

THE ENGLISH TRANSLATION
OF
THE HOLY TRADITIONS

WITH SHORT NOTES

VOL. I

BY

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THE HOLY TRADITIONS OR HADITH

Hadith or Tradition in Islamic terminology signifies the sayings and the practice of the Holy Prophet Mohammed, the founder of Islam, and includes the practice of his Companions in his presence to which he took no objection. The value of Hadith as an exposition of the principles and doctrines of Islam, is very great. Besides after the Holy Quran it is the chief source from which material can be drawn for a life study of the Holy Prophet and early History of Islam.

During the life-time of the Holy Prophet sufficient measures were taken for the preservation and safe delivery of his sayings and practice, as his Companions and their immediate followers made every effort to commit to memory the words they heard from his lips for various reasons. The injunctions and commandments contained in the Holy Quran were practised and taught to the Companions by the Holy Prophet by his personal example. There is, therefore, no doubt his sayings and practice had, from the beginning, acquired great importance amongst his followers. Then "certainly you have in the Apostle of Allah an excellent exemplar" (33 : 21) being an injunction of the Quran, his sayings and practices were taken with enthusiasm, memorized and hoarded with unprecedented zeal and jealousy by the Muslims. Hence it was but natural that these should be faithfully preserved and safely delivered to the new-comers. There was not a single case of deliberate fabrication of the traditions so long as the Companions of the Holy Prophet and their immediate followers lived.

It was only after these two generations had passed away that a mass of fabricated traditions grew up. But the danger was at once perceived by the

Muslim theologians and a class of traditionalists soon sprang up who devoted their lives to sift the true from false traditions when there was yet sufficient evidence to distinguish the one from the other.

THE COLLECTION OF TRADITIONS

As regards collection of the traditions, the period can be divided into five stages. The first stage, belongs to the time of the Holy Prophet when some of the Companions were exclusively devoting their time and attention to the preservation of the sayings of the Holy Prophet and his practice.

The second stage in the collection of traditions begins with the death of the Holy Prophet. Apart from the Companions who collected traditions in the life time of the Holy Prophet, there were thousands of other Companions who preserved particular traditions, and the collection of traditions in this stage meant their collection from all the available sources. This hard task was, however, facilitated to a large extent by the particular circumstances of the time. In the first place, any Companion who knew any tradition deemed it his duty to deliver it to others, for the Holy Prophet had clearly enjoined his Companions to transmit his words to others. The Companions had at a very early time spread in distant countries, and accordingly such traditions as they knew were circulated in those places and by transmission from one generation to another were safely preserved till the time when the collection of traditions on an extensive scale began. Secondly, in the time of the Caliphs certain men claimed certain rights on the authority of certain words uttered by the Holy Prophet, and accordingly such traditions came into public record and public notice.

Thirdly, new contingencies and requirements of the increasing Muslim Society brought many a tradition from the recesses of memory to public notice. Fourthly, the Companions were not slackened in their zeal in the search and collection of traditions. Long journeys were taken by them to Syria and Egypt and other distant places in quest of a single tradition which they heard as reported by some Companion at that place. Fifthly, there was a large ingress of people into Islam after the Holy Prophet, and the more zealous among them made all kinds of inquiries from the men who had been with the Holy Prophet. The same was the case of the new generation, the off-spring of the Companions of the Holy Prophet. Sixthly, such of the Companions as possessed a large number of traditions attracted large number of eager listeners and the places where they resided became great centres of learning of the traditions.

In the third stage, the work of the collection of traditions was in the hands of the followers of the Holy Prophet's Companions. The last of the Companions had passed away before the end of the first century of Hegira, and those who had listened from them became now teachers and propagators of traditions. Traditions were now generally to be sought from the great centres for learning traditions that had been established, and the knowledge of traditions had become much more concentrated than in the second stage. There were very few solitary traditions that were to be sought from solitary individuals now, for much the greater number of traditions had been searched out and collected by the followers of the Companions, and access could now be had to them at the different centres of learning. But all the

traditions were not to be met with at any one centre, and hence those who desired an extension of knowledge repaired to more centres than one. The writing of tradition also became common gradually, though these writings were not in the form of books.

Hitherto no tradition was accredited on the mere authority of a manuscript, and it was necessary that every one who reported a tradition should mention the names of successive reporters from whom he had received the tradition. The authors of the books which now began to be written on the joint authority of manuscripts and oral testimony gave the names of reporters through whom a tradition came to their knowledge, but the book itself was a sufficient authority for all others. The first man who wrote a book on tradition was according to some Abdul Málík ibn-i-Ábdul Aziz Ibn-i-Juraij (peace be on him), more commonly known as Ibn-i-Juraij, and according to others Rabi' bin Subaih (peace be on him), while a third report gives precedence to Sa'id son of Abi Arub (peace be on him) all of whom died about the middle of the second century of Hegira. It is, therefore, certain that works on tradition carrying authority with them existed before the middle of the second century. The next great author whose authority is recognized by the whole Muslim world to this day was Imám Málík, son of Anas (peace be on him) who wrote his well known work, the Muatta, and based it on such of the reliable traditions as he met with among the people of Hejaz as well as the sayings of the Companions and their followers. Ibn-i-Juraij (peace be on him) wrote at Mecca, and Imam Málík (peace be on him) at Medina. Simultaneously with these, other authors undertook the work of collect-

ing traditions in book form at the other great centres of the learning of traditions. The following names are mentioned. Sufian bin Oyena (peace be on him) wrote at Medina, Abdulla bin Wahab (peace be on him) in Egypt, M'amar and Abdul Razzáq (peace be on them) in Yeman, Sufian As-Sauri and Mohammad bin Fuzeil (peace be on them) at Kufa, Hammad bin Salama, and Rauh bin Ubáda, (peace be on them) at Basrah, Husheim (peace be on him) at Wásit, and Abdullah bin Mubarak (peace be on him) in Khorásán. The fourth stage in the collection of traditions and the work of collection was now complete except that all these authors reduced to writing only such of the traditions as they found at their own centres of learning. Nor were these collections comprehensive but they contained traditions only on particular subjects and did not exhaust the vast spheres of the traditional lore. The work of completing the collection of traditions in all respects was undertaken and successfully completed by the collectors of the next generation who were led by the renowned Bukháree. Imám Mohammad bin Ismáil (peace be on him) of Bukhára, commonly known as Bukháree (after the place of his birth) was born about the time when Imám Málík (peace be on him) died in 179 A. H. He began his work of the collection of traditions early in the beginning of the third century of Hejira and died about its middle in the year 256 A. H. He was followed by his pupil Muslim (peace be on him) who in authority is only second to his Master. Then came Abu Dawood (peace be on him), Tirmzi (peace be on him), and Násai (peace be on him), who though not possessing the same authority as Bukháree and Muslim, yet recognized to be reliable authorities on tradition. All these authors travelled from place to place in the

search of traditions and devoted all their lives to the task of collection. In the works of Bukhári and those who followed his footsteps they are almost complete and exhaustive collections of traditions.

THE TEST OF TRADITIONS

The following criteria and canons were adopted by the above authors to sift genuine traditions from the forged ones :—

(1) The reports contradicting the established historical facts were considered forged.

(2) A tradition levelling an accusation against a Companion of the Prophet if the reporter was Shia, or one reported by a Nasibi who reported a tradition blaming the Ahl-i-Bait (the people of the Prophet's house) and so on, if narrated by that reporter alone was rejected, but if it was narrated by other reporters also, it was accepted.

(3) If a reporter narrated a tradition which ought to have been known by and acted upon by the Muslims generally but was unknown and the reporter was alone in narrating it, it was rejected as fabricated.

(4) The time, and circumstances under which a tradition was reported afforded sometimes clear testimony of its fabrication.

(5) A tradition was considered to be forged if it was contrary to reason or contradicted the known principles of the law.

(6) The conclusion of the fabrication of a tradition was also drawn from the circumstances that it contained a story of something having occurred, which if true, would have been reported by thousands of men.

(7) A forged tradition was also detected by its non-Arabic style and ignoble sense of the words used in it.

(8) A tradition threatening by the severest punishment for slightest faults or promising highest rewards for small deeds of virtue, was considered fabricated.

(9) When the merit of a pilgrimage was promised for doing ordinary acts of goodness in any tradition it was considered as fabricated.

The collectors of the traditions laid great stress upon the character and truthfulness of the reporters. The collectors not depending solely upon the internal evidence of the authenticity of the traditions, made further enquiries whether the different reporters through whom the traditions had come to them were all trustworthy men. The invalidating of the testimony of a witness and pronouncing the witness to be veracious and trustworthy *i. e.* Jarah and Ta'dil had its origin from the time of the Holy Prophet and was based upon the Holy Quran "O you who believe if an unrighteous man comes to you with a report, look carefully into it." (49 : 6). So when a witness gave any testimony, his or her character could be called into question to invalidate it. And in the time of the immediate followers of the Companions, critical inquiries into the character of the reporters became an established rule in the schools of traditional learning and men like Shibat-ibn-il-Hajjaj and Yahya bin Said collected information relating to this branch of traditional knowledge. It has been established beyond any doubt that none of the Companions of the Holy Prophet ever fabricated a tradition and every tradition which could be traced

back to a Companion, is rightly regarded as a trustworthy tradition

Although the different collectors followed different methods in tracing the reliability of the traditions, but in spite of their working independently of each other in different countries at different times, they all agree in the main, which proves the authenticity of the traditions. The small differences in some traditions are not worth any serious consideration and these were of two kinds *viz.* differences which arose from the fact that Islam allowed a certain degree of latitude in secondary points and those differences which were the result of the pursuance of different methods by different collectors and these in fact count for nothing. The slight differences that might still remain after making allowance for these two causes are of no account whatever when compared with the remarkable agreement met with in the collections of traditions

THE DIFFERENT KINDS OF TRADITIONS

The collectors divided the traditions under different terms as following :—

(1) Successive (*Mutawátar*) *i. e.* traditions narrated by large number of people in different times, as to make it intellectually impossible for any falsehood having crept in them.

(2) *Ahád* *i. e.* limited, whose narration may not be so large. This kind is again divided into three : (1) Well-known (*Mashhúr*), the tradition which may have been narrated by three or more narrators in all ages. (2) *Azeez* (corroborative), the tradition narrated by less than two narrators in all ages. (3) *Gharib* (weak) resting on the evidence of a single narrator, and the traditions narrated by a single narrator at any

time. Thus *Mutawátar* (Successive) tradition was considered trustworthy by the traditionalists, while *Ahád* (limited) gives suspicious knowledge of the traditions and in some cases the traditionalists considered them trustworthy due to some strong reasons. So in the cases of *Ahád* tradition if its narrator is honest and a truthful man it was accepted as true, obeyed and acted upon, otherwise not. The former *i. e.* the accepted *Ahád* (limited) is of two kinds, authentic and delivered on respectable authority *i. e.* (*Sahih* and *Hasan*). The former is the one which has been narrated by pious, chaste and men of good memory, successively in all ages and which is free from all defects and not opposed to the other trustworthy men. These *i. e.* *Sahih*, (authentic) traditions are of seven kinds, (1) The most authentic are to be found in the books of *Sahih Bukharee* and *Sahih Muslim* and are called Agreed upon (*Muttafaqun 'Alaih*.) (2) Those found in *Sahih Bukharee* alone. (3) Those found in *Sahih Muslim* alone. (4) Based on the condition and likeness of *Sahih Bukharee* and *Sahih Muslim*. (5) Which is like *Sahih Bukharee* alone. (6) Which is like *Sahih Muslim* alone. (7) Which is accepted as correct by the traditionalists besides *Bukharee* and *Muslim*.

Hasan tradition is just like *Sahih* or authentic except that its narrators may have been found defective in retentive memory in comparison with the narrators of the latter. Although both are binding and should be equally acted upon but still the latter has preference over the former. *Dha'if* (of Slender authority) traditions opposed to the authentic (*Sahih*) and Approved (*Hasan*), are those whose chain of narrators may be defective or blameworthy in the middle. If its one narrator is unknown at its

beginning it is called *Muallaq* (Suspended), and if at its end *i. e.* the original Companion who actually narrated it, then it is called *Mursal* (Defective) and if its two narrators are missing from the chain, it is, called *Muadhil i. e.* Problematic, otherwise *Munqate* (*i. e.* Detached). If the narrator was a liar such tradition is called *Maudhu*, (*i. e.* Fabricated or of which the narrator is suspected of falsehood) and if he was blamed for lie, it is called *Matruk* (*i. e.*, Abandoned). If the narrator makes mistakes in the narration of a tradition or is neglectful or of imaginative mind or his narration is opposed to the trustworthy men or he is impious or inventive, the traditions narrated by such man are called *Munkir* (*i. e.* Deniable, related by an author of slender credit, in opposition to one whose testimony, though of no great weight, is better than his own.)

The above explanations prove as to how much the collectors and composers of the traditions were careful in sifting right from wrong. They even prepared books on the biographies of the Companions and the narrators of the traditions called "*Asma'ul Rijal*" (*i. e.* Names of the people).

THE TRADITIONAL BOOKS AND THEIR REFERENCES.

The most authentic books of traditions are six, which are called *Sihah Sitta*, *i. e.* Six correct books, *i. e.*, *Bukharee*, *Muslim*, *Abu Dawood*, *Tirmzi*, *Nasai*, *Muwatta Imam Malik*. With the exception of the two former books others contain every kind of traditions *i. e.*, *Sahih*, *Hasan* and *weak*, which have been duly mentioned as such by the authors, the detail and particulars of references to the particular

book which contain the tradition is given as below :—

(1) Mentioned by the Six Books *i.e.*, *Bukharee*, *Muslim*, *Abu Dawood*, *Tirmizi*, *Nasai*, and *Muwatta Imam Malik*.

(2) Mentioned by the five *i.e.*, by all except *Muwatta Imam Malik*.

(3) Mentioned by the five except.....(such and such book)

(4) Mentioned by the three *i.e.*, by *Bukharee*, *Muslim* and *Muwatta Imam Malik*.

(5) Mentioned by Shaikhain *i.e.*, by *Bukharee* and *Muslim*.

(6) Mentioned by Shaikhain and.....

(7) Mentioned by the Four, *i.e.*, except by Shaikhain

(8) Mentioned by the Four except

(9) In single case name of the particular book is given.

All these books of traditions contain the whole chain of narrators from the companions of the Holy Prophet or their immediate followers to the collectors of the traditions. After some time it became necessary to write down the traditions in an abridged form to enable the readers to know the subject matter of the traditions and in cases of necessity refer to the original book for chain of the narrators. First of all this attempt was made by Abdul Hassan Zareen son of Moawiah Abdari and then Majduddin Abul Sa'adat Ibn-i-Athir followed him. After these Qazi-el-Qazzát Sharafud Din Habbah-Tullah son of Abdul Rahim El-Barizi wrote a revised abridgment and arranged the subject matter of the traditions alphabetically, and gave it the name of "Tajreed-el-Usool," but as it contained some intricacies, the

writer of "Taisir-el-Usool" in 1890 A. H. brought out its revised edition with necessary corrections. This English translation is of the latter edition in which the subjects of the traditions are arranged according to Arabic Alphabet.

I hope this humble attempt of mine will prove beneficial for the educated Muslims and the non-Muslims. For the notes I am indebted of Hazrat Maulana Muhammad Ali, M. A., President Ahmadiya Anjuman Isha-at Islam, Lahore, whose English translation of the Holy Quran has given impetus to the progress of Islamic Literature in European languages and I have derived this inspiration through the study of his grand works. Everything good found in this work is solely due to his pious labours and the shortcomings are due to my own weaknesses. The book will be published in parts and every kind of suggestions and corrections will be thankfully received.

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PART I
SECTION 1
EXCELLENCE OF BELIEF¹ AND ISLAM

[کتاب الایمان]

1. Ubada son of Samat Ansari (peace be on him) narrates that the Messenger of Allah (peace of God be on him) said that the one who bore witness that there is no god but Allah, Who is one and Who has no partner² and that Mohamed is His servant and His Messenger,³ and that Isá was servant of Allah and His Messenger and a Word (prophecy) from Him, which He had communicated to Maryam (Mary), and a spirit from Him,⁴ and that heaven and hell are

¹ Belief has been given precedence because it is not only a conviction of truth of a given proposition, but it is essentially the acceptance of a proposition as a basis for action. Right belief is the good seed which can only grow into a good tree if it receives nourishment from the soil in which it is placed. That nourishment is given by good deeds.

² The absolute Unity in Divine nature without admitting any participation of manifoldness is the key-note of the teachings of Islam.

³ Belief in prophets is essential because they serve as a model for men. The message of the Holy Prophet Mohammad being for all the nations to whom previous prophets had separately come, belief in him includes belief in all prophets and their revelations.

⁴ Isa has been specially mentioned as Servant and Messenger of God because his followers had raised him to Divinity, hence it was necessary to give his actual position and that his birth was according to prophecy given to his mother Mary, *vide* al Quran 3 : 44—"O Mary, surely Allah give thee good news with a word from Him (of one) whose name is Messiah, Jesus, son of Mary," and a spirit from God like other men as given in the Quran, "He began the creation of man from

sure¹ (or true), Allah will cause such man to enter the heaven irrespective of his actions². (This saying has been mentioned by Shaikhain and Tirmzi.) And Muslim in another report has related it in these words. "One who bears witness that there is no god but Allah, and that Mohamed is His Messenger, Allah will protect him from the fire (of hell)."

2. Abi Sa'eed Sa'ad son of Malik of Sinan El Khudri (peace be on him) narrates that the Messenger of Allah (blessings and peace of God be upon him) said, that "anyone who hath a particle of belief (in Allah) in heart, will be taken out of fire³ (of hell)." Abu Sa'eed

dust. Then He made his progeny of an extract of water held in light estimation. Then He made him complete and breathed into him of His spirit," (32:7, 8 & 9.) He was no more than a Servant of Allah and His messenger, like the Holy Prophet Muhamad.

¹ Belief in heaven and hell implies the accountability of man in another life for actions done in this life.

² As right belief is like a good seed hence its possessor will gain heaven when the effect of the poison of bad actions which had vitiated his system had been nullified. It does not mean that a believer will go direct to heaven irrespective of his good or bad actions, as the Holy Quran says, "We will bring forth to him on the resurrection day a book which he will find wide open." (17 : 23). This verse clearly shows the principle that every action of man produces an effect which is made to cling to a man, *i.e.*, the effect of every man's actions is recorded which constitutes the book of a man's actions. The Islamic beliefs are not formulaes for repetition, but formulaes, for actions, it knows no other beliefs.

³ Like the good seed which retains its vitality in spite of unfavourable circumstances, the seed of right belief retains its vitality and will bring out the believer out of fire after the unfavourable circumstances have been removed *i.e.*, he has tasted the evil consequences of his evil deeds. The hell is meant to clean a man of the dross which is a hindrance in his spiritual progress, and when that object has been achieved its need vanishes.

(peace be on him) said that whosoever doubts (this) should recite (the following verse of the Holy Quran): "Surely Allah does not do injustice to the weight of an atom" (4 : 40).¹ (Tirmzi, who has accepted it as true.)

3. And the same (Abu Sa'eed) narrates that the Messenger of Allah (blessings and peace of God be on him) said, that one who (said or) believed that he accepts Allah as (his) Lord (Rab), and Islam as his religion, and Mohamed, as a Messenger of Allah (blessings and peace of God be upon him), deserves (entry into) the heaven². (Abu Dawood).

4. And the same (Abu Sa'eed) narrates that the Messenger of Allah (peace of God be upon him) has said, when a man accepts Islam and adorns his Islam (with good actions), Allah will write down (reward) for all his good actions which he had done before³ (accepting Islam), and will obliterate all his previous evil deeds. And after being shorn of these (evil deeds) will be rewarded ten times for each good action,⁴

¹ The verse of the Holy Quran has been quoted in support of the tradition to show that as belief in Allah is a good deed in itself, its reward is sure to come.

² As previously stated the right belief in God is like a good seed hence liable to bear good fruits. Also as mere belief without good actions count nothing in Islam, the meaning may be, that a believer in the Lordship of God and truthfulness of Islam and its Prophet will surely do good actions hence automatically such man will deserve heaven.

³ It shows that when a man leaves bad ways, and accepts the right path and makes amends for his past faults he is saved from the bad consequences of his previous evil deeds. A man who sincerely turns away from evil deeds, self-imposes punishment by feeling ashamed of his past deeds, hence this self-imposed punishment is considered sufficient and he is saved from bad consequences.

⁴ This is supported by the Holy Quran :—"Whoever

which (reward) may go upto seven hundred times,¹ but (his) evil deed will be considered as one, which Allah may overlook altogether (if He wished). Bukhari has related it by omitting the narrators and Nasae with (the names of) narrators.

5. Abi Horaira Abdul Rahman son of Sakhr-uddausi (peace be on him) narrates that the Messenger of Allah (peace of God be upon him) said, that when one of you adorns his Islam (with good actions) his one good action will be rewarded ten times more upto seven hundred times,² and as for his evil deed (it) will be written as one till he meets Allah (*i.e.*, dies). (Shaikhain).

6. Moaz son of Jabal Ansari (peace be on him) narrates, that the Messenger of Allah (peace of God be upon him) said that whose last words would be "there is no god but Allah," he will enter the paradise³ (Abu Dawood).

brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly" (6 : 161). This gives the maximum punishment of evil and the minimum reward of good.

¹ Good deeds are amplified is the law of nature, "As the parable of a grain growing seven ears (with) a hundred grain in every ear; and Allah multiplies for whom He pleaseth" (2 : 261).

² This is an encouragement for good actions. Naturally man tries to reap as much benefit as he can, hence his attention has been drawn to the facts that he should try to follow the ways which bring him 700 fold good results in preference to the one which gives only one and that is also bad.

³ It may mean that one who believed and acted on this principle upto his death will enter paradise or the unbeliever who believed in the Oneness of God even at his old age will be saved.

7. Abi Zarr Jundub son of Junadah El Ghifari (peace be on him) narrates that the Messenger of Allah (peace of God be on him) said "that Gabriel (angel) came to me and announced the good news to me that whosoever dies from thy people (followers), who did not associate anything with Allah, he will enter the Heaven"¹ (the narrator says that) I enquired if such man had committed adultery and theft, he (the Holy Prophet) replied "even if he had committed adultery and theft." (The question by the narrator and its reply by the Holy Prophet were repeated thrice) and (after answering) fourth time he (the Holy Prophet) added, "in spite of Abi Zarr gnashing the teeth."² (Shaikhain and Tirmazi).

8. Jabir, son of Abdullah El Ansari (peace be on him) narrates, that the Messenger of Allah (peace of God be upon him) said, that "two things are positive;" someone enquired, O Messenger of Allah! which are positive? He (the Holy Prophet) replied that "whosoever dies while associating anything with Allah will enter the fire"³ (of hell, and whosoever dies while he did not associate anything with Allah, such person will enter the heaven." (Muslim.)

¹ It proves that association of anything with God spoils the seed of belief. The man whose seed of belief is intact will bear fruits inspite of other shortcomings. It does not necessarily mean that such men will not be punished for their evil deeds.

² The meaning of the wordings of the Holy Prophet are that although a true believer in the Unity of God does not commit adultery and theft, still if he ever did such things unintentionally, this will not retard his further spiritual progress. These may also refer to the adultery and theft committed by a believer before his entering Islam.

³ The association of other things with God does not in

9. Abi Horaira (peace be on him) narrates that I (Abi Horaira) enquired of the Messenger of Allah (peace of God be upon him) that who will be most deserving for thy intercession¹ on the day of resurrection? He (the Holy Prophet) replied, "Verily I thought that nobody else would ask me about this before thee, when I (the Holy Prophet) saw thy strong desire for (preserving) my sayings. The most deserving for my intercession on the day of resurrection would be the one who would say (believe) with sincerity of heart that there is no god but Allah²". (Bukhari.)

10. Suhaib, son of Sin'an, (peace be on him) narrates that the Messenger of Allah (peace of God be

any way diminish the grandeur of the Divine Being, but it lowers the dignity of human nature. Man is made to rule nature itself and all creatures, but when he lowers himself before mortals like himself or before creatures lower than himself whom he was really made to rule, he sets at naught the very purpose of his creation, hence the Quranic injunction—"Surely Allah does not forgive that anything should be associated with Him, and forgiveth what is besides that to whomsoever He pleaseth; and whoever associates anything with Allah, he devises indeed a great sin." (4 : 48).

¹ Intercession according to Islam means that since the prophets to whom the Divine will was revealed, were the model for the people being perfect, led their people to perfection, they are called intercessors. This is one meaning of intercession, another meaning is that since all men are not equally gifted, nor have all equal accessions to attain to a state of perfection, although they exert themselves to their utmost, Divine mercy will take them by the hand and amends will be made for their defects through the intercession of the Holy Ones who serve for a model to their followers.

² The words, believing "with sincerity of heart" mean, proving by actions the sincerity of belief, because the actions of a sincere believer in God should correspond with his belief: "O you who believe, why do you say that which you do not do." (61 : 2).

upon him) said that the believer's actions are marvellous, is all actions bring goodness for him, which is not the case with any one else except the believer. That if he gets pleasure he thanks (Allah for it) and if he gets misfortune he remains patient which is (also) good¹. (Muslim).

11. Abi Horaira, (peace be on him) narrates that the Messenger of Allah (peace of God be upon him) said, that he (the Holy Prophet) swears with the Being in Whose hand lies the life of Mohamed, (*i.e.*, Allah) that whoever of these people, be he a Jew or a Christian, heard about me, and died without believing in what I (the Holy Prophet) have been sent with (*i.e.*, the Message of God,—Quran) will be of the inmates of the fire².

¹ Islam always teaches middle course. If a Muslim gets pleasure he utters "(all) Praise is due to Allah" (1 : 1) for all this and is not led away by worldly pleasures into pride, and "when a misfortune befalls them, say: Surely we are Allah's, and to Him we shall surely return." (2 : 156).

² This shows the generality of the Message with which the Holy Prophet was sent. Every non-Muslim to whichever religion he may belong, is enjoined to believe in the truths with which the Holy Prophet was sent. The Jews and the Christians are specially mentioned because the Holy Prophet came in fulfilment of the prophecies in their Books. The former expected that when the prophet (spoken in Deut. 18 : 15—18 : "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.....I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him," The Holy Quran says, "Surely We have sent to you an Apostle, a witness against you, as We sent an Apostle to Pharaoh" [73 : 15]), he would make them victorious over their disbelieving opponents. And in John 1 : 25 that prophet was waited by the Christians. Acts 3 : 21—23 shows that the prophet spoken of in Deut. 18 : 15—18 was still waited for after the

12. Wahb son of Monabbih (peace be on him) narrates that it was enquired from him (Wahb), that was not (the belief that) "there was none to be worshipped besides Allah" a key to the heaven, he (Wahb) replied "Yes" but no key is without its teeth, so if thou bringest key with teeth,¹ it (the heaven) will be opened for thee otherwise it will never be opened for thee. (Bukharee narrates without the names of the narrators).

13 Abdullah, son of Mas'ood El Hozalli (peace be on him) narrates that a man questioned him about the "right path," and he (Abdulla) replied, that (the Holy Prophet) Mohamed left us nearest to it, and its extreme end is in the heaven. It has a path on its right and a path on its left, (there) some men invite the passers by (towards them), so whoever strayed to these paths, they (*i.e.*, paths) will lead him to the fire, and he who held to the "right path," it will lead

death of Christ. Since the advent of the Holy Prophet is verified by their own books their refusal to accept his prophethood is liable to punishment "and when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieved, but when there came to them that which they recognised, they disbelieved in it; so Allah's curse is on the unbelievers." (2: 89). Moreover, the belief in the revelation of the Holy Prophet implies belief in the truth of all the Holy personages of the world that went before him. "Say: We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit." (3: 83.)

¹ Teeth, here signify the good actions, as with defective teeth one cannot open the lock, hence it is hard to enter heaven without good actions.

him to the heaven¹. Then Ibn Mās'ood recited (the following verse) "and (know) that this is my path the right one, therefore follow it and follow not (other) ways, for they will lead you away from His way; This He has enjoined you with that you may guard (against evil)." (6 : 154). (Narrated by Razeen)

SECTION 2

SIGNIFICANCE OF BELIEF AND ISLAM.

14. Abdullah son of Omar son of Khattab (peace be on him), narrates that some one enquired of him, if he knew (the basis of Islam) and he (Abdullah) said, I (Abdullah) heard the Messenger of Allah (peace of God be upon him) having said, that Islam is based on five things :—to testify that there is no god but Allah, and that Mohamed was His servant and His messenger, to keep up prayers, to pay poor-rate, and to go for pilgrimage to Mecca and to keep fasts in Ramadan², (narrated by all except Abu Dawood).

¹ The Holy Quran mentions "the right path" thus :—
 "Guide us on the right path. The path of those upon whom Thou hast bestowed favours. Not those who go astray." (1 : 5-7). The favoured ones are mentioned thus :— "And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favour, from among the prophets and the truthful and the faithful and the good, and a goodly company are they." (4 : 69).

The paths on the right and left of "the right path" are mentioned in (1 : 7) *i.e.*, one leading to the side of hatred and other to the excess in love, the former brings down Divine disfavour while the latter leads a man astray.

² Here the fundamental principles of belief and action are enumerated, which should be accepted as basis for true belief.

15. Yahya son of Y'amur (peace be on him), narrates that the first person who discussed predestination at Basra was Ma'bad El-Johanni. So I and Homaïd son of Abdul Rahman El-Hamiri, set out for pilgrimage (Haj) or to pay a visit (amra), and we said to ourselves that if we could meet one of the Companions of the Messenger of Allah we would ask him what this man (Ma'bad El-Johanni) says about the predestination. Fortunately we met Abdullah son of Omar (peace be on him) when (he was) entering the mosque, so we (both) surrounded him, one of us from his right side and the other on his left. So I thought that my companion would leave the talk (with Abdullah) to me. And I said, O father of Abdul Rahman! there have appeared persons among us who recite the Holy Quran and remain in search of knowledge, and I explained their condition and that they consider there is no predestination and that everything is incidental, so he (Abdullah) said, when thou meetest those people inform them that I have no connection with them and they have no connection with me (or I am free from blame about them and they are free from blame about me), and of Whom (*i.e.*, Allah), Abdullah son of Omar swears that if they possessed wealth (gold) amassed like Ohad (a hill) and spent it in charity, Allah will not accept it from them unless they believed in predestination¹. Then he (Abdullah) said, that it was related to me by my father Omar son of Khattab (peace be on him), who said, that we (the

¹ As predestination according to the teaching of Islam actually meant the capabilities given to all things by the Almighty, its negation meant the limitation of the powers of the Supreme Being, hence the words that the charities of disbelievers in predestination will bear no fruit.

companions) were sitting with the Messenger of Allah, when suddenly a man appeared before us wearing very white robes and with very black hair, no signs of journey were visible on him nor any of us could recognise him. He sat with the Messenger of Allah, putting his knees opposite his (Holy Prophet's) knees and put his both hands on his (Holy Prophet) thighs and asked, "O Mohamed, inform me about Islam," and he (the Holy Prophet) said, "Islam (consists in that) thou bearest witness that there is no god but Allah" and that Mohamed is His servant and His apostle and thou sayest the prayers and givest the poor rate and keepest fast in Ramadan and performest pilgrimage of the house (of God) if thou art able to undertake the journey to it¹," he (the stranger) said, "Thou hast said the truth." So we wondered about him, that he himself questions and himself confirms the answers. Then he said, now inform me about the belief, he (the Holy Prophet) said (in reply) "that thou believest in Allah, His angels, His Books, His Apostles, and the last day and that thou believest in the good and the bad of the predestination²". He (the stranger) said, "thou hast said the truth". He (the stranger) then said, "Inform me about goodness." He (the Holy Prophet) replied, that "Thou prayest Allah as if thou seest Him³ but if thou can't see Him (consider) that He seest thee⁴." Then he

¹ These are the principles of belief and action in Islam.

² This enumerates the principles of belief which are required from a Muslim.

³ This is the highest spiritual stage when man has direct communion with God and considers himself in His presence.

⁴ This is the lowest spiritual stage. If a man considers that God is seeing him, it will prove most powerful and effective restraint upon sin, as a man dare not do any wickedness or indecency when he knows that some body is seeing him.

(the stranger) said, "Inform me about the (appointed) hour¹." He (the Holy Prophet) replied, "that the replier is not better acquainted with it than the enquirer." Then he (stranger) said, "Inform me about its signs." He (the Holy Prophet) replied, (1) "that bondmaid will give birth to her master and thou wilt see barefooted, bareheaded people and shepherds building elevated buildings²." Then the man (enquirer) went away and we waited a long time until the Messenger of Allah himself enquired of us :— "O Omar ! didst thou recognise the enquirer ?" I replied, "Allah and His Prophet have better knowledge than me." He (the Holy Prophet) said, that "he (the enquirer) was Gabriel (the Angel) and had come to you to teach you your religion." (Narrated by five.) But Abu Dawood adds after "the fasting in Ramadan" and "when you are under an obligation to perform a total ablution" (*i.e.*, bathing after sexual intercourse) and in another saying (Hadith) Abu Dawood narrates, that "a man of Mozainah or Johainah enquired of the Messenger of Allah, saying,

¹ The Holy Quran says : "They ask thee about the hour, when will be its taking place, say : The knowledge of it is only with my Lord ; none but He shall manifest it at its time ; it will be momentous in the heavens and the earth ; it will not come on you but of a sudden. They ask thee as if thou wert solicitous about it. Say : Its knowledge is only with Allah but most people do not know." (7 : 187). The hour used in the Holy Quran indicates both the hour of the doom of the guilty in this life and the time when a perfect manifestation of rewards and punishments will take place in the hereafter.

² From the details of the signs it appears that the hour here means the hour of doom of the guilty persons when their character becomes so loose that they make no difference between a legitimate wife and an unmarried bondmaid and due to abundance of wealth even the poor people begin to build luxurious houses. The nations get ruined through adultery and luxurious living.

“ O Prophet of God, according to which do we act ? Is it according to which has passed and gone away, (*i.e.*, is it already in the Knowledge of God) or which begins newly ?” The Messenger of Allah replied, “ in the thing which has passed and gone away¹.” Then the man (enquirer) or some other of his nation said, “ then there seems no necessity for actions.” The Messenger of Allah replied, “ that the heavenly people are given ability for heavenly actions, and the people of fire for bad.” Bokhari has narrated it like this through Abi Horaira, and all others except Tirmzi have also narrated like this. In Tirmzi in place of “ that thou bearest witness ” occur the words “ that thou prayest Allah and do not associate anything with Him ”, also it (Tirmzi) narrates the words “ When bare-footed and bareheaded people will become leaders of the people² ” and it (Tirmzi) has also added “ that there are five things which no one knows except Allah ” and he (the Holy Prophet) recited “ Surely Allah is He with whom is the knowledge of the hour³, and He sends down the rain and He knows what is in the

¹ It means that when God knows that such and such persons will do good works and others bad, then what is the necessity of doing actions as these have already been destined for every individual ? The Holy Prophet's answer clears the matter that although God knows everything but He does not compel men to adopt one way or another. He points out the right course from the wrong and leaves it to the choice of the individual, there is nothing arbitrary. The man who strives for good, is given power and ability to do good but the man who neglects to follow the good, suffers loss.

² Becoming leaders of people, those who may be bare-footed and bare-bodied, means that uncivilized nations whose ancestors were like this, will rule in the world.

³ By the hour is meant the hour of the fulfilment of prophecy and of the downfall of the enemies of Islam.

wombs ; and no one knows what he shall earn on the morrow ; and no one knows in what land he shall die ; surely Allah is knowing, Aware." (31 : 34). And in another narration after the words " bare bodied " the words " Dumb and deaf Kings will rule in the land are mentioned¹." And Nasâe narrates in these words :—" I swear by the Being Who sent Muhammad with truth, a right guide and announcer of good news, I did not know him better than any amongst you and he was Gabriel (angel) who came in the shape of Dehya-el Kalbi²."

