Arabia.
Should the mouth be rinsed after taking milk?

174. Ibn ‘Abbās reported the Messenger of Allāh, peace and blessings of Allāh be upon him, took milk and then rinsed his mouth and said, “Surely in it there is grease.”

Making ablution after sleep and one who does not see the necessity of making ablution after one or two dozings or noddings in sleep.

175. ‘A’ishah reported that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: “When any of you dozes in prayer he should sleep till the sleep departs from him. So any of you when he says his prayer and he is dozing, perhaps not knowing that he was dozing, he should ask forgiveness (of Allāh) and curse himself.”

176. Anas reported on the authority of the Prophet,

257. This shows the refined taste of the Holy Prophet. If he was extremely anxious for the moral purity of himself and his followers, equally anxious was he for the physical purity of his own body. This carefulness about the cleanliness of the mouth in particular must be appreciated to-day when the knowledge of physical sciences has revealed to man the great part which the condition of mouth plays in the preservation of his general health.

258. This shows that dozing in prayer does not make the ablution void nor does it necessitate the repetition of the prayer.
When any one dozes in prayer he should sleep till he understands what he reads."

CHAPTER LVI

Making ablution without natural evacuation.

177. Anas reported that the Prophet, peace and blessings of Allah be upon him, used to make a fresh ablution for every prayer. (Amr ibn ‘Amir — a disciple of Anas said), "I said, 'what was your practice?' He said: For any of us an ablution that was not rendered void was enough."

R. 35. Suwaid ibn al-Nu‘mān reported ...... (Repetition of H. 172) ²⁶⁰.

CHAPTER LVII

It is one of the major sins not to protect oneself from one's urine.

178. Ibn ‘Abbās reported, "The Prophet, peace and blessings of Allah be upon him, passed by one of the gardens of Madīna or Makka and he

²⁵⁹. This shows that the real benefit of prayer accrues to a man when he understands what he is saying in his prayer. This further leads us to the conclusion that one should have education enough to be able to understand Arabic to the extent of understanding the words used in prayer. We should also take it to mean that the heart of the man in prayer should receive the effect intended to be produced by the prayers. For this purpose it is necessary that the stray thoughts that invade the mind at the time of prayer should be warded off with an effort.

²⁶⁰. This is a repetition with a slight difference of H. 173 in which the Prophet is reported not to have renewed his ablution after taking gruel. The report of Anas, therefore to the effect that the Prophet used to have a fresh ablution before every prayer, must not be taken too literally because if this hadīth means anything it is that the Prophet did not make any ablution after he had taken gruel and said his prayers on the basis of pervious ablution.
Book 4

heard the voice of two men who were being chastised in their graves; so the Prophet, peace and blessings of Allah be upon him, said: “These two are being punished and they are not being punished for any major sin”. Then he said, “One of these two did not protect himself from his own urine and the other one used to go about backbiting others.” Then he asked for a branch of a date-tree and broke it into two pieces, then he placed one piece on each grave and he was asked, “O Messenger of Allah, why did you do like this?” He said, “May be that some relief will be given to them so long as these two (pieces of date-branch) do not dry up.”

CHAPTER LVIII

What has been said about the washing of urine; and the Prophet, peace and blessings of Allah be upon him, said about the

261. The Prophet’s hearing the sound was in a state of spiritual trance. To hide or protect oneself from urine may mean to hide oneself while urinating and it may also mean to prevent the urine or drops of it from contaminating the body or the clothes. Islam wants both cleanliness as well as modesty while answering the call of nature. Violation of the minor laws of Shari'ah, when committed persistently assumes the form of a major sin. The relief in the spiritual torture of the men buried in these graves was not because of the branches of tree but on account of the Prophet’s prayer for them. The planting of the branches was only an outward symbol of the acceptance of his prayer on behalf of these men. Otherwise, if such things as the planting of a branch of a tree could ameliorate the spiritual torment of the major sins, all rules of moral conduct as given in the Shari'ah would become meaningless. Even the Prophet’s prayer as this hadith shows, gave these men only temporary relief. It is really unwarranted to derive any law of Shari'ah from hadith that are of the nature of stories. It is to be noted that there is no injunction or ruling issued by the Holy Prophet on this occasion. It is also difficult to say how far the narrators have preserved in their memory all the facts connected with this incident; because as we have said, they are not so particular either about their observation or about memorizing sayings that have no direct bearing on questions pertaining to the religious conduct of the believers. As for the acceptance of prayer, it should be borne in mind that the prayers of a high spiritual personality are accepted even on behalf of hopeless sinners and even of unbelievers and that they are accepted both for those who are living and for those who are dead. The torture after death should not be regarded as taking place in the physical grave of the man concerned but in the spiritual grave which is not in this earth and is called Barzakh in the Qur’an.
people of the grave that he did not protect himself from his urine and he mentioned only the urine of man.