16. Ans, son of Malik (peace be on him) narrates that at one time we were sitting in the Mosque with the Holy Prophet (peace of God be up on him) when a man riding on a camel entered it (the Mosque) and seated it (the camel) in the mosque, then tied it, then enquired : " Who is Mohamed among you ? " We replied, this whitish reclining (man). And in the narration of Nasâi through Abu Horaira (peace be on him) " this handsome reclining (man)." Hamza narrates " handsome white reddish." Ibn-i-Muttalab (peace be on him) says, the Holy Prophet replied (to the stranger) " I am (ready) to reply thee." Then he (the stranger) said that he was going to enquire something from thee (the Holy Prophet) but would be rather severe in the enquiry, which ye shouldst not feel. He (the Holy Prophet) replied, "Thou canst enquire what ye wisheth to." Then he (the enquirer) said that he swears thee with thy Lord and

¹ Ruling of land by dumb and deaf kings means that kings will be fools, devoid of understanding anything. "Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand." (8 : 22).

² Dahya-el Kalbi was a companion of the Holy Prophet. The Angel appeared in the shape of a man.

the Lord of the people who passed before thee, did Allah, the High, sent thee for all the people (of the world) ? He (the Holy Prophet) replied, with the name of Allah it is so. He (the enquirer) again said, he swears thee with Allah, the High, whether Allah has ordered thee to say five times prayers during the day and night ? He (the Holy Prophet) replied, in the name of Allah it is so. He (the enquirer) then said, that he swears thee with Allah, the High, has Allah ordered thee to fast for one month during the year ? He (the Holy Prophet) replied, in the name of Allah it is so. Then he (the enquirer) said, he swears thee in the name of Allah the High, whether Allah has ordered thee to take poor rate from our rich and distribute it among our poor ? He (the Holy Prophet) replied in the name of Allah, it is so. The man (the enquirer) then said, that he believes in what thou hast been sent with, and that he (the stranger) was a messenger of his people who were behind him and he was Dhiman, son of Sa'alabah, brother of Bani Sa'ad, son of Bakr, (narrated by five and these are the words of Bukhari) and Muslim narrates in these words: " A man came and said, O Mohamed thy messenger came to us and conveyed to us thy message that thou considereth thyself that Allah, the High, has sent thee ? He (the Holy Prophet) replied, that he (the messenger) said (what was) true. (Then) he (the enquirer) enquired, (as to) who created the heavens ? He (the Holy Prophet) replied, Allah. (Then) he enquired, (as to) who created the earth ? He (the Holy Prophet) replied, Allah. (Then) he enquired who has raised these mountains and made in them what was made ? He (the Holy Prophet) replied, Allah. He (the enquirer) then said, he swears thee with the Being Who

created heaven and earth and raised the mountains, has Allah sent thee (to the people) ? He (the Holy Prophet) replied, yes. Then he (the enquirer) said, that thy messenger stated that we have to say prayers five times during the day and night ? He (the Holy Prophet) replied, he (the messenger) has said the truth. He (the enquirer) then said, that he swears thee with the Being Who has sent thee, did Allah, the High, ordered thee about this ? He (the Holy Prophet) replied, yes. Then he (the enquirer) enquired about the poor-rate, fast and pilgrimage in the same manner and the Holy Prophet replied to each question, that the messenger had said true, and he (the enquirer) used to say that he swears thee with the Being, Who has sent thee, did Allah order thee about this ? So he (the Holy Prophet) used to say, yes. Then he (the enquirer) returned (to his people) saying that he swears with the Being, Who has sent thee (the Holy Prophet) with truth he will neither add anything to it nor lessen anything from it. Then the Holy Prophet said (to his companions) that if he was true (to his words) he will surely enter the heaven¹.

17. Talha, son of Obeidillah (peace be on him) narrates that a man from the people of Najad came to the Messenger of Allah (peace of God be upon him) with scattered head-hair, we could hear his voice but could not understand until we went near the Messenger of Allah, and then found that he was

¹ The words of the stranger that " he will neither add anything to it, nor lessen anything from it" is tantamount to his being convinced of the truth of the Holy Prophet's mission and his readiness to act upon all the principles enumerated above, hence the Holy Prophet's assurance that if he was true (to his words) he will surely enter the heaven.

enquiring about Islam. The Messenger of Allah replied, that there were five prayers during the day and the night. He (the stranger) enquired if there were others also besides these ? He (the Holy Prophet) replied, no, except that thou canst say voluntarily. Then the Messenger of Allah (peace of God be upon him) said, to keep fasts during the month of Ramadan. He (the enquirer) enquired if anything else (was binding) on him. He (the Holy Prophet) replied, nothing except that thou doest (keepest fast) voluntarily. Then he (the Holy Prophet) mentioned to him about the poor rate, and he (the enquirer) enquired if anything else (was binding) on him ? He (the Holy Prophet) replied, nothing, except that thou givest voluntarily. After this the man returned saying that he will not add anything on this, nor will lessen anything from it. Then the Messenger of Allah said, that he (the enquirer) will be successful (in getting heaven) if he remained true to this, or will enter heaven if he remained true to this. (Narrated by six except Tirmzi) and Abi Dawood (mentioned the words at the end) "With the name of Allah he will be successful (in getting) Heaven if he was true."

18. Abdullah, son of Abbas, (peace be on him) narrates that a woman enquired from him, (if the preparation of) Nabiz (light wine) in earthen pot was lawful or not ? He replied that a deputation of Abdel Qais came to the Holy Prophet (peace of God be upon him) who (the Holy Prophet) enquired about the (clan of) delegation or their nationality. They replied, (that they were people of) Rabia'ah. He (the Holy Prophet) said welcome to the nation or the delegation, who may never be disgraced nor be

ashamed. They said, that they have come from a long distance, and that between them and thee (the Holy Prophet) there lives the clan of Hayy from Modharr tribe, the unbelievers. Hence it is not possible for them to come to thee except during the sacred months¹, therefore (they request that) they be given some definite instructions (about Islam) which may be communicated by them to their people who are behind them (at home), which may lead them to heaven. So, he (the Holy Prophet) ordered them to carry out four and forbade them from four. He ordered them to believe in Allah, the One. And he (the Holy Prophet) enquired if they knew as to what was belief (in Allah)? They (the members of the deputation) replied that Allah and His Messenger know better. He (the Holy Prophet) said (1) to bear witness that there is no god but Allah, and that Mohamed is the Messenger of Allah, and (2) say the (fixed) prayers, and (3) give poor-rate, and (4) fast in (the month of) Ramadan, and pay (in the public treasury) fifth (part) of the spoil (of war). And prohibited them from (the use of dry) pumpkin, and green coloured jar and vessels of sealing wax and vessels of the wood of the date-tree². And (then) he (the Holy Prophet) said, remember it and inform about it the people (who are) behind you. He (the Holy Prophet) then addressing Ashajjeh of Abdul Qais clan, said, that there were two habits in thee which are liked

¹ The following four months were considered sacred by the Arabs: Rajab, Ziqa'd, Zilhajj and Muharram and during these months the fighting was stopped.

² The prohibition from using some kind of vessels was, that these were used by the Arabs for preparation of intoxicants, moreover they had natural effect of giving strength to the intoxicants.

by Allah, (and those are) patience and forbearance. (Narrated by five but these words are of Shaikhain.)

19. Ali, son of Abi Talib (peace be on him) narrates that the Messenger of Allah (on W. B. P.) said, that no one can be called a believer unless he believes in four (things) (1) to bear witness that there is no god but Allah and that I, Mohamed, am the Messenger of Allah, Who sent me with truth, and to believe in death, and to believe in resurrection after death, and to believe in predestination. (Tirmzi)

20. Sharid, son of Sowaid-es-Saqafee (peace be on him) narrates, that I (Sharid) said, O Messenger of Allah ! my mother has willed that I should free a slave believer, and I have a black slave girl of Nubia, am I (authorized) to free her? He (the Holy Prophet) replied, bring her (to me). So I brought her (to him), and he (the Holy Prophet) enquired of her who was her Lord ? She replied, Allah. Then he (the Holy Prophet) enquired, who am I ? She replied (thou art) the Messenger of Allah¹. He (the Holy Prophet addressing Sharid) said, free her as she was a believer (Abu Dawood, and Nasāi).

21. Moawiah, son of Hakam-es-Salami (peace be on him) narrates, that I went to the Messenger of Allah (peace and blessing of God be on him) and requested (him), that I have a bondmaid who grazes my goats. I went to her and found one goat missing. So I enquired of her about that. She replied, that it has been devoured by a wolf. This grieved me and through the natural tendencies of human nature I thumped at her face, which (action of mine) required

¹As both these are fundamental principles of Islam, hence the believer in them must be considered a Muslim (believer), and treated like that.

recompense by freeing a slave. Can I free her ?¹ The Holy Prophet addressed her (and enquired) where was Allah ? She replied, in the heavens. Then he (Holy Prophet) ordered me (Moawiah) to free her, as she was a believer,² (Muslim, Malik, Abu Dawood and Nasāi).

22. Abbas, son of Abdel Muttalib (peace be on him) narrates, that I (Abbas) heard the Messenger of Allah (peace of God be upon him) say that, that person has tasted the taste of belief, who accepted (or remained contented with) Allah, as (his) Lord³, and with Islam as (his) religion and with Muhammad as Messenger (of God). (Muslim and Tirmzi).

23. Abdullah, son of Moawiah-El Ghādhiri (peace be on him) narrates that the Messenger of

¹This shows the sincerity of the companions of the Holy Prophet and their belief in the truth of his holy mission. Their morals became so lofty that they voluntarily inflicted punishment on themselves for their errors. Owing to their such high morality and sacrifices, God gave them the following certificate : " And (as for) the foremost, the first of Muhajirs and the Ansar and those who followed them in goodness, Allah is well pleased with them and they are well pleased with him. (9 : 100).

² For the people of less intelligence, it is sufficient to believe in the existence of God, as this tradition shows.

³ The Arabic word Rabb conveys the idea of fostering, bringing up, nourishing, regulating, completing, and accomplishing, *i.e.*, of the evolution of things from the crudest state to that of the highest perfection. In short Rabb is the Author of all existence, who has not only given to the whole creation its means of nourishment but has also beforehand ordained for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection.

Taste of belief carries the idea that true believers in these two fundamentals will surely act upon the injunctions of the Holy Writ and derive spiritual benefits.

Allah said, that (there are) three things whoever acted upon them, he certainly tasted the taste of belief, who worshipped Allah, the Almighty, the One, and believed (or understood) that there was no god but Allah, and paid poor-rate¹ annually out of his well earned property with cheerfulness and does not give (in alms) decrepit, consumptive, sick and defective animals but takes middle course in spending his property (in the way of Allah), as Allah does not require your best property (to be given away in alms) nor the worst one.² (Abu Dawood).

24. Bahz, son of Hakeem, son of Moawiah, son of Jundah, el Qushairi narrates through his father from his grandfather, that I (grandfather) said (to the Holy Prophet) O Holy Prophet ! I (grandfather) did not come to thee till I had taken more oaths than the number of fingers of my both hands, that I will never come to thee nor accept thy religion, and I was such a man that did not understand anything³ except what was taught to me by

¹This saying is based on the following verse of the Holy Quran: " Those who believe in the unseen and keep up prayer and spend out of what We have given them " (2 : 3). Belief in unseen and spending benevolently out of what one has, in fact, cover the whole sphere of man's action. As poor-rate is the most important duty of man towards man which is obligatory and is levied on the rich for the benefit of the poor, hence it has been mentioned with the belief in God. Mere belief in God without benefiting fellow-beings seems nothing in the eyes of God.

²The Holy Quran says : " O you who believe ! spend (benevolently) of the good things that you earn and of what we have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praise-worthy " (2 : 267).

³The Arabs were puzzled with the attraction the Holy

Allah and His Messenger. And I ask thee, for the sake of Allah, with which thing Allah has sent thee to us? He (the Holy Prophet) replied, (he has been sent) with Islam. I enquired, what are the signs of Islam? He (the Holy Prophet) replied, that thou sayest that I accept Allah, the Almighty with my (pure) heart (or sincerity) and that I leave all other gods, and say the (fixed) prayers, and give poor-rate, (the blood, honour and property of) all the Muslims are unlawful for Muslims,¹ they are brethren and helpers (of each other), no (good) action from a polytheist is acceptable (to Allah) after he has accepted Islam (as his religion), unless he leaves the (company of) polytheists² (Nasāi).

25. Sufyān, son of Abdullah, el-Thaqafi (peace be on him) narrates, that I said, O Messenger of Allah! mention to me such thing about Islam that I may not feel any necessity to enquire (about it) from any body else after thee. He (the Holy Prophet) replied,

Prophet had, hence they called him enchanter and disallowed their dupes to mingle with the Muslims or see the Holy Prophet. This man had accordingly taken oath not to see the Holy Prophet.

Illiterate and ignorant people are easily led away by the cunning people hence he being a man of little intelligence was afraid of being influenced to accept Islam.

¹ "And it does not behove a believer to kill a believer except by mistake..... And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement" (4 : 92, 93).

² "Surely Allah does not forgive that any thing should be associated with Him, and He forgives what is besides this to whom He pleases and whoever associates anything with Allah, he indeed strays off into a remote error" (4 : 116). As this is a gravest sin hence company of such people should be avoided as it is likely to lead astray the new convert.

believe in Allah and remain firm (on this belief). (Muslim).

26. Ans (peace be on him) narrates, that the Messenger of Allah said, that whoever says his prayer as we do, and faces (in prayers) towards our Qibla (Mecca),¹ and partakes of our slaughtered (meat), is a Muslim.² (Nasā'i). And it (*i.e.*, this saying) is a portion of a lengthy saying narrated by Bukhari, Abu Dawood, and Tirmzi.

SECTION 3.

MISCELLANEOUS SAYINGS REGARDING BELIEF AND ISLAM.

27. Abi Horaira (peace be on him) narrates, that the Messenger of Allah (peace of God be upon him) said, that there are seventy and more branches of belief (in Allah), and in other report, sixty or more branches, and modesty is one of the branches of belief³ (in Allah). (Reported by five) and in one report it is added, that the best of them (*i.e.*, the branches), is to believe, that "there is no god but Allah" and least of them (*i.e.*, the branches), is to remove nuisance from the path.⁴

¹ These are general signs of a Muslim, "Keeping up prayers" (5 : 55) and facing towards Qibla (2 : 143) are sure signs of a Muslim.

² This is added because some polytheist nations do not partake of the meat of an animal slaughtered by a Muslim.

³ The possessor of modesty will be careful to go near any indecency hence it is considered one of the branches of belief.

⁴ It enjoins the Muslims not to leave the chance of doing good even if it may seem trifling. "Removing the nuisance from the path" may mean bodily as well as spiritual nuisance which obstructs the right path. Bodily it

28. Ans (peace be on him) narrates that the Messenger of Allah (peace and blessing of Allah be upon him) said that whoever possesses three things, will find the taste of belief through them. Whoever loves Allah¹ and His Messenger more than anything (of the world) besides them. Whoever loves any body and his love is for the sake of Allah, and whoever detests to return to unbelief after Allah has rescued him from it, just as he detests to be thrown into the fire.² (All except Abu Dawood), and in another report, Nasāi mentions after the words “ more than anything besides them ” “ that thou lovest for Allah and hatest for Allah”.

29. Ans (peace be on him) narrates, that, I heard the Messenger of Allah saying, that none of you is a (true) believer until I (the Holy Prophet), am his beloved, more than his father, and his son, and all the people.³ (Shaikhain and Nasāi). The latter adds

means removal of stones, thorny and prickly things, lighting the dangerous paths in dark nights, to enable people to find their way out of any dangerous object. Spiritually it means removal of social and economical obstacles from the new-comer's path.

¹ The Holy Quran speaks of the believers in these terms “ and those who believe are stronger in love for Allah.” (2:165). To love Allah means absolute submission to the Divine Being. In other place the Holy Quran says : “ If you love Allah, then follow me. Allah will love you and forgive you your faults.” (3 : 30). Keeping of commandments of Allah received through the Holy Prophet, is to love Allah and His Apostle.

² The Holy Quran says of apostates : “ And whoever of you turns back from his religion, then he dies while an unbeliever these it is whose works shall go for nothing in this world and the hereafter, and they are inmates of the fire : therein they shall abide. (2 : 217).- Hence no believer would like to go to unbelief.

³ The Holy Quran enjoins the Muslims thus : —

“ The Prophet has a greater claim on the faithful than

in a narration, that "I am his beloved more than his property and his relatives."

30. Ans (peace be on him) narrates that the Messenger of Allah (peace and blessings of Allah be on him) said, that no one of you is a believer (in Allah) unless he loves for his brother what he loves for himself.¹ (All five except Abu Dawood).

31. Abi Omāmah (peace be on him) narrates that the Messenger of Allah (peace and blessings of God be upon him) said, one who loves for Allah, and hates for Allah, and gives (alms) for Allah, and refrains (from evils) for Allah, he surely perfected his belief² (in God). (Abu Dawood).

32. Abi Horairah (peace be on him) narrates, that the Messenger of Allah (peace and blessings of Allah be upon him) said, the (true) Muslim is he, from whose tongue, and hands, other Muslims are safe³ and

they have on themselves." (33 : 6). As the Holy Prophet raised the people to the dignity of manhood from a state of savagery, consequently he has a greater claim on them than their own person and their relatives.

¹ The Holy Quran says, "O man, surely We have created you of a male and female and made you tribes and families that you may know each other : surely the most honourable of you with Allah is the one among you most careful (of his duty) : Surely Allah is knowing, Aware." (79 : 13). Islam thus lays down the basis of a vast brotherhood, inculcating general sympathy with the mankind on account of its being members of the family. The believers are therefore enjoined that true belief in Allah lies in general sympathy and love for all mankind.

² The Holy Quran says : "And those who believe are stronger in love for Allah" (2 : 165). Absolute submission to the Divine Being, being the essence of the Islamic teachings, believer's all acts are based on this, without which he cannot be called a true believer.

³ A Muslim, according to the Holy Quran, is he who has made his peace with God and man, hence it is unthinkable

the (true) believer is he, who safeguards the blood (or lives) and properties of other peoples.¹

33. Abdullah, son of Omar, son of 'Ass (peace be on him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him) said, the Muslim is he, from whose tongue and hands the other Muslims are safe, and forsaker (*Muhajir*) is he, who forsakes that from which Allah has prohibited.² (Narrated by all five except Tirmzi, and these words are of Bukhari). And it is narrated in another report by Shaikhain and Nasii, that a man enquired (of the Holy Prophet by saying) O Messenger of Allah! which Islam is better? He (the Holy Prophet) replied that to feed (the needy) with food, and give salutation to those who know thee or do not know thee.³

34. Abi Sa'eed el-Khudri (peace be on him) narrates, that the Messenger of Allah (peace and blessings of Allah be upon him) said, when you see a man frequenting the Mosque, testify to his belief⁴ (in

that a true Muslim can harm his brother Muslim by his tongue and hand, *i.e.*, by abusing, backbiting, killing or taking another Muslim's property.

¹ Since conception of belief in God is higher, hence a true believer is careful about his responsibilities towards all mankind. His sympathies are not limited to his own people but he protects the lives and properties of other people also.

² Muhajir or emigrant means one who leaves home; here it is said, that true emigrants are not those who simply leave their houses but the true emigrant is, he who leaves all prohibited things in saying, doing and eating, etc.

³ A salutation is a sign of Muslim fraternity and brotherhood hence it should be widely adopted by the Muslims whether acquainted or unacquainted with each other.

⁴ Visiting the Mosque frequently could not be for any other purpose than saying prayers in them, hence such men should be considered believers.

Allah), as Allah, the Almighty, says (in the Holy Quran), "only he shall visit the Mosques of Allah who believes in Allah and the latter days, and keeps up prayers and pays the poor-rate and fears none but Allah ; So (as for) these, it may be that they are of the followers of the right course." (9 : 18) (Tirmzi).

35. Ans (peace be on him) narrates, that the Messenger of Allah (peace and blessings of Allah be upon him) said, that three things are root of belief : (1) To desist from (molesting) the man, who believes (in that) "that there is no god but Allah", and do not call him unbeliever (kāfir) for (his) guilts nor oust him from Islam due to any (bad) actions.¹ (2) And striving (or fighting in defence of Islam) commenced from the time I was raised by the Almighty Allah,² and will remain till the last of my people will fight

¹ It shows that a man who believes in the Unity of God, the fundamental of Islam, should not be called unbeliever nor ousted from Islam owing to his weakness, which should be mended. Man is likely to err, as the proverb says "to err is human" hence he should be given every chance to improve.

² The Holy Quran says :—"O Prophet, strive hard against the unbelievers and the hypocrites and be unyielding to them" (9:73). *Jihad* signifies *the using one's utmost power in contending with an object of disapprobation* i.e. striking or exerting oneself. In another place the Holy Quran says :—"So do not follow the unbelievers, and strive against them a mighty striving with it". (25:52). This is Meccan verse when the Muslims were not ordered to defend themselves with swords. Here the words "Great Jihad" have been used which mean that every exertion should be made to spread the truth. The greatest Jihad which a Muslim can carry out is one by means of the Quran, to which the personal pronoun *it* at the end of the verse unquestionably refers, and not with the sword. Fighting in defence of religion received the name of Jihad, because under the circumstances it became necessary for the truth to live and

(the religious battle) with Anti-Christ¹. It (Jihad) will not be abolished with the tyranny of a tyrant nor with the justice of a just² (person), and belief in predestination. (Abu Dawood).

prosper, and if fighting had not been permitted truth would surely have been uprooted.

¹ The Holy Quran does not speak of the appearance of Dajjal, or Anti-Christ anywhere, but the Holy Prophet's following saying plainly shows that what is called the Anti-Christ in the sayings of the Holy Prophet is the same as the erroneous Christian doctrine of the sonship and divinity of Jesus Christ as dealt with in the Holy Quran. The saying runs thus: "Abu Darda relates that the Prophet (may peace and blessings of Allah be upon him) said, he who remembers the first ten verses of the chapter entitled the 'Cave' is protected from the tribulation of the Dajjal" (Anti-Christ). Shi'ba mentions the last ten verses of the "Cave" instead of the first ten (Muslim). If we now look for the subject specially dealt with in these first and the last sections of this chapter the Christian doctrine of the divinity of Jesus Christ is condemned. In the first section a warning is given to those *who say Allah has taken to Himself a son*, in the last to those *who take human beings for gods*, and both these doctrines are the fundamental doctrines of the Christian religion as now preached. Christianity in its present form, being opposed to the true teaching of Christ, is thus the only Anti-Christ known to Islam. Dajjal signifies *one who conceals the truth with falsehood, or a liar or a great deceiver*. Thus fighting of the last people of the Holy Prophet with Anti-Christ clearly means the refutation of the Christian doctrines of the sonship and divinity of Jesus Christ with strong arguments which would ultimately kill its bad effect from the world. Islam knows no aggressive religious Jihad of sword.

² The Holy Quran in the following verse directs the Muslims to have always among them a Missionary party, whose only object should be the propagation of Islam and rightly directing their own people. "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong and these it is that shall be successful" (3:103). The Holy Prophet enjoins such Muslim Missionaries not to abandon their efforts in adversity nor in ease, but should continue their work in all circumstances.

36. Abi Horairah (peace be on him) narrates, that some of the companions of the Messenger of Allah (may peace and blessing of God be upon him) enquired of him (Abi Horairah), that we (the companions) find in our minds such (bad) thoughts which seem serious (sin) to mention. He (Abi Horairah) enquired if you (really) find such (bad thoughts in your minds)? They (the companions) answered, yes. He (Abi Horairah) said, that this is the sincerity of belief. (Muslim and Abu Dawood). And in another narration of the latter it is narrated that he (Abi Horairah) said, all praise to Allah who repelled the pretensions (of the devil) to evil suggestions." And Muslim narrates through Ibn i Mas'ood that they (the companions) said, O Messenger of Allah!—sometimes one of us finds (such bad thoughts) in his mind, that he prefers to be burst in fire till he becomes coal or be thrown from skies to the earth,¹ than to mention it (to people). He (the Holy Prophet) replied (or said) it is sincerity of belief.

SECTION 4

BELIEF AND ISLAM AND THEIR COMMANDMENTS

37. Ibn i-Umar (peace be on him) narrates that the Messenger of Allah (may peace and blessings of God be upon him), said, that I (the Holy Prophet)

¹ The Holy Quran says of the true believers : " Those who keep aloof from the great sins and the indecencies but the passing idea : surely thy Lord is liberal in forgiving " (53:32). As a *passing idea* makes no impression on the mind, hence it is forgivable ; for a mortal cannot be proof against it. A true Muslim is so strong in his belief in Allah that he hates to follow such evil suggestions. His not acting on them proves his sincerity.

have been ordered to strive hard with the people¹ until they bear witness that there is no god but Allah and that Mohamed is the Messenger of Allah, and they keep up the (regular) prayers, and pay the poor-rate, and when they obeyed these they protected their lives (or blood) and their properties through me² except that it (punishment) be due to (breaking of any law of) Islam, and they will be answerable to Allah³ (for that). (Shaikhain). Muslim has omitted "except that it (punishment) be due to (breaking of law of) Islam."

38. Obedullah son of 'Addi son of Khiyār (peace be on him) narrates that once upon a time the Messenger of Allah (peace and blessing of Allah be upon him) was sitting with us when a man (stranger) came to him (the Holy Prophet) and began to talk with him (the Holy Prophet) very slowly which we could not understand (as to) what was he talking about, until the Messenger of Allah (may peace and blessing of Allah be upon him) began to talk loudly.⁴ (And we found that) he was asking his (Holy Prophet's) permission to kill a man from the hypocrites. So he (the Holy Prophet) enquired, Does he (the

¹ It evidently refers to the following verse of the Holy Quran. "O Prophet strive hard against the unbelievers and the hypocrites and be unyielding to them" (9:73), wherein the Holy Prophet is ordered to continue to preach forcibly.

² It means that as a Muslim their lives and properties will be sacred and safe from molestation by anybody, the unbelievers having no respect for law and order destroy each other's lives and properties.

³ In Islam they can lose their lives and properties only if they break any law and become liable to serious punishment.

⁴ The Holy Prophet spoke loudly to enable the other people to hear the points under discussion and to act upon them.

hypocrite) bear witness that there is no god but Allah? He (the stranger) replied, Yes, but it (his confession) is not trustworthy. (Then again) he (the Holy Prophet) enquired, Does he (the hypocrite) pray? He (the stranger) replied, Yes, but it (his praying) is not trustworthy. He (the Holy Prophet) declared that these are the persons whom Allah has forbidden to kill.¹ (Malik).

39. Tāriq El Ashja'ie (peace be on him) narrates that the Messenger of Allah (may peace and blessing of Allah be upon him) said, That whoever recites², "There is no god but Allah" and disbelieves in all other objects of worship besides Allah, Allah has made unlawful his property and his blood (for the Muslims), and his (actions') account is with Allah³, the Almighty. (Muslim), and in another narration by Muslim, the words "whoever believes in the Unity of Allah" occur.

SECTION 5.

THE SWEARING OF ALLEGIANCE.

40. Obādah son of Sāmit (peace be on him) narrates, that we (the companions) were sitting in a congregation with the Messenger of Allah (peace and blessing of Allah be upon him) when he (the Holy Prophet) asked (us), do you (the companions) take

¹ This shows that even a hypocrite who bears witness to the unity of God and says his prayers should not be injured for his supposed hypocrisy, as his belief and action proves him a Muslim.

² Here mere belief in the unity of Allah is considered sufficient to consider a man, a Muslim.

³ It means that the consideration of his past actions remains with Allah. He may forgive him or punish him for them.

pledge of allegiance with me that you will not associate anything with Allah, nor will steal¹ nor commit adultery,² and nor will kill the soul which has been made unlawful (to be killed) by Allah except that it (killing) be lawful³ (punishment of crime), and in other (narrations it is said) "and do not kill your offsprings,⁴ nor slander anybody which (slandering) must have sprung from the place between your hands and feet⁵ (*i.e.*, mind) and do not

¹ Stealing is prohibited in Islam because a thief negates by his this action his belief in Allah as the Bestower of sustenance and tries to become gainer of sustenance by himself. Another reason for its prohibition is that instead of using his energies in lawful manner to obtain sustenance, the thief without any labour, tries to deprive his fellow-being from his well-earned and hard-gained property. Hence in serious cases for habitual offenders the punishment is very severe *i.e.*, cutting of their hands. (5 : 38).

² Adultery in Islam is considered very serious crime, as it ruins families, destroys household peace, and deprives innocent children of their loving mothers. Islam takes very high view of sexual morality.

³ The Holy Quran says : "And do not kill any one whom Allah has forbidden except for a just cause." (17 : 33).

⁴ The Holy Quran says : "And do not kill your children for fear of poverty ; We give them sustenance and yourselves (too) ; surely to kill them is a great wrong." (17 : 31). Infanticide in any form is prohibited by Islam whether like the Arab unbelievers by killing daughters or adopting other means to limit the number of children or totally dispensing with offspring like the modern European society.

Killing of offspring may also mean depriving the children from proper education, sustenance, and morality, which ruins the nation. The children who receive proper education become a living nation.

⁵ The Holy Quran says : "O Prophet when believing women come to thee giving thee a pledge that they..... will not bring a calumny which they have forged between their hands and their feet." (60 : 12).

disobey me in virtuous things,¹ so whoever of you fulfils (this promise of fealty) his reward is with Allah, the Almighty, He can forgive him (his sins) if He wishes and can punish him (for sins) if He wishes." So we took oath of fealty (with the Holy Prophet) on these (things). (Narrated by Five except Abu Dawood). And Nasāi adds in another narration after "His reward is with Allah" and "whoever committed any of these (sins) and got punished for them in this world, that (punishment) will be expiation for sins and purification (from sins)." And in another narration these three (Bukhari, Muslim and Malik), and Nasāi narrate thus, "We took oath of fealty with the Messenger of Allah for hearing (his advice) and obeying (it) in difficulty and prosperity and in joy and detestation, even if we are wronged. And that we will not quarrel in the appointment of a suitable person in authority² (over us) and that we will speak the truth in whatever condition we remain, and will not fear from the censureship of a censurer, in the way of Allah." And in another narration it is said, "That we will not quarrel in the appointment of suitable person in authority (over us), unless he is seen doing open infidelity (which cannot be explained in other ways), and which can be a reason before Allah for quarrelling³ (with the man in authority)."

¹ In (60 : 12) the Holy Qurān says "and will not disobey thee in what is good."

² Disobedience of the man in authority over the Muslims will cause split and disagreement among them, thereby weakening their position.

³ If the man in authority goes against the teachings of the Holy Quran, and is blameable of open infidelity he must not be obeyed.

41. 'Auf son of Malik El Ashja'ee (peace be on him) narrates, that we nine, eight, or seven men were sitting with the Holy Prophet (peace and blessings of God be upon Him), who (addressed us and) said, Do you not take oath of allegiance with the Messenger of Allah (peace and blessings of Allah be upon him)? We stretched our hands (to take oath of allegiance) and enquired, on what should we take oath of allegiance? He (the Holy Prophet) replied, on that, "that you must worship Allah and not associate anything with Him, and to pray five times (in a day) and (that) you will hear me, and obey me," and one word he (the Holy Prophet) uttered slowly and said that "You will not ask anything from people (*i.e.*, will not beg)"¹. The narrator states, that he (the narrator) saw some of these (nine, eight or seven) people so cautious (of begging), that if a whip of anyone of them would fall (upon the ground) he would not beg other people to hand it over to him. (Muslim, Abu Dawood, and Nasāi).

42. Ibn-i-Omar (peace be on him) narrates, that when we (the companions) used to take oath of allegiance with the Messenger of Allah, (may peace and blessings of Allah be upon him) on hearing (him) and obeyings (him), he (the Holy Prophet) used to say to us, "(hearing and obeying) in which you have power² (or ability)." (Narrated by all six).

¹ The Holy Quran says: "alms are for the poor who are confined in the way of Allah. They cannot go about in the land, the ignorant man thinks them to be rich on account of (their) abstaining (from begging); thou canst recognize them by their mark; they do not beg from men importunately;" (2: 273). It means that only those men should be assisted by private charity who abstain from begging from door to door.

² The Holy Quran says: "No soul shall have imposed upon it a duty but to the extent of its capacity."

43. Omaimah daughter of Ruqaiqah (peace be on her) narrates, that I with several women of Ansars (Medinite helpers of the Holy Prophet) came to the Messenger of Allah (peace and blessings of Allah be upon him), and requested (him) that we take oath of allegiance with thee, or that, we will not associate anything with Allah nor will steal, nor will commit adultery, nor will kill our offsprings, nor will slander anybody¹ which comes out from that which is between our hands and feet (*i.e.*, heart) and will not disobey thee in good things. He (the Holy Prophet) said (to the women to say so), "as far as we have ability and power." So we replied, that Allah and His Messenger are more merciful on us than (we) ourselves are. We are prepared to take allegiance with thee (*i.e.*, on thy hands). But he (the Holy Prophet) replied, that he does not (like to) place his hands upon the hands of (other) women, and his (Holy Prophet's) instructions to hundred women are just the same as these are for one woman. (Malik, Tirmzi, and Nasāi). Shaikhain and Abu Dawood narrate through 'Ayishah (wife of the Holy Prophet) (peace be on her) that the Messenger of Allah (peace and blessings of Allah be upon him) had never touched the hands of any

(2 : 286). "We do not impose upon any soul a duty but to the extent of its ability." 2 : 286). "We do not impose on any soul a duty except to the extent of its ability." (6 : 153 ; 7 : 42 ; 23 : 62).

¹ Slandering often brings disaster upon innocent people hence it is prohibited in Islam. The Holy Quran says :— "O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah, and will not steal and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged between their hands and their feet, and will not disobey thee in what is good, accept their pledge and ask forgiveness for them from Allah." (60 : 12).

(other)¹ women (when taking oath of allegiance), but used to take their oath of allegiance verbally and when they accepted (his verbal instructions), he (the Holy Prophet) used to say (to them), you can go away (now as) I have accepted your oath of allegiance.

SECTION 6

MISCELLANEOUS TRADITIONS ON THE SUBJECT

في احكام المنفردة

44. 'Amar son of Ab-ill Ahwas (peace be on him) narrates, that he was present with the Holy Prophet (peace and blessings of God be upon him) in the Farewell (last) Pilgrimage, so he (the Holy Prophet) praised Allah and eulogised Him and reminded (the people of their duty), and preached (to them) saying thrice : " Which of the days is most sacred ? They (the people) replied ; the day of the Great Pilgrimage. He (the Holy Prophet) then said, that your blood, your property and your honour are forbidden (or sacred) upon you² like the sacredness of this day (of the Great Pilgrimage) of yours, in this (sacred) city of yours, and in this (sacred) month of yours. Be careful, that whosoever commits a fault, he himself will be answerable for that, no father will be answerable for the faults of his

¹ This proves the purity of heart of the Holy Prophet and his high morality to which his own wife testifies.

² The Holy Quran says :—" And it does not behove a believer to kill a believer except by mistake " (4 : 92) " and do not swallow up your property among yourselves by false means. (2 : 188).

son, nor a son for his father's faults¹. Be careful, a Muslim is a brother of other Muslims, so it is not lawful for a Muslim to take anything of his brother unlawfully. Be careful, all usury of the days of ignorance is prohibited for you. You will get your capital, do not oppress others nor you will be oppressed². The usury of Abbās is totally obviated (or cancelled). Be careful, all the bloods (of revenge) of the days of ignorance are cancelled³ and first of all I forgive the blood of Hāris son of Abdul Muttalib, which was shed by Huzail, who (Hāris) was an infant of the clan of Bani Laith. Be careful, treat your women with kindness (goodness), they are your helpmates,⁴ do not take possession of

¹ The Holy Quran says :—" And no soul earns (evil) but against itself and no bearer of burden shall bear the burden of another " (6 : 165 ; 17 : 15 ; 39 : 7 ; 53 : 38). " And a burdened soul cannot bear the burden of another ; and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin." (35 : 18).

² The Holy Quran says :—" O you who believe, be careful (of your duty to) Allah and relinquish what remains (due) from usury, if you are believers. But if you do (it) not, then be apprised of war from Allah and His Apostle ; and if you repent, then you shall have your capital ; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss." (2 : 278, 279), the Holy Prophet set an example by forgiving 'Abbas's usury to all men.

³ The Holy Quran says :—" O you who believe, retaliation is prescribed for you in the matter of the slain.....but if any remission is made to anyone by his (aggrieved) brother, then prosecution (for the blood) should be made according to usage, and payment should be made to him in a good manner ; this is an alleviation from your Lord and mercy." (2 : 178). In this case also the Holy Prophet set a personal example.

⁴ The Holy Quran says :—" O people, be careful of (your duty to) your Lord, who created you from a single being and created its mate of the same (kind)" (4 : 1) "treat them (women) kindly" (4 : 19).

anything out of their property, unless they are guilty of manifest indecency.¹ Then if they do (indecency), leave them alone in the sleeping-places and beat them with tenderness, then if they obey you, do not seek a way against them². Be careful, you have rights upon your women and your women have rights upon you³. Your rights upon your women are, that they should not allow on your beddings those people whom you hate, nor allow such people to enter your houses. Be careful, and their rights on you are, that you should provide them with decent clothings and food⁴. Be careful, that the devil is disappointed forever that he should be worshipped in your this city⁵ (Mecca), but he shall be obeyed (in Mecca) in your

¹ The Holy Quran says: "And do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency." (4 : 19).

² The Holy Quran says: "And (as to) these on whose part you fear desertion, admonish them, and leave them alone in the sleeping places and beat them; then if they obey you, do not seek a way against them." (4 : 34). "And as for those who are guilty of an indecency from among your women, call to witness against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them." (4 : 15).

³ The Holy Quran says: "And they (the women) have rights similar to those against them in a just manner and the men are a degree above them." (2 : 228). The reason for men being given rights a degree above the women is mentioned in the following verse.

⁴ "Men are the maintainers of women" (4 : 34) says the Holy Quran.

⁵ This prophecy that the devil is disappointed forever from being worshipped in Mecca refers to the idol worship which has ceased to exist at that place for-ever. The people there may resort to trifling sins but the general immorality prevailing in other cities of the world will not enter Mecca and the morality of its people will remain higher for ever.

actions which you consider trifling, so he will be satisfied with them (*i.e.*, trifling faults committed in Mecca). (Tirmizi).

45. Ibn-i-'Omar (peace be on him) narrates, that the Messenger of Allah (peace and blessings of God be upon him) on the occasion of Farewel Pilgrimage (or the last pilgrimage) addressed (the people thus): "Do you know which (of the months) is the most sacred month? They (the people) replied, it is this our month. He (the Holy Prophet) then enquired: Do you know which (of the cities) is the most sacred city? They (the people) replied, it is this our city (*i.e.*, Mecca). He (the Holy Prophet) then enquired: Do you know which (of the days) is the most sacred day? They (the people) replied: It is this our day (of pilgrimage). He (the Holy Prophet) then said, (know for certain) that Almighty Allah has forbidden (or made sacred) upon you, your bloods, your property, and your honour except when it deserves (to be taken away lawfully), like the sacredness of this your day (of pilgrimage), in this your city (Mecca), during this your month (of pilgrimage). Be careful, I have communicated (the commandment of Allah to you). (The Holy Prophet) repeated these words thrice (and on each occasion) the whole audience answered, "Yes" (thou hast communicated the commandments of Allah to us). Then he (the Holy Prophet) said, Woe to you that you turn unbelievers after me (*i.e.*, after my death), and behead each other¹. (Bukhari and Muslim).

¹ Killing of a Muslim was considered equivalent to unbelief by the Holy Prophet according to the Holy Quran:—"And whoever kills a believer intentionally, his punishment is hell, he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful

46. Abi Bakrah Nofa'i son of Harith-es Thaqaifi (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, that the time has surely revolved to its (former) condition on which Allah has created the heavens and the earth. A year has twelve months, out of them four are sacred, three follow in succession, Zul Qa'adah, Zul Hajjah and Moharram and Rajab of Mudhar (clan) between Jumada and Sha'aban. (The Holy Prophet [peace and blessings of God be upon him] enquired), which is this month? We (the audience) replied, Allah and His Apostle know best. Then he (the Holy Prophet) kept quiet (for a long time) till we thought that he (the Holy Prophet) was going to give other names (to these months) besides their (former) names. Then he (the Holy Prophet) said, is this not (the month of) Zul Hajjah? We replied, Yes. He (the Holy Prophet) enquired, which is this City? We replied, Allah and His Apostle know best. Then he (the Holy Prophet) kept quiet (for a long time) till we thought that he (the Holy Prophet) was going to give other name (to this city) besides its (former) name. Then he (the Holy Prophet) said, is this not the sacred City (Mecca)? We replied, Yes (it is so). He enquired (of us), And which is this day? We replied, Allah and His Apostle know best. Then he (the Holy Prophet) kept quiet (for a long time) till we thought that he (the

chastisement." (4: 93). From the time the Muslims have begun to kill each other for personal aggrandisements, God's wrath has come down upon them and the effects of His curse are to be seen on every side. They have lost all glory and have virtually become slaves in all lands. Where they have no sword in their hands to kill a brother Muslim, they try to kill him through their Fatwas by declaring him a Kafir (unbeliever) for trifling and unessential differences. All and until this mentality of the Muslims of all lands changes for better, God's curse will continue upon them.

Holy Prophet) was going to give it other name besides its (own) name. Then he (the Holy Prophet) said, is this not the day of sacrifice? We replied, Yes. He (the Holy Prophet) said, so your blood and your property and your honour are prohibited (Sacred) upon you like the sacredness of your this day, in this your City, and in this your month, and you shall soon meet your Lord (after death), so He will question you about your actions. Be careful, and do not turn away unbelievers after me, beheading each other's necks. Be careful, (it is incumbent upon) the present (persons) to communicate (it) to the absent (persons). Maybe, the communicated ones be more intelligent than the hearers (now present). Then he (the Holy Prophet) said thrice, Be Careful, I have communicated (the commandment of Allah). And we replied (each time) Yes. Then he (the Holy Prophet) said, O Allah be witness. (Narrated by Bukhari, Muslim and Abu Dawood). Muslim adds that (after this), he (the Holy Prophet) turned (his attention) towards two handsome sheep and sacrificed them and (turned his attention) towards a herd of goats and distributed it among us. Razin (a narrator) has added (the following words) at the end (of the above saying) that "there are three things over which the mind of the believer does not deflect : (1) Sincerity in actions,¹ purely for the sake of Allah, the Almighty, (2) loyalty to the person in authority² and (3) keeping

¹ The Holy Quran says : "Surely I have turned myself, being upright, wholly to Him who originated the heavens and the earth, and I am not of the polytheists." (6 : 80). "I have submitted myself entirely to Allah and (so) every one who follows me." (3 : 19).

According to these verses the Muslim submits entirely to Allah and his all actions are governed by His will and whatever he does, he does it purely for His sake.

² The persons in authority in the house are the parents,

contact with the party of the Muslims, as their blessings¹ (or prayers) encircle (or include) those who follow them. Ibn-i-Atliir says that this addition (of Razin) is not found in authentic books (*i. e.*, Usool).

47. Abi Horairah (peace be on him) narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that every (human) child conforms to the true religion at his birth,² (in support of this) he (the Holy Prophet) referred to this verse, (of the Holy Quran): "The nature made by Allah in which He has made men." (30 : 30)³. His (child's) parents, then make him a Jew, or a Christian or a Magian. (The example of his spotless nature is just like) a beast born with all its limbs complete. Do you find any of them mutilated (at its birth) ? But (after its birth) you

in the school, the teachers, in religious matters and preservation of Muslim unity, the God-fearing and upright heads of the religious order, and in worldly matters the ruler of the land.

¹ This shows that unity among the Muslims is a great blessing not only for those who join in it but also for the coming generations. It also shows that the prayers of a united party are more acceptable to God, and a united God-fearing community achieves boundless blessings. The Holy Quran says:—"And hold fast by the covenant of Allah all together and be not disunited." (3 : 102).

² It means that human nature bears testimony to the truth of Islamic principles which are, the Unity and all-comprehensive providence of God, the universality of Divine revelation, and the accountability for all actions in a life after death and these are accepted by all religions and all nations.

³ In another place the Holy Quran says, "Certainly We created man in the best make. Then We render him the lowest of the low. Except those who believe and do good, so they shall have a reward never to be cut off." (95 : 4—6). This also supports that man is naturally born sinless, then he degrades himself by low desires but he can remain in his natural condition if he follows goodness.

mutilate it (by cutting its nose, ear etc). They (the companions) enquired, O Messenger of Allah! what about the children who die in infancy? He (the Holy Prophet) replied, "Allah knows better what would have been their actions (had they remained living)". Narrated by all six except Nasāi and the words (of the above saying) are of Shaikhain. Others also narrate in the same term. In another narration it is mentioned that "The (human) child that is born conforms to this religion (*i. e.*, Islam) till (such time) he explains (his religion) with his tongue (*i. e.*, becomes of age).

SECTION 7.

MISCELLANEOUS SAYINGS REGARDING BELIEF AND ISLAM.

فی احادیث مذکورہ

48. Abi Horairah (peace be on him) narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, the likeness of a believer is like the crop whom the breeze always bends down. The believer likewise often suffers trials.¹ And the likeness of a hypocrite is like the pine-tree which does not shake until it is cut down.² (Bukhari and Tirmzi).

¹ It means that the believer in spite of different kinds of tribulations and troubles remains firm in his belief in God and suffers them manfully and at last becomes successful. "And be not infirm, and be not grieving, and you shall have the upper hand if you are believers" (3 : 138) shows the spirit a Muslim must have.

² The Holy Quran says of the hypocrites:—"And when thou seest them (the hypocrites), their persons will please thee, and if they speak, thou wilt listen to their speech, (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the

49. Ibn-i-'Omar (peace be on him) narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, the likeness of a believer is like an evergreen tree whose leaves do not fall and its shade does not go away¹. The people (*i.e.*, Companions) began to name this tree or that tree. And I (Ibn-i-'Omar) intended to say that it was the date tree, but I became ashamed (and did not speak). Then he (the Holy Prophet) said, it was date tree. (Shaikhain).

50. Nawwas son of Sima'an (peace be on him) narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that Allah has mentioned the parable of the right path like a (straight) road having two buildings on (its) each side. And in another narration " (having) two walls (instead of two buildings) " with doors open and curtains hanging on the doors. An inviter invites from the extremity of the road and another inviter invites from its above, " and Allah invites to the abode of peace and guides whom He pleaseth into the right path ". (10 : 25). So the doors on each side of the road are the limits of Allah, the Almighty, and no one should transgress the limits of Allah till the curtain is lifted. The one who invites from the above, is the inviter of his Lord.

enemy, therefore beware of them, may Allah destroy them, whence are they turned back.' (63 : 4). In the tradition the hypocrites are spoken as pine tree suitable only for being cut down (and burnt), and in the Holy Quran, wooden pieces clad in garments. The believers' likeness is given as of a corn which prospers and remains firm in spite of adverse circumstances whereas a hypocrite although remains unaffected from trials but his end is very sad and he is at last cut down and made into firewood.

¹ It means that a believer is all round beneficent and his behaviour with all people is humanitarian. It is through his goodness that he prospers and benefits all people.

(Tirmzi). Razin in another saying through Ibn-i-Mas'ood narrates, the road (mentioned in the above saying) is Islam, the doors are the things forbidden by Allah, the curtains are the limits of Allah, the inviter at the extreme of the road is Quran and inviter from the above is the Warner of Allah which is in the hearts of all believers ¹, (*i.e.*, conscience).

51. Abi Horairah (peace be on him) narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that Islam began in weakness (when its enemies were powerful and its followers very weak) and will shortly return to (its former) weakness² (owing to indifference of its followers and aggressions of its enemies), and blessing (of Allah) upon its helpers in weakness³. (Muslim).

¹ The last portion explains the former which means that a true Muslim must step on right path (*i.e.*, Islam), and must not go near the forbidden things nor exceed the limits fixed by God. He must obey the call of the Holy Quran and follow his own conscience.

² This is a prophecy and refers to the time when Islam would again become very weak in spite of its numerous followers.

³ Those who will help Islam in its weakness will receive the blessings from God.

Another meaning may be that Islam prospered and became powerful at its beginning through the sacrifices of the poor people and when it will be weak again, the men who will sacrifice for its domination would be the poor, who will receive blessings from Allah.

PART II
SECTION 1
TO HOLD FAST THE HOLY QURAN AND
ACTIONS OF THE HOLY PROPHET

کتاب الاعتصام بالکتاب والسنة

52. Malik (peace be on him) narrates, that it was related to him that the Messenger of Allah (peace and blessings of God be upon him) said, that I have left two things among you, and you will never go astray if you held fast to them. The Book of Allah, (*i.e.*, Quran) and precept (*i.e.*, the actions) of the Messenger of Allah¹ (peace and blessings of God be upon him).

53. Zaid son of Arqam (peace be on him) narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that I am leaving among you such things that if you hold fast to them you will never go astray after me (*i.e.*, after my death). One of them is greater than the other, and that is the Book of Allah (*i.e.*, Quran, which is a) rope extending from the heavens to the earth and (the actions of) my family—the people of my house². They will never

¹ These two are the basis of Islam and the people are required to follow them in preference to other things.

² In this saying the actions of the family and of the people of the Holy Prophet's house are mentioned along with the Holy Quran. The family members like wife and children know more about the man's actions than the outsiders hence their actions are taken as authority just like his own. It is a fact that much of the traditional law came through the wives and other members of the family of the Holy Prophet.

remain separate¹ (from each other) till return to the tank (*i.e.*, last day). So look how you behave with them after me² (*i.e.*, after my death). (Tirmzi.)

54. Irbādih, son of Sūriyah (peace be on him) narrates, that the Messenger of Allah (peace and blessings of God be upon him) one day lead prayer with us and (after finishing it) turned his face (attention) towards us and preached us a very impressive sermon, which shed (our) tears and seized (our) hearts with fear (of God). Then one man (out of the companions) said, O Messenger of Allah! this seems the valedictory sermon (or departing sermon), so what pledge you would like to take from us? He (the Holy Prophet) replied, I advise you to be careful (of your duty) to Allah, and hear (the advice), and obey (one in authority) even if he may be a negro slave. As whoever from you remained living after me (*i.e.*, after my death), will see much differences

¹ The meanings seem that the members of his family will strictly follow the Quran like himself.

² It means that you (the Muslims) will be judged as to how you keep yourselves following the commandments given through them. Although bodily respect is essential for the people who are at the helm of religious affairs but here the family members are mentioned with the Holy Quran and behavement with both of them could not mean any other thing than following them. It cannot mean that one should follow blindly a person who claims his decent through the daughters of the Holy Prophet. Because from 11 : 46 it is apparent that the family members of a prophet are those only who follow his guidance. The prophet Noah seeing his disobedient son drowning in the cyclone prays to God :- " My Lord, surely my son is of my family, and Thy promise is surely true, and thou art the Justest of the Judges. He said, O Noah surely he is not of thy family ; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which thou hast no knowledge." (11 : 45, 46). Hence the family of a prophet are his spiritual followers, be they his decendants or others.

(in the religion), so it is (incumbent) upon you to hold fast to my ways and the ways of my conscientious and rightly guided successors.¹ Adhere to these both and hold fast to them and abstain from innovations (introduced by interested people in Islam) as all innovations are heresy and every heresy leads astray² (from the right path). (Abu Dawood and Tirmzi).

55. Miqdám, son of Ma'adi Karab (peace be on him) narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, be careful! May-be the man to whom a saying is communicated from me and he is reclining in his curtained bedstead, will say, between us and you is (sufficient) the Book of Allah (*i.e.*, hold fast to the Quran). And whatever we will find as lawful in it, will consider it as lawful, and whatever we will find in it as unlawful, will consider it as unlawful. But the Messenger of Allah has made (things) unlawful (under Divine Command) as Allah had (commanded him to) make them unlawful³. (Abu Dawood, Tirmzi). And Abu Dawood has added

¹ It shows that a Muslim must obey only the rightly guided successors and not everybody who claims to be a successor of the Holy Prophet.

² The Muslims in our times have introduced many innovations in the simple and pure Islam as taught by the Holy Quran, traditions and practices of the Holy Prophet and his spiritual successors. These innovations must be shunned.

³ It means that it is hard for the people who pass their lives in luxury to differentiate between the lawful and unlawful things. Such people make different kinds of excuses to satisfy their low desires. Sometimes they would say that such and such a thing has been prohibited by the Holy Prophet, whereas the Holy Quran does not mention it. The Holy Prophet in this tradition lays down that he has not made anything unlawful except under Divine guidance.

(the following at the beginning of it (*i.e.*, Saying). "Be careful! I have been given the Book (of Allah) and along with it similar thing (*i.e.*, that which is like unto it)", and mentioned (the remaining tradition) similar to the above tradition and added to it (*i.e.*, to the above tradition), "Be careful! Domestic (home-reared) donkey¹ is not lawful for you (to eat, nor the beasts having grinders (tooth)² (or eyetooth) and nor (it is lawful) to pick up (from the road) things (of persons) with whom you have covenant³ (of protection) except (such trifling things) that its owner does not require it,⁴ (or does not mind its loss), and whoever stops with a people his entertainment is binding on

¹ As home-reared (domestic) donkey devours filth etc. and Islam prohibits eating of impure things, hence it (the donkey) has been made unlawful (for the Muslims). "O men eat the lawful and good things out of what is in the earth" (2: 168) says the Holy Quran. This shows also that lawful things if bad must be avoided.

² As such beasts devour dead and filthy things and are injurious for health, hence their prohibition.

³ A Muslim is prohibited from taking anything even if lying unclaimed on the road, belonging to non-Muslims with whom they make covenants and treaties. Such were the characteristics of the Holy Prophet and his immediate followers. It is quite unthinkable that men of such lofty character would resort to looting and destroying the property of non-Muslims, merely on the plea of difference of religion.

The Muslims should take a lesson from this and avoid possessing anything not earned or obtained by lawful means. When they are prohibited to possess any unclaimed thing lying on the road, what justification they can have to possess things of their non-Muslim and Muslim neighbours with whom they are living in peace.

⁴ Trifling things such as a needle and a button etc., the loss of which an owner would not mind, if found unclaimed on the road make no harm if taken away by the finder.

them¹ and if they fail to entertain him voluntarily, then the guest is authorized to take something (to eat) for his maintenance.²

56. Abi Musa Abdullah, son of Qais-el-Asha'ari (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, the likeness of the guidance and the knowledge with which I have been sent by Allah, is like the shower (of rain);³ when it falls to the earth, some kind of it (earth) absorbs it (*i.e.*, the rain) and causes grass and evergreen vegetation to grow. And some kind of it (*i.e.*, earth) which is deep, holds the water (in it), And Allah, the Almighty, benefits the people with it and they drink from it and give others to drink and irrigate (their lands) with it. And some kind of it (earth) is barren which neither holds (the rain) water nor grows any vegetation. So it (the former) is the parable of the man whom Allah gives under-

¹ The Muslims should not hesitate to entertain a guest. Sometimes, the guest, even if rich, cannot manage for his provisions owing to being a stranger to the place. Such men should be helped and entertained.

² In case the people fail to help a stranger with necessary provisions, such man can take provisions for his maintenance without permission.

³ The Holy Quran says:— "We drive it (*i.e.*, the laden cloud) to a dead land, then We send down water on it, then bring forth with it fruits of all kinds; thus shall We bring forth the dead that you may be mindful. And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior, (its herbage) comes forth but scantily; thus do We repeat the communications for a people who give thanks." (7 : 57, 58). The revelation of the Holy Prophet is here likened to the rain and the good or bad nature of man to good or inferior land. If some men do not profit by the revelation, it is the fault of the evil in their nature and not that of the revelation, just as if some lands do not profit by rain it is not the fault of the rain.

standing in the religion and benefits him with which (*i.e.*, the guidance and the knowledge) I have been sent by Allah, so he understands it and makes others to understand it. And (the latter) is the parable of the man who does not give attention to it, nor accepts the guidance of Allah with which I have been sent.

57. Abi Musa Abdullah son of Qais el Asha'ari, (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that surely my parable and the parable (of the thing) with which I have been sent by Allah, is like the man who came to his people and said: Verily, I have seen an army¹ with my own eyes,² (about to attack) and I am a plain (naked) warner³ (about the attacking army), so escape (from its attack). And a portion of his people obeyed him and escaped at night and reached the place of safety and were saved.⁴ And a portion of them (*i.e.*, of his people) disbelieved him and remained at their places and early in the morning the army (attacked and) killed and destroyed them.⁵ So this is the parable of the man who obeyed me and followed the thing with which I have come and the parable of the man who disobeyed me and belied the truth with which I have come. (Shaikhain).

58. Abi Horairah (peace be on him), narrates,

¹ Army here means the evil consequences of the bad actions which await the doer.

² Having seen by the eyes, means convinced of the consequences which are to follow.

³ Naked warner means a warner convinced of the coming danger. There was a custom among the Arabs that in cases of serious impending danger a naked man used to warn them, to show that the danger was so serious that he could not wear his clothes.

⁴ This refers to the believers in his warning.

⁵ This refers to the unbelieving people.

that the Messenger of Allah (peace and blessings of God be upon him) said, that my parable and your parable is like a person who kindled a fire¹ but when it had illumined all around him, moths and animalcules who fall in the fire (or light) began to fall in it, and the person (who had kindled the fire) began to pull them out of it, but he failed and those (moths and animalcules) overcame. So I am (the person) who pull you out of the fire by the girdle and you try to fall in it.² (Shaikhain and Tirmzi). The words of the saying are of Bukhari.

59. Ibn i-Mas'ood (peace be on him), said, that the best of words is the "Book of Allah" (*i.e.*, Quran) and the best of guidance is the guidance of Mohammad (peace and blessings of God be upon him), and evil things are the innovations (started by interested people against the Holy Quran and the guidance of the Holy Prophet) and "Surely what you are threatened with, must come to pass and you can not escape³ (it)." (6 : 135) (Bukhari).

¹ The Holy Quran refers to this thus:— "Their parable is like the parable of one who kindled a fire." (2 : 17).

² It means that the Holy Prophet tries to bring out the people from evils so as to save them from bad consequences but they persist in them. The Holy Quran says of the Holy Prophet, "O you who believe, answer (the call of) Allah and His Apostle when He calls you to that which gives you life." (8 : 24). This also shows the anxiety of the Holy Prophet to remove all the ills from the body of the dead nation to bring it to life and save it from destruction. In another place the Holy Quran says: "And you were on the brink of a pit of fire, then He saved you from it." (3 : 102).

³ By quoting the verse of the Holy Quran in support of the tradition the innovators are warned that if they inserted bad things in the pure teachings of the Holy Quran and the guidance of the Holy Prophet they will not escape from

60. 'Ayishah (peace be on her), narrates, that the Messenger of Allah (peace and blessing of God be upon him) said, that the man who innovates anything new in our tenets (*i.e.*, in Islam) which is not (mentioned) in it, that should be rejected. (Shaikhain and Abu Dawood). And in another narration (it is stated) that, "Whoever does an (religious) act which has no authority from us (*i.e.*, the Holy Prophet) that is worth rejecting.¹

61. Abi Zarr (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that the person who parted with the company² (of the Muslims) to the length of a hand-span, the binding (collar) of Islam left his neck³ free. (Abu Dawood).

62. 'Ali (peace be on him), said, that I will order you according to what you were ordered before (me). As I detest the differences (amongst the Muslims) till all people (*i.e.*, Muslims) become united or I die like my friends⁴ (who have already died). Ibn-i-Seeren

their bad consequences. The Holy Quran says, "Keep to obedience and be not divided therein." (42: 13).

¹ Both the beliefs and actions which have no Quranic or Apostolic authority should be rejected by the Muslims.

² It means that the person who separateth himself from the brotherhood of Islam is likely to lose the bondage which had joined him with the other Muslims and thus deprive himself from the blessings of unity.

³ The Holy Quran says: "And hold fast by the covenant of Allah all together and be not disunited." (3: 102). Islam lays great stress on the unity of the Muslims and that they should remain united. Any person who tries to create discord among the Muslims is detested. Leaving the company of the Muslims is equivalent to going out of Islam. The Muslims of our time must look into their present attitude and mend their ways.

⁴ This shows the purity of the heart of the Companions of the Holy Prophet that they exerted every nerve to keep unity among the Muslims.

(peace be on him), considered many traditions as false, which the people attributed to 'Ali¹. (Bukhari).

63. Ans (peace be on him), said, that I do not find now the things which I used to see in the time of the Messenger of Allah² (peace and blessings of God be upon him). (The people) said, (What about) Prayer? He replied, Did you not innovatethings in it?³ (Bukhari and Tirmzi).

64. Abi Horairah (peace be on him), once entered the market place and (addressing the people there) said, I find you here while the inheritance of the Messenger of Allah (peace and blessings of God be upon him) is being distributed (in the Mosque), so they (the people) went (to the mosque) and returned saying (to Abi Horairah) that they could not find anything being distributed there (*i.e.*, in the mosque) but saw (instead) some people reciting the Quran. He (Abi Horairah) replied that, that (the reciting of the Quran) was the inheritance⁴ of your Prophet for you.

¹ Owing to political differences amongst the Muslims after the death of the Companions of the Holy Prophet, the opposing parties began to attribute many false traditions as a propaganda against each other.

² This refers to the purity and sincerity of the early Muslims in following the footsteps of the Holy Prophet. The simplicity and sincerity begins to vanish with the prolongation of time, as the Holy Quran warns the Muslims, "And they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened. (57 : 16).

³ It evidently means that sincerity in Prayers has become less or the people went to the extremes by leaving the middle course of the Holy Prophet.

⁴ The inheritance of the prophets is the true knowledge of God and spiritual benefits, as they come to raise the people above the materialistic tendencies.

Abi Horairah found the people very busy in worldly

65. Ibn-i-Mas'ood (peace be on him), says, that whoever wishes to follow the right path, should follow the path of the people who have died (*i.e.*, the Holy Prophet and his companions), as the living persons cannot be considered safe from mischief¹. These (who have died and should be followed) are the Companions of Muhammad (peace and blessings of God be upon him), who were most excellent among the people, their hearts were pure and their knowledge (of Allah) was very deep and they had no affectation². Allah had chosen them for the company of His Prophet and for the strength of His religion (Islam). So know their virtue and follow their steps and adopt their good manners and good habits as far as you can, as they were surely on the right path.

66. Ibn-i-'Abbás (peace be on him), said, that who reads the Book of Allah (*i.e.*, the Quran) then follows what is (written) in it,³ Allah will surely lead

affairs, hence he warned them to take their share of the Holy Prophet's inheritance *i.e.*, to go to mosque to recite the Holy Quran and say their prayers.

¹ The living people are often prejudiced by the circumstances around them and can lean one way or the other.

² The Holy Quran speaks of the Companions of the Holy Prophet, "Allah has endeared the faith to you and has made it seemly in your hearts and he has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way." (49 : 7). And in another place it says : " And (as for) the foremost the first of the Muhajirs and the Ansars, and those who followed them in goodness. Allah is well pleased with them and they are well pleased with Him." (9 : 100). This is the certificate which the Companions of the Holy Prophet received from Allah and there could be no better certificate than this.

³ Acting upon the injunction of the Holy Quran is the chief thing the Holy Prophet lays stress.

him (to the right path) out of error¹ in this world and will save him from bad reckoning on the last day.

67. 'Omar son of Khattab (peace be on him), said, You have been left on a plain (and right) path,² its night is like its day,³ so remain (simple) like villagers and school infants.⁴

68. 'Ali (peace be on him), said, that you have been left on a wide right path which is the path of the root of the Book (*i. e.*, Quran).⁵

(The above five traditions have been narrated by Razin.)

¹ The Holy Quran itself says: "I am Allah, the Seeing. (This is) a Book which we have revealed to thee that thou mayest bring forth men, by the Lord's permission, from utter darkness into light, to the way of the Mighty, the Praised One." (14 : 1). In another place it says, "Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward." (17 : 9).

² The Holy Quran says: "And (know) that this is My path, the right one, therefore follow it, and follow not (other) ways for they will lead you away from His way." (6 : 154).

³ It means that the Muslims have been given ample instructions to follow the right path and it is as clear as day light and even in its days of decline (its nights), its teachings will remain as clear as the day.

⁴ It means that the people should not try to add innovations in it but follow its teachings like simple folk, as these are very clear and require no special energy to understand them.

⁵ The path of the Holy Quran which is the root or basis of the true religion is very wide and leads to the right path of Allah. The Holy Prophet left his people on that wide right path which is quite free from all crookedness.

SECTION 2

في الاقتصاد في الاعمال

MODERATION IN RELIGIOUS OBSERVANCES

69. Ans (peace be on him), said, that three persons came to the houses of the wives of the Messenger of Allah (peace and blessings of God be upon him) and began to enquire about his (Prophet's) prayers (worship of God), and when they (the persons) were fully informed, they thought it (the prayer of the Prophet) light one, and said how can we be equal to the Messenger of Allah (peace and blessings of God be upon him) and surely, "The faults (attributed to him) which had gone before and that which remained behind had been rectified." (48:2). Then one of them said, (that) I will always pray throughout the whole night, the other (second) said, that I will always keep fast during the day (throughout the year) and will never break the fast, and the other (third) said, (that) I will remain separate from women and will never marry them (throughout my life). (In the meantime) the Messenger of Allah (peace and blessings of God be upon him) came to them and enquired, Are you the persons who said so and so? But be careful, I swear by Allah, that I am most fearful of Allah and guard (against evil) than you (all) people, but I fast and break, say prayers and sleep, and marry women, so

¹ Islam denounces self-denying practices like those adopted by some other religions and on their footsteps by some Muslims. The Holy Quran says: "O you who believe, do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; Surely Allah does not love those who exceed the limit." (5:87). In fact sleeping, eating and marrying within limits is very necessary for the preservation of human life and society.

whoever turns away from my ways, he is not of me. (Shaikhain and Nasāi).

70. 'Ayishah (peace be on her) said, that the Messenger of Allah (peace and blessings of God be upon him) did an act which had permission¹ (of doing or not doing) in it, then some people began to remain aloof from it, (*i.e.*, left to act upon it), so when it was brought to his (the Holy Prophet's) notice, he preached a sermon and after praising and thanking Allah said: What will be the condition of a people who remain aloof from an act which I do myself. I swear by Allah that I am more acquainted with (the commandments of) Allah than those (people) and I have more fear of Allah than those (people). (Shaikhain).

71. 'Ayishah (peace be on her) said, that the Messenger of Allah (peace and blessings of God be upon him) sent words through a man to Uṭhman son of Maz'oon, saying, that dost thou turn away from my way? He (Uṭhman) replied, that I swear by (the name) of Allah, O Apostle of Allah! I never do (such thing), but instead I am always anxious to follow thy ways. The Messenger of Allah (peace and blessings of God be upon him) said, surely I sleep, say prayers, keep fast and break it and marry women, so, O Uṭhman, guard yourself against (the punishment of) Allah; Thou hast (to perform) duty to the family and thou hast (to perform) duty to thy guest, and thou hast (to perform) duty to thy own self, so keep fast and break it, say prayers and sleep. (Abu Dawood). Razin (peace be on him) has added (to this tradition) that he (Uṭhman) had taken oath to keep praying during

¹ It shows that a Muslim should not leave any good act because there is no harm in leaving it, but instead should do it at times whenever he gets any chance to do more good.

the whole night and fast during the day (throughout the year) and never to marry with women. So he (Uṭhman) enquired (of the Holy Prophet) about his oath and this verse was revealed (to the Holy Prophet). "Allah does not call you to account for what is vain in your oaths." (2:225). And in some narrations it is mentioned that he (Uṭhman) had simply intended (to do so) but did not resolve, which seem more correct.

72. Abdullah son of 'Amar son of 'Ās (peace be on him), said, that it was brought to the notice of the Messenger of Allah (peace and blessings of God be upon him), that I used to say, that I swear by the name of Allah that I will certainly keep fast during the day and say prayers during the whole night as long as I lived. So he (the Holy Prophet) enquired of me about saying this, "If thou art the man who says so and so?" I replied to him (the Holy Prophet), Surely I have said so and so, my father and mother be devoted to thee, O Messenger of Allah! He (the Holy Prophet) said, you will never be able to do this (for a long time), so keep fast and break it, say prayers and sleep, and keep fast for three days (in a month), surely (this) goodness will bring tenfold good reward and will be considered like continual fast (throughout the year). I said, that I can do more than this. He (the Holy Prophet) replied, Then keep fast on alternate days and this was the procedure of (Prophet) David (peace be on him) and is the best and excellent procedure of fasting.¹ I said, that I can do more than this. He (the

¹ Islam teaches its followers to stick to a middle course even in doing good actions. People often lean to the extreme of worldliness and forget everything connected with their spiritual welfare or to the extreme of leaving all the

Holy Prophet) replied, There is nothing more excellent beyond this. (Narrated by five except Tirmzi). And in another narration he (the Holy Prophet) said, Have I not been informed that thou keepest fast every day and recitest whole of the (Holy) Quran every night? I replied, Yes, O Messenger of Allah! I do it with good intention. And in the same narration (it occurs) that he (the Holy Prophet) said to me, Recite the (whole) Quran in one month. I replied (to the Holy Prophet), that I am able to do more than this. He (the Holy Prophet) said, Then finish it (the Holy Quran in ten days. I replied that I am able to do more than this. He (the Holy Prophet) said, Then finish it (the Holy Quran) in a week (seven days) and do not add to this (*i.e.*, do not finish it in less than seven days). The Messenger of Allah (peace and blessings of God be upon him) then said to me, that thou dost not know may-be thy age be longer² (so that you couldst not continue this practice owing to old age). The narrator states that as I used to be hard (in performing the above duties) these became to be felt harder upon me in my old age, and I longed to have accepted the facilities offered to me by the Messenger of Allah (peace and blessings of God be upon him). And in another narration it is narrated like this (*i.e.*, the above) with the addition of: (That the Holy prophet said), If thou continued to do this (*i.e.*, hard and tedious wor-

worldly connections and engaging themselves in praying and fasting—evils which both are condemned by Islam.

² A man sometimes takes to continual hard work when young, which becomes unbearable in the old age. Here the Holy Prophet warns his Companion that if you adopted this habit of hard praying in your young age, you will not be able to adhere to it in your old age, and so it happened as is apparent from the words that follow.

ships) thou wilt lose the brightness of thy eyes and thy body will become sickly;¹ his fast is not acceptable (to God) who keepest fast every day.² And in the same narration (it occurs), so keep fast like the fasting of Prophet David (peace be on him) who used to fast on alternate days and never ran away before the enemy.³ And in another narration, he (the Holy Prophet) said, The best of the fast acceptable to Allah is the fast of the Prophet David (peace be on him) and the best of the prayers acceptable to Allah is the prayer of the Prophet David (peace be on him) who used to sleep till midnight, then say his prayers for 1/3 part of the night and again slept 1/6 part of it (the night), and kept fast every alternate day.

73. 'Ayishah (peace be on her), said, that the Messenger of Allah (peace and blessings of God be upon him) had a straw mat, by folding which he used to turn it into a (small) chamber and say (his) prayers in it and spread it during the day and sit on it. By and by the people began to come (into that chamber) and say their prayers behind him (the Holy Prophet), till their number increased too much. Then (one

¹ The hard and continual labour even if spiritual are sure to effect human faculties and the Holy Prophet points to this.

² Perpetual hard labour is injurious for the body and its faculties and as Islam ordains to make best use of the body and its faculties in the world, hence anything likely to harm them is made unlawful. The prayers and fasts which a man performs for the pleasure of Allah become unacceptable to Him if taken to extreme. Moreover continual work becomes a habit after sometime and leaves little sincerity in it.

³ It means that by alternate fasting his bodily strength did not lessen and he was able to face his enemy boldly or it may mean that alternate fasting gives much strength to the body and its faculties.

day) he (the Holy Prophet) addressed them (the people) saying:—“O people, adopt such of the (good) actions which lie within your power, as Allah does not become tired of giving good reward until you yourselves become tired of doing good actions, and that, that action is most acceptable to Allah which is done perpetually (or continually) although it may be smaller.” It was the habit of the family of the Messenger of Allah (peace and blessings of God be upon him) to do actions perpetually. (Narrated by all the six). And in a narration of Bukhari through Abi Horairah (it is narrated that the Holy Prophet said), Be moderate (*i.e.*, take middle course), and become nearer to Allah (by doing good actions) and spend morning and evening and portion of night in prayers (to Allah), be moderate, be moderate, and communicate (my these instructions) to other people, and know that none of you will enter the heaven on account of his (or her such) actions¹. They (the Companions) enquired (of the Holy Prophet), Not even thou? He (the Holy Prophet) replied, Neither² I, except that when Allah may cover me with His forgiveness and His Mercy³. In another narration of Bukhari and Nasāi (it is said by the Holy Prophet)

¹ It evidently means that the men who neglect to perform their duties towards other human beings, and keep themselves engaged in praying and fasting can not attain to salvation by such acts. Their actions can bear good fruits only when they have performed their other legitimate duties along with these actions. They must be moderate in praying and serving the people.