179. Anas ibn Mālik reported, "When the Messenger of Allāh, peace and blessings of Allah be upon him, would go out to answer a call of nature I would bring to him water and he would wash with it."

CHAPTER LIx

R. 36. Ibn 'Abbās reported ........... (Repetition of H. 178.)

CHAPTER LX

The Prophet, peace and blessings of Allāh be upon him, and the people (around him) leaving a rustic man till he finished passing water in the mosque.

R. 37. Anas ibn Mālik reported............. (Repetition of H. 180).262

180. Abū Hurairah reported, "A rustic Arab stood urinating in the Mosque, so people caught hold of him. At this the Prophet, peace and blessings of Allah be upon him, said

262. This is repetition of H. 178 with the difference that in this hadīth there is no mention of the garden where the graves were lying. There is also some minor verbal differences.
to them, “Leave him alone and throw on his urine a small or big bucketful of water, since you have been appointed only to create facilities and have not been appointed to make things hard.”

R. 38. Anas ibn Mālik reported...........(Repetition of H. 180.)

CHAPTER LXI

The urine of the children.

181. ‘Ā’ishah, the mother of the believers, reported that a child was brought to the Messenger of Allāh, peace and blessings of Allah be upon him, and it passed water on his clothes, so he asked for some water and let it flow over it (the urine).

263. This hadīth is only another version of the one that follows it. It begins in this way, “The Prophet, peace and blessings of Allah be upon him, saw a desert Arab passing water in the mosque and he said, ‘Leave him’ and when he had finished, he asked for water which he let flow over the urine.” What a magnanimous bearing on the part of a teacher of religion! In another report we are told that when the man finished urinating he called him and told him in affectionate words that it is improper for anyone to make the mosque dirty because it is a place for the remembrance of God. Here is a lesson for the intolerant and fanatically rigid among the Muslims. We are instructed here to be very mild in disposition in correcting the errors of our fellow-believers. This is as it should be, because the Holy Qur’ān requires us to be very polite and wise in preaching our religion even to those who are hostile to our faith. How much more necessary it is for us to be charitable towards those who are already in the fold. It is the hardness on the part of the preacher of religion in our faith that is driving many people away from the mosques.

264. This hadīth practically says the same thing as the previous one. Of course, both the hadīth that precede H. 181 and the one that follows it want in the concluding words namely “I have been sent to make things easy and have not been sent to make things difficult”. There are slight verbal differences between all these three hadīth.

265. An extraordinary leniency has been observed in the matter of the urine of the babies. This is necessary in view of the obligation of the parents to the child in its early days. Islam is a practical religion and as such it does not lay down rules that may prove a heavy burden for the believers. Some reports make a distinction between the urine of a male child and that of a female. These intend to say that in the case of the urine of a boy, pouring of water or sprinkling of it is enough, but that in the case of a girl full washing is necessary. But some authorities hold that both the cases should be treated on an equal footing. The word used for the baby in this hadīth is sabīyyan but in the one that follows the word has not only been qualified by the adjective nāfī but has been further described by the words “One that has not started eating food” showing that the baby should be such as has not been weaned. These reports give us a glimpse into the high morals of the Prophet — how fond he was of small children! An ordinary woman brings a child to him and he makes it sit on his lap and fondles. Then when the same baby passes water on his lap he does not feel in the least annoyed. This shows that he was quite unlike the so-called leaders of religion who assume a piety that makes others fear their very approach. The greatest teacher of religion the Prophet, yet had in him, the largest amount of human feeling that one knows of in the history of our species.
182. Umm Qais bint Miḥšan reported that she took her small boy, who had not started eating food, to the Messenger of Allāh, peace and blessings of Allah be upon him, and the Messenger of Allāh, peace and blessings of Allah be upon him, made him sit on his lap, and the boy passed urine on his clothes, so he (the Prophet) asked for some water and sprinkled it on it (the urine) and did not wash it.