² The Holy Prophet here says that even if he neglects to perform other humanitarian duties his actions of praying and fasting would be void.

³ It means that Allah through His forgiveness and mercy would keep him safe from neglecting other duties.

that surely this religion (*i.e.*, Islam) is easier¹ (*i.e.*, contains much facilities) and whoever tries to overcome it with rigidity (or severity of actions) he will suffer defeat (through exhaustion).

74. Ans (peace be on him), narrates that the Messenger of Allah (peace and blessings of God be upon him) said, give facilities (and easiness to yourselves and the other people) and do not be rigid² (and severe to yourselves and the other people) and be cheerful³ (and give cheerfulness to other people by enjoining them moderation). And in another narration (it is said by the Holy Prophet), and be calm (in dealing with people) and do not frighten away⁴ (people by your rigidity in religion). (Shaikhain).

75. Sahl, son of Abi Omamah (peace be on him), narrates, that he and his father went to Ans (peace be on him) when he (the latter) was saying a short prayer like the prayer of a traveller. On his finishing it, he (the narrator) enquired, May Allah be

¹ This is a clear warning for the people who try to introduce mysterious teachings in Islam and make it a bundle of intricate rituals and dogmas.

² The Muslims should take a lesson from this and make it a rule and practice of their lives to make their religion easier for themselves and other people.

³ It means that the followers of Islam should feel cheerfulness, peace and satisfaction of mind and not distress and rigour, by following their religion and so the others who enter it.

⁴ It means that the Muslims should not try to find fault with others if anybody has done any mistake through ignorance. They should remain calm and not create abomination in the minds of the people through rigidity and narrowness. The people should be given every facility so that they may feel satisfaction and cheerfulness in Islam.

merciful on thee, inform me if it was the obligatory prayer or something of supererogatory prayer? He (Ans) replied, that it was the obligatory prayer and was like the prayer of the Messenger of Allah (peace and blessings of God be upon him), I have left nothing out of it nor forgot anything from it. Then he (Ans) said, that the Messenger of Allah (peace and blessings of God be upon him) has said, Do not be rigid (in performing religious duties) upon yourselves so that you may not suffer trouble. As a people (or a nation) took rigidity on themselves (the result was that) it suffered too much troubles and some of them are in the monasteries and some in the convents "Monkery, they innovated it—We did not prescribe it to them."¹ (57 : 27) (Abu Dawood).

76. Ans (peace be on him) narrates, that the Messenger of Allah (peace and blessings of God be upon him) entered the mosque (one day) when suddenly his eyes fell upon a rope (which was) tied between the two pillars (of the mosque) and he (the Holy Prophet) enquired as to what was that? They (the Companions) replied that, that was the rope of Zainab. When she (Zainab) feels fatigue (by saying lengthy prayers) she suspends herself with it. He (the Holy Prophet) ordered its removal. And said,

¹ This refers to the self-denying practices adopted by the Christian monks which Islam prohibits. Although it was true that their object in adopting this innovation was to seek Divine pleasure but it was not a Divine ordinance. As Allah wished the Muslims to become a great nation and leader of other nations, they are told that their greatness depended upon the development of all their faculties by retaining simplicity of life and not adopting practices like that of monkery. They should stick to a middle course and neither lean to the extreme of worldliness nor to the extreme of monkery, evils of which are both represented in their worst form in the Christian religion.

“ You should say prayers as long as one (of you) feels refreshing (or cheerfulness) in it, but when he feels weary (and dejected) he should sit down¹ (and finish his prayers).” (Bukhari, Abu Dawood and Nasāi).

77. ‘Ayishah (peace be on her), narrates, that the Messenger of Allah (peace and blessings of God be upon him) came to her when a woman of Banu Asad clan was sitting with her. He (the Holy Prophet) enquired who was she? I replied (that she was) so and so, who does not sleep the whole night. He (the Holy Prophet) said, Fie, you have been ordered to do as much good actions as you can easily do. As Allah does not feel tired² (by giving good reward of pious actions) but you yourselves become tired (from self imposed severity of actions) and surely the best of the actions in religion (*i.e.*, Islam) are the actions which are performed perpetually. (All the three and Nasāi).

78. Abi Horairah (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that everything has (a period of) enthusiasm (or rising), and for every enthusiasm (or rising) is (a period of) decline (or subsiding)³, but whoever keeps himself in moderation and seeks nearness to Allah (in this way), be hopeful about him⁴

¹ The prayer creates spiritual awakening in the man but when his body becomes tired by standing for a long time, his spirits become dejected and he can not obtain spiritual benefits which is the real aim of prayer, hence the moderation in prayers.

² This shows that Allah looks to the sincerity with which the good acts are done, and not the length of time during which these are performed.

³ It means that when one takes to extreme he is likely to go down to other extreme.

⁴ The key to success is moderation in everything which is liked by God.

(*i.e.*, he will succeed). But when the people begin to point at him with fingers (owing to his excessive zeal), leave him out of consideration.¹ (Tirmzi, who consider it correct).

79. Abi Hajifah (peace be on him), narrates, that the Messenger of Allah had created fraternity between Salmān and Abid-Darda. So (one day) Salmān went to visit Abid Darda and saw Um-Mud-Darda (his friend's wife) in waiter's dress (*i.e.*, dress used during the household work), and enquired her as to what was the matter with her? She replied that thy brother Abid-Darda has no need for the world². In the meantime Abid-Darda came (into the house) and got the dinner ready for him (*i.e.*, Salmān), and (on its being ready) asked him to dine as he himself was with fast. Salmān replied that I will never dine unless thou eatest (with me). (Then) he also partook it. When night fell Abid-Darda went to say prayers, (but) he (Salmān) asked him to sleep, so he slept (for a while). Then again he woke up and went to say prayers, but he (Salmān) again asked him to sleep, so he slept. But when it was last part of the night, Salmān asked him to wake up now. And both said their prayers. Then (addressing Abid-Darda) he (Salmān) said, "Surely Allah has rights upon thee, thy own body has rights upon thee, and thy family has rights upon thee, so perform the rights of every one who has (any kind of) rights upon thee." When

¹ The man who shows excessive zeal in anything, people begin to point at him but he is likely to become exhausted, hence his zeal will bring no fruit and therefore he should be neglected.

² It means that he was always busy in saying prayers and keeping fast and does not care for the requirements of his family.

this (occurrence) was mentioned before the Messenger of Allah (peace and blessings of God be upon him), he testified to what Salmán had said. (Bukhari and Tirmizi) and the latter has added that "thy guest has right upon thee."

80. Hanzalah, son of Rab'i el Usaidi (peace be on him), the scribe (of the revelations of the Holy Prophet) narrates, that (one day) I met Abu Bakar (peace be on him), who enquired of me as to how I was? I replied that Hanzalah has become hypocrite. He (Abu Bakar) said, Allah be praised, what dost thou say? I replied that we used to remain in the company of the Messenger of Allah (peace and blessings of God be upon him) and he (the Holy Prophet) used to mention about the fire (of hell) and about the Heaven, (in such a manner) that just as we were seeing them (both) with our own eyes. But when we used to depart from his (Holy Prophet's) company and were engaged in the affairs of our wives, children and perishable things (*i e.*, property etc.) we used to forget most of the things¹ (preached to us by the Holy Prophet). He (Abu Bakar) said, by Allah, I also find like this (myself). So both went to the Messenger of Allah (peace and blessings of God be upon him) and mentioned these (facts) before him, who (the Holy Prophet) replied, that in the name of One in Whose hands was my life, if your condition remained the same as it does in my presence or you always remained in remembrance (of Allah), surely the angels would shake hands with you on your beddings and on your roads. But O Hanzalah! time after time¹ (the condition of man changes). This he

¹ This refers to the human nature which is so made that man forgets things with the passing of time. When in

(the Holy Prophet) repeated thrice. (Muslim and Tirmzi).

81. Málik (peace be on him), narrates, through 'Ayishah (peace be on her) that she used to send words to her relatives after darkness (*i.e.*, after late night prayer) saying, that why don't you give rest to the scribe angels¹.

82. Ibn-i-Abbás (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) was informed about his freed slave girl who used to say prayers during the whole of the night and keep fast during the day, so he (the Holy Prophet) said, for every worker there is a period of enthusiasm and for every enthusiasm there is a period of subsiding so whose subsiding stopped on my ways, he came on right path and whoever erred, he surely went astray (from the right path).²

83. Abi Horairah (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, best of the things is their middle (course). (Razin).

distress or in imminent danger he remembers and turns to God, but when in ease and engaged in the worldly affairs he forgets God and follows the low desires of his own soul.

¹ It means that after late night prayer they should go to sleep and let others rest.

² At the time of declining age the man is liable to go astray due to some disappointments hence even at such time he should not go out of the right path. At the time of exhaustion and trials many people are disappointed and become atheists and unbelievers, a true believer keeps himself on the right path at the time of trials and never goes to other extreme.

PART III
SECTION 1
THE TRUST (AMĀNAT)

(الامانة)

84. Huzaifah, son of El Yamán (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) related two news (prophecies) before us, one of which we have seen (having been fulfilled) and are waiting (the fulfilment) of the second. (The one) related by him to us was, that the trust was deeply rooted in the hearts of men (or human nature), then the (Holy) Quran was sent down (for their guidance), and the people came to know (its real significance) from the Holy Quran, as also from my actions¹ (or my words). Then he (the Holy Prophet) related to us about the vanishing of trust and said: “(That a time will come when) a man will sleep and (in that condition) trust will be taken away from his heart and its trace will remain (on his heart) like a spot². Then he will sleep and trust will be taken away from his heart and its trace will remain (on his heart) like a polish, just as thou rollest down an ember with thy feet and it blisters and thou findest no matter in those (blisters).”³ Then he (the Holy Prophet) took (some) gravels and rolled them

¹ It means that although keeping of trust is implanted very deep in the human nature but its real significance was unknown to the people before the advent of the Holy Quran and the Holy Prophet, who explained it fully.

² This means that after lapse of time its effect will begin to vanish and in immediate future its effect will remain like a spot.

³ That after lapse of more time only an outer sign of trust will remain in the people and their hearts will be quite empty from it *i.e.*, they will outwardly look like trust-worthy people but actually they would be unworthy of trust.

down on his feet (and said that), " Then people will transact business in the morning and it would be hard to find any trustworthy man among them, till it will be said that such and such man was trustworthy among such and such nation.¹ And it will be said about a person, in whose heart, the belief (in Allah) will not be found equal to the seed of a mustard, that how most patient, most clever, and most wise was he² ? (The narrator states) that a time came upon me when I used to take no care in transacting business with the people on reliance, (and thought) that if he (the other party) was a Muslim, he would repay my dues³, and if he was a Christian or a Jew his headman would get me repaid my dues⁴. But now I do not transact business with any other man except with such and such man⁵. (Shaikhain, Tirmzi).

85. Abi Horairah (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that when the trust begins to vanish then wait for the time (of affliction on the nation). It was enquired how it (*i.e.*, the trust) would vanish ?

¹ It refers to a period when few trustworthy men will be found among different nations and trustworthiness will be limited to few.

² It means that hypocrisy will be rampant among the people. Outwardly they would look like patient, clever and wise men but inwardly they would be very dishonest and unreliable.

³ This shows the reformation wrought by the Holy Prophet among his followers that none of them used to think of taking others' rights and were fair in dealings. They would trust each other in every matter.

⁴ Even the high character of the early Muslims made impression on the non-Muslim leaders who were careful to fulfil the trusts placed on their people.

⁵ This apparently refers to the period long after the Holy Prophet when their character began to lessen owing to the worldly embellishment.

He (the Holy Prophet) replied that when unworthy persons are put in authority¹ (over the people). (Bukhari).

86. Abi Horairah (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, Repay the trust to the man who considered you honest² and do not be dishonest (even) to the man who shows dishonesty towards you.³

87. Abi Musa (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that the honest Muslim treasurer who cheerfully gives away in full what he has been ordered (by the person in authority) to give, is one of the charitable⁴ persons (who give charity). (All except Tirmzi). Nasai has added at the beginning of the tradition that "a Muslim is like a firm and compact wall for the other Muslim, strengthening each other"⁵.

¹ The Holy Quran says:—"Surely Allah commands you to make over trusts to those worthy of them" (4 : 58). This clearly means that the affairs of the people should be entrusted only to those men who are worthy of handling them properly and justly. Hence if an unworthy man is placed in authority over the people he will surely spoil the character and behaviour of the people.

² When a man places reliance upon other man the latter must prove worthy of reliance and repay fully the trust entrusted to his care.

³ This shows the high morality which Islam teaches to its followers that even when dealing with dishonest people they should not lose their own character and be honest in their dealings.

⁴ This guidance is for the persons who distribute money or any other thing on behalf of their masters, that if they remained honest in their dealings, they will get its reward just like the owner for their honesty.

⁵ This means that the Muslims should remain united, strengthening each other. The Holy Quran says:—"Surely Allah loves those who fight in His way in ranks as if they

PART IV

SECTION 1

TO ENJOIN WHAT IS RIGHT AND FORBID THE WRONG

الإعراب بالمعروف والنهي عن المنكر

88. Tāriq, son of Shiháb (peace be on him), narrates, that the man who originated 'Id sermon preceding its prayers was Marwán. A man stood up (to protest) against this' (innovation) and said, the prayer should precede the sermon. But he (Marwán) replied, that the (system) has been abandoned now. (On hearing this) Abu Sa'eed El Khudri (peace be on him) said, that, that man (the protestor) had performed his duty¹, as I have heard the Messenger of Allah (peace and blessings of God be upon him) say, that whoever amongst you sees (any body) doing abominable thing, he must change it (or stop it) with his hands, but if he finds this impossible (*i.e.*, to stop it by hands) he must do it (*i.e.*, stop it) by his tongue, but if he (still) finds it impossible (to stop it by his tongue) he must do it (*i.e.*, hate it) by his heart, and this (hating by heart) is the weakest belief

were firm and compact wall." (61 : 4). Islam lays special stress on this matter, as without unity of their nation they can not achieve the successes promised to them.

² It is in obedience to the commandment of Allah : "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong and these it is that shall be successful" (3 : 103) and in another place the Holy Quran says :-- "You are the best of the nations raised up for (the benefit of) men ; you enjoin what is right and forbid the wrong and believe in Allah" (3 : 109). As long as the Muslims remained enjoining others to do good and shun what was bad they remained exalted among the nations but when such people became extinct they lost all their past glory.

(in Allah). (Narrated by five except Bukhari). And these words (of the Tradition) are of Muslim. And Tirmzi narrates that the man (the protestor) stood up and said, "O Marwan! thou hast violated (or disobeyed) the law (of the Holy Prophet)." Abu Dawood has added to it that the pulpit was brought out on 'Id day while it was never taken out before, and he (Marwan) commenced the sermon prior to the prayer. Nasāi has narrated only the tradition (of the Holy Prophet) without the story.

89. Ibn-i-Mas'ud (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that there has passed no Prophet who was sent down by Allah among his people before me, but he had disciples and companions from his people, who used to take hold of his (Prophet's) ways (or law) and carry out his commandments. Then there came after him (*i.e.*, after the death of the Prophet) an evil generation¹ who used to say that, which they did not do and used to do that, which they did not order (others to do). So whoever struggled against them with his hands, that (man) is the believer (in Allah), and whoever struggled against them, with his tongue, this (man) is the believer (in Allah), and whoever struggled against them with his heart, that (man) is the believer (in Allah), and beyond this there is no belief (in Allah),

¹ The Holy Quran says:— "Then there came after them (*i.e.*, the Prophets) an evil posterity who inherited the Book, taking only the frail good of this low life." (7 : 169). And in another place it says : But there came after them (*i.e.*, the Prophets) an evil generation, who wasted prayer and followed the sensual desires." (19 : 59). This shows that after a time the people forget the precept of their Prophet and the Muslims are warned not to follow the footsteps of such evil people.

even equal to (the weight) of the grain of a mustard seed¹. (Muslim).

90. Ibn-i-Mas'ud (peace be on him), narrates, that when the Children of Israel became involved in sins, their learned people prohibited them, but they did not listen to them, (*i.e.*, their learned men). (After some time) they (the learned people) began to sit (in the sinner's company), (began to) dine and drink with them (*i.e.*, the sinners). So Allah made their hearts alike² and cursed them "by tongue of David. This was because they disobeyed and used to exceed the limits" (5 : 78). He was reclining and then sat and said, I swear with Him (God) in Whose hands (*i.e.*, possession) was my life, until you completely turn them towards right.

91. Qais, son of Abi Házim (peace be on him), narrates, that Abu Bakar (peace be on him) (in a sermon) after praising Allah and thanking Him, said: "O people! you recite this verse (of the Holy Quran) and put it in improper place"; "O you who

¹ It means that if a man does not hate any abominable and evil thing with his heart, he has no particle of belief in Allah and hence he cannot be called a believer. If a man can not stop an evil with force he must at least hate it.

² The Holy Quran says about these people:—"They used not to forbid each other the hateful things (which) they did, certainly evil was that which they did; Thou wilt see many of them befriending those who disbelieve." And had they believed in Allah and the Prophet (*i.e.*, Moses) and what was revealed to him, they would not have taken them for friends, but most of them are transgressors." (5 : 79—81). It is the learned people who spoil the whole nation by their toleration of evil and befriending evil doers, and for this reason the Holy Quran enjoins the Muslims thus:—"And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong." (3 : 103). The Muslim learned people should take a lesson from this.

believe take care of your souls; he who errs can not hurt you when you are on the right way." (5 : 105). And we heard the Messenger of Allah (peace and blessings of God be upon him) say, that when the people see an oppressor and do not catch his hands (from doing oppression), it is likely that Allah will punish them all soon (for not stopping oppression). And I (Abu Bakar) heard the Messenger of Allah, (peace and blessings of God be upon him), say, that any nation which is involved in sins and (some) people (amongst it) are able to change them (to goodness), but they do not (care to) change them (to goodness) inspite of their ability (to do that), most likely they will be included in the punishment (for the sins of the nation)¹. (Abu Dawood, Tirmzi).

92. Huzaifah (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said: "I swear with that (Being) in Whose hands is my life, you should order (people) to do good, and stop them from (doing) evil, otherwise most surely Allah will send down punishment upon you very soon and will not grant your prayers."² (Tirmzi).

93. Ibn-i-Mas'ud (peace be on him) narrates, that the Messenger of Allah (peace and blessings of

¹ The Muslims should take a lesson from this, as their indifference to rectify the faults of their co-religionists will involve the whole nation in trouble, as is the case throughout the present-day Muslim world.

² The Holy Quran says:— "You are the best of the nations raised up for (the benefit of) men: You enjoin what is right and forbid the wrong and believe in Allah." (3 : 109). Disobedience to this commandment has resulted in such severe punishment to the present-day Muslims that they are just like slaves in their own motherlands and their prayers meet with no acceptance by God. This proves the truth of this tradition.

God be upon him) said, that you (the Muslims) will be helped (by God) to gain your goal and the doors (of the worldly splendour) will be opened on you; so whoever amongst you finds himself in that time, he must remain God-fearing and enjoin people to do good and stop them from doing evil things¹ and whoever attributed falsely anything to me knowingly, his abode will be in the fire (*i.e.*, Hell).

94. Ars, son of Omaira El Kindi (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, when mischief is being done in the land, whoever sees and despises it, will be like the one who was absent (as if he never saw it being done and hence not liable to be punished), and whoever was absent and approved it (*i.e.*, the mischief), he will be like the present one (*i.e.*, liable to be punished). (Abu Dawood).

95. Abi Sa'eed (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said, that best struggle (or greater fighting in the way of Allah) are the just words (said) in presence of (or before) an oppressor king. (Abu Dawood and Tirmzi).

¹ This shows that how anxious was the Holy Prophet for the welfare of his followers, that even at the time of their victories, when the victorious people become blind with their victories and oppress the people, he enjoins them to remain God-fearing and enjoin others to do good and refrain from evils. This was the high character created by that "Mercy for the world" among his followers, the likeness of which can not be found among the followers of other prophets.

PART V

SECTION I

LIVING IN SECLUSION (IN THE MONTH OF FAST)

کتاب الاعتکاف

96. 'Ayishah (peace be on her), narrates, that the Messenger of Allah (peace and blessings of God be upon him) used to live in seclusion ('Itikāf) during the last ten days of the month of fasting (Ramaḍhān) till he was taken away by Allah (*i.e.*, died). And used to say (to us), "Seek the Blessed Night in the last ten days of the month of fasting (Ramaḍhān)." Then his wives began to live in seclusion after him (*i.e.*, after his death). (Narrated by all six). And in another report (it is narrated that) he (the Holy Prophet) used to live in seclusion, in every Ramaḍhān (the Month of Fasting) and after saying his morning prayers (with the congregation) returned to his place of seclusion. He (the narrator) said, 'Ayishah (peace be on her) (the wife of the Holy Prophet) asked his (the Holy Prophet's) permission to live in seclusion, to whom he (the Holy Prophet) gave permission, so she erected a dome in it (*i.e.*, in the Mosque). When Hafsaḥ (peace be on her), (the wife of the Holy Prophet) heard this, she (also) erected a dome, and then Zenab (peace be on her) (the wife of the Holy Prophet) did the same. (One day) when he (the

Holy Prophet) was free from the morning prayers, he saw the four domes and enquired as to what was this? So he was informed about them. He ordered their removal and said, that "I (the Holy Prophet) do not (like to) see them again, as their erection is not based on righteousness."¹ So these were removed, and (after this incident) he (the Holy Prophet) stopped living in seclusion in Ramaḍhān but lived in seclusion during the last ten days of (the month of) Shawwāl. And in another report (it is said), that he (the Holy Prophet) ordered their (of the places of seclusion made of the hairs of sheep or camel by his wives) removal which was done and (after that) he stopped living in seclusion in the month of Ramaḍhan but lived in seclusion in the first ten days of Shawwāl.

97. Abi Sa'eed (peace be on him), narrates, that we lived in seclusion with the Messenger of Allah (peace and blessings of God be upon him) during the middle ten days (of Ramaḍhan) and on the morning of the 20th we removed our things (from the place of seclusion). So he (the Holy Prophet) said, whoever was living in seclusion, must return to it (again), as I (the Holy Prophet) have seen (a dream) last night in which I saw myself prostrating in the water and mud.² So when he (the Holy Prophet) returned to his place of seclusion, it began to rain in the afternoon of the same day and the roof of the mosque

¹ This shows that the Holy Prophet did not like the idea of a show in religious matters even from his wives. He wanted to see the religion quite free from all kinds of hypocrisies hence he gave up his own practice to create sincerity among his relations in the matter of worship of God.

² The Holy Prophet had such a firm belief in the truth of his dream that he went back to the place of seclusion to see its fulfilment which proved quite true.

(in those days) was covered with leaves (of the trees). So I (narrator) saw the traces of water and mud on his (the Holy Prophet's) nose and nostrils and it was 21st night. (Shaikhain).

98. Abi Horairah (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) used to live in seclusion for ten days in every Ramaḍhān but during the year of his death he lived in seclusion for 20 days. (Bukhari and Abu Dawood).

99. Ans (peace be on him), and Ubayy, son of K'ab (peace be on him), narrate that the Messenger Allah (peace and blessings of God be upon him) always used to live in seclusion during the last 10 days of Ramaḍhān. But whenever he did not live in seclusion in any year, he lived in seclusion for 20 days during the next year (Abu Dawood from Ubayy and Tirmzi from Ans).

100. 'Ayishah (peace be on her), narrates, that she used to comb the hair of the Messenger of Allah (peace and blessings of God be upon him) by reclining his head (towards herself) while sitting in her room, when he used to be living in seclusion (in the mosque) and she used to have menses. He (the Holy Prophet) did not enter his house when living in seclusion¹, except for the call of nature. (Narrated by six). Abu Dawood has added, that he (the Holy Prophet) used to go to sick persons when living in seclusion, but went straight (to the sick man) neither stopping anywhere nor enquiring anything from anybody else.

¹ As the woman with menses is not allowed to enter the place of worship, the Holy Prophet used to get his hairs combed by his wife by bringing forward his head towards her while she was sitting in her chamber.

She ('Ayishah), said, the law (of the Holy Prophet) for the person who lives in seclusion, is, that he should neither go to a sick man nor join the funeral of a dead. Neither touch the woman nor live with her. He should not come out (of the seclusion place) except for the call of nature. There is no seclusion without keeping fast¹ and no seclusion except in a big mosque² (where Friday prayer is said).

101. 'Ayishah (peace be on her), narrates, that one of the wives of the Messenger of Allah (peace and blessings of God be upon him) went to live in seclusion with him (*i.e.*, the Holy Prophet), and she was having menses and used to see reddish and yellowness (in her menses) and used to say prayer and sometime used to keep a pot under her due to excess of menses³. (Bukhari and Abu Dawood).

102. Ali, son of Hussain (peace be on him), narrates, that Safiyyah (peace be on her), (wife of the Holy Prophet) said, that the Messenger of Allah (peace and blessings of God be upon him) was living in seclusion (in the mosque), and she went to see him, one night. She had talk with him and then stood up to return (to home) and he (the Holy Prophet)

¹ The idea of living in seclusion is to worship Allah for longer period to receive the spiritual blessings hence the person who does not keep fast need not do so.

² The idea seems that if a large number of the people take to living in seclusion in a small mosque, it would be troublesome for other Muslims, or the idea may be that a large number of people may follow the example of their Holy Prophet.

³ Evidently this seems to be due to some disease and extraordinary occurrence, hence she was allowed to say her prayers, as otherwise such women are prohibited from entering the mosque and saying prayers.

also stood up (to bid farewell to her and accompanied her) until they reached the gate of the mosque, when two men from the Ansár (helpers) passed that way, and on seeing the Messenger of Allah (peace and blessings of God be upon him) paced swiftly. He (the Holy Prophet) asked them to stop and see that she was Safiyyah (peace be on her) daughter of Huyyi¹ (*i.e.*, his wife). They both (apologized and) said: "Glory be to Allah, O Messenger of Allah! (*i.e.*, nobody could have any suspicion upon your character)". He (the Holy Prophet) replied: "The devil runs through the son of man (*i.e.*, through his thoughts) like the blood through the veins (of his body) and I feared lest he (devil) should put any mischief or anything else in your minds."² (Bukhari, Muslim, Abu Dawood.)

103. Ibn-i-'Omar (peace be on him), narrates, that 'Omar (peace be on him), in the days of ignorance had taken a vow that he would live in seclusion for one night, and in some reports, for one day, in the Sacred Mosque, so he ('Omar) enquired from the Messenger of Allah (peace and blessings of God be upon him) (about this), who replied that he ('Omar) should fulfil his vow³. (Narrated by Five).

¹ The Holy Prophet set a golden example for his followers to save themselves from all chances of blame specially with regard to the women, their character must be above suspicion.

² It means that even if a man himself is doing a rightful thing he must save others from suspecting his character.

³ The vows for any good work should be fulfilled. Islam lays stress upon the faithful performance of all kinds of engagements for doing good things. "O you who believe! fulfil the obligations." (5 : 1) So says the Holy Quran.

PART VI

SECTION I

كتاب الاجياء الموات

CULTIVATION OF WASTE LAND

104. 'Ayishah, (peace be on her), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said: "Whoever cultivated (or inhabited) a waste land,¹ he deserves to have its rights² (of ownership)." Urwah, son of Zubair says that the Caliph 'Omar (peace be on him) decided (cases) according to this (tradition) during his Caliphate. (Bukhari).

105. Urwah son of Zubair (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said: "Whoever cultivates (or brings to life) the waste (or dead land),³ it will belong to him. And an unjust (or oppressor) cultivator (or who plants the trees) will have no right (to its ownership)." Narrated by four except Nasāi. And Abu Dawood has added (to this tradition), Urwah (peace be on him) said: "I (Urwah) bear witness that the Messenger of Allah (peace and blessings of God be upon him) had decided that all land belonged

¹ It refers to the land which is not the property of any body else and belongs to State.

² This is because he spends money and labours on its cultivation, etc.

³ The dead land means the uncultivated land and its coming to life means bringing it under cultivation.

to Allah and all men were servants of Allah, so whoever cultivated waste land he had more right¹ (to its ownership).” This tradition has come to us (through Urwah, etc.) from the Holy Prophet (peace and blessings of God be upon him) through the people who narrated the traditions of the Prayers.² And Urwah said, that the sameman narrated this tradition (which follows) to him who had done the previous tradition. “That two men came quarrelling (with each other) before the Messenger of Allah (peace and blessings of God be upon him) one of whom had planted a tree in the land of the other. He (the Holy Prophet) decided for the land to be handed over to its owner and ordered the owner of the tree to uproot it.” The narrator states tha the personally saw the root of the tree, which was very big being cut by an axe and uprooted from it (*i.e.*, the land).

106. Samorah son of Jundub (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said: “Whoever encloses a waste land with fence, it will belong to him” (Abu Dawood).³ And Razeen through Sa’eed son of Zaid (peace be on him) has added that the Messenger of Allah (peace and blessings of God be upon him) said: “Whoever cultivates a land which was left waste by its owner owing to his inability to keep it cultivated, he (the former) becomes its owner.”

¹ It means that the man who cultivates the land of God deserves to have its possession.

² It means that its narrators are so numerous as that of the traditions regarding prayers.

³ They were quarrelling about the ownership of the land in which the tree was standing.

PART VII

SECTION I

کتاب الایلاء

TEMPORARY SEPARATION FROM WIFE.

107. Ans (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) (once) fell down from a horse and hurt his arm or shoulder, hence he had to remain separate from his wives for a month, and used to sit in the upper-storey (of his house) whose window was covered with palm branches (One day) his Companions (peace be on them) came to visit him and he (the Holy Prophet) led the prayer while sitting (due to illness), and they (the companions) were standing and after finishing it (he) said : “ The Imam (the leader) has been made to be followed and when he (the Imam) leads the prayers while standing, you should also do the same but if he leads it (*i.e.*, the prayer) while sitting, you should also do the same, and do not bend for Ruku’ (*i.e.*, the bending position) until he bends for Ruku’ and do not raise your heads (after bending) until he raises his head.”¹ He (the Holy Prophet) came down (from the upper storey) on 29th day. They (the people) said : “ O Messenger of Allah ! thou hadst separated thyself (from thy wives) for a month ?”

¹ This teacher regularity and discipline which gives strength and creates love and unity among the nation.

He (the Holy Prophet) replied: "Some months are of 29 days." (Bukhari, Tirmzi and Nasāi.) And in another narration of Shaikhain through Umme-Salmah (peace be on her), it is narrated as "some months are of 29 days". And in another narration of Muslim through Jābir (peace be on him), it is narrated that he (the Holy Prophet) made sign thrice with his both hands, twice with all his fingers (open) and once with nine fingers out of them (which meant twenty-nine).

108. Ibn-i-'Omar (peace be on him), narrates, that if four months pass over the separation (of a man from his wife), it (the period) must be waited for till he divorces. Mere separation does not mean divorce.¹ 'Osman, 'Ali, Abu Darda, 'Ayishah and 12 (other) Companions (peace be on them), narrate, traditions like this. (Bukhari and Malik). And in another narration of Bukhari, he (Ibn-i-'Omar) said, that the separation which had been mentioned by Allah (in the Quran) meant, that after the passing of the fixed date, the wife was not lawful for any man except that he kept her lawfully or divorced her as commanded by Allah.

109. 'Ali (peace be on him), narrates, that when anybody separates his wife it does not mean divorce although four months have passed over it (*i.e.*, to

¹ The Holy Quran says:—"Those who swear that they will not go in to their wives should wait for four months; so if they go back, then Allah is surely Forgiving, Merciful. (2: 226). In the days of ignorance the Arabs used to take such oaths frequently and as the period of suspension was not limited, the wife was compelled sometimes to pass her whole life in suspense, having neither the position of a wife nor that of a divorced woman free to marry elsewhere. The Holy Quran laid down that if the husband does not reassert conjugal relations within four months the wife shall be divorced.

separation). She must wait so that either he divorces (her) or continues conjugal relations. (Málik). He (Málik) said that whoever took an oath not to go unto his wife till the child ceased sucking, it would not be considered separation. This tradition came down to him (*i.e.*, Málik) through 'Ali (peace be on him) who was specially questioned on this point but he (Ali) did not consider it separation.

110. 'Ayishah (peace be on her), narrates, that the Messenger of Allah (peace and blessings of God be on him) took to separation from his wives and made it unlawful (to go to them) but (on the commandment of God) had to (go back to his wives and) consider this (action of going back to them as) lawful instead and expiated for it (his act of separation).¹ (Tirmizi).

¹ This incident evidently occurred before the revelation of 2 : 226, and when it was revealed "that if they go back, then Allah is surely Forgiving, Merciful." The Holy Prophet acted upon (5 : 89) "Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths ; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck ; but whosoever cannot find (means) then fasting for three days ; this is the expiation of your oaths when you swear."

PART VIII

SECTION 1

كتاب الاسماء والكنى

TO NAME AND SUR-NAME THE CHILDREN

111. Abid Dardā (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said: "You will be called by your own and by your fathers' names on the Resurrection day, therefore give yourselves good names"¹ (Abu Dawood).

112. Ibn-i-'Omar (peace be on him), narrates, that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Verily the best of names near Allah, are Abdullah and Abdul Rahman."² (Muslim, Abu Dawood and Tirmzi).

113. Abi Wahb El Jothami (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said: "Name yourselves after the names of the Prophets; the best names Allah loves, are Abdullah and Abdul Rahman; and the good names are Hārith (enduring) and Hammām (energetic)³ and the worst names are Harab (fighter) and

¹ This shows that the standard of Islamic civilization is so high that it does not like even unpleasant names of its followers, not to speak of indecent thoughts and actions.

² Allah and Rahman are the proper names of the Divine Being, hence it seems excellent if the men ascribe themselves to be the servants of the Divine Being.

³ These show the spirit of action which the Holy Prophet wished to imbue in the hearts of his followers.

Murrah (bitter)."¹ (The words of this tradition are of Abu Dawood. Nasāi has narrated it briefly.)

114. Abi Horairah (peace be on him), narrates, that the Messenger of Allah (peace and blessings of God be upon him) said: "The vilest name near Allah is, that a person be called (by polytheistic names like) "Master of the worlds," as there is no Master (of the worlds) besides Allah." Sufyān (peace be on him), said: "Also (such name) as "King of Kings" (is undesirable)." Ahmad son of Hanbal (peace be on him), said: "I (Ahmad) enquired from Abu 'Amar (peace be on him) about the meaning of Akhna' (vilest), he (Abu 'Amar) replied, that it meant association of a thing with Allah." (All five except Nasāi) Muslim in another narration states, that Allah will show His displeasure on the day of Resurrection against the person who called himself by the name of "the Master of the worlds" because none is Master (of the worlds) except Allah

115. Jābir (peace be on him,) narrates, that the Messenger of Allah (peace and blessings of Allah be upon him) resolved to stop the practice of the giving of such name as Y'alā, Barakah, Aflah, Yasār, and Nāfi', etc., but he kept quiet afterwards till he (the Holy Prophet) died and did not stop it.² (Muslim and Abu Dawood.) The words of the tradition are of Muslim. Abu Dawood has added: "If people would call out whether Barakah (blessing) was there? the reply

¹ The Holy Prophet who brought a message of peace for the whole world and was actually a "blessing for the worlds" could not tolerate that his followers should keep such names which could give any unpleasant idea against this spirit.

² For this reason the Holy Prophet intended to introduce this prohibition, but his taking no action afterwards shows that it did not carry Divine sanction.

would be in the negative (sometimes) (*i.e.*, the blessing was not there)."

116. Aslama Maula 'Omar (peace be on him), narates, that 'Omar (peace be on him), (once) punished one of his sons for surnaming himself Abu Isa, which (Abu Isa) was also the surname of Mughirah son of Sho'bah¹ 'Omar (peace be on him) asked him (his son), if was it not sufficient for him to surname himself as Abu Abdullah? He (the son of 'Omar) replied, that the Holy Prophet (peace and blessings of God be upon him) had surnamed him as Abu Isa.² He ('Omar) said, that the faults attributed to him (the Holy Prophet) had gone before and that which remained behind had been rectified and he ('Omar) was an ordinary man among his people.³ So his (Omar's son's) surname remained Abu Abdullah till his death. (Abu Dawood).

117. Yahyā son of Sa'eed (peace be on him), narates, that the Holy Prophet (peace and blessings of God be upon him) pointing towards a milking she-camel asked (the people) as to who would milk her? (On this) a man stood up. He (the Holy Prophet) enquired

¹ This was evidently to remove any confusion on account of similarity of surnames, 'Omar (peace be on him) preferred his son's surname Abu Abdullah which was much better.

² This shows that 'Omar (peace be on him) wanted to change his son's surname owing to similarity with Moghirah and not to any other consideration. It also shows that there were other companions of the Holy Prophet whose surnames were Abu Isa and in this case the Holy Prophet had himself surnamed the son of Omar (peace be on him) as Abu Isa.

³ It means that being an ordinary man he had erred in punishing his son for no fault of his, as the surname had been given by the Holy Prophet who was above faults. The Holy Prophet made no mistake as he was purified from all faults.

his name and was informed (that his name was), "Murrah" (meaning bitter). He (the Holy Prophet) asked him to take his seat. Then again he (the Holy Prophet) asked (the others) as to who would milk her? Another man stood up. He (the Holy Prophet) enquired his name and was informed (that his name was) "Harab" (meaning fight). He (the Holy Prophet) asked him to take his seat. Then again he (the Holy Prophet) asked (the people) as to who would milk her? A man stood up and on enquiry by him (the Holy Prophet) about his name, replied, that his name was Ya'eesh.¹ He (the Holy Prophet) allowed him to milk (the she-camel). (Mālik).

SECTION 2

THE PERSONS WHO WERE NAMED BY THE HOLY PROPHET

118. Sahl son of Sa'd Es Sā'idi (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) went to the house of Fatimah (his daughter) (peace be on her) but could not find 'Ali (his son-in-law) (peace be on him) there. So, he (the Holy Prophet) enquired from her (*i.e.*, Fatimah) where the son of her uncle was? She replied that there was some dispute between them, so he (*i.e.*, 'Ali) became displeased and went away. The Holy Prophet (peace and blessings of God be upon him) asked a

¹ This shows that the Holy Prophet wanted his followers to adopt good names along with their good beliefs and good actions. This was an encouragement for the Muslims to adopt good names. But there was no idea that some names are cursed and others blessed and the former throw their bad effect on others. This is a pure superstition of the polytheistic nations, which Islam does not countenance.

man to look for him (*i.e.*, 'Ali). And the man (after finding him) informed that he (*i.e.*, 'Ali), was lying in the mosque. So he (the Holy Prophet) himself went there (to the mosque) and found him (*i.e.*, 'Ali) lying (on the floor) with his mantle slipped from his side, causing his body to become covered with dust. The Holy Prophet (peace and blessings of God be upon him) began to call, saying: "Stand up Abu Turāb¹ (*i.e.*, Father of dust)." Sahl (peace be on him) said, that he (*i.e.*, 'Ali) did not like any other name better than this (*i.e.*, Abu Turāb). (Shaikhain.)

119. Asma daughter of Abu Bakr (peace be on them), narrates, that she was pregnant at Mecca with Abdullah son of Zubair (peace be on him) and when she came forth from it (*i.e.*, Mecca on her way to Medina), her (pregnancy) days were (nearly) over. On reaching Medina she stopped at Qabā' and gave birth to Abdullah son of Zubair (peace be on him). She brought him (*i.e.*, the baby) to the Holy Prophet (peace and blessings of God be upon him) who took him in his lap and sent for some dates which he chewed and put them (*i.e.*, the chewed dates) in his (*i.e.*, baby's) mouth. The first thing which went down his (*i.e.*, baby's) throat were the dates chewed by the Holy Prophet (peace and blessings of God be upon him). (After this) he (the Holy Prophet) prayed for the blessings of Allah for him (the baby) and named him Abdullah. This was the first child born in Islam,² which extremely delighted all the people (*i.e.*, the Muslims), as they had suspected that no child would be born among the

¹ This shows the pleasantness of the manners of the Holy Prophet with which he treated nearest relatives which made them so much devoted to him.

² It means the first child from the Muslim parents after the flight to Medina.

Muslims on account of bewitching of the Jews.¹ (Shaikhain.)

120 Abu Musā (peace be on him)¹, narrates, that a son was born to him, whom he took to the Holy Prophet (peace and blessings of God be upon him) who named him Ibrāhim and put chewed dates in its (*i.e.*, baby's) mouth and prayed for Allah's blessings for it and returned it (*i.e.*, the baby) to him. And this (child) was the elder son of Abu Musa (peace be on him). (Shaikhain.)

121. Ans. (peace be on him), narrates, that when Abdullah son of Abi Talha (peace be on him) was born, I took him to the Holy Prophet (peace and blessings of God be upon him) who had his cloak on and was rubbing medicine to his camel. He (the Holy Prophet) enquired "Hast thou brought dates?" I replied, "Yes," and gave him the dates. He (the Holy Prophet) chewed them and opened the mouth of the baby and put them into it, which he (the baby) began to suck; on this the Messenger of Allah (peace and blessings of God be upon him) said: "Look, how the Ansārs (*i.e.*, the helpers) love (to eat) dates," and named him Abdullah. (Shaikhain and Abu Dawood and the wordings of this tradition are by Muslim.)

122. 'Ayishah (peace be on her), narrates, that she requested the Holy Prophet (peace and blessings of God be upon him) that all her female companions had their surnames (but she had none). He (the Holy Prophet) replied "Thou canst also have thy surname after the name of thy son² Abdullah son of Zubair

¹ For some time no child had been born in Muslim homes at Medina after the flight, and some weak-minded people ascribed it to the bewitching of the Jews.

² Abdullah son of Zubair (peace be on him) was son of the sister of Ayishah (peace be on her) the wife of the Holy Prophet.

(peace be on him).” So her (‘Ayishah’s) surname became known as Ummi ‘Abdullah (mother of Abdullah). (Abu Dawood). Razeen (peace be on him) has added that “mother’s sister is just like a mother.”

SECTION 3

THE NAMES WHICH THE HOLY PROPHET CHANGED

123. ‘Ayishah (peace be on her), narrates, that the Holy Prophet (peace and blessings of God be upon him) used to change ugly names (of persons). (Tirmzi.)

124. Abu Horairah (peace be on him), narrates, that the original name of Zainab, the daughter of Abi Salmah was Barraḥ (purification), hence people used to say (to her) “Dost thou purify thy ownself”? So the Holy Prophet (peace and blessings of God be upon him) changed her name to Zainab. (Shaikhain.)

125. Ibn-i-‘Abbās (peace be on him), narrates, that the original name of Juvairiah, the daughter of Hariṭh was Barraḥ (purification), the Holy Prophet (peace and blessings of God be upon him) changed it to Juvairiah. He (the Holy Prophet) detested (that it should be said) Barraḥ (purification) had gone out of him (or passed from him). (Muslim.)

126. Shoraih, son of Hāni (peace be on him), narrates, through his father, that it came to the notice of the Holy Prophet (peace and blessings of God be upon him) that his (Hāni’s) people (called him by the) surname of Abul Hakam (meaning the doer of Justice). The Holy Prophet (peace and blessings of God be upon him) sent for him and said: “Only Allah, the Almighty, is “Hakam” (the Judge), and to Him only becomes the justice, so why hast thou surnamed

thymself Abul Hakam"? He (Háni) replied: "Whenever there is a dispute among my people, they come to me for justice, so I decide it justly, which satisfies both parties." The Holy Prophet (peace and blessings of God be upon him) said: "That is very good. Hast thou any son?" I replied: "Shoraih, Muslim and Abdullah (these three) are my sons." He (the Holy Prophet) enquired which of them was the eldest? I replied, Shoraih. He (the Holy Prophet) said: "Then thou art Abu Shoraih (*i.e.*, the father of Shoraih)." (Abu Dawood and Nasái.)

127 Bushair son of Maimoon (peace be on him), narrates, through his uncle Osámah, son of Akhdari', that the name of a certain man was Asram (very violent or very severe). The Holy Prophet (peace and blessings of God be upon him) enquired from him, as to what was his name? He replied, "Asram." The Holy Prophet said: "But thou art Zur'ah (cultivator.)" (Abu Dawood.)

128. Sa'eed son of Mosayyab (peace be on him), narrates, through his father, that he (his father) went to the Holy Prophet (peace and blessings of God be upon him) who (the Holy Prophet) enquired, as to what was his name? He replied (that his name was), Hazn (*i.e.*, hard land). He (the Holy Prophet) said: "But thou art Sahal (*i.e.*, smooth land)." He replied (to the Holy Prophet) that he would not change the name given to him by his father. Mossayyab's son says, that after this (incident), hardness always remained in them (*i.e.*, in their family). (Bukhári and Abu Dawood.) In another narration of Abu Dawood, it is mentioned, that he (*i.e.*, the father of Mosayyab), replied (to the Holy Prophet), that (he did) not like (the name) Sahal, as people trampled upon it, and despised it. Abu Dawood says, that the Holy

Prophet changed the names (of persons), 'Āsi (Sinner) 'Aziz (Powerfull), 'Utlah (hardness), Shaitān (Devil), Hakam (Judge), Ghurāb (Crow), Hobāb (name of Devil), and Shihāb (shooting-star), to Hishām. And "Harab" (battle), to Salm (peace), and Mudhtajih (lying down), to Munba'ith (rising), and changed the name of a land called 'Ufrah (dusty), to Khadirah (fertile), and Shi'b-El-Dhalalat (wrong way) to Shi'b-El-Hudā (right way) and Bani El-Zeenah to Bani-El-Rishdah and Bani Mughwiyah to Bani Rushd.¹

129. Ibn-i-'Omer (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) changed the name of Āseeah (sinner), to Jameelah (beautiful). (Muslim, Abu Dawood and Tirmzi.)

130 Masrooq (peace be on him), narrates, " I met 'Omar (peace be on him), who enquired, " who I was " ? I replied, that (I was) " Masrooq son of Ajd'a." He ('Omar) said, that he heard the Holy Prophet (peace and blessings of God be upon him) say, that " Ajd'a was the (name of the) Devil." (Abu-Dawood.)

131. Sahal son of Sa'ad (peace be on him), narrates, that when Munzir son of Abi Usaid was born, he was brought to the Holy Prophet (peace and blessings of God be upon him), who (the Holy Prophet) placed him (the baby) on his thigh and enquired as to what was his (baby's) name ? It was replied, that (his name was) so and so He (the Prophet) said, " No, but his name is Munzir ", and sohe (the baby) was named Munzir from that day.

¹ The changed names, show the peaceful spirit of the Holy Prophet, a man who disliked the violent and harsh names of his Companions could not teach them violence and harshness in actions and thoughts. This one instance is sufficient to disprove the allegations of the critics on the character of the Holy Prophet.

SECTION 4

THE NAMES AND PATRONYMIC GIVEN BY
THE HOLY PROPHET

132. Ans (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) was in Baqi'e (name of a place) one day, and heard a man calling, "O Abul Qāsim!" The Holy Prophet (peace and blessings of God be upon him) turned round his head towards him (the speaker). He (the speaker) said, that he did not mean (to call) him, but was calling to such and such man. (Upon this) the Holy Prophet said: "Give my names (to your sons), but do not give them my patronymic." (Shaikhain and Tirmzi.)

133. Jābir (peace be on him), narrates, "A son was born to one of us, who named him (the baby) Qāsim. We told him (the father of the baby) that we would not call him by patronymic of Abul Qāsim and would not refresh his eyes. So, he (the father of the baby) went to the Holy Prophet (peace and blessings of God be upon him) and mentioned this incident. He (the Holy Prophet) said: "The name of thy son is Abdul Rahman." (Narrated by all five except Nas'ii.) And in another narration it is added to the above, that the Holy Prophet said: "Give your sons my name but do not give (any body) my patronymic. Truly I have not been made Qāsim (but for the reason that) I distribute (the blessings of God) amongst you". And in another narration of Abi Dawood, he (the Holy Prophet) said: "Whoever gives his son my name, he should not adopt my patronymic, and whoever adopts my patronymic he should not give my name (to his son)."

134. 'Ayisháh (peace be on her), narrates, that a woman requested the Holy Prophet (peace and blessings of God be upon him), that a son was born to her, to whom she gave the name of Muhammad and patronymic of Abul Qāsīm, but the people informed her that he (the Prophet) disliked this. The Holy Prophet replied : " How is it that giving of my name may be lawful and my patronymic unlawful, or that my patronymic may be unlawful and my name lawful ".¹ (Abu Dawood.)

135. Mohammad son of Hanafiah (peace be on him), narrates through his father, that he (his father) requested the Holy Prophet (peace and blessings of God be upon him) to grant his permission, in case of his having a son after him, (*i.e.*, after the Prophet's death) to name (him) after him, and to give him his patronymic also ? He (the Holy Prophet) replied in the affirmative. (Abu Dawood, and these are his words.) Tirmzi has also narrated it and accepted it as authentic, but has added with this, that he (the narrator) said, that this was a special permission for him (to give name and patronymic of the Holy Prophet to his son).

SECTION 6

MISCELLANEOUS TRADITIONS ON THE SUBJECT

136. Ibn-i-'Omer (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be

¹ It shows that the restrictions mentioned in the previous traditions were temporary or based on some special circumstances of the time and were not meant for all times.

upon him) had enjoined that the new born baby should be given a name on the seventh day of his birth and little harmful things should be removed from him¹ and sacrifice on his behalf made.² (Tirmzi).

137. 'Ayishah (peace be on her), narrates, that the new born babies were brought to the Holy Prophet (peace and blessings of God be upon him) who used to pray for blessings (of God) for them and (then) chewed dates and rubbed them on their palates (Muslim and Abu Dawood).

138. Abi Ráfi (peace be on him), narrates, that when Fatima (peace be on her) gave birth to Hassan, son of Ali (peace be on him), the Holy Prophet (peace and blessings of God be upon him) recited the formulæ of the call to prayers in his (Hassan's) ears. (Abu Dawood and Tirmzi). The latter considers this tradition as authentic. And Razeen has added to it, "and he (the Holy Prophet) recited Surah El Ikhlas (Chapter 112) in his (Hassan's) ears and then chewed dates and rubbed them on his palate and gave him name.

139. Yahya son of Sa'eed (peace be on him), narrates, that 'Omar (peace be on him), enquired from a certain man (as to) "what was his name?" He replied that his name was Jumrah (a spark). He ('Omar) enquired, whose son was he? He replied, (that he was) the son of Shiháb (flame). He ('Omar) enquired, to which clan and tribe he

¹ The removal of little harmful things means, to shave the head and clean all parts of its body by bathing.

² The sacrificing on this occasion is called 'Aqeeqah' and two goats for a son and one goat for a daughter are sacrificed and distributed among the poor and friends.

belonged ? He replied, that he belonged to the tribe of Hurqah (Burning). He ('Omar) enquired, where he lived ? He replied, (that he live) at Harrah El Nar (burning fire). He ('Omar) enquired, in which street ? He replied, Zàt-i-Lazà (fanning flames). 'Omar said : "Go and see thy family they all have been burnt." And it turned out to be a fact as 'Omar had said.¹ (Màlik).

¹ All the family of that man had been actually burnt by fire. This shows the spiritual vision of the companions of the Holy Prophet. Bad names should, therefore, be avoided.

PART VIII

SECTION 1

USE OF UTENSILS

140. Hozafah (peace be on him), narrates, that he heard the Holy Prophet (peace and blessings of God be upon him) say (to the people). Do not wear (dress of) silk and (that) decorated with silk ; and do not drink in the utensils of gold and silver nor eat in them,¹ as these are for the unbelievers in this world² and for you in the hereafter.³ (Five).

141. Ummi-Salmah (peace be on her), narrates,

¹ The Muslims were now becoming a great nation, and as they were brought up in the utmost simplicity, and were also enjoined to disdain the gaiety of this life, they were told by such injunctions that their greatness as nation depended upon the development of all their faculties, so that they, while retaining their simplicity of life, should not stoop to luxuries of such kind as were likely to weaken their energies. The time came when the Muslims adopted such luxuries of life and lost their simplicity and with it their great Kingdoms and became slaves of other nations. They can regain their lost glory through simplicity and laborious habits and by leaving the gaiety of the world.

² "For the unbelievers in this world," refers to the verse of the Holy Quran "Let it not deceive you that those who disbelieve act in the cities as they please," (3 : 195). The idea being that the embellishment of this world which the unbelievers are enjoying, will soon be brought to an end and it can not last longer.

³ This refers to the promises of victory and kingdoms given to the Muslims. "He will make you successors in the earth" (27 : 62), when they will possess all these things which the unbelievers now possess. The gaiety of the world must not be the chief aim of a Muslim but it automatically comes when the nation becomes eminent.

that the Holy Prophet (peace and blessings of God be upon him) said : The person who drinks water in a silver vessel, verily he is throwing the fire of hell in his stomach.¹ (Narrated by three). And in a narration of Muslim (the first part of this begins), "Whoever drinks in a utensil of gold or silver."

142. Jàbir (peace be on him) narrates that "We used to accompany the Holy Prophet, (peace and blessings of God be upon him), in the battles (against unbelievers), so whenever we could get utensils² of the polytheists (as a spoil of war), we used to drink and eat from them and it was not considered objectionable for us." (Abu Dawood).

143. Abi Tha'alabah-El-Khushaniy, (peace be on him), narrates : "I requested the Holy Prophet (peace and blessings of God be upon him), that we live in the land of the People of the Book, are we allowed to eat in their utensils?" He (the Holy Prophet) replied "If you are able to find other utensils besides theirs, do not eat in theirs (utensils) but if you cannot find (except theirs), then clean them (properly) and eat from them." (Abu Dawood, and Tirmazi.) The words of the tradition are of the latter, who considers it authentic.

144. Ibn-i-'Omar, (peace be on him), narrates, that 'Omar, (peace be on him), performed ablution with hot water from the pitcher of a Christian woman's house.³ (Razeen and Bukhari).

¹ It means that luxurious nation have to pay heavy prices for their such habits and have to face serious troubles.

² Clean utensils of such people may be used by the Muslims in cases of emergency like the war, etc.

³ It shows that clean water from the utensil of an unbeliever may be used for ablution, etc.

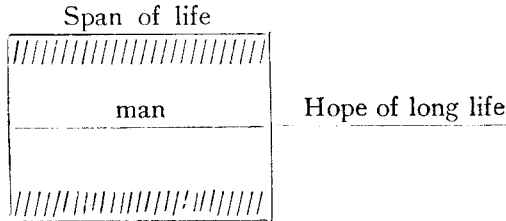
PART IX

SECTION I

کتاب الامل والاجل

HOPE AND DEATH.

145. Ibn-i-Mas'ud (peace be on him) narrates, that the Holy Prophet drew a square, with a line in its middle and one end of it extending beyond the square, with small lines on the inner side of both upper and lower sides of it (*i.e.*, square), pointing towards the middle line; and said, "This line, which is through the middle of the square, is (a simile of) man; and this square, surrounding him, is his span of life¹; and the end of the line, beyond the square is his hope (of long life); and these little lines, (on the inner side of the square), are calamities, diseases, and misfortunes; if he escapes one, he is taken hold of by another." (Bukhari and Tirmzi.)



¹It means that man has a limited life which is beset with calamities, diseases and misfortunes but his false hopes are beyond him and he goes on longing lives on them till the death snatches him away. A believer must not live on false hopes but exert his energies according to his means and capacity.

146. Ans (peace be on him), narrates, that the Holy Prophet (peace blessings of God be upon him) drew a line and said : " This is man " and then drew another line parallel to it and said : " This is his death " and (then) drew another line far from it and said : " This is his false hope. So the man keeps hanging on false hopes till he is taken over by the thing which is nearest to him, *i.e.*, the death." (Bukhari and Tirmzi.)

147. Ibn i-'Omar (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) caught hold of my both shoulders and said : " Live in the world just as thou wert a stranger or a traveller on the road."¹ And Ibn i-'Omar used to say : " If evening comes on thee, do not wait for morning, and when morning comes on thee, do not wait for evening."² And make provisions for your sickness in thy health,³ and (make provision) for thy death in thy life." (Bukhari and Tirmzi). The latter has added after " a traveller on the road," and " consider thyself of the people of graves." ⁴

¹As man has a limited life in this world, he should not love the worldly things so much that he might feel trouble when parting with them at his death. A stranger or a traveller has no attachment with the things which come his way.

²It means that a Muslim must always remain prepared to leave the world and should not neglect good works even for a short time.

³This refutes the wrong idea which prevails among the ignorant Muslims that everything should be left to fate and no provision should be made for future. Here the Muslims are enjoined to make provision for their sickness in their health and of good actions for death in their life.

⁴That is, always remain contented and ready to leave the world.

148. Boraidah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said : “ Do you understand what is like this and this ?” and threw down two gravels ? We replied that Allah and His Apostle knew better. He (the Holy Prophet) said : “ This (one) is thy hope and this (other), thy death ”¹ (Tirmzi).

149. Abi Horairah (peace be on him) narrates, that the Holy Prophet (peace and blessings of God be upon him) said : “ Allah has left no room for excuse for the man, whose death is delayed till sixty years of age.”² (Bukhari, and these are his words) and Tirmzi narrates, that generally the lives of my people are between sixty and seventy years ; and few survive this (*i.e.*, seventy). And Razeen narrates, that mostly the period of death is between sixty and seventy years of age and whoever is granted respite upto forty years, he has no excuse left before Allah².

¹It means that death ends all false hopes of man.

²If he does not repent for his past sins and mends himself, Allah will accept no excuse from him for not improving himself.

³If a man has spent forty years of his life and still persists in his bad ways, no excuse whatever will be acceptable from him. The Muslims are warned that if through their weakness in young age they have neglected the chances of doing good works they have still chance of making amends in their old age.

PART X

SECTION 1

کتاب البر

DOING GOOD TO PARENTS

150. Abi Horairah (peace be on him), narrates, that a man came and enquired of the Holy Prophet (peace and blessings of God be upon him) which of the human beings was most deserving of his services? He (the Holy Prophet) replied, "Thy mother." He (the enquirer) enquired "Who after her"? He (the Holy Prophet) replied, "Thy mother." He (the enquirer) again enquired, "Who (else) after her"? He (the Holy Prophet) again replied, "Thy mother".¹ He (the enquirer) enquired, "Who (else) after that?" He (the Holy Prophet) replied, "Thy father." (Shaikhain). And in another narration, it is reported that the Holy Prophet said "Thy mother," then (again) "thy mother," then "thy father," then "thy nearest relatives"² and then other relatives." (These are the words of both Bukhari and Muslim.) The latter (*i.e.*, Muslim) has added, "Then he (enquirer) said, "Alright and by thy father,³ thou wilt be informed."⁴

¹ The mother deserves three fold goodness from her children than father.

² Brothers and sisters, etc.

³ This is an ordinary way of talking of Arabs and does not convey seriousness.

⁴ That thou wilt hear that thy advice has been properly acted upon by me.

151. Kulaib, son of Manfa'ah (peace be on him), narrates, through his grandfather Kulaib El-Hanafi, that he (Kulaib-el-Hanafi) went to the Holy Prophet (peace and blessings of God be upon him) and enquired, (as to) whom should he do goodness? He (the Holy Prophet) replied, "To thy mother, and (then) to thy father, and (then) to thy sister,¹ and (then) to thy brother, and (then) to the person who has freed thee, because their rights are obligatory and their relations connected". (Abu Dawood.)

152. Bahz, son of Hakeem (peace be on him), from his father, and the latter from his father Moawiyah, son of Haidah-el-Qushairi (peace be on him), narrates, that he enquired of the Holy Prophet (peace and blessings of God be upon him), (as to) To whom should he do goodness? He (the Holy Prophet) replied. "Thy mother." Then he enquired (to whom) after that? He (the Holy Prophet) replied: "To thy mother". He (again) enquired (to whom) after that? He (the Holy Prophet) replied: to thy mother". (Then again) he enquired (to whom) after that? He (the Holy Prophet) replied: "To thy father, then the nearest (relatives) and then who are nearest (relatives) after them." (Abu Dawood and Tirmzi) And Abu Dawood in a narration has added this:— "That if a master requests his freed slave to help him, with his surplus wealth and he (the freed slave) refuses to help him, such wealth will face him on the Resurrection day like a poisonous serpent." Abu Dawood says that Aqra'a means such poisonous

¹ It will be seen that in every case the female relatives have been given preference over the male relatives.

snake whose head becomes bald on account of deadly poison.¹

153. Ibn 'Amer, son of 'Aas (peace be on him), narrates, that a man requested the Holy Prophet (peace and blessings of God be upon him) that he was a wealthy man and had children and his father (being poor) needed his pecuniary help. The Holy Prophet (peace and blessings of God be upon him) replied: "Thou and thy property (belong to) thy father² and thy children are well earning for thee, so eat from the property earned by thy children." (Abi Dawood.)

154. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessing of God be upon him) said "His nose is in the dust, his nose is in the dust, his nose is in the dust."³ It was enquired, O Messenger of Allah who is that man? He (the Holy Prophet) replied One who finds his parents in old age and then does not (try to) enter the heaven."⁴ (Muslim and Tirmzi and these words are of the former.)

¹ This evidently means that if a late master of a freed slave, unfortunately becomes so poor as to need help and such freed slave has surplus wealth with which he can afford to help him, but he does not care to help his former master, he will suffer punishment for that. It is a matter of charity and performance of a duty and does not convey the idea that even the well-to-do masters of their freed slaves should claim as a matter of right, the surplus wealth of the latter. This will mean a perpetual bondage for the freed slave which would be against the spirit of Islam. Of course in case of need the freed slave is duly bound to help his late master and benefactor.

² Poor parents are the first charge on the property of their wealthy children.

³ It means that such a man is very unfortunate.

⁴ By serving them both, or if one of them is alive, by serving him or her.

155. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), said: "A son can repay (the kindness and favour of) his father only when he finds his father in bondage (or slavery), then pays his ransom money and frees him."

156. Ibn-i-'Amer, son of Ā'as (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said: "The pleasure of Allah depends upon the pleasure of a father and displeasure of Allah is in the displeasure of the father." (Tirmzi.)

157. Ibn-i-'Amer, son of Ā'as (peace be on him), narrates, that a man requested the Holy Prophet (peace and blessings of God be upon him) for granting him permission to join in Jihad (battle). He (the Holy Prophet) enquired (from him): "Art thy parents alive?" He (the man) replied: "Yes (*i.e.*, both are alive)." He (the Holy Prophet) said: "Then do Jihad regarding them."¹ (Narrated by Five.) In a narration of Muslim (it is narrated that the man requested the Holy Prophet that): "I like to take a pledge with thee for Hijrat (immigration) and Jihad (battle), to seek reward from Allah, the Almighty." He (the Holy Prophet) enquired: "Is any of thy parents alive?" He (the man) replied: "Yes, both of them are alive." He (the Holy Prophet) said, "Do thou (really) seek reward from Allah, the Almighty?" He (the man) replied: "Yes." He (the Holy Prophet) said, "Then return to thy parents and serve them well."² In a narration Abu

¹ It means that service of parents is just like a Jihad and it has equal reward from Allah.

² All this, at a time when the Holy Prophet himself needed the help of every individual Muslim for saving Islam from the onslaughts of the opponents, proves, how much regard had the Founder of Islam for parents.

Dawood and Nasāi narrate (that the man stated before the Holy Prophet): "And I have left my parents weeping and wailing." He (the Holy Prophet) said: "Then return to them and make them laugh as much as thou hast made them weep and wail." And in another narration of Ahu Dawood through Abi Sa'eed, it is narrated, that "an inhabitant of Yamen immigrated to (remain with) the Holy Prophet. He (the Holy Prophet) enquired: "Hast thou any body at Yamen?" He (the man) replied, that he had parents (there). He (the Holy Prophet), then enquired: "Hast thou got their permission (to immigrate)? He (the man) replied: "No". Then, he (the Holy Prophet) ordered him to return to them and obtain their permission, and if they gave the permission, then join in Jihad (battle), otherwise remain with them, and) serve them.¹

¹The Holy Quran lays special stress on this point, "And (do) goodness to your parents. If either or both of them reach old age with thee, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little" (17: 23, 24). "And we have enjoined on man goodness to his parents." (29: 8) "And we have enjoined man in respect of his parents—his mother bears him with faintings upon faintings and his weaning takes two years—saying. Be grateful to Me and to both thy parents; to Me is the eventual coming" (31: 14). "And We have enjoined on man the doing of good to his parents." (46: 15.)

Obedience to parents is placed next to submission to Allah, for among fellow beings none has a greater claim upon a person than his parents. Moreover, obedience to parents is the seed from which, if the child is properly taught this lesson—springs the great obligation of obedience to all constituted authority. Hence it is, that obedience to parents is given such an important place in the moral code of Islam.

The only exception for disobeying parents and others

158. Mo'awiyah, son of Jāhimah (peace be on him), narrates, that Jahimah went to the Holy Prophet (peace and blessings of God be upon him), and requested, "O Messenger of Allah! I have intention to join in battle (against the oppressors of Islam), and have come to thee for consultation." He (the Holy Prophet) enquired, "Hast thou got a mother?" I (Jahimah) replied, "Yes." He (the Holy Prophet) said, "Then remain near her to serve her as heaven is close to her feet." (Nasai.)

159. Ibn-i-'Omar (peace be on him), narrates, that he had a wife, whom he loved much, but (his father) 'Omar (peace be on him) hated her,¹ and ordered him to divorce her, which he refused. So (his father) 'Omar went to the Holy Prophet (peace and blessings of God be upon him) and mentioned this to him. The Holy Prophet ordered him to divorce her. (Abu Dawood and Tirmzi.)

160. Abi Darda (peace be on him), narrates, that he heard the Holy Prophet (peace and blessings of God be upon him) say, that a father was the central

in authority being, that when this important duty clashes with a still higher one. the Holy Quran says:—"And if they (*i.e.*, the Parents) contend with thee that thou shouldst associate (others) with Me, of which thou hast no knowledge, do not obey them; to me is your return, so I will inform you of what you did," (19 : 8) and in another place it says:—"And if they (parents) contend with thee that thou shouldst associate with Me what thou hast no knowledge of, do not obey them." (31 : 15).

¹ Evidently this might be due to some moral or spiritual defect, which the inexperienced, young man could not perceive on account of extreme love of the woman and this having been, brought to the notice of the Holy Prophet by Omar, this decision was given by him.

entrance¹ (or door) of the doors of heaven, so if thou wisheth, destroy this door² or protect it.³ (Tirmzi, who accepts it as authentic.)

161. Buraidah (peace be on him), narrates, that a woman narrated before the Holy Prophet (peace and blessings of God be on him) that she had given a bondmaid to her mother in charity and she (the mother) had (now) died. He (the Holy Prophet) said: "Thou wilt get its reward (from Allah) and she (the bondmaid) now returns to thee through inheritance. She (the woman) said: "Truly she (the deceased mother) used to keep fasts for one month, should I fast (for one month) in her stead?" He (the Holy Prophet) replied: Keep fasts (for one month) in her (the deceased mother's) stead. Then she (the woman) said: She (the deceased mother) did not perform the pilgrimage (of Ka'aba), should I perform pilgrimage in her stead? He (the Holy Prophet) replied: Perform pilgrimage in her stead. (Muslims, Abu Dawood and Tirmzi).

162. Asmā'a daughter of Abu Bakar (peace be on her), narrates: My mother came to me and she was a polytheist, so I enquired from the Holy Prophet (peace and blessings of God be on him), that my mother has come to me and she still turns away (from Islam). Should I (still) keep connection with

¹ The middle part of a thing being removed from either extreme, signifies the best part of a thing because the middle position can only be occupied by one, and therefore it has no second to it. The obedience to and serving the father is considered the best way of entering the heaven.

² By father's disobedience.

³ By father's obedience.

her?¹ He (the Holy Prophet) replied : Yes, keep connection with thy mother. (Shaikhain and Abu Dawood.)

163. Ibn-i-'Umar (peace be on him) narrates, that a man came to the Holy Prophet (peace and blessings of God be on him) and said "Verily I have committed a great fault, is there any act by which I may show repentance?" The Holy Prophet enquired : Hast thou a mother? He (the man) replied: "No(I have none)." He (the Holy Prophet) enquired :Hast thou a maternal aunt (*i.e.*, mother's sister)? He (the man) replied, "yes." (So) he (the Holy Prophet) said, "(Go), do good to her." (Tirmzi, accepts it as authentic.) And in another narration through Bara'a son of A'azib it is added, "maternal aunt is just like a mother."

164. Abi Usaid Malik, son of Rabiah El-Sa'idi (peace be on him), narrates, that a man said, "O (the Holy) Messenger of Allah (peace and blessings of God be upon him)! has there anything remained for me of the goodness (to be done) with my parents, which I can do after their demise?" He (the Holy Prophet) replied, " Yes, ask mercy and forgiveness (of God) for them, and fulfil on their part any promises they might have made (with any one), and perform your

¹ In those days the polytheists were giving all kinds of troubles to the Muslims and were disinclined to treat their Muslim relatives in proper way, hence Asma'a brought her mother's case before the Holy Prophet, who inspite of her mother's opposition, instructed her to keep connection with and serve her. This was in keeping with the commandment of Allah in the Holy Quran: "And if they contend with thee that thou shouldst associate with me, what thou hast no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to me, then to me is your return, then will I inform you of what you did." (31: 15.)

duty to their relatives¹ for their sake, and honour their friends" (Abu Dawood.)

165. Ibn-i-'Umar (peace be on him), narrates, "I heard the Holy Prophet (peace and blessings of God be upon him) say, verily one of the best virtues of a man is to do good to his father's friends after his (father's) death, or in his absence." (Muslim, Abu Dawood and Tirmzi.)

166. 'Omar son of Sa'ib (peace be on him), received this (tradition), that (one day) the Holy Prophet (peace and blessings of God be upon him), was sitting (among his companions) when his (the Holy Prophet's) foster father came (there), so he (the Holy Prophet) spread a corner of his sheet (cloth) and he (the foster father) sat upon it. Then his (the Holy Prophet's) foster mother came and he spread another corner of his sheet, so she sat upon it. Then his (the Holy Prophet's) foster brother came, he (the Holy Prophet) stood up and seated him in his front. (Abu Dawood.)

167. Zaid son of Arqam (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "whoever performs Haj (pilgrimage) on behalf of one of his (deceased) parents, that will be acceptable from him (for whom he has performed it), and his (*i.e.* deceased) soul will be given good news of this in the heaven and such a man (*i.e.* the performer of pilgrimage) will be noted down before Allah as doer of good action even if he had been undutiful (to his parents)." And in another

¹ Namely father's brothers and sisters and their children, mother's brothers, sisters and their children, etc.

tradition it is narrated, that reward of one Haj (pilgrimage) will be noted for his parents and (reward) that of seven for him (*i.e.* the son). (Razin.)

SECTION 2

DOING GOOD TO CHILDREN AND RELATIVES

168. A'yeshah (peace be on her), narrates, "A woman accompanied by her two daughters came to me for alms. I had (at that time) nothing with me except one date; which I gave her and she divided it between her daughters and ate nothing out of it herself and went away." (After that) the Holy Prophet (peace and blessings of God be upon him) came to me and I mentioned this to him. He (the Holy Prophet) said, "that whoever was involved in any trouble on account of these daughters, and still treated them with goodness, this action of his would serve for him as a protection (or curtain) from the fire (of hell)." (Shaikhain and Tirmzi.)

169. Ans (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), said, "Whoever brings up two daughters till they become young, he will be along with me on the day of resurrection like this," and he (the Holy Prophet) joined his two fingers. (Muslim and Tirmzi.) And Tirmzi has narrated, thus "I (Holy Prophet) and he will enter heaven together like these" and he (the Holy Prophet) made a sign by joining his two fingers.

170. Abi Sa'eed, (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "whoever brings up three daughters or three sisters or (even) two sisters or two daughters

and educates them and treats them kindly and marries them, his reward will be heaven." (Abu Dawood and Tirmzi and these words are of Abu Dawood). And in his (Abu Dawood's) another narration through Ibn-i-'Abbas, the Holy Prophet is reported to have said, "Whoever has got a female child and he does not bury her alive nor treats her unjustly nor gives preference to his son *i.e.*, male child over her,¹ Allah, the Almighty, will admit him into heaven."