**Passing water standing and sitting.**

R. 39. Hudhaifa reported...
(Repetition of H. 183.)

**Passing urine near one’s companion and using a wall as a screen.**

183. Hudhaifa reported, "I saw while the Prophet, peace and blessings of Allah be upon him, and I were going together and he came to a dung-heap behind a wall, he stood just as any of you stand and he passed water and I withdrew from him, so he beckoned to me and I came to him and stood behind him till he finished." 267

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*Śāhiḥ Bukhārī*

266. This hadīth practically says the same thing as H. 183 that follows it. The wording is slightly different, for in this one it is reported as the following, “The Prophet, peace and blessings of Allah be upon him, came to the dung-heap of a tribe and passed water standing, then he asked for water and I brought him water and he made ablution”.

267. One report has it that the Prophet also said to Hudhaifa, “Act as a screen to me.” His asking Hudhaifa to come to him and stand behind him was for this purpose. This hadīth shows that passing water standing is not forbidden.
CHAPTER LXIV

Passing water near the dung-heap of a people.

184. Abū Wā'il reported, "Abū Mūsā al-Ash'arī was very severe in the matter of urine and used to say that the people of Israel used to tear off any (part of) clothes of any of them that was polluted (by urine), so Ḥudhaifa said, "Would that he refrained (from this severity) because the Messenger of Allah, peace and blessings of Allah be upon him, arrived near the dung-heap of a people and passed water standing." 268

CHAPTER XLV

Washing the Blood.

185. Asmā' reported, "A woman came to the Prophet, peace and blessings of Allah be upon him, and said, "What do you say about one of us who starts menstruating and has only one piece of cloth—that is she to do?" He said, "Rub it (the blood) off and then she should rub it again with water and wash it off and pray in it (i.e., the clothes)."

268 In other words Abū Masā used to be very hard on those who passed water standing. Ḥudhaifa considered it as contrary to the spirit of the preachings of Islam. This shows that the companions of the Prophet were not averse to passing water standing when necessary, because they had seen the Prophet doing so. There is no report showing that the Prophet had ever forbidden anyone to pass water standing. The only precaution to be taken is that the drops of urine do not pollute the body or the clothes.
186. 'A'ishah reported, "Fāṭimah bint Abū Ḥubaisah went to the Prophet, peace and blessings of Allah be upon him, and said, "O Messenger of Allah! surely I am a woman who suffers from continuous bleeding from the uterus, and I can never be clean, should I then give up prayer?" At this the Messenger of Allah, peace and blessings of Allah be upon him, said, "No, it is nothing but a vein and it is not the blood of menstruation, so when your menstruation period arrives stop your prayer and when it passes away wash yourself clean of the blood and say your prayer". Hishâm, (a narrator in the chain) said, "And my father said, (the Prophet further said), "Then make ablution for every prayer until the same period arrives." 269

CHAPTER LXVI

Washing the semen and rubbing it off and washing what touches (a man) from the woman.

187. 'A'ishah reported, "I used to wash the semen from the clothes of the Prophet, and he would go out to prayer.

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269. We may conclude from this hadith that people who suffer from a disease in which the urine always falls in drops uncontrolled or those who incessantly break wind are not required to repeat their ablution every time that the voiding takes place while in prayer. One ablution in the case of such people is enough for one prayer."
while the mark of water would (still) be on his clothes." 270

R. 40. Sulaimān ibn Yasār reported......(Repetition of H. 187) 271

CHAPTER LXVII

When the semen is washed or something like it and the mark of it does not disappear.

R. 41. ‘Ā’ishah reported...
(Repetition of H. 187)

R. 42. ‘Ā’ishah reported......
(Repetition of H. 187).

CHAPTER LXVIII

The urine of camels and cattle and sheep and their enclosures and Abū Mūsā said his prayer in Dārul Barīd and there was dung and the woods were near him and he said, "This place and that place are equal" 272.

188. Anas reported, "There came some people from the tribe ‘Ukl or ‘Uraina but (the climate of) Medina proved

270. Baqa’a pl. of Bugatu means "to vary in colour". A spot that is lightly washed must show some kind of stain but this does not matter.

271. In this ḥadīth we find the additional words, "‘Ā’ishah was asked about semen sticking to the cloth". Apart from this there is also a slight verbal difference in the report.