171. 'Auf son of Malik-El Ashjai' (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "I (the Holy Prophet) and the woman whose both cheeks become blackish, shall be near to one another on the Resurrection day like my two fingers." And Yazid son of Zora'i, the narrator of the tradition says, that he (the Holy Prophet) pointed to his forefinger and middle finger. Woman (in this tradition) means the woman whose respectable, wealthy and handsome husband having died, she witholds herself (from remarrying) to bring up her orphan children until they (children) become young (independent of her support) or die. (Abu Dawood.) Safa'ah meaning blackish has been used to mean that she spends her all energies for her orphan children and has dispensed with all kinds of

¹ This proves the great regard the Holy Prophet had for the fair-sex and the status he was after to give to the females among his followers. Those who blame Islam and its Holy Founder for degrading the position of women should feel ashamed and produce some better teachings than this in any other religion of the world. No other religious book and no other reformer has done one-tenth of what the Holy Prophet has done to help the woman. The West should ponder over its misconception that according to Islam the woman has no soul, in the light of the Holy Quran and the Holy Prophet's teachings.

embellishments and ornaments till her colour becomes blackish (through exertions).

172. Khaulah daughter of Hakeem (peace be on her), narrates, that the Holy Prophet (peace and blessings of God be upon him) came out (of his house) one day carrying one of his daughter's sons in his arms and saying (to the child), "You make (the parents and nearest relatives) miserly, cowardly and unwise,¹ and you are breath of life from Allah." (Tirmzi.)

173. Bar'a (peace be on him), narrates, that Abu Bakar (peace be on him) came to visit A'yeshah (his daughter and wife of the Holy Prophet) when she was suffering from fever, and said, "How art thou my beloved daughter and kissed her cheeks." (Abu Dawood and Shaikhain has narrated it in a detailed tradition.)

174. Sa'eed son of A'as (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, that there was no better gift from a father for (his) son than to give him good education. (Tirmzi.) And in another tradition of Tirmzi through Jabir son of Samorah, it is narrated, that the Holy Prophet said, that it was better for a person to give good education to his son than to give a Sa'a² (a measurement of capacity) of anything in charity.

¹ Excessive love of children makes many people like this. They do not spend money where it is necessary, merely to amass it for their children, and do not leave their home to serve in the way of Allah considering the troubles to their children in their absence and sometimes do rash things for their sake and make fool of themselves.

² Giving of good education and teaching of good manners to the children has preference over charity. The

175. 'Ayes Shah (peace be on her), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "The good amongst you is he who is good towards his family and I am the foremost doer of good amongst you towards my family, and when any of your companions or friends dies, leave him alone.¹ (Tirmzi, who considers it as authentic.)

SECTION 3

GOODNESS TO ORPHANS

176. Sahl son of Sa'ad (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "I (the Holy Prophet) and the maintainer (or supporter) of an orphan² will be in the heaven like this," and he (the Holy Prophet) pointed to his forefinger and middle finger and kept (some) opening between them. (Bukhari, Abu Dawood and Tirmzi.)

Muslims who keep their offsprings uneducated and uncultured must take a lesson from this. The first call on their charity is the good education of their offsprings according to Islam.

¹ It means that weaknesses of the departed should not be mentioned before others after his death. His affair should be left to Allah who will take account of all his actions.

² The Holy Quran says: "And they ask thee concerning the orphans. Say: To set right for them (their affairs) is good, and if you become co-partner with them, they are your brethren; and Allah knows the mischief-maker and the peace maker". (2:220) and in another place it says: "Therefore, as for the orphan, do not oppress (him)". (93:9) "But he would not attempt the uphill road. And what will make thee comprehend what the uphill road is (it is) the setting free of a slave. Or the giving of the food in a day of hunger, to an orphan, having relationship." (90: 11-15).

177. Ibn-i-'Abbas (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said "Whoever from amongst the Muslims receives an orphan (in his house) for giving him food and drink, Allah, the Almighty, will certainly admit him into the heaven¹ except that he may have committed an unpardonable sin." (Tirmzi.)

SECTION 4

REMOVAL OF HARMFUL THINGS FROM THE WAY

178. Abu Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "A man was passing along a road and finding a thorny branch (of a tree) on it, removed it. (For this good act) Allah gave him (good) reward and protected him (from the bad result of his past sins)." (All six, except Nasa'i) and these are their words except of Abu Dawood, who narrates (in these words), "That a man who had never done any good action (in his whole life), removed a thorny branch (of a tree) from the path, or cut it down from the tree,² or it was lying on the path and he flung it way" and related (the remaining tradition) like that (*i.e.* as narrated above). And in Muslim's narration through Abu Zarr, it is

¹ This gives one a true insight into the character of the Holy Prophet as the greatest benefactor of humanity, with whom actual good to fellowman was the primary duty which is always mentioned in conjunction with one's duty to God.

² It means the thorny branch overgrown as to interfere the public when passing on the road.

narrated, that the Holy Prophet said, "The good and the bad actions of my people were shown to me,¹ and among their good actions I found removal of harmful things from the path,² and among their bad actions I found expectoration (thrown carelessly) in the mosques without burying it."³ And in another narration of Muslim through Ali Barzah, it is narrated, I (Ali Barzah) requested the Holy Prophet to let me know a thing which may be beneficial for me? He (the Holy Prophet) replied, "Remove harmful things from the path of the Muslims."⁴

SECTION 5.

MISCELLANEOUS TRADITIONS ABOUT DOING GOOD TO OTHERS.

179. 'Safwan son of Sulaim (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "One who attends to the wants of the widows and the needy⁵ is like a Mujahid

¹ It means the detail of the good and the bad actions which are required to be performed by my followers.

² It means all things which give any kind of trouble like thorny things, stones, ditches, nails or pegs, driven in the road, it may also include keeping the roads in darkness at night without light.

³ The mosque is a place of worship and prostration before God, hence it should be kept quite neat and clean and even trifling unclean things should not be allowed to remain in it.

⁴ The "removal of harmful things from the path of the Muslims" may mean the things mentioned in note 3, as also the things which are harmful for the Muslims economically, spiritually and in wordly matters.

⁵ This includes the artisans, mechanics and other workmen who can not do their work for want of tools owing to their poverty.

(*i.e.* one who exerts) in the way of Allah or like the one who observes fast during the day and stands (for prayers) during the night". (Muslim, Malik, and Abu Dawood.)

180. 'Amar son of A'as (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "There are forty virtues (out of them) the best is to lend (the milking) she-goat (to the needy). There is no doer (of good) but if he performs any virtue out of these for the sake of good reward (from God) and for the confirmation of His promises (of good reward for its doer) but Allah admit him, on account of that virtue, in the heaven. Some narrators of this tradition state that besides the lending of (a milking) she-goat, they tried to count lesser virtues such as reciprocating (or returning) the salutation, replying to the sneezer and removal of harmful things from the path, etc., but they could not count fifteen virtues.¹ (Bukhari, and Abu' Dawood.)

181. Abi Musa (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "Every Muslim is required to give alms."² He was questioned, that if he cannot find anything to give in alms? He (the Holy

¹ It shows that there are a lot of trifling virtues which a Muslim is enjoined to do. In fact a Muslim is required to prove himself a model of virtue and should not omit any goodness. The Holy Quran says, "The good works, are better with thy Lord in reward and better in expectation." (18: 46).

² It means that a Muslim is bound to give alms of any kind. If he has no money to give in alms he must earn something with his own hands and then help the needy. In any case he must perform some good acts enumerated in the tradition.

Prophet) replied, that such man should do some work with his hands, benefit himself and (then) give alms. He was (again) questioned that if he was unable to do this? He (the Holy Prophet) replied, that he should then help an oppressed needy. He (the Holy Prophet) was (again) questioned, that if he was unable to do (even) that? He (the Holy Prophet) replied then he should enjoin (people) to do good. He (the Holy Prophet) was questioned (again), that if he was unable to do even that? He (the Holy Prophet) replied that he should refrain from doing harm (to any body), so the same would be (considered) alms on his behalf. (Shaikhain.) And in another narration of Shaikhain through Abi Horairah the Holy Prophet is reported to have said, that, on every joint of a man there is alms in every day in which the sun rises,¹ and then said, that "doing justice between two people is alms; and helping a man in riding on an animal or loading his luggage on it (*i.e.*, animal) is alms;" and said that, "speaking of a good word (with people) is alms; and every step which is made in going for prayers is alms; and removal of harmful things from the path is alms."

182. Hakeem son of Hizam (peace be on him), narrates, that he requested the Holy Prophet (peace and blessings of God be upon him) to inform him if he would get good reward for the good actions which he

¹ It means that a Muslim must do good every day with each of his limbs. In fact a Muslim must be an example of goodness from head to feet and he must do good every day with all his faculties. Can any other religion produce such pure teachings as this and can such a teacher be blamed for doing any harm to other people as the opponents of Islam do.

had been doing in the period of ignorance,¹ such as saying prayers, freeing the slaves, and giving of alms. He (the Holy Prophet) replied, "as a reward for his past good actions he had been favoured to become a Muslim." (Shaikhain.) And in another narration it is reported thus :— "I said, by God, I have not given up doing of any good action in Islam which I had been doing in ignorance." And in another narration it is mentioned that, in days of ignorance he (Hakeem son of Hizam) had freed one hundred slaves and had given away one hundred camels to the needy persons for riding, and when he entered Islam, he did the same.²

183. 'Ayeshah (peace be on her), narrates that she enquired of the Holy Prophet (peace and blessings of God be upon him) that Ibn-i-Jada'an used to do good to his near of kins and give food to the needy, would these good acts of his be beneficial for him? The Holy Prophet replied, "They would not benefit him because he never said any time 'O Lord, forgive me my faults on the day of requital'."³

184. Abi Zarr (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, to him "Do not despise even a trifling good work although it may be to see thy brother with cheerful face". (Muslim.)

¹ Pre-Islamic period in Arabia is called the days of ignorance, when its inhabitants knew no law or guidance and were following their pagan customs and habits.

² It means that after accepting Islam, he freed one hundred slaves and gave away one hundred camels for riding to the needy people.

³ It means that even if a non-Muslim does any good works and remembers and asks pardon from the Lord, he will be rewarded for the same.

185. Hozaiyah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, that (doing of) every good work is alms. (All five, except Nasai.) And Tirmzi has narrated the above tradition through Jabir with the addition of (the following): "And amongst good works is to see thy brother with a cheerful face and pouring out water from thy bucket¹ into the vessel of thy brother."

186. Ādie son of Hātim (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "There will be no one of you, but his Lord will soon speak to him and there will be no interpreter between ;² and the person will look on his right and will see nothing but what he has sent before him ;³ and will look on his left and will see nothing but what he has sent before him ;⁴ and will look in his front and will see nothing but fire (of hell) in front of his face,⁵ then be on your guard against the fire, be it by (giving) half a date (in charity) ; but if thou canst find it, then by good words."⁶ (Shaikhain and Tirmzi.)

¹ In Eastern countries water is taken out from wells by means of buckets, hence it is considered a good act to give water to others by taking it out from the well.

² This refers to the pious among the Muslims that God will speak to such men without any intermediary.

³ It means that man will see what he has earned with his right hand.

⁴ It means that man will see what he has earned with his left hand.

⁵ This evidently refers to seeing, hearing, talking and eating which bring more troubles for men than what his both hands do, hence he will see the fire (of hell) close to his face.

⁶ The only safety from the fire is giving of alms even if it may be very trifling or in other case saying of good words to the people.

187. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "Mind that the man who gives to a family,¹ his milking she-camel that gives one big cup full of milk) in the morning and one (such) cup in the evening, will have a great reward for this (good act, from God)." (Muslim.)

¹ It means the family which stands in great need of milk.

PART XI

SECTION I

ON BARTER

188. Abi Sa'eed (peace be on him), narrates, that the Holy Prophet (peace and blessing of God be upon him) said, "An honest and truthful merchant will be with the prophets and the truthful and the faithful and the good (on the day of resurrection)." (Tirmzi) And in another narration through Rifa'ah son of Rafi'e (peace be on him), it is reported, (that the Holy Prophet said), "Verily the merchants will be raised among the sinners on the day of resurrection except those (among them), who are careful of (their duty to) Allah, and do good (to others) and speak the truth (in barter)."

189. Qais son of Abi Gharazah (peace be on him), narrates, that before they migrated (to Medina with the Holy Prophet), they (the merchants) were called (by the people) Samāsirah (brokers). One day in Medina the Holy Prophet (peace and blessings of God be upon him) passed by them and called them by a better name than that (*i.e.*, brokers). (And) then said, "O body of merchants verily in selling and buying futile words and false swearing are made use of; (and in another narration) "false swearing and lying (occur instead) then mix them with alms."¹ (As hābi-Sunan).

¹ It means that give something in charity to the poor people, because vain speaking and false swearing do not

190. Abi Horairah (peace be on him), narrates, that he heard the Holy Prophet (peace and blessings of God be upon him) say, "Swearing increases the sale of merchandise¹ but destroys the earning."² (Shaikhain, and these words are theirs.) Abu Dawood's wordings (at the end) are that it (swearing) "takes away the blessing".

191. Hakeem son of Hizām (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "The seller and the buyer are at liberty (to return the things bought), so long as they do not separate themselves³ (from each other) then, if they speak truth, and explain (the defects of the goods and their real price) their bargain shall be blessed (by Allah); but if they speak falsehood and conceal defects and blemish things and lie in the value,⁴ the blessings of their bargain will be taken away." And in another narration (the last words are)

bring prosperity. Islam in fact, discourages falsehood, lying and swearing when dealing with people and instead encourages goodness to be done to them.

¹ It means that by swearing the buyer's wish increases for purchasing the article.

² It means that when the buyers find the things not equal to the price they refrain from buying anything from such traders and thus the latter's income decreases until his whole business is destroyed and this is the meaning of lessening of blessings.

³ It means that the seller and more specially the buyer must examine the things bought as to their quality, condition and price before separating themselves. Their separation will mean confirmation of the bargain and that both parties were satisfied.

⁴ The trader is required to explain the defect of the things and give correct value, as sometimes the buyers happen to be ignorant people, women and children. His fair dealings will create trust, confidence and reliance among the people and automatically increase his sale.

that " blessings will be taken away from their bargain ; false swearing increases the sale but takes away the blessings." (Five).

SECTION 2.

LENIENCY IN BUSINESS

192. Jābir (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, " May Allah have compassion on the man who buys and sells with mildness, and when making his claims." (Bukhāri, Tirmzi.) The wordings of the tradition are of the former. The latter narrates in the following words, " Allah covered (the faults of) a man before you, as he was lenient in selling, lenient in buying and lenient in making his claims." And in another narration of Tirmzi through Abu Horairah, (The Holy Prophet said), " Verily Allah loves the man who is mild in selling and buying and mild in making his claims" ¹.

193. Hozafah and Abi Maso'od El Badri (peace be on them), narrate, that they heard the Holy Prophet (peace and blessings of God be upon him) say " Verily there was a man, amongst those who were before you, to whom the angel (of death) came, to take away his soul, and he (the angel) asked him (the man) ' have you done any good act?' He (the man) replied, " I do not know." He was asked (by the angel) ' look (into thyself) ?' He (the man) replied, ' I do not remember (or know) ' anything except that I

¹ This tradition explains the secret of success in commercial business.

used to buy from and sell to the people in the world and used to allow (time for payment) to the rich and I forgave the poor.' Then Allah caused him to enter the paradise (for this goodness)."

194. 'Amrah daughter of Abdul Rahman (peace be on her), narrates, that a man bought fruits of a garden, kept watch over it and took care of it until he found loss in it. So he requested the owner of the garden either to reduce (something) out of its price or cancel the bargain. But he (the owner of the garden) swore, that he would do neither. So the mother of the buyer went to the Holy Prophet (peace and blessings of God be upon him) and mentioned this (matter) before him. He (the Holy Prophet) enquired, "Has that man sworn, that he will not do good works?"¹ The owner of the garden heard these (words of the Holy Prophet) and came to the Holy Prophet and said, "O Messenger of Allah! it is for him (the buyer), (either to reduce the price or cancel the bargain.)" (Mālik).

195. Abi Horairah (peace be on him) narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "Allah will forgive the faults of the man who abrogates bargain."² (Abu Dawood).

SECTION 3

MEASUREMENTS AND WEIGHTS

196. Ibn-i'Omar (peace be on him) narrates, that the Holy Prophet (peace and blessings of God

¹ It is good to help a brother, involved in misfortune. In cases like this, the people should be treated leniently.

² It means that if he has bought anything cheaper and the seller insists its return or if he has sold anything dearer and the buyer insists for its return, this is very good act to oblige him.

be upon him) said, "The weights of Meccans should be used and the measures of Medinites." (Abu Dawood and Nasai). In some narrations this is reported in the reverse order.¹

197. Miqdām son of Ma'dee Karab (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, Measure your foodstuff,² it will put blessings in it." (Bukhāree.)

198. Ibn-i-Ābbās (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said to the people who measured and weighed, that they had been entursted with affairs through which the people who preceded them, perished.³ (Tirmzi.)

¹ It means that in some traditions, the measures of Meccans and the weights of Medinites are given, which may be due to defective memory.

² It may mean when buying or selling, as also to keep moderation in eating and drinking. Keeping to moderation will be useful for health. And measurement in buying and selling will satisfy both parties and will result in sympathy with each other which is a great blessing

³ This refers to the Midians about whom the Holy Quran says:—"And to Midians (we sent) their brother Shu'aib. He said: O My people! serve Allah, you have no god other than He, and do not give short measure and weight; surely I see you in prosperity and surely I fear for you the chastisement of all-encompassing day. And O my people! give full measure and weight fairly, and defraud not men of their things, and do not act corruptly in the land, making mischief. What remains with Allah is better for you if you are believers, and I am not a keeper over you. They said: O Shu'aib! does thy prayer enjoin thee that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth thou art the forbearing, the right-directing one." (11: 84-87). The result of their persistence in the mischief was:—"And when Our decree came to pass We delivered Shu'aib and those who believed with him by mercy from us, and the rumbling

199. Ibn-i-Harmalah (peace be on him), narrates, that Umm-i-Habibah daughter of Zoab son of Qais El-Mozanneah gave him a Sa'a¹ (a Measure of capacity), and narrated to him the following tradition through the nephew of Safiyah, who received it from (his paternal-aunt) Safiyah (peace be on her) (the wife of the Holy Prophet), that the Sa'a (the above-mentioned measure of capacity) belonged to the Holy Prophet (peace and blessings of God be upon him). Ans (a companion) says, that when he tested it, he found it equal to two and a half Mudd² of Hisham. (Abu Dawood.)

200. Sā'ib son of Yazeed (peace be on him), narrates, that the Sa'a of the Holy Prophet's time was equal to one and one-third of a Mudd,³ that is, your (mudd) now-a-days. It (mudd) was increased during the reign of 'Omar, son of Abdul Aziz

201. Othman (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "When thou sellest (anything), measure (it), and when thou buyest (anything), measure (it)." (Bukharee.)

overtook those who were unjust so they became motionless bodies in their abodes." (11 : 94).

The people should therefore be very careful in dealing with each other and not deprive or defraud men, of their rights and not act wrongfully towards men in respect of their things or dues.

¹ Sa'a is equal to 234 tolahs of India.

² Mudd is equal to about one seer Indian or 80 tolahs or two ratals.

³ It appears that mudd was made bigger after the Holy Prophet and still bigger in the time of 'Omar, son of Abdul Aziz.

SECTION 4.

DIFFERENT TRADITIONS ON THE
SUBJECT.

فی احادیث متفرقه

202. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "Verily the best places before Allah, the Almighty, are the Mosques,¹ and the worst places before Allah, the Almighty, are market-places²." (Muslim.) And in another narration through Salman, (the Holy Prophet said) "If possible do not make your habit to enter the market place first of all and to come out of it last of all,³ as this is (the place) where the devils attack people and where their (devils') flag is hoisted.⁴ (Muslim.)

203. 'Omar (peace be on him), is said to have ordered that no one incapable of exercising his judgment⁵ in distinguishing (good from bad) should transact business in the Muslim market-places. (Tirmzi.)

¹ As the mosques are used for the worship of God, they are considered the best places.

² As every kind of people and mostly of the lower order frequent the market places. Moreover men often forget their spiritual well-being owing to being busy in worldly matters.

³ As this is a sure sign of a man's being too much involved in worldly matters.

⁴ It means that much mischief and wickedness is practiced in these places and there are a lot of temptations which are ruinous for men.

⁵ One who has no understanding in religion. Which means any man who knows the injunctions of religion will be able to deal fairly with the people and will be careful to save himself from any loss in his transaction.

204. Abid Darda' (peace be on him), said, that he did not like to have a trading place on the steps of Damascus Mosque, from which he might be drawing even a benefit of fifty dinars daily, which he gave in charity in the way of Allah and besides none of his congregational prayers might be lost¹ and though there was nothing unlawful with him which Allah, the Almighty, had made lawful, he hated not to be one of the people about whom Allah, the Almighty, had said (in the Holy Quran): "Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayers and the giving of poor rate; they fear a day in which the hearts and the eyes shall turn about" (24 : 37). (Razeen.)

SECTION 5.

BUSINESS IN UNLAWFUL THINGS

فیما لا یجوز یبعه (نجاسات)

205. Jābir (peace be on him), narrates, that in the year of the taking of Mecca he heard the Holy Prophet (peace and blessings of God be upon him) say, "Verily Allah, the Most High, has made unlawful the selling of liquor, dead animal, swine and idols.²" Then it was asked "O Messenger of

¹ It means that he feared from being inside a market-place even if he enjoyed all the advantages of piety along with it. He preferred saying of daily prayers in congregation over the worldly benefits and giving of alms.

² The selling of unlawful things to others, means tempting others to use unlawful things, which Islam does not countenance. It stops the vice at source.

Allah! inform us about the fat of dead animals for verily boats are rubbed with it and the skins are oiled with it and the people light their lamps with it." The Holy Prophet replied, that that too was unlawful. After that the Holy Prophet said, "May Allah destroy the Jews: Verily when Allah, the Most High, made the (eating of) fat (of some animals) unlawful for them, they melted it, and then sold it and ate its price."¹ (All five).

206. Abdul Rahman, son of W'ala (peace be on him), narrates, that he enquired from Ibn-i-'Abbas about the juice of grapes,² who replied, that a man brought a leather bag³ (full of liquor) as a present for the Holy Prophet (peace and blessings of God be upon him). He (the Holy Prophet) asked him, "Do you not know, that Allah, the Most High; has made it⁴ unlawful?" He (the man) replied, "No". Then he (the man) whispered (something) to a man on his side.⁵ The Holy Prophet enquired of him, as to what he had said to that⁶ (man)? He (the man) replied, that he had asked him to sell it. He (the Holy Prophet) said, "He Who⁷ has made

¹ Some people try to derive benefits from unlawful things by round about way, which is prohibited for the Muslims. They should deal fairly in all such matters.

² Apparently it was an intoxicant.

³ It is the skin of an animal generally used for carrying water in oriental countries.

⁴ Its use has been made unlawful for the Muslims.

⁵ His companion who was standing on his side.

⁶ It shows how the Holy Prophet was careful to remove all kinds of doubts from the hearts of the people and make them understand the whole thing very clearly.

⁷ God has prohibited the drinking and selling of the intoxicants for the Muslims in the Holy Quran:— "O you who believe! intoxicants.....are only an uncleanness, the devil's work; shun it therefore that you may be successful." (5 : 90).

unlawful its drinking, He has made its sale (also), unlawful." So he opened its (leather bag's) mouth till the thing which it contained went out. (Muslim, Malik, Nasai.)

207. Ibn-i-'Abbas (peace be on him), narrates, that he saw the Holy Prophet (peace and blessings of God be upon him) sitting near a corner (of the Ka'aba, the Holy House of Allah). He looked towards the sky and laughed and said, "May Allah destroy the Jews!" (repeated it thrice) and then said "Verily (when) Allah, the Most High, made fat¹ unlawful for them, they (began to) sell it and use its price. Verily, Allah, the Most High, when makes unlawful the eating of a thing for a people, He (also) makes unlawful for them, the use of its price." (Abu Dawood). And the same (*i.e.*, Abu Dawood) narrates, through Magheerah, that the Holy Prophet said, "Whoever buys and sells intoxicants, he should also do the same with the flesh of swine *i.e.*, make its pieces like a butcher and sell it."²

208. Abi Talhah (peace be on him), narrates, that he enquired from the Holy Prophet (peace and blessings of God be upon him) about the intoxicants which an orphan received in inheritance, so he (the Holy Prophet) replied that it should be thrown away.

¹ The fat of animals was prohibited for Jews: "You shall eat no manner of fat, of ox or of sheep or of goat." (Lev. 7 : 23). The Holy Quran says :— "And to those who were Jews, We made unlawful every animal having claws, and of oxen and sheep we made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones; this was a punishment We gave them on account of their rebellion." (6 : 147.)

² It means that being unlawful, the intoxicants and the flesh of swine are equal, therefore the Muslims should shun both.

He (Abu Talhah) enquired but if it might be turned into pickles (or acids)? He (the Holy Prophet) replied, "No". (Abu Dawood and Tirmzi.) The latter (Tirmzi) quotes, "Throw away the intoxicants and break the vessels (containing them)."

SECTION 6.

SALE OF THINGS NOT IN POSSESSION
OF SELLER

فِي بَيْعِ مَا لَمْ يَتَقَبَّضْ

208. Ibn-i-'Omar (peace be on him), narrates, that the Holy Prophet said, "Whoever buys edibles, he should not sell them till he receives them in full."¹ (All six except Tirmzi), and in another narration (it is narrated) "Till he takes them in possession." The narrator states, "and we used to buy loads of edibles at random,"² so the Holy Prophet prohibited us from selling them (on the spot), till we removed them from the place (to some other place)."³

209. Hakeem, son of Hizam (peace be on him), narrates, that he requested (the Holy Prophet) "O Messenger of Allah! A man comes to me, and wants

¹ It means that the buyer should first take possession of the goods purchased, by weight and measure and satisfy himself fully as to its quantity before selling it to others evidently to save ignorant persons from loss.

² That is, without weighing it and then selling it on the spot with profit.

³ By taking possession and removing it to other place a person will naturally see that he has received full value for the money spent.

to buy a thing from me which is not with me.¹ May I sell it to (him) and then buy it for him from the market?" He (the Holy Prophet) replied, "Do not sell (a thing) which is not with you."² (As-hāb Sunan.)

210. Ibn i-Abbas (peace be on him), narrates, that the Holy Prophet prohibited the sale of edibles (to others) without possessing them (first). Taūs says that he (Taūs) enquired from Ibn-i-Abbas, as to why was it so? He (Ibn-i-Abbas) replied that such a (transaction) would be to buy money with money and edibles would come (in possession) later. (All Five.)

N. B.—The tradition obviously prohibits speculation.

211. Sulaimān son of Yasār (peace be on him) narrates, that Abu Horairah pointed out to Marwān son of Hakam that he had made usurious transactions lawful. He (Marwān) asked, what had he done? Abu Horairah told him that he had allowed the sale of grant-hold certificates³ and surely the Holy Prophet had prohibited the sale of edibles until they were in

¹ This appears to be directed against speculation or satta in trade which has been the cause of so much misery in the present time and probably in the past.

² It will not be a fair deal, if a man takes full price for a thing but supplies inferior thing in case the good one is not available in the market. This will, naturally, cause corruption in the Society. Islam teaches fair dealings even in smallest things, as a little carelessness in time comes to a habit which leads one to unfairness in important matters.

³ It was a custom that certain rulers in the past used to give grant-hold certificates of land to their followers and helpers for their annual upkeep. It mentioned the total amount of money for the weight of grain to be paid to the holder. The holders of such certificates used to sell the quantity of grain mentioned in the certificates to other people without possessing the same first, which Marwān had allowed.

possession (of the seller). So Marwān delivered a speech and prohibited (the people) from their (grant-hold certificates') sale. Sulaimān says that he saw the drummers taking possession of these (grant-hold certificates) from the hands of the people. (Muslim).

212. Ibn-i-'Omar, (peace be on him), narrates, that he as well as others were with the Holy Prophet on a journey and he was riding a head-strong young camel of 'Omar, which became uncontrollable from time to time and went ahead of other people's (camels). So, 'Omar rebuked it (now and then) and turned it back, but it again went ahead (of others) and he ('Omar) rebuked it (again), and told him (the rider) to hold it fast so that it might not go ahead of the Holy Prophet. (Seeing this) the Holy Prophet told him ('Omar) to sell it to him (the Holy Prophet). He ('Omar) replied, "It is thine. O Messenger of Allah!" The Holy Prophet bought it (the camel) from him (Omar) and gave it to the rider saying: "It (the camel) is for thee, O Abdullah! so treat it as thou likest." (Bukhari.)

SECTION 7.

SALE OF FRUITS AND EDIBLES

في بيع الثمار والزروع

213. Ibn-i-'Omar (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said: "Do not sell the fruit (of a tree) until it is nearly ripe or is fully ripe and do not sell the fruit (of a tree) in exchange for dried dates." Sálím (narrator) says that he (Sálím) was informed by

Abdullah son of ‘Omar through Zaid son of Thábit that the Holy Prophet allowed it afterwards in hand to hand transaction of fresh dates with dried dates and did not allow it in other (transactions). Whenever Ibn-i-‘Omar was questioned regarding the (meaning of) Saláh (fully ripe), he replied that (it means the condition) when the fruit (on trees) was out of danger from calamities. (Six, and the wordings are of Shaikhain.) And in another narration which the five excluding Bukhari narrate (it is reported) the Holy Prophet prohibited the sale of the fruits of a date tree, until it was fully ripe (and safe from all calamities), and in matter of the sale of ears (of edibles) until they become white (fully ripe) and safe from calamities, both buyer and sellers were prohibited (to deal in such things). And in another narration of the three and Nasái through Ans, it is narrated that he (the Holy Prophet) prohibited the sale of fruits (of trees) till they are fully ripe. Some one enquired as to what was (meant by) fully ripe? He (the Holy Prophet) replied, (“It means the state) when it is so ripe that its colour becomes red and yellow. Consider, that if Allah prevents (the tree from bearing) the fruits, how will you make the property of thy brother lawful¹ (for yourself).” And in another narration of Shaikhain and Abi Dawood through Jábir, he (the Holy Prophet) is reported to

¹ It means that in case the tree does not bear sufficient fruit or its fruit is destroyed through any calamity before riping, the buyer is sure to suffer loss, and will not be recompensed for the money thus spent, as possession of money of other people in this way is against morality, Islam prohibits such dealings in which the buyer is likely to suffer loss. Moreover the aim of Islam is not to hoard money through fair or unfair means but to create high morality among its followers, hence it teaches fair dealings in trade.

have prohibited the sale of fruits (of trees) until it was ripe. Someone enquired, (as to) what was (meant by) ripe? He (the Holy Prophet), replied, "When it becomes red and yellow and suitable for eating." And in another narration of Abi Dawood and Tirmzi through Ans (it is narrated that) he (the Holy Prophet) prohibited the sale of grapes till they become black and from the sale of seed (of grain) till it becomes hard.

214. Khârijah, son of Zaid (peace be on him), narrates, that his father did not sell the fruits (of trees) till they did not show lustre.¹ (Mâlik.)

215. Sahl son of Abi Hathmah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) had prohibited the sale of fresh dates upon the tree for dry ones and said it was interest² and it was *Muzabinat* (i.e., selling dates upon the trees for dry ones in the house, by a fixed measure, and the seller saying the loss or gain rests with me) but he (the Holy Prophet) allowed (the poor) to buy one or two fresh date trees bearing fruits for dry ones in the house, so that his family might enjoy fresh dates; this is called sale by computation or *Ba'i El-Ararryah*. (Five.) And in another narration Tirmzi has added that he (the Holy Prophet) prohibited the selling of grapes on the vines for dry grapes and from the sale of all fruits on the trees for (their) dry fruits. Yahya son of Sa'eed says, *Ararryah* means the purchase of fruit upon the tree by computation for the use of one's family."

¹ It means fully ripened when the fruit looks very bright.

² It is prohibited because there is every possibility of loss to one party owing to non-measurement of the quantity on the tree.

216. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) allowed *Arayyah* transaction (*i.e.*, sale of fresh dates on the tree for dry dates) less than five wasqs or upto five wasqs (*i.e.*, about $4\frac{1}{4}$ maunds). Some narrators are doubtful about (the words), “ five wasqs or less than five wasqs”.

217. Abi Sa'eed (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) (prohibited *Muzabanah* and *Mohaqlah* transactions. *Muzabanah* means selling of dates when on the tree. Malik adds, (selling of dates on the tree) “for dry dates”. *Mohaqlah* means giving land on rent for grain. (Three and Nasai.)

218. Ibn-i-'Omar, (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited *Muzabanah* transactions and *Muzabanah* means the sale of fruits on the date tree for dry dates by (computation of) measure and the sale of grapes on vines for dry grapes by (computation of) measure. (Six.) And in a narration of Abu Dawood it is narrated that he (the Holy Prophet) also (prohibited) the sale of crops of grain for wheat by (computation of) measure. And in a narration of Shaikhain through Jábir, he (the Holy Prophet) is reported to have prohibited *Mokhabarah* and *Mohaqlah* transactions. Ata (a narrator) says: “ Jábir explained to us (the meaning of) *Mokhabarah* is giving of uncultivated land by one person to another so that he (the latter) may spend his momey on it and then he (the formér) share the produce (of land). And *Mozabanah*, is the sale of dates on the tree for dry dates by (computation of) measure. And

Mohaqalah in cultivation is the sale of standing crops for corn (by computation of) measure. And in another narration of Muslim, (it is narrated) that he (the Holy Prophet) prohibited *Mohaqalah*, *Mozabanah*, *Mo'awamah* and *Mokhabarah* and said, "*Moawamah* is the sale (of fruits of trees in advance) for years, and from (making) exceptions."¹ As-háb Sunan add to this, "except that thou knowest." And in another narration of Nasai, (the Holy Prophet prohibited) *Mokhadharah*, and *Mokhabarah*, and said, "*Mokhadharah* is the sale of fruits or crops before they ripe, and *Mokhabarah* is the sale of an (unmeasured) heap (of grain or fruits), for a measured heap (of grain or fruits). And Bukhari adds (in the narration) through Ans, "and *Molamasah* and *Monabazah*." (The former means the cofirmation of transaction by touching each other's clothes and the latter means casting of gravels on each other with a view to confirmation of a transation.)

SECTION 8

ABOUT DIFFERENT THINGS THE SALE OF WHICH IS UNLAWFUL

219. Ibn-i-'Omar (peace be on him), narrates, that 'Omar (peace be on him) said, "When a married slave girl gives birth to a child by her master, she

¹ It means making exception of a portion of an article under sale by the seller, such as when selling a fruit garden, the seller makes exception with regards to some fruit plants for his own use, or any other such exception for his own benefit, detrimental to the buyer.

should never be sold, nor should be gifted away and nor should be given away to any body in inheritance. Her master can enjoy her (society as a husband) for his life and on his death she becomes free.” (Malik.) And Razeen narrates through Jabir that during the time of the Holy Prophet and Abu Bakr it was the practice to sell such slave girls¹ but ‘Omar prohibited it (in his time), so it was stopped. Ibn-i-Athir says he could not find this (tradition) in the originals of Sihah Sittah² (six trustworthy traditional books).

220. Ibn-i-’Omar (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited the sale and giving by gift of *Wila’*.³ (Six.) Some of them (the traditionists) refuse to accept the words “giving by way of gift” to be the words of the Holy Prophet.

221. Iyā’s son of Abdullah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited the sale of water. (As-hāb-i-Sunan.) And in a narration of Muslim and Nasai through Jabir, he (the Holy Prophet) prohibited

¹ If the tradition is at all genuine it seems such cases were rare in the beginning but with the expansion of the Muslim Empire during the time of ‘Omar the practice adopted a very serious form resulting in hardship to such girls and their off-springs, hence it was stopped by ‘Omar.

² This evidently proves that the sale of married slave girls was not allowed at any time.

³ *Wila’* means the property of a freed slave which he leaves behind on death. It becomes the property of his master who freed him, if he leaves no other heir, i.e., wife or children. Other people have no right to the possession of such property and its sale.

the sale of surplus water.¹

222. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "surplus water should not be sold, so that it may not (become a) cause for the sale of forage." (Shaikhain.) And in another narration of six except Nasai, (it is narrated) that (the Holy Prophet said), "Do not prohibit (the free use of) surplus water, so that you may not prohibit with it (the free use of) forage (by animals)." And in another narration of Malik, through Amrah daughter of Abdul Rahman, (it is narrated) that (the Holy Prophet said), "No one should be prevented from the use of a well."

223. One of the Muhajirs (emigrant companion of the Holy Prophet) narrates, that he (the emigrant) accompanied the Holy Prophet (peace and blessings of God be upon him) in three battles and every time he heard him (the Holy Prophet) say, (that) all Muslims were partners (of each other) in three (things), water, forage and fire.² (Abu Dawood.)

224. Bohaisah-el-Fazāriah, narrates, that her father asked the permission of the Holy Prophet (peace and blessings of God be upon him) to see him (the Holy Prophet). And (on permission being given) went and kissed his (Holy Prophet's) body by lifting his (Holy Prophet's) shirt and embraced him (the Holy Prophet) and then enquired, "O

¹ In countries where water is scanty and scarce the value of such prohibition is inestimable. Other reasons are given in the traditions that follow.

² It means that no Muslim should prevent his brother Muslim from the free use of these things.

Messenger of Allah! inform me about the thing which is not allowed to be prevented from?" He (the Holy Prophet) replied, "water". Then again he put the same question and the Holy Prophet replied, "salt" and then he (the father of Bahaisah) enquired, "What else?" He (the Holy Prophet) replied, "Fire". He then (again) enquired, "O Prophet of Allah! which (other) thing is not allowed to be prevented from?" He (the Holy Prophet) replied, "The more goodness you can do, it would be good for you." (Abu Dawood.)

225. Abi Omamah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "Do not buy female singers nor sell them, nor teach them (this profession), (as) there is no goodness in their trade and their price is unlawful" and said that to trade like this,¹ the following verse (of the Holy Quran) refers, "And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for mockery." (31:67.) (Tirmzi.)

226. Abi Saeed (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited the purchase of spoils (of war) until they were (duly) distributed.² (Tirmzi.)

¹ The prohibition is based on the assumption that such trades and vocations lead astray the Muslims from their goal of life and hamper their progress as a nation by diverting their attention to the luxuries of life instead of God. Nations who take music and story-telling and writing, etc. as vocations become devoid of manhood in course of time and become slave to other nations; hence Islam prohibits its followers from engaging themselves in such things.

² The mode of division of what is acquired in the war is plainly given in the Holy Quran (8:41).

227. Ibn-i-'Omar (peace be on him), narrates, that the people of the days of ignorance¹ used to sell the meat of slaughtered camels upto *Hab lil hablah*, and *Hab lil hablah* is giving birth of a she-camel to what is in her womb, then till the new born conceives. So the Holy Prophet prohibited them from this. (Six.) And in a narration of Bukhari instead of "till the new born conceives," the words "till the new born gives birth (to what is in its womb)", occur.

228. Ibn-i-'Abbas, (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said that the transaction in advance upto *Hab lil hablah* is speculation. (Nasai.)

229. Jabir (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), prohibited buying pairing tax on camels.² (Muslim and Nasai.)

230. Ans (peace be on him), narrates, that Hassan (a companion of the Holy Prophet) sold his share of the well of Ha'i, which Abi Talha had given him in alms. He was asked, "Dost thou sell the alms of Abi Talha?" And he replied, "Do we not sell a measurement (Sa') of dry dates for a measurement (Sa') of money (dirham)." (Bukhari.)

¹ The period, before the advent of the Holy Prophet, is called "the days of ignorance" when the people of Arabia had no guidance to follow and were following their superstitious customs and rituals and did as they chose.

² It is prohibited because it limits the breeding of animals which is so useful for human beings.

231. Mosayyab (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited the sale of living animals for meat. (Malik.)

SECTION 9

DECEIT IN BUSINESS

فيما لا يجوز فعله في البيع - الخداع

232. Ibn-i-'Omar (peace be on him), narrates, that a man reported to the Holy Prophet (peace and blessings of God be upon him) that he was defrauded (often) in buying things. The Holy Prophet replied "(whenever) you buy things from anybody tell him not to defraud you." So (after that) whenever he wished to make a purchase he would ask the seller not to defraud him. (Six except Tirmzi.)

SECTION 10

UNLAWFUL THINGS IN TRADING

233. Abdul Majid son of Wahb (peace be on him), narrates, that Adda' son of Khalid asked him if he (Adda') might read to him a writing which the Holy Prophet (peace and blessings of God be upon him) wrote for him? He (Abdul Majid) replied "yes". Thereupon he (Adda') took out a writing (which read as following): "The buyer is Adda' son of Khalid son of Hauzah from Muhammad (peace and

blessings of God be upon him), (the former) bought from him (the Holy Prophet) a slave boy or a slave maid, who has no illness, nor any defect and nor any wickleness, a transaction between two Muslims."¹ Qatadah says wickedness means adultery, theft or being a runaway. (Bukhari and Tirmzi.)

234. Ibn-i-Abi Aufa (peace be on him), narrates, that a certain man placed (some) articles of merchandise in the market place and swore by Allah that verily he was offered (a high) price for it, which (in fact) none had offered. (His intention was) to entrap some one of the Muslims, so (the following verse) was revealed (to the Holy Prophet) : (as for) those who take a small price for the covenant of Allah and their own oath—surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement." (3 : 76.) (Bukhari.)

235. 'Amr son of Deenā'r (peace be on him) narrates, that there was a man named Nawwa's, who had a camel suffering from dropsy.² Ibn-i-'Omar bought this camel from his (Nawwa's's) partner. When the partner came to him (Nawwa's) he informed him that he had sold that camel. He enquired, to whom (had he sold) ? He replied, to such and such

¹ It means that when two Muslims make any kind of transaction they must reduce it to writing and disclose all kinds of defects in the thing under transaction.

² *Heem* is the sickness of camels, like dropsy, which causes death to the animals through thirst.

great man. He (Nawwa's) said, "Woe to thee for this; by Allah, he (the buyer) was Ibn-i-'Omar." So he (Nawwa's) went to him (Ibn-i-'Omar) and said, "my partner has sold to thee a camel suffering with dropsy, and he (the partner) did not know thee." He (Ibn-i-'Omar) replied, "then drive it away". But when he (Nawwa's) was going to drive it away, he (Ibn-i-'Omar) said, "Leave it (here), I accept the judgment of the Holy Prophet (peace and blessings of God be upon him) that there is no infection."¹ (Bukhari.)

236. Abi Horairah (peace be on him), narrates, that (one day) the Holy Prophet (peace and blessings of God be upon him) saw a heap of grain in the market place, so he (the Holy Prophet) thrust his hand into it (the heap) and his fingers felt wetness (in it). He (the Holy Prophet) enquired from the owner of the grain as to what it was? He (the owner) replied "O Messenger of Allah!² it became wet on account of rain". He (the Holy Prophet) said, "then why hast not thou kept it (the wet part) on the top (of the heap) so that people might see¹ (its defect), whoever cheats us (the Muslim), is not one of us." (Muslim, Abu Dawood, Tirmzi. The words are of the former.) And in a narration of Abu Dawood and Tirmzi, (it is narrated) that he (the Holy Prophet) had received an inspiration to thrust his hand into it (the heap), so he

¹ Evidently it means that this disease of the camels was not considered infectious.

² A Muslim when selling anything to a brother Muslim must not conceal any defect in the thing on sale. But it does not mean that the Muslims should cheat non-Muslims in any way simply because the vendor and vendee at the time were Muslims. A Muslim must always deal fairly with all.

pushed his hand into it and when he found wetness, he said, "that is not (one) of us who defrauds ūs".

237. 'Uqbah son of 'Amir (peace be on him), narrates, that it is not lawful for a Muslim to sell any merchandise, which he knows to have some defect till he informs the buyer about it (the defect). (Bukhari.)

SECTION 11

STORING MILK IN THE TEATS OF ANIMALS

238. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said "do not store milk (in the teats of animals)". And (in some narrations) it is reported (thus) "do not store milk (in the teats) of a she-camel and she-goat, and whoever buys such animals, he has option to keep them or return them (to the seller) after milking them, (in case of return) with one Sa' of dates (as compensation for the milk)". (Six.) And in (a narration of) Bukhari (it is reported thus), "so if he approves them (animals) he can keep them and if disapproves them he can return them with a Sa' of dates as compensation for the milk." And in (a narration of) Muslim (it is reported thus) "so he has option in such (transaction) for three days, and (then) in case of return (it should be returned) with one Sa' of grain, not necessarily wheat." And in his (Muslim's) another narration (it is reported thus), "dates not wheat". And in a narration of both (Muslim and Bukhari), it is reported thus, "do not store the milk of a she-camel and she-goat (in their teats)". And in (a narration of) Nasai (it is reported

thus), " whoever buys such animals in whose teats the milk has been stored".

239. Ibn-i-'Omar (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, " whoever buys an animal in whose teats the milk has been stored such man has option (to return it) within three days. So if he wishes to return it (to the seller), he should return with it (some kind of) grain equal to the (price of) milk or double of it." (Abu Dawood.)

SECTION 12

RAISING OF PRICES

240. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, " Do not raise the prices (of things)."¹ (Five except Nasai.)

241. Ibn-i-'Omar (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited from raising the prices (of things). (Three and Nasai.) Malik has added (to the tradition) that "by raising the prices, is meant, raising the price by one (*i.e.* a buyer) who (actually) does not intend to buy, with the view that other people may follow him² (and become entrapped)."

¹ Some merchants are in the habit of raising the prices of the articles, whenever there is a great demand or scarcity and thereby charging exorbitant prices, putting the poor people to much trouble. Islam forbids such selfishness at the expense of the public. As Islam being a benevolent religion, its special feature is to benefit humanity; hence such injunctions.

² This refers to bogus purchasers who intrigue with the sellers in the markets, to entrap ignorant people.

242. Ibn-i-Abi Aufa (peace be on him), narrates, that a raiser of prices (of things) is the taker of usury and a dishonest man, and this is a fraud, and unlawful futility.

SECTION 13

CONDITIONS AND EXCEPTIONS IN BUSINESS

243. Ibn-i-Mas'ood (peace be on him), narrates, that he bought a bondmaid from his wife, on the condition that if ever he (Ibn-i-Mas'ood) wished to sell her, he would sell her to her (the wife) at the price offered by other people. So he (Ibn-i-Mas'ood) enquired about this (transaction) from 'Omar (peace be on him), who replied, "Do not go near her when there is a stipulation¹ (attached to the bargain)."

244. 'Amr son of Shu'aib son of Muhammad son of Abdullah son of 'Amr son of Al-'As, (peace be on him), narrates, through his father and he (the latter) through his grandfather, that the Holy Prophet (peace and blessings of God be upon him), prohibited the 'Urban transaction (Malik and Abu Dawood). Malik (in explaining the 'Urban transaction) says, "(suppose) one person buys a slave or a slave girl or hires an animal then says to the man from whom he has bought or hired, 'I give thee a Dinar or a Dirham or something more than this or less, on the condition that if I took the thing under transaction or rode upon the animal, then (the advanced money) which

¹It means that he should not have bought the bondmaid with such stipulations and a buyer should be free to dispose of his property as hewished.

I have given thee, will be counted towards the price of the thing or the rent of the animal but if I cancel the contract of sale or renting of the animal, then the money which I have advanced to thee will be thine without anything (in return as compensation).”

245. Abdullah son of Abi Bakr (peace be on him), narrates, that his grandfather Muhammad son of 'Amr sold the fruit of his (walled) garden named Ifraq, for four thousand Dirhams, and made an exception with regards to eight hundred Dirhams (worth of fruit).¹ (Malik.)

246. Malik (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), prohibited the purchase on advancing money. (Malik.) He (Malik) in explaining this (tradition) says, “(suppose) one person says to another ‘I purchase your merchandise for such and such price, on the condition that thou advanceth to me so much money’. So if their transaction is completed on this condition, it is disallowed.”

247. Jabir, narrates, that he went to a battle along with the Holy Prophet, and met him (the Holy Prophet) on return journey and was riding a camel, by which he used to draw water (from the well) and which was much tired (and was lagging behind others), so the Holy Prophet went behind it (*i.e.* his camel), and rebuked it and prayed for it. (From that time) it began to go in front of other camels. Then he (the Holy Prophet) enquired from him, as to how

¹ It means that he did not sell the whole fruit but kept a portion of it worth eight hundred Dirhams for his personal use, and this shows that such transaction is allowed.

he found his camel (then)? He replied that it was better after it had received his blessings. He (the Holy Prophet) said, "Sell it to me". He hesitated, as he had no other (camel) to draw water with, yet he gave his consent. So he (the Holy Prophet) bought it, on the condition that he (the owner) would ride on it upto Medina. Then he requested "O Messenger of Allah! I am (but) newly married so allow me to go to Medina in advance of other people?" And on permission being granted he went in advance of other people to Medina. On reaching Medina he met with his maternal uncle, who enquired from him about the camel. And he informed him what he had done with it and he (the uncle) reproved him. And at the time of his asking permission from the Holy Prophet (to go in advance of other people to Medina), the Holy Prophet had enquired from him if he had married a virgin or a widow and he had replied, "A widow". He (the Holy Prophet) had said then, "why not with a virgin so that you could play with her and she could play with you"? He replied, "O Messenger of Allah! my father had died and I had young sisters, so I did not prefer to marry a girl like them, who could not educate them nor control them, hence I married a widow that she might control them and educate them." When the Holy Prophet reached Medina, he took the camel to him in the morning and he paid him its price and also returned the camel to him. (Five.) And in another (narration it is reported that) he (the Holy Prophet) said "Sell it (to me) for one Auqiah," but he disagreed. He (again) said, "Sell it (to me) for one Auqiah," and he sold it, but on the condition, to ride on it (to enable him) to reach his people (*i.e.* family), so when he reached home, he brought the camel to him (*i.e.* the

Holy Prophet), and he (the Holy Prophet) paid him its price and he turned away (towards his house). But he (the Holy Prophet) sent a man after him (and on his returning back) he (the Holy Prophet) said "I had no intention to take thy camel, so take hold of thy camel, it is for thee (as a gift)." And in another (narration, it is reported) that the Messenger of Allah allowed him to ride on it upto Medina. And in another (narration, the Holy Prophet said), "thou canst ride on its back upto Medina." And in another (narration, it is reported), that the seller made a condition to ride on its back upto Medina. Bukhari narrates that in most of the traditions the "making of condition" is mentioned which seems more correct. And in another (narration, it is reported), that "the Holy Prophet bought the camel for four Dinars which was equivalent to one Auqiah, one Dinar being equal to ten Dirhams. And in another (narration, it is reported that the Holy Prophet bought the camel), for one gold Auqiah," and in another, (the Holy Prophet bought the camel), "for two hundred Dirhams." And in another (narration), "for four Auqiah". And in another, "for twenty Dinars". And in another (narration, the Holy Prophet is reported to have said to the seller) "when thou reacheth Medina, be cautious, be cautious," and in the same (narration, it is reported) that he (owner) reached Medina in the morning, and went to the mosque and found him (the Holy Prophet) at the gate of the mosque, who enquired, "Art thou coming just now"? He replied "yes" He (the Holy Prophet) said "Then leave thy camel (here) and enter (the mosque) to say two Rakat prayers." So he entered (the mosque) and said the prayers, and then returned. He (the Holy Prophet) ordered Bilal to weigh an Auqiah for

him and Bilal weighed (it) for him and outweighed (it). And in another (narration it is narrated that) when we went and were about to enter (Medina), he (the Holy Prophet) said, "Be slow so that we enter it (Medina) in the night to enable the dishevelled (woman) to comb her hair and the woman whose husband was absent might clean herself."¹ And in another (narration) of Muslim, he (the Holy Prophet) said, "sell me thy this camel". He replied, "No, but it is for thee." He (the Holy Prophet, again) said, "sell it to me?" He (again) replied "No, but it is for thee, O Messenger of Allah!" He (the Holy Prophet) said, "No, but sell it to me." So he replied that he owed one golden Auqiah to a person, he couldst take it for that (price). He (the Holy Prophet) said, "Truly I take it (for that price) and thou canst ride on it upto Medina." So when he reached Medina, he (the Holy Prophet) ordered Bilal to pay him one golden Auqiah and something more, and he (Bilal) gave him one Qirat in excess. He never parted with the excess (one Qirat) of the Messenger of Allah (and kept it as a sacred relic), which remained with him in a purse till the Syrians snatched it (the purse) from him on the (battle) day of Harrah. And in another (narration of Muslim, the Holy Prophet is mentioned to have said), "Dost thou not sell it for such and such (price), Allah, the Almighty, will cover thy faults? He replied, that that was for him. But he (the Holy Prophet) repeatedly said the same thing and (also) that Allah, the Almighty, would cover his faults and repeated this

¹ Sometimes women, whose husbands are away on long journeys, become untidy. The Prophet apparently did not like to surprise the women by this unexpected return.

thrice. And in another (narration) he (the Holy Prophet) ordered him to ride upon (it) in the name of Allah. And when they reached Medina, the Holy Prophet entered the mosque with a party of his companions and he also joined them and tied the camel in a side of a slab and requested him (the Holy Prophet) that it was his camel. He (the Holy Prophet) came out (of the mosque) and caressed it and said that this camel was his camel. So I sold it for one golden Auqiah and he (the Holy Prophet) ordered Jabir to pay him its full price (and after it was paid to him) he (the Holy Prophet) enquired of him, "Hast thou received full price"? And he replied, "Yes". And then he (the Holy Prophet) said, "The camel and the price (both) are for thee."¹

248. 'Ayishah, (peace be on her), narrates, that Barirah came to her to ask for help towards payment of her ransom, and she (Barirah) had not paid, anything out of the ransom money. 'Ayishah told her to return to her people—master (and his family) (and enquire) whether they consented that she ('Ayishah) might pay the ransom money and become her (Barirah's) heir and if they agree, she ('Ayishah) would ransom her. Barirah mentioned this to her masters, but they refused (to accept this proposal) and replied that if she ('Ayishah) wished to show favour (to Barirah), she could do it, but the right of inheritance would be theirs. She ('Ayishah) mentioned this before the Holy Prophet (peace and blessings of God be

¹ The essence of all the quotations of different traditions is that the Holy Prophet was giving a lesson to his followers, as to how they should help their poor brethren, by giving them something more than the fixed price.

upon him), who replied, "Buy her (Barirah) and (then) free her; verily inheritance goes to the person who frees (a slave)." Then he (the Holy Prophet) stood up (and read a sermon), saying, "What will be the condition of a people who make such conditions which are not to be found in the Book of Allah (*i.e.*, Quran). (Beware) whoever makes such conditions which are not to be found in the Book of Allah, it is not incumbent to fulfil such conditions even if these may be one hundred. The condition imposed by Allah is more worthy (to be fulfilled) and more firm (to be followed)." (Six.) And in another (narration, it is reported) that he (the Holy Prophet) told (to 'Ayishah), to buy her (Barirah) and free her, and let them (Barirah's masters) make conditions what they liked. So she ('Ayishah) bought her (Barirah) and freed her, and her (Barirah's) people preferred a claim, for her inheritance. (Matter being brought to the Holy Prophet's notice) he said, that inheritance (of a freed slave) passed to the person who freed (the slave), even if the (former master) had made one hundred conditions (to that effect).

SECTION 14.

BARGAIN BY TOUCHING OR THROWING
DRESS

في الملاصقة والمنابذة

249. Abi Sa'eed al Khudri (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited (the wearing of) two (kinds of) dresses, and two (kinds of) trades. He prohibited trade through Mulamasah and Munabazah; Mulamasah

(means) that one person touches the dress of another during the day or night and does not turn it over. And Munabazah (means) that one person throws away his garment towards another man and the latter (then) throws away his garment (towards the former) and thus concludes, the transaction without seeing (the merchandise) or express consent. And the two (prohibited) dresses are, to put on dress on one shoulder, and let the other (shoulder) remain without one (*i.e.*, naked), and (the other prohibited dress is) to sit in a position with one cloth (to cover the whole body) so that there is nothing on one's private parts (which become exposed owing to insufficient covering). (Five except Tirmzi.) And in another narration of Nasai, Munabazah means that one man says (to another) "When I throw this garment towards thee, surely, the transaction becomes confirmed. And Mulamasah means that (one of the parties) touches (the garment of other) with his hands, but neither spreads it nor turns it over, and on touching (the garment) the transaction becomes confirmed. And Nasai, narrates through Ibn-i-'Omar that such transactions were entered into in the days of ignorance.

SECTION 15.

DECEPTION IN THE BARGAIN

فِي بَيْعِ الْعُرُوفِ غَيْرِهِ

250. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), prohibited fraudulent bargain¹ and bargain

¹ In all transactions, both parties must be aware of the merits and demerits of the things.

through gravels.¹ (Five.) And in another narration of Abi Dawood through 'Ali, (it is reported thus) "A time of biting will come on men ;² a prosperous man will bite (with his teeth) what he possesses (of wealth) and will buy the things of the needy,³ although they were not ordained for them, as Allah, the Almighty says (in the Quran), "do not neglect the giving of free gifts between you" (2 : 237), and verily the Holy Prophet prohibited the buying (of things) of needy persons and fraudulent transaction and buying of fruits before ripening.

251. Jabir (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited citymen to sell the goods of a villager and to leave people⁴ (to transact their own business), "Allah gives sustenance from some people to others." (Five, except Bukhari.) And in another narration by the Five except Tirmzi through 'Ans (the Holy Prophet) is reported to have prohibited the sale by

¹ In the days of ignorance, the Arabs used to conclude transactions by throwing gravels without knowing the defects of the things.

² It may mean that people will be so furious as to trouble each other; and if read with the sentence that follows, it means that they will hold their wealth so strongly that it would be hard to snatch anything from them in charity or alms.

³ It means the man who is compelled by circumstances to dispose of his belongings much cheaper than the market rate, such men should be shown sympathy and helped to better their condition.

⁴ It means that villagers should personally come to cities and after seeing the rise and fall of market rates, dispose of their goods, another explanation may be that clever residents of a city may not take undue advantage of the ignorance of the villagers and derive profits, much in excess of what they actually deserve. Such practices corrupt the persons as well as the society and Islam warns to guard men from evil temptations.

a city man (of the goods) of a villager, even if he (the latter) be his brother through his father and mother (*i.e.*, full brother)." And in another narration of Abi Dawood and Nasai, (the Holy Prophet is reported to have said), "Even if he (the villager) may be his brother or (even) his father." And in another narration, Abu Dawood, through 'Ans has added, that people used to say that "the resident of a city should not sell (the goods) of a villager" is a comprehensive sentence, and (may mean) not to sell things to a villager nor buy anything for him.

252. Ibn-i-'Omar, (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "Do not meet a trader (of merchandise) in advance till he brings the goods in the market." (Five except Tirmzi), and Abu Dawood has added at the beginning (of the tradition) "some of you should not sell on the sale of other,¹ and do not meet the traders in advance." And in a narration of Nasai, (the Holy Prophet prohibited) the going in advance to meet the traders till the merchandise is brought in the market. And in another narration of Nasai, the Holy Prophet prohibited raising the current prices and meeting the traders half way (as also) that a resident of a city should sell (the goods of) a villager. And in another narration of Nasai (the Holy Prophet) prohibited meeting traders in advance. And in another narration of all (six) through Ibn-i-Abbas, the Holy Prophet said, "do not meet the riders

¹Some traders are in the habit of lowering their prices to seduce customers who have made purchases from others already. The Holy Prophet appears to discountenance this bad practice. When a customer has already bought a thing from one man, he should not be seduced to return it and buy from the other man who lowers his prices to the prejudice of the 1st trader.

(bringing in merchandise for sale) in advance, nor a resident of a city should sell (the merchandise) of a villager." Ta'oos (a pupil of Ibn-i Abbas) enquired from him (Ibn-i-Abbas) the meaning of "a resident of a city should not sell (the merchandise) of a villager," he (Ibn-i-Abbas) replied, that a resident of a city should not become the broker of a villager.

253. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited the meeting (of the caravan) bringing in (merchandise) in advance, but whoever meets it and buys any goods, the owner of the goods has the option (to keep the transaction or avoid it) on coming to the market (and comparing the current rates). (Five, and these are the words of Muslim, Tirmzi and Abu Dawood.)

254. Abi Horairah, (peace be on him), narrates that verily the Holy Prophet (peace and blessings of God be upon him) prohibited two sales of one thing. (Four.) And Abu Dawood narrates that (the Holy Prophet said), "whoever made two sales of one article, he should confirm to the lesser one,¹ otherwise it would be (considered) usury."

255. Mālik (peace be upon him), narrates, that it was enquired from Ibn-i-'Omar (peace be upon him) that if a man asked another to buy a certain camel for cash, till he (the former) might buy it from him

¹It means, that when a person sells something to a customer and makes it a condition that if paid for in cash charge would be less than if taken on credit. In the same way, if he sells one thing to a customer on a fixed price and then tries to sell it to another customer on higher rate, the difference will be considered as usury, because he tried to obtain more money by unfair dealings and violating the rights of first customer.

later (on loan), whether this (transaction) was allowed? He (Ibn-i-'Omar) disapproved it and prohibited (such a bargain).

256. Ibn-i-'Omar (peace be upon him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "none of you should bargain (or sell) upon the bargain (or sale) of an other."¹ (Six). Muslim, Abu Dawood, and Nasai has added (to this), "nor seek betrothel (with a man) who is being approached for the same purpose by your brother (Muslim), till you obtain (his) permission." And in another narration of Nasāi, (the following words occur), "None should sell (to a buyer) on the sale of his brother, till he (the buyer) buys or leaves (the former seller)."

257. Abi-Horairah (peace be upon him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited citymen from bargaining for villagers and from increasing the prices (of articles) and forbade a sale on the sale of another brother or the seeking of betrothel (with a women) who was being approached for betrothel by another brother (Muslim) or that any woman should seek divorce for her sister so that she herself might turn over what was in her (latter's) utensils (*i.e.* marry latter's husband). (six.) And in another narration, (the Holy Prophet is reported to have said) "or bid higher on the sale of another brother,"² and in another narration, (it is reported),

¹Some traders and shopkeepers try to offer different kinds of temptations to the buyers when they are already bargaining with some other trader this causes friction and quarrels hence it should be avoided.

²One person has already sold a thing. Another man then comes and offers higher price for the same, so that the first buyer may be deprived from it. This is disallowed.

“or increase the price of an article of which the price had already been fixed by another brother.”¹ And in another report of Abu Dawood, it occurs, “and do not store milk in the teats of a she-camel and she-goat, and whoever buys such animal, is at liberty, after milking it, to keep it or return it (to the seller) with one Sa'a of dates as compensation for the milk).”

258. Ibn-i-'Abbas, (peace be upon him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, “Do not meet the incoming traders in advance till they bring in their goods in the market, and do not store milk in the teats of milking animals (for defrauding purchasers), nor increase the prices of things by becoming fictitious purchasers.” (Tirmzi, who accepts it as authentic.)

259. Abdullah son of 'Amr son of 'Aas (peace be upon him), narrates, that the Holy Prophet (peace and blessings of God be upon him), said, that (sale on) loan, and (sale for) cash (in the bargain of one thing) and making of two conditions in one sale² and taking of profit on a thing for which responsibility (of loss and benefit) is not accepted and (doing) sale of a thing which one does not possess,³ are disallowed, (As-hab-us-Sunan and Tirmzi considered it authentic).

¹One man has settled a price of an article, then another tries to get the transaction cancelled by offering something more, this is prohibited.

²For instance, a house is sold and the seller makes condition that he himself will repair and furnish it.

³Some people in our times, start bogus business firms without any capital, advertise for the articles which they do not possess. This is forbidden because the customers are liable to suffer serious loss owing to the advertising Firm's lack of funds.

260. Jábir (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), prohibited the sale of a heap of fresh dates of unknown weight for dry dates of a known weight. (Muslim, Nasái.) And Nasái in another (narration) reports that, the sale of a heap of edible for a heap of (a different kind of) edible, and of a heap of edible of unknown weight for a heap of edible of known weight was forbidden.

261. Abi Ayyub (peace be on him), narrates, that he heard the Holy Prophet (peace and blessings of God be upon him) say, "Whoever separates a mother from her off-spring¹, Allah will make separation between him and his beloved ones on the day of Ressurrection." (Tirmzi.)

262. 'Ali (peace be on him), narrates, that he ('Ali) had separated a mother from her off-springs (by sale) but was prevented from doing so by the Holy Prophet (peace and blessings of God be upon him) who cancelled the bargain. (Abu Dawood.)

263. 'Ali (peace be on him), narrates that the Holy Prophet (peace and blessings of God be upon him) gave him two slaves who were (real) brothers. He ('Ali) sold one of them. One day the Holy Prophet (peace and blessings of God be upon him) enquired from him (saying) "What hast thou done with thy slave?" He ('Ali) informed him (all about it). (Whereupon the Holy Prophet) ordered, "Take him back, take him back," (twice). (Tirmzi.)

¹ Sells mother and keeps her off-springs or *vice versa*.

SECTION 16

فِي الرِّبَا - (فِي ذِمَّة)

THE MISCHIEF OF USURY

264. Ibn-i-Ma's'ood (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) cursed the taker (eater) of usury and his agent.¹ (Muslim, Abu Dawood and Tirmzi.) The two last-named have added, "and the witnesses and the writer (of the bond)."

265. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "Verily a time is coming on the people that none (of them) will remain except the taker (eater) of usury, so whoever will not take (eat) it, its (usury's) vapour (impression) will reach him."² And in some narrations "its dust" is mentioned instead of "its vapour". (Abu Dawood and Nasái.)

266. 'Amr, son of Ahwas (peace be on him), narrates, that he ('Amr) heard the Holy Prophet (peace and blessings of God be upon him) say on the day of the Last Pilgrimage, "Beware! Verily all

¹ As usury leads the rich to grow richer by reducing the poor to still greater straits, as also it promotes habits of idleness and it effects the morals of people very badly obsessing them by selfishness, hence it is prohibited in Islam. Facilities for borrowing money on interest, make men profligate, as similar facilities have made States and nations profligate in all times.

² It means that almost every body will be involved in the usurious business and few who will not be involved in it directly, will have some kind of connection in its transaction. The truth of this saying is apparent in our times, when every body is directly or indirectly involved in usury business.

usury (remaining) from the usury of the days of Ignorance has been cancelled; you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss¹ (2 : 279). Beware! and verily all retaliations of the bloods (shed during) the Days of Ignorance have been exempted (from retaliation) and the first blood which I forgive is the blood of Harith, son of Abdul Muttalib, who was being nursed with Bani Laith and was killed by Hozail. O Allah! (be witness), I have communicated (Your commandments to these people).” The people said thrice, “Yea (you have done so),” then he (the Holy Prophet) said thrice, “O Allah be witness.” (Abu Dawood.) Khattabi says that Abu Dawood has reported “the blood of Harith, son of Abdul Muttalib,” although actually it was the blood of Rabi’ah, son of Harith, son of Abdul Muttalib, as reported in all other narrations.

SECTION 17

فِي الرِّبَا (فِي احْكَامِهِ)

THE MEANING OF USURY

267. 'Omar, son of Khattab (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, that (selling) gold for gold was usury except in hand to hand transactions and (selling) wheat for wheat was usury except in hand to hand transactions and (selling) barley for barley was

¹ The meaning is that the debtor shall not be made to pay more than the sum lent.

usury except in hand to hand transactions, and (selling) dates for dates was usury except in hand to hand transactions (six.) And these words are of Shaikhain. And in a narration of Bukhari, it is narrated thus: “(Selling) silver for silver and gold for gold, (unless hand to hand).”

268. Abi Sa’eed (peace be on him), narrates, “we were provided with a collection of dates of different kinds in the time of the Holy Prophet (peace and blessings of God be upon him), which we used to sell two Sa’a for one Sa’a (of good dates); this matter reached the Holy Prophet (peace and blessings of God be upon him) who prohibited us from selling two Sá’a dates for one Sá’a dates; or two Sá’a corn for one Sá’a corn; or two Dirhams for one Dirham.” (Six except Abu Dawood), and in a narration (of Abi Sá’eed, it is narrated), that Bilál (peace be on him) brought Barni dates (a nice kind of date) to the Holy Prophet, who enquired from him (Bilál), “whence did you bring them?” He (Bilál) replied, that he had bad dates, which he sold two Sá’a for one Sá’a (of Barni dates) for the Prophet’s consumption. He (the Holy Prophet) said, “Ah! this is transparent usury; Ah! this is transparent usury; do not do this (in future), and if thou wisheth to buy (good dates), sell your (bad) dates on cash and buy with it (good dates).” And in a narration of Shaikhain, (the Holy Prophet allowed the exchange of) Dinár (hard cash) for Dinár (hard cash) and Dirham for Dirham (of equal value), but “whoever took or gave in excess surely he took or gave usury.” The narrator reports that he (the narrator) said, that Ibn-i-Abbas had not said so, (*i.e.*, he was against this). Abi Sa’eed, replied, that, he (Abi Sa’eed) enquired from him (Ibn-

i-Abbás) whether he had heard it (his version) from the Holy Prophet (personally) or found it in the Book of Allah (*i.e.*, the Holy Qurán)? He (Ibn-i-Abbas) replied, that neither of these and “you (Abi Sa’eed) know the Holy Prophet better than myself (Ibn-i-Abbás), but I was informed by Osámah, son of Zaid (peace be on him) that the Holy Prophet said, that usury was (charged) on loan.” And in a narration of Muslim, gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt, of equal value might be sold hand to hand, but whoever took in excess or less, it would be (considered) usury, and its taker and giver would be considered equal (in guilt). Muslim in another narration through Abi Horairah (peace be on him) has added (to the above) “except that its kind is changed.” And in another narration of Muslim through Obádah, son of Sámit (peace be on him), (it is narrated) that “when its kind changes, sell it as you please, if it is hand to hand bargain.” (All except Bukhári.)

269. Abil Minhál (peace be on him), narrates, that he enquired from Zaid son of Arqam (peace be on him) and Bara’ son of ’Azib (peace be on him), about the exchange of money, both replied that the Holy Prophet (peace and blessings of God be upon him), had prohibited the sale of gold for silver on loan. (Shaikhain and Nasái.)

270. Fudhala son of Obaid (peace be on him), narrates, that while at Khaibar, a necklace containing beads of precious stone and gold, was brought to the Holy Prophet (peace and blessings of God be upon him), for sale, which had been taken in booty. He (the Holy Prophet) ordered the removal of the gold of the necklace and sold it for gold of equal

(weight). (Five except (Bukhári.) And according to another narration, (the Holy Prophet said), “Do not sell it, (*i.e.* the necklace) till the gold is removed from it.” And in a narration of Muslim, (it is reported that) Hanash-al-San’áni, said, that he was with Fudhalah in a battle, when a necklace containing (beads of) gold, silver and jewels, was brought for him and his friends; he resolved to buy it and (enquired (about it) from him, (*i.e.*, Fudháláh) but he replied that its gold should be removed and placed in one scale (of a balance) and “thy gold to be placed in the other scale and then thou mayest take its gold of equal weight,” As he (Fudhala) heard the Holy Prophet (peace and blessings of God be upon him) say, “whoever believes in Allah and in the day of Resurrection should take (an article of the same kind) of equal weight.”

271. Abi Bakrah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited the sale of silver for silver, and gold for gold, except that it should be of equal weight and ordered that “we could sell silver for gold as we liked and could sell gold for silver as we liked, on ready payment.” (Shaikhain and Nasái.)

272. Yahyá son of Sa’eed (peace be on him), narrates, that on the day of battle of Khaiber the Holy Prophet (peace and blessings of God be upon him) ordered both Sa’ads¹ to sell all the utensils of gold and silver received in booty. So they sold three for four and four for three² on ready payment, the

¹ Sa’ad son of Abi Waqàs and Sa’ad son of ’Obádah.

² It means that for three utensils they took as price to the weight of four utensils and *vice versa*.

Holy Prophet said, "you have taken usury, so cancel the bargains," (Málik).

273. Mujáhid (peace be on him), narrates, that he was with Ibn-i-'Omar (peace be on him), when a goldsmith came to him and said, "O! Aba Abdul Rahman I prepare gold ornaments and then sell them in exchange of gold in excess of its (ornament's) weight, and this excess I consider as my wages." He (Ibn-i-'Omar) prohibited him from this. But the goldsmith continued to enquire repeatedly about this matter, and Ibn-i-'Omar prohibited him (every time) from this, till at last he (Ibn-i-'Omar) said, "Dinár for Dinár, and Dirham for Dirham (of equal weight is allowed), nothing to be taken in excess on them, such was (the decision) on which the Holy Prophet (peace and blessings of God be upon him) took our pledge and we take your pledge accordingly". Málik has reported the whole tradition and Nasái only its subject matter.