272. Dārul Barīd is a place near Kūfa in Iraq. It is a place where the ambassadors of Caliph used to stay. The regular coming and going of camels made the place strewn with dung. This does not mean that the whole place was like that but the particular place where Abū Mūsā wanted to say his prayer had some dung lying about it. The word sawa’ should not be taken too literally. All Abū Mūsā wanted to say was that one need not go about searching for a cleaner spot for the sake of prayer and that dung was not a thing, the proximity of which made a place unfit for prayers.
unhealthy, so the Prophet, peace and blessings of Allah be upon him, ordered them to be taken to milch-camels, so that they could drink the urine and the milk thereof. Accordingly, they went away and when they regained their health, they killed the herdsman of the Prophet, peace and blessings of Allah be upon him, and ran away with the she-camels. When the news reached (Medina) in the forenoon, the Holy Prophet sent men after them, and as the day advanced, they were brought (before him); so by his order their hands and their legs were cut off and their eyes were pricked and they were asking for water but they were not given any water to drink.” Abú Qilābah said, “These people had committed theft, and murder and disbelieved after their belief and they waged war against Allah and His Messenger.”

189. Anas reported, “The Prophet, peace and blessings of Allah be upon him, used to

273. Ijawa al-balada means “so and so disliked staying in the city” or “the place proved harmful to his health.” It is in this latter sense that the word has been used here. The climate of Medina proved ungenial to the health of the Companions.

274. Liqāḥ is the plural of Lāqān which means a she-camel that gives milk. Amarahūm bilīqāḥ means that the Prophet offered them to go to the place where there were milch-camels. From some reports it appears that these people themselves asked the Prophet’s permission to go to this place. Milch-camels were the property of the state and were kept at a pasture, six miles away from Medina.

275. The giving of the urine of camel to these people was only by way of medicine. It is an accepted principle that the use of things ordinarily forbidden is permissible as a remedy for diseases. The punishment meted out to these barbarous people though apparently hard, was most appropriate to the occasion. These people were treated so kindly by the Prophet who ordered their stay in a healthier place with plenty of milk to drink. Instead of being grateful to the Prophet for his kind treatment they tried to run away with the camels of the state and Yasār, the caretaker of the place appointed by the Prophet, who followed them to get the camels back, was handled by them in a most barbarous and cruel manner. They amputated his dextrous Muslim’s hands and feet and pricked his tongue and his eyes with thorns and thus put an end to his life. But for a stern handling of people of this nature it was impossible in those days to restore order and discipline in the society. A section of people needed firm handling such as this to make the rest of the population live in security. Gradually as the condition of the society improved such hard punishment fell into disuse. We do not hear of such punishments in later years.
say his prayers in the enclosure of sheep before the mosque was erected.”

Anything of (the kind of) filth falling in melted-butter or water, and Zuhrī said, “There is no harm in the water of which the taste and the smell and the colour have not changed.” And Hammād said, “There is no harm if the feather of an animal that dies of itself (falls in liquid) and Zuhrī said about the bones of animal dying of itself such as the elephant etc. I have seen people from among the learned men of the previous generation combing their hair with such things and keeping oil in them without seeing any harm in it”; and Ibn Sirīn and Ibrāhīm said, “There is no harm in trading in ivory.”

190. Maimūnah reported that the Messenger of Allah, peace and blessings of Allah be upon him, was asked about the mouse that had fallen in melted butter and he said, “Throw it away and what is around it and eat (the rest of) the butter.”

276. This does not mean that one should use such places for prayers. All it means is that when a better place is not available, it is not forbidden to use such places for prayer, provided the spot is cleaned. As a rule Muslims are required to keep the places meant for prayers clean. Here the purpose is also to show that any spot in the earth is holy enough for holding prayers and that there is no need for especially consecrated places for Muslim prayers.

277. Some authorities have qualified the butter spoken of as the one that is solidified by cooling. They are of the opinion that if it is in liquid form it should be heated and then strained.
R. 43. Maimūnāh reported...
(Repetition of H. 190)

191. Abū Hurairah reported on the authority of the Prophet, peace and blessings of Allah be upon him, “Every wound which a Muslim receives in the way of Allah will, on the Day of Resurrection, assume the appearance what it was when it was inflicted, the blood flowing from it, its colour of blood and its smell, the smell of musk.”

CHAPTER LXX

Passing water in standing water.

192. Abū Hurairah reported that he heard the Messenger of Allah, peace and blessings of Allah be upon him, say, “We, the last comers, will outstrip others, and with reference to the same authorities, “none of you should pass water in standing water which does not flow and then take bath in it.”

278. It is difficult to seek the connection of this hadith with the chapter under which it has been placed, unless it be to show that a thing is to be regarded as fresh, whatever it be, so long as it maintains its own colour. The blood is thus to be regarded as fresh so long as it is red. If on the Day of Resurrection the blood of the martyr shows its natural colour that will be an indication that life is fresh in him. The smell of musk coming from the blood is an indication of, not only life but a superior life given to such men.

279. The title of this chapter and the report contained in H. 193 appears to supplement what has been said in the previous chapter. Whereas the previous chapter confined itself to the outward appearance of the liquid to be used by man, this one goes to the inner aspect of it. For instance, a quantity of water may be quite natural and good in appearance and yet if we know that it has been polluted internally by some impure thing, the effects of which are not visible, it should not be considered as fit for our use.
When any filth or carcase is thrown on the back of a man engaged in prayer, his prayer does not become void thereby and Ibn 'Umar when he could see blood on his clothes while praying, he would keep it aside and continue in his prayer; and Ibn Musayyab and Sha'biy said, "When any one says his prayer and there is blood or semen on his clothes or he is not properly facing the Qibla or he makes Tayammum (i.e. rubs clean earth over his face and hands), and says his prayer then he finds water within the prescribed time he is not to repeat the prayers."

193. 'Abdullah ibn Mas'ud reported that the Prophet, peace and blessings of Allah be upon him, said that once he was saying prayer near the Sacred House and Abu Jahl and his companions were sitting there; then some of them said to others, "Who of you will bring the secundine of the she-camel of so and so tribe and then place it on the back of a man."

280. The cloth which Ibn 'Umar could lay aside in the course of prayer must be one that could be easily dropped without any noticeable change in the posture of prayer.

281. Jazîr means she-camels that have been slaughtered. Salâ in Arabic means secundine that is the bag in which the baby lives while still in the womb. After an animal is slaughtered it is sometimes found to be pregnant. The slaughterers naturally have to take out the uterus and with it the young one in the bag. This hadith shows to what length the Makkans unbelievers had gone to insult and cause trouble to the Holy Prophet. Of the persons mentioned here, Abu Jahl, 'Utba ibn Rabi'a, Shaiba ibn Rabi'a, Walid ibn 'Utba, Umayya ibn Khalaf, and 'Utba ibn Abî Mu'ait were killed in the Battle of Badr. Ammara ibn Walid was the seventh man whose name is not mentioned here and who died as a lunatic in Abyssinia. All these seven were the bitter enemies of Islam and its Founder.
back of Muhammad when he goes in prostration”? Then the unlucky one among them got up and brought the thing, and looked on till when the Prophet, peace and blessings of Allah be upon him, went in prostration, the man placed the thing on his back between his shoulders and I was looking on and could not do anything and wished I had any power to prevent it.” He continued, “So they began to laugh and fall upon one another and the Messenger of Allah, peace and blessings of Allah be upon him, continued his prostration, not raising his head until Fatimah came to him and removed the thing from his back and he raised his head and said, “O Allah, seize the Quraysh “three times” and this proved hard for them when he prayed against them.” He (the narrator continuing) said, “And these people were aware that praying in that city was acceptable (to Allah); then he named them (thus): “O Allah, seize Abu Jahl and seize ‘Utba ibn Rabia and Shaiba ibn Rabia and Walid ibn ‘Utba, and Umayya ibn Khalaf and ‘Uqba ibn Abu Mu’ait” and he also mentioned a seventh name but we do not remember it; so by Him in Whose hand
lies my life I saw them whom the Messenger of Allāh, peace and blessings of Allah be upon him, counted (by names), lying in the ancient well of Badr.”

The spittle and the discharge of the nose etc. (sticking) in the cloth and ‘Urwh reported on the authority of Miswar and Marwān, “The Messenger of Allāh, peace and blessings of Allāh be upon him, came out (once) during the days of Ḥudaiya’” then he narrated the whole report and said, “The Prophet peace and blessings of Allāh be upon him, did not spit any spittle which chanced to fall on the hands of any man among them but he rubbed it on his face and his skin.”

194. Anas reported, “The Prophet, peace and blessings of Allah be upon him, spat on his cloth.”

Ablution is not permissible with wine or any intoxicating drink and Abul ‘Ālia disapproved and Atā’ said, “To me Tayammum is more likeable than ablation with wine and milk.”

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282. This incident belongs to the time of the Truce of Ḥudaiya. As we have shown in the footnote on H. 157 the word ḃaṣṣāma i.e., the spittle seems to have been mentioned by mistake. This report is a very long one and in such reports such a mistake is quite natural. It is also to be noted that Miswar who is mentioned as one in the chain of narrators, was not present in the Truce of Ḥudaiya. The second fact to be remembered is that Marwān, another in the chain of narrators, is not a companion of the Prophet. So the question of using the Prophet’s spittle seems to be a fancied one.
195. ‘A’ishah reported on the authority of the Prophet, peace and blessings of Allah be upon him, "Every drink that gives intoxication is forbidden."

CHAPTER LXXIV

A woman’s washing the blood from the face of her father and Abul ‘Alia said, “Rub over my leg because it is ailing.”

196. Abū Ḥāzim reported that he heard Sahl ibn Sa’d al-Sā‘idī saying and there was no one excepting himself and myself that people asked him by which thing the wounds of the Prophet, peace and blessings of Allah be upon him, were treated and that he said, “No one remains living who knows better about it than myself: ‘Ali used to bring water with his shield and Fāṭimah used to wash the blood from his face; then a mat was burnt and with it (ashes) were filled his wounds.”

CHAPTER LXXV

Tooth-stick and ibn ‘Abbās reported, “I spent a night with the Prophet, peace and blessings of Allah be upon him, and he brushed his teeth.

197. Abū Mūsā al-Ash’ārī reported, “I went to the Pro-
Book 4

Ablution

198. Hudhaifa reported, “The Prophet, peace and blessings of Allah be upon him, when he used to get up at night, used to rub his mouth with tooth-stick.”

CHAPTER LXXVI

Passing on a tooth-stick to senior ones.

199. Ibn ‘Umar reported that the Prophet, peace and blessings of Allah be upon him, said, “I found myself (in dream) cleaning my mouth with tooth-stick; presently came to me two men, one of them senior to the other so I gave the tooth-stick to the junior one of the two, but I was told, “Show regard to the senior ones.” So I passed the thing on to the senior one of the two.”

CHAPTER LXXVII

The excellence of one who spends the night in a state of ablation.

283. This hadith stresses the importance of brushing the teeth. The Holy Prophet used to clean his teeth with tooth-stick very frequently. From hygienic point of view keeping the teeth clean is one of the greatest preventives of many diseases. The medical researches of modern times have established the fact that well-brushed teeth not only keep the mouth clean and free from bad smell but also prevent many diseases of the gums and the stomach from attacking the body. The Holy Prophet laid utmost emphasis on keeping the teeth clean. He is reported to have attended his teeth even in his night prayer. The necessity of keeping the teeth clean when going to bed has become a matter of common knowledge and the Prophet’s emphasis on this shows that he believed that a clean body is an essential prerequisite to a clean spiritual condition. A report of ‘A’iṣah shows that the Holy Prophet used to wash his teeth breadth-wise, that is, from the gums towards the end of the teeth and vice versa and this is the method also recommended by modern experts of dentistry.
200. Bara' ibn 'Azib reported that the Prophet, peace and blessings of Allah be upon him, said, "When you go to your bed make ablution like the one you do for prayer, then lie on your right side, then say, "O Allah, I submit myself in obedience to Thee and I make Thee my object of reliance for the sake of Thy love and fear, there is no refuge nor rescue excepting with Thee, O Allah! I believe in Thy Book which Thou hast revealed and Thy Prophet, whom Thou hast sent." Then if you die in that night you are in the (religion of) nature (Islam), and make it the last thing which you utter." He (Bara') said, "Then I repeated the thing to the Prophet, peace and blessings of Allah be upon him, and when I reached the words, "O Allah! I believe in Thy Book which Thou hast sent" and I further said, "And in Thy Messenger, he (the Prophet) said, "No, (rather say) "Thy Prophet (nabi) whom Thou hast sent.""284

284. What a wonderful insight into the needs of human existence! The Holy Prophet is not only particular about the purity of the body when going to bed but he also secures the purity of the spirit by resigning himself completely to the will of God before every sleep. Similarly while awake he keeps the body and the soul both clean to perfection. The concluding words of this hadith with which the book on ablution comes to an end show that as Imam Bukhari sees it the purity of the body is only an introduction to the efforts for the purity of the spirit. This last hadith also shows that the narrators have taken the utmost care to preserve the actual words which they heard from the lips of the Prophet if the utterance related to any rule of religious life or it was any prayer. The same care has not been taken in respect of the stories of the past. In these latter cases the sense alone has been preserved and that also in a rather loose manner.