274. Atá'a son of Yasár (peace be on him), narrates, that Moáwiyah (peace be on him), sold a utensil for drinking water (made) of gold or silver for (gold or silver) in excess of its weight. Abud Dardà'a told him that he (Abud Dardá'a) had heard the Holy Prophet (peace and blessings of God be upon him) prohibiting from doing this except that it (the bargain) should be (of) equal (weight). Moáwiyáh answered (him) that he (Moáwiyáh) did not see any harm in this, Abud Dardá'a said, "who would excuse

¹ It means that my opposition to Moáwiyáh in this matter is excusable, owing to his not acting on the precept of the Holy Prophet. As according to the Holy Qurán, "O you who believe! Obey Allah and obey the Apostle and those in authority from among you" (4 : 59), he could not obey Moáwiyáh (the man in authority) owing to his going against the teachings of the Holy Prophet.

me, from Moáwiyáh?¹ I inform him about the precept of the Holy Prophet (peace and blessings of God be upon him) and he offers his own fancy. I will never live in the land where he (Moáwiyáh) lives." Then Abud Dardá'a (left the place and) went to 'Omar son of Khattáb (peace be on him) and explained all this (matter), so 'Omar (peace be on him) wrote to Moáwiyáh not to indulge in such bargains in future unless the weights of both were equal. (Málik, Nasái.)

275. Osámah son of Zaid (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, that usury was (excess) in the debt. (Shaikhain and Nasái.) And in another narration (it is reported) that there was no usury when the bargain was hand to hand (*i.e.*, through ready money).

276. Ibn-i-'Omar (peace be on him), narrates, that he used to sell camels for Dinárs and took silver for them (Dinárs) and used to sell for silver and took Dinárs for them. So he enquired about this from the Holy Prophet (peace and blessings of God be upon him), who replied that there was no harm (in doing this) regarding the price (of the things)." (As-háb-ul-Sunan). And in a narration of Abu Dawood, (it is reported) "there is no harm if the bargainers separate themselves from each other when there is nothing due from either, *i.e.*, the bargain is through earnest money."

277. M'amar son of Abdullah son of Náfi' (peace be on him), narrates, that he sent his slave with a Sá'a of wheat to sell it and buy (with its price) barley. So the slave went and brought a Sá'a (of

barley) and something in excess (of it). He (M'amar) enquired from him (slave), " why hast thou done this ? Go back and return (the excess to the seller) and do not bring (in excess) but equal to its (wheat) weight. As he used to hear the Holy Prophet (peace and blessings of God be upon him) say, edibles for edibles should be (sold) equal in weight. And our edible in those days was barley." The people said that wheat and barley were not of one species, he (M'amar) replied, " I am afraid these might be of one species." (Muslim.)

278. Mālik (peace be on him), narrates, that Sulaimān son of Yasār, said, that the fodder (stored) for the ass of Sa'ad son of Abi Waqās had been exhausted hence he asked his servant (slave) to take (some) wheat from (his) house and buy barley (in exchange) for it, and not to bring (barely in excess) but equal to its (wheat) weight.

279. Abi Ayyāsh, whose name was Zaid (peace be on him), narrates, that he enquired from Sa'ad son of Abi Waqās (peace be on him) about (the sale of) wheat without husk for barley with husk, so Sa'ad enquired from him (Abi Ayyāsh), (as to) which of the two was superior ? He replied, that wheat (was superior), so he (Sa'ad) prohibited him from this (*i.e.* such bargaining), and said, that he (Sa'ad) heard from the Holy Prophet (peace and blessings of God be upon him), when it was asked of him (the Holy Prophet) about the sale of dry dates for fresh dates, and the Holy Prophet (peace and blessings of God be upon him) had inquired, " Do the fresh dates become less (in weight) when (they become) dry ?" It was replied " yes ". So he prohibited such bargaining. (Four, and Tirmzi considers it as authentic.) And in a

narration of Abu Dawood through Sa'ad it is narrated, that the Holy Prophet (peace and blessings of God be upon him) prohibited the sale of fresh dates for dry dates on credit.

SECTION 18

BARGAINING IN LIVING THINGS

280. Jābir (peace be on him), narrates, that a slave came and swore fealty at the hands of the Holy Prophet (peace and blessings of God be upon him) for immigration (Hijrat), without intimating (to the Holy Prophet) that he was a slave (of some one). When his owner came to take him, the Holy Prophet asked him (the owner) to sell (the slave) to him (the Holy Prophet). So he (the Holy Prophet) bought him for two black slaves. (Five except Bukhāri.)

281. 'Abdullah son of 'Omar son of Ā's (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) ordered him to raise a troop but the number of Camels was (found) short (than the actual requirement), so he (the Holy Prophet) ordered him to take camels (from people on credit) for the *expected* camels from poor-rate (Zak'at) at the rate of one camel for two camels from poor-rate (Zak'at). (Abu Dawood.)

281. Āli son of Abi Tālib (peace be on him), narrates, that he sold his one camel for twenty camels on credit (to be received at) a fixed time. (Mālik.)

282. Ibn-i-'Omar (peace be on him), narrates, that he bought one fast camel for four (ordinary) camels on the condition that he would pay (the price *i.e.*, the four camels) at Rabadah.¹ (Bukhāri and Mālik.)

¹. Rabadah was the name of a place. This transaction seems to have been conducted on a journey.

283. Jábir (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, that it was not good to buy two animals for one on credit but there was no harm if the transaction was from hand to hand. (Tirmzi.)

284. Samorah son of Jundub (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) prohibited the sale of an animal on credit for an animal. (As-háb-us-Sunan and considered authentic by Tirmzi.)

285. Ibn-i-Shiháb (peace be on him), narrates, that Sa'eed son of Mosayyab used to say that there was no usury in (the transactoin of) animals, and the Holy Prophet (peace and blessings of God be upon him) verily prohibited from three things in the bargain of animals (1) *al-Madhameen* (2) *al-Malaaqeeh* and (3) *Habl-il-Hablah*. "*Al-Madhameen* is the sale of that which is in the womb of she camel. *Al-Malaaqeeh* is the sale of that which is in the back of a camel, and *Hablil Hablah* is the sale of the meat of camel for that which a she camel gives birth and that young one which was in her womb." (Málik has narrated it with this explanation but the explanations of *al-Madhameen* and *al-Malaaqeeh* are opposite to it with the lexicographers and the Muslim Jurisprudents.

286. Málik (peace be on him), narrates, that a man came to Ibn-i-'Omar (peace be on him), and said, "I advanced money to a certain man and made it a condition that he should repay me better." Ibn-i-'Omar said, it was usury and (further) said "the lending of money is of three kinds (1) that the money be lent (to a person) for the sake of Allah, (in which case) Allah will be pleased with thee; (2) that the money be lent (to a person) for the sake of a friend, (in which

case) the friend will be pleased with thee ; (and) (3) the money may be lent to obtain some unlawful benefit for the good thing, so this is usury." He (the lender of money) then enquired, "O Abu Abdul Rahmán (Ibn-i-'Omar) ! then what dost thou advise me ?" He (Ibn-i-'Omar) replied, "In my opinion, tear the bond and then if he (the debtor) repays thee equal to what thou hast lent, accept it, but if he repays thee less (than what thou hast lent), then if thou acceptest it, thou will get good reward (for it, from Allah), and if he willingly repays thee in excess (of what thou hast given him), this is gratitude (on his part), which he will have shown to thee ; and thou wilt receive reward (from Allah) for (giving him) the intermission."

287. Mujáhid (peace be on him), narrates, that Ibn-i-'Omar, (peace be on him) borrowed a few Dirhams from a certain person and was going to repay him in excess but he refused to accept it (*i.e.* the excess money) and said that these (coins in excess) were more than his Dirhams (lent actually). Ibn-i-'Omar replied, "verily I know this, but my soul will be pleased with this".¹

288. Sálím (peace be on him), narrates, that Ibn-i-'Omar (peace be on him) was questioned about a certain man who was the creditor of another man for a fixed period, and wanted to relinquish a portion of the loan to get repayment earlier (than the fixed period) ? He (Ibn-i-'Omar) disapproved of it and prohibited from doing so.

289. Obeid son of Sálíh (peace be on him), narrates, that he sold (some) cloth to the people of

¹ Evidently the excess amount was by way of showing gratitude.

Dár-i-Nakhláh fixing a certain period (for payment). (Before the expiry of the term) he determined to go to Koofáh, the debtors offered him (the condition) that if he reduced (the amount of their debts), they would make immediate payments. He enquired about this from Zaid son of Thábit (peace be on him), who replied, that he would not order it, nor would he allow him to take it nor allow others to take it. (Málik has narrated all the above three traditions.)

290. Ummi-i-Yunus (peace be on her), narrates, that *Ummi Walad* of Zaid son of Arqam (peace be on her) came to 'Ayeshah (peace be on her) and said, "I sold on credit a slave-girl to Zaid for eight hundred Dirhams on the condition of (his) paying (for) her on receipt of (a certain) income, but before the expiry of the fixed time I re-purchased her from him (Zaid) for six hundred Dirhams. I had settled with him (before hand) that if he (ever) wished to sell her I would buy her." 'Ayesháh, replied "Thou hast transacted a bad bargain, (go and) communicate from me to Zaid son of Arqam that if he (Zaid) does not repent from this (unlawful bargain), verily all the battles in which he joined the Holy Prophet (peace and blessings of God be upon him) will become unavailing (useless for him)." She (*Ummi Walad*) enquired (from 'Ayeshah) what should they do then? 'Ayeshah read (the following verse of the Holy Qurán). "To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah;" (2 : 275). None (of the Companions) denied (the correctness of) 'Ayeshah (decision), although many Companions were living at the time. (Razeen.)

291. Zaid son of Aslam (peace be on him), narrates, that there were two systems of usury

(prevalent) in the days of Ignorance against which the people were apprised of war from Allah, (1) If a man had debt against another, for a fixed period, he (the former) on the expiry of the fixed period, used to say to the indebted person, 'wilt thou repay the debt or pay usury (for a further period)', if he (the indebted person) paid it, he (creditor) used to take it, otherwise extended the period; (2) if the loaned article used to be (such) as to be measured, or weighed, or counted or numbered per head, then they (the debtors) used to fix an excess (over the principal) for a given period in addition to the former period. So when Islâm came, Allah revealed the following verses; "O you who believe! be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers. But if you do (it) not, then be apprised of war from Allah and His Apostle; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss." (2 : 278, 279).

SECTION 19

THE OPTION

292. Ibn-i-'Omar (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "the bargainers have a mutual option (of cancellation of the transaction) till they separate themselves from each other or one says to the other, you have option and it may be (cancelled at any time)." (Sometimes) He (the Holy Prophet) said, "the bargain may be of option (to be cancelled at

any time)." (Six.) And in a narration of Shaikhain, (it is reported), "when two men conclude a bargain both of them are at liberty (to cancel it) till they separate themselves from each other or one of them gives option to the other (for cancellation of the bargain), so when one gives option to the other and they conclude the bargain on this, the bargain becomes affirmed. And if they separate (from each other) after bargaining and none of them has cancelled the bargain, the bargain becomes affirmed." And in another narration of Muslim (the Holy Prophet is reported to have said), "In all bargains there is no affirmation of the bargain unless the bargaining parties separate themselves except when the bargain is on option." In another narration of Muslim Náfi' is reported to have said that when Ibn-i-'Omar (peace be on him) used to sell anything to any person, and did not intend to cancel the bargain, he used to walk away for a short distance and return back.¹ And in a narration of Tirmzi, (it is reported) that whenever Ibn-i-'Omar used to bargain while sitting, he would stand up to affirm (the bargain).

293. Hakeem son of Hizám (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), said, "The bargainers have a choice (to cancel a bargain) till they separate themselves from each, if they are truthful and have explained (the defects of the article under bargain), their bargain will bring blessings and if they conceal (the defects) and lie (in the prices), the blessings of their bargaining will be obliterated (taken away)." (Five.)

¹ As separation of the bargaining parties meant the affirmation of the transaction.

294. Abdullah, son of 'Amr, son of 'Ās (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), said, "the bargainers have the option (to cancel a bargain) until they separate from each other. It is not lawful, except in the bargain of selection for either (contracting) party to separate himself from the other party for fear of cancellation (of the bargain). (As Háb-ul-Sunan). And in a narration of Abu Dawood, (it is reported) through Abu Horairah (peace be on him), that the Holy Prophet (peace and blessings of God be upon him) said, "The bargainers should not separate themselves from each other except by mutual consent."

295. Jábir (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), gave option (of cancellation) to a Bedoin after the bargain (was concluded). (Tirmzi considered it authentic.)

296. Ibn-i-Mas'ood (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "when bargainers differ (in the terms of a bargain), the vendors' statement should be considered as correct and the buyer has the option (to buy it or not)". (Málik and Tirmzi, the words of the above are of the latter.)

297. Abi-al-Wadhiy (peace be on him), narrates, "we went on a journey during a battle and stopped at a place, where one of our companions sold his horse to one of us for a slave, then we stopped there for the remaining day and the night and on the next morning when we began to prepare for the march, the man (vendor of the horse) went to his horse (sold one) to saddle it and showed regret (for having

sold his horse) and went to the vendee to get the bargain cancelled, but he (the vendee) refused to return it to him (the vendor). So he (the vendor) said, "Abu Zarr (peace be on him) the Companion of the Holy Prophet (peace and blessings of God be upon him) will decide (this matter) between me and thee;" hence both of them went to him (Abu Zarr) and informed him (about the whole matter). He (Abu Zarr) said, "are you both willing that I should decide between you according to the decision of the Holy Prophet (peace and blessings of God be upon him)? The Holy Prophet (peace and blessings of God be upon him) said, that the vendor and the vendee had option (to cancel the bargain) until they were not separated (from each other), and I do not find you both to have separated (from each other)." (Abu Dawood.)

SECTION 20

PRE-EMPTION

298. Jábir (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) decided that pre-emption remained in all things which were not divided, and when their boundaries (demarcating possession of each party) had been fixed and roads separated, the right of pre-emption ceased. (Five and these words are of Bukhári). And in the narration of Muslim (the following words occur), "in all the joint property which has not been divided there is a right of pre-emption, be it a house or a wall; it is not lawful for him (a partner) to sell it without the permission of his partner, so if he (the latter) likes he can take it or relinquish it (*i.e.*, his right),

but if it is sold without obtaining permission (from him), he (the partner) has preferential right to it (the property).” And in a narration of Abu Dawood and Tirmzi, (it is reported) that a neighbour has a better right to pre-empt his neighbour and he must be waited for (when the property is being disposed of) if he is absent, in case their road is joint. And in another narration of Tirmzi, (it is reported) that a neighbour to one’s house has a preferential right to it (*i.e.*, when it is being disposed of). And in another narration of Tirmzi and Abu Dawood through Samorah (peace be on him), (it is reported), that the neighbour of a house or land has preferential right to them (when being disposed of.)

299. ‘Amr, son of Shareed (peace be on him), narrates, that he heard Abu Raf’i (peace be on him), say, that he (Abu Raf’i) heard the Holy Prophet (peace and blessings of God be upon him), say, that a neighbour had more right to his neighbouring house (on its disposal). (Bukhári, Abu Dawood and Nasái.)

300. Shareed (peace be on him), narrates, that a certain man said, “O Messenger of Allah! I have a land in which there is no partner except my neighbour.” The Holy Prophet (peace and blessings of God be upon him) replied that the neighbour had more rights to his neighbouring house (on its disposal). (Nasái.)

301. ‘Othmàn (peace be on him), narrates, that when the boundries of a land had been fixed, then there was no (right of) pre-emption in it, nor there was a right of pre-emption in a well and nor in the male date tree. (Málik.)

SECTION 21

BARGAINING BY PAYMENT IN ADVANCE

302. Ibn-i-'Abbás (peace be on him), narrates, that when the Holy Prophet (peace and blessings of God be upon him) emigrated to Medina, the people there used to sell dates (fruits) by taking the price for (the crops of) one or two years in advance. The Holy Prophet (peace and blessings of God be upon him) told them that in taking the price for the dates, the measurement and the weight must be fixed (as also) the period (of delivery) must be fixed. (Five.) And the same is reported in another narration of Bukhāri and Abu Dawood. And only Abu Dawood has mentioned the period of two and three years (at the beginning of the tradition).

303. Mohammad, son of Ab-il-Mujálid, (peace be on him), narrates, "Difference arose between Abdullah, son of Shaddád, son of Al-Hád and Abu Burdah, regarding advanced money for a bargain, so they (both) sent me to Ibn-i-Abi Aufá and I enquired from him (about the matter), who replied, that 'During the time of the Holy Prophet (peace and blessings of God be upon him), Abu Bakr (peace be on him) and 'Omar (peace be on him), we used to bargain by advancing money for wheat, barley, currant and dates.' And then I enquired from Ibn-i-Abzá, (about the same), who (also) said the same." (Bukhāri, Abu Dawood and Nasāi). And in another narration (it is reported thus) "I enquired as to what was the real fact about this in your opinion, he replied, 'we did not put such questions'." And Abu Dawood has added (we used to advance money) 'to the people who did not possess them' (*i. e.*, the articles for which the money was advanced).

304. Abi Sa'eed-al-Khudri (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, whoever advances money for the bargain of edibles or any other article, he should not dispose it of before he acquires its possession." (Abu Dawood.)

305. Ab-il-Bukhtari (peace be on him), narrates, that I enquired about advancing money for date trees, from Ibn-i-'Omar (peace be on him) who replied, that the Holy Prophet (peace and blessings of God be upon him) prohibited the sale of a date tree till it was ripe. (Bukhári.)

306. Ibn-i-'Abbás (peace be on him), narrates, similarly (*i.e.*, like the above tradition), and adds (at the end of it), "till its fruit becomes eatable and can be weighed." He (the reporter) enquired how the fruit (on a tree) could be weighed? And a certain man sitting by replied "till it (the fruit) can be taken care of." (Bukhári.)

307. Ibn-i-'Omar (peace be on him), narrates, that a man had sold a tree and received the price in advance but it did not bear fruit that year, so (the seller and buyer) both went quarrelling (with each other) to the Holy Prophet (peace and blessings of God be upon him), who said (to the seller), "For what article dost thou consider his (buyer's) money lawful for thee? Return him (the buyer) his money" And then he (the Holy Prophet) enjoined (upon the Muslims) not to advance money for a tree, until its fruits ripened (Málik, Abu Dawood.) And Málik has called this tradition as Mauqoof (موقوف) and reported in its place, "There is no harm if a man advances money for edibles to another man, on a known rate for a fixed and known period, but such

a bargain should not be for the plants, whose fruits have not become ripe." (Bukhári has narrated this in the Section of Tarjum'a.)

308. Málík (peace be on him), narrates, that 'Omar (peace be on him) was questioned about a man who had advanced money for the purchase of edibles, whose delivery was required at another town. He ('Omar) disapproved such a bargain and said, "where—from its conveyance expenses would come?"

309. Málík (peace be on him), narrates, that Ibn-i-Mas'ud said, "whoever advances money (for the purchase of a certain article) with a condition to (taking something in) excess (of the fixed rate), even if it may be a handful of fodder, it will be (considered) usury."

SECTION 22

MONOPOLY AND FIXING OF RATES

310. Ibn-al-Mosayyab (peace be on him), narrates, that M'amar, son of Abi M'amar and some others said, that Ibn-i-Abdullah one of the sons of Adiy, son of K'ab (peace be on him) said, that the Holy Prophet (peace and blessings of God be upon him) had said, "whoever monopolizes, he is a sinner." People said to Sa'eed "Thou also monopolizest". He replied that even M'amar who had narrated this tradition to him was a monopolist. (Muslim, Abu Dawood and Tirmzi.)

311. Málík (peace be on him), narrates, that he received this (tradition) that 'Omar, (the Caliph; peace be on him) had said, "monopoly is not (allowed) in our markets; the people who have extra money in

their hands should not by monopolizing design to straiten the livelihood of people which Allah has provided for them. Verily the importer who imports (articles in our market) after suffering a great hardship of summer and winter seasons, is the guest of 'Omar, let him sell (his merchandize) as Allah wishes him to do and hold back as Allah wishes him" (*i.e.*, to suffer loss according to the current market rates).

312. Málík (peace be on him), narrates, that he received this tradition that 'Othman (the Caliph) ; (peace be on him) used to prohibit monopolizing.

313. Ibn-al-Mosayyab (peace be on him), narrates, 'Omar passed by Hátib son of Abi Balta'ah when he was selling currant in the market (at a high rate), he ('Omar) ordered him to sell it cheaper, otherwise remove it from "our market". (Málík.)

314. Abi Horairah (peace be on him), narrates, that a man requested the Holy Prophet (peace and blessings of God be upon him) to fix rates (of the articles) for them. He (the Holy Prophet) replied, " But I pray (to God to make the things cheaper for the people)." Then another man came and requested the Holy Prophet (peace and blessings of God be upon him) to fix rates for them, He (the Holy Prophet) replied, " Only Allah makes the things dearer and cheaper, and I (the Holy Prophet) beg that I may face Allah (in such condition) that there may be none to complain against me for oppression."¹ (Abu Dawood).

315. Ans (peace be on him), narrates, that (some) people begged, "O Messenger of Allah!

¹ It means that those who do business should not oppress the people by selling things dearer; they must fear from the day of reckoning and must fix moderate rates.

the rates (of articles) have become very dear, so fix some (moderate) rates for us." He (the Holy Prophet) replied, "only Allah is the fixer of rates, maker of things dearer and maker of things cheaper, and Providence, and I beg that I may face Allah (on the day of reckoning) in such condition that there may be none to complain against me for oppression in the matter of blood and property."¹ (Abu Dawood, Tirmzi, who considered it authentic.)

316. Ibn-i-'Omar (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "whoever monopolizes edibles for forty days with the intention of making it dearer, verily he has become disappointed from Allah and Allah retaliates upon such a person."² (Razeen.)

317. Mo'áz (peace be on him), narrates, that I heard the Holy Prophet (peace and blessings of God be upon him) say, "The monopolist is a wretched man ; if Allah makes (the rates of) things cheaper he is grieved and if dearer he is glad" (Razeen.)

318. Abi Omámah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said "Medinites are embargoed in the

¹ It means that I fear to take anybody's life and property through oppression. Such great regard had the Holy Prophet for the lives and properties of other people, that even in ordinary matters of fixing rates, he feared from God that he may not be a party to oppression by fixing unsuitable rates.

² It means that the man who monopolizes edibles to make them dearer for the people and to gain by this means personal benefit proves by his action that he does not believe God as his Lord and Sustainer and so the result would be that God will not bless him in his gains.

way of Allah,¹ so do not monopolize their foods nor make the rates (of their food) dearer for them and whoever monopolizes their food for forty days and then gives all of it in charity, it will not recompense for it.”² (Razeen.)

319. Abi Horairah and M'qil son of Yasár (peace be on them), narrate, that the Holy Prophet (peace and blessings of God be upon him) said, “The monopolists and those who kill the people (innocently) will be in one place on the day of reckoning.³ And whoever interferes in the prices of the things to make them dearer for the Muslims, he deserves that Allah should torment him on the day of Resurrection in great fire (of hell). (Razeen.)

320. Abn-i-'Omar (peace be on him), narrates, “The importer is blessed and the monopolist is deprived (of blessings), and whoever shuts the foodstuff of the Muslims,⁴ Allah will cause him to suffer poverty and leprosy.” (Razeen.)

¹ As the Muslims of Medina of the Holy Prophet's time were surrounded on all sides by the enemies of Islam, any body who took undue advantage of their this condition and sold the foodstuffs very dear, was considered a great sinner.

² It means that if a man keeps his stocks of foodstuffs shut for forty days with the intention of selling it dearer, his whole stock if given in charity will not compensate the sin he has done by withholding its sale for personal gains at the expense of poor people.

³ The monopolist, by stopping the sale of foodstuffs at market rates, causes great suffering to poor people and sometimes they die of starvation hence he is considered equal to the men who kill others innocently.

⁴ The monopolist by raising the prices and shutting off the foodstuffs, makes them out of the reach of the poor Muslims, thus causing great sufferings among them. Allah will, however, save the Muslims from these man-made troubles and visit poverty and serious sickness on the monopolists.

SECTION 23.

ON RETURNING THE DEFECTIVE ARTICLE
(AFTER PURCHASE).

321. 'Āyishah (peace be on her), narrates, that a certain man bought a slave, who stayed with him till Allah wished, then he (the latter) found some defect in him (the slave). The dispute went to the Holy Prophet (peace and blessings of God be upon him) who ordered his (the slave's) return (to the former master), who said, "O Messenger of Allah ! he (the buyer) has taken the proceeds, of my slave's (labour, which also should be given to me)." The Holy Prophet (peace and blessings of God be upon him) replied, that the profit belonged to the responsible person. (As-hābul-Sunan.) And in a narration of Nasái, (it is reported) that the Holy Prophet (peace and blessings of God be upon him) decided that the profit belonged to the responsible person, and prohibited others than the responsible person, from taking the profit. Tirmzi interpreted (the Holy Prophet's words) "the profit belongs to the responsible person," thus ; "(suppose), a man bought a slave and benefited himself by his (the slave's) labours and then found some defect in him (the slave) and returned him to the seller, (in such a case) the buyer deserves the benefits (of the slave's labours), as, if the slave had died (while with the buyer) ; the buyer had to suffer financial loss, analogous with this are some other cases in which the profit belongs to the responsible person."

322. 'Uqbah son of 'Āmir (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "The responsibility of the seller of a slave is for three days and if during this period a

defect is found in him (the slave), he is returnable within three nights without any evidence but if the defect (in the slave) is found after three (nights), the responsibility for evidence, will rest upon the buyer, (to prove) that he bought him (the slave) with that (particular) defect." (Abu Dawood.)

323. Abi Salamah son of Abdul Rahmán son of 'Auf, narrates, that Abdul Rahmán son of 'Auf (peace be on him), bought a bondmaid from 'Āsim son of 'Adiy and found her having a husband,¹ so he returned her (to the seller). (Málik.)

324. Ibn-i-'Omar (peace be on him), narrates, that he sold a slave for eight hundred dirhams without any responsibility (for defects).² The buyer (of the slave) complained that the slave had a defect which was not mentioned to him (at the time of bargaining). The dispute went to (the Caliph) 'Othmán (peace be on him). The man who had bought the slave, said, that he (the slave) had a defect, which was not mentioned to him (at the time of bargaining). Abdullah (peace be on him) said, that he sold him (the slave) without any responsibility. 'Othmán (peace be on him) decided, that Abdullah should take oath that when he sold the slave, he had no defect as far as his knowledge went, but he (Abdullah) refused to take the oath and took back the slave. He (the slave) became quite healthy, while in his possession and he sold him

¹ Separating the wife from her husband was against the teachings of Islám, the seller seems not to have mentioned the fact when disposing of his bondmaid.

² It means that he told the buyer that if after the bargain, any defect was found in the slave, he would not be responsible for it and would not take him back.

afterwards for one thousand and five hundred dirhams. (Málik.)

SECTION 24

SALE OF TREES, DATES AND SLAVE'S PROPERTY AND CALAMITIES.

325. Ibn-i-'Omar (peace be on him), narrates, that he heard the Holy Prophet (peace and blessings of God be upon him) say, "whoever sells (and in some narrations) whoever buys a date tree when it is blooming, its fruits will belong to the seller except when the buyer makes a condition otherwise. And whoever buys a slave, his (slave's) property belongs to the seller, except when the buyer makes a condition otherwise." (Six.)

326. Jábir (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), said, "If thou sellest (dates tree) to thy brother (Muslim) and if (the fruit tree) meets with some calamity, (then) it is not lawful for thee to take anything from him for (otherwise) what wilt thou take thy brother's property without any right."¹ (Muslim, Abu Dawood and Nasái.) And in another narration, (it is reported), that the Holy Prophet (peace and blessings of God be upon him) ordered (in such calamitous cases) to deduct the loss.

¹ It means that if through any calamity the fruits are destroyed, the seller should be lenient towards the buyer and make remission for the loss.

PART XII

SECTION I

EVILS OF NIGGARDLINESS AND HOARDING OF WEALTH (BY UNFAIR MEANS)

327. Ahnaf son of Qais, narrates, that he was (sitting) with a party of Quresh when Abu Zarr (peace be on him), passed by and said, "Good news (on the day of resurrection) for the hoarders (of wealth)¹, a burning stone heated in the fire of hell placed on their nipples until it comes out of their shoulder bone, and again placed on the bone of their shoulders and comes out of their nipples and goes on moving (backward and forward)." (The report goes, that on hearing this) some of the men bent down their heads and he (the narrator) did not see any of them paying attention to him (Abu Zarr). Then he (Abu Zarr) turned back and he (the narrator) followed him till he sat near the pole and told him that in his opinion they (the people of Quresh) disliked what he (Abu Zarr) had said to them; he (Abu Zarr) replied, that they did not understand anything; surely his friend Abu-el-Qásim² (peace and blessings of God be upon him) called me once

¹ Evidently the people sitting there were hoarders who did not like to help their poor brethren nor would spend anything in the way of Allah.

² Patronymic of the Holy Prophet.

and on his going to him, said, "Dost thou see Uhad (mountain)"? and he replied, "I see it". Then he (the Holy Prophet) said, "I find much pleasure in this that I had (mountain of) gold like it (Uhad) and spent it all (in the way of Allah among the poor people) with the exception of three dinárs (for payment of any debt)." (But the Quresh) collected (the wealth of) the world and did not understand (to what use it should be applied). He (the narrator) enquired (from Abu Zarr) what was the matter between him (Abu Zarr) and his brethren among the Quresh, neither he went to them with any want nor took anything from them? He replied, "I swear by Allah, that I will neither ask them for anything of this world, nor (ask their opinion in religious matters until I meet Allah and His Messenger (*i.e.*, die)." He (the narrator) then enquired from him (Abu Zarr) what would he say about a certain "Gift"?¹ He (Abu Zarr) replied, "Take it, as in these days it is (considered as) a help, but when it becomes the price of thy religion,² refuse (to take) it." (Shaikhain.) And in another narration, (it is reported that) he (the narrator) was going with the Holy Prophet (peace and blessings of God be upon him), when looking towards Uhad (the mountain) he (the Holy Prophet) said, "I do not like that I may have (a heap of) gold (like Uhad) and a dinár remains (unspent) out of it with me within three days, so that I may keep

¹ The "Gift" was given by the Muslim State to the needy and poor Muslims as a relief.

² It means that when the rulers make a gift to the people as relief (rightly or wrongly) which is in fact the price of their conscience, the conscientious people must refuse such relief.

that (one Dinár) for (payment of any) debt.¹ I would distribute (that mountain of gold) among the servants of Allah like this," and signified it by throwing handfuls in his front, right and left.

328. Abi Zarr (peace be on him), narrates, that he went to the Holy Prophet (peace and blessings of God be upon him) who was sitting in the shadow of Ka'abá and when he (the Holy Prophet) saw him (approaching) he said, "I swear with the Lord of Ka'abá, those people are losers." He (Abi Zarr) enquired, "O Messenger of Allah, my father and mother be sacrificed to thee, who are those (people)?" He (the Holy Prophet) replied, "Those who hoard wealth except (such and such) people who spend like this and like this."² This he (the Holy Prophet) said thrice, by making gestures forward (and to his) right and left adding, "Such (people) are few. The men who possess camels, cows and goats but do not pay their poor-rate, these (animals) will come to them (*i.e.*, their owners) on the Day of Resurrection, fatter (than they were in the world) and will strike them with their horns and trample them with their hoofs and they will go on doing like this, till (the matter) is decided between the people."³ (Five except Abu Dawood and the words of the above tradition are (quoted) by Muslim.)

¹ It shows how much stress is laid by the Holy Prophet for repayment of debts. Spending of mountains of gold do not acquit one from the payment of his debt even if it may be a paltry sum.

² The people who hoard wealth and do not spend it on the poor are losers and those who spend it on all sides will gain benefit in this as well as in the world to come.

³ It means that even the people who possess only

329. Ibn-i-'Omar (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) delivered a sermon and said, "save yourselves from niggardliness; verily a nation before you perished on account of niggardliness. Greed made them niggardly and they became misers, and it (greed) made them shameless and they became debauchees."¹ (Abu Dawood.)

330. Abi Sa'eed-el-Khudri (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, that two habits did not combine in a believer—niggardliness and bad manners.² (Tirmzi.)

331. Ka'ab son of 'Iyádh (peace be on him), narrates, that he heard the Holy Prophet (peace and blessing of God be upon him) say, "Every nation had its trial and my people will be tried through wealth."³ (Tirmzi, who considers it authentic.)

animals must pay the poor-rate, even if they have no hard cash; otherwise these will cause him much trouble.

¹ Greed for wordly things makes people niggardly hence they naturally become shameless and debauchees by collecting money through unfair means and spending it on luxuries.

² It means that a true believer in God cannot be niggardly nor of bad manners. He is always ready to spend his energies and money in the way of Allah and this habit instead of creating bad manners, creates cheerfulness and good temper and good manners.

³ Muslims were given such a vast Empire and abundance of wealth that no nation (in the past) had possessed, but they failed in the trial and intoxicated with their victories and riches, began to quarrel and fight with each other and thus became disunited and involved in bad habits. The enemies overpowered them all and made them like slaves; they can become again a great nation if they spend their energies and wealth in nation-building and sacrifice personal luxuries and comforts for the sake of common good of the community.

332. Ibn-i-Mas'ud (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "Do not take to small cultivation, (as) it will entrap you in the world."¹ (Tirmizi.)

333. Abdullah son of Shikhkheer (peace be on him), narrates, that he went to the Holy Prophet (peace and blessings of God be upon him), (once) when he was reading (Surah) Alháko Mutta Kathur (Chapter 102) and (The Holy Prophet) said, "The son of Adam says, (this is) my property, (this is) my property, but O son of Adam! What is thy property, except that which thou consumest by eating, or wearest out by clothing thyself or givest in charity which lasts longer."² (Muslim, Tirmizi and Nas'ai.)

334. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said. "Cursed are the slaves of Dinars

¹ It evidently refers to some particular case. However if applied in its general sense, its truth is established by the condition of the people who are solely dependent on small cultivation. Their income neither suffices for their daily needs nor they can prosper. As they remain engaged day and night in it for their livelihood and have to live hand to mouth, they get hardly any time and money to look after their spiritual needs as well as education of their children.

² It means that spending money in charity being useful for humanity, brings good reward for the donor even after his death. The Holy Quran says of such people, "The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grain in every ear; and Allah multiplies for whom He pleases," (2 : 261). The money spent on oneself in eating and clothing is well spent and that spent for others' benefits brings great reward but the property amassed and left for heirs is of no avail to the possessor thereof.

and the slaves of Dirhams.”¹ (Tirmzi.)

335. Ibn-i-Mas’ud (peace be on him), narrates, “The Holy Prophet (peace and blessings of God be upon him) enquired ‘who of you loves his heir’s property, (more) than his own property?’ We replied, ‘O Messenger of Allah! there is none of us who does not love his own property more than the property of his heir.’ He (the Holy Prophet) said ‘one’s (own) property is that, which he sends in advance² and his heir’s property is that which he leaves after him.”³ (Bukhári and Nasái.)

336. Abiwáil (peace be on him), narrates, that Mo’awiyah went to visit Abi Háshám son of Utbah when he (the latter) was sick and found him weeping. He (Mo’awiyah) enquired, “What makes thee weep. O maternal uncle! hast thou any pain which is troubling thee or (is it) the greed of the world?” He (Háshim) replied, “none of these, but (this that) the Holy Prophet (peace and blessings of God be upon him) took a pledge from us, which I could not keep.” He (Mo’awiyah) enquired, “what was that (pledge)?” He (Háshim) replied, that he heard him (The Holy Prophet) say, “It is sufficient for one of us to have a servant and an animal for riding (to be used) in the

¹ The men whose sole aim is to *collect* money by fair or unfair means and not to spend any portion of it for the benefit of other people, are actually a curse for the society to which they belong. Their property has no share in the uplift of humanity nor in the nation-building, hence such people have been termed as slaves of money.

² It means the property spent in charity, which will bring good reward for him in the world to come.

³ It means the property which he leaves behind after his death for his heir on which he has no control and they can dispose it of as they please.

way of Allah, than amassing property, and I find myself to-day with abundance of property." (Tirmzi, Naza i.) And Razeen has added (to it) that when he (Háshim) died he left only 30 Dirhams after him.¹

¹It means, that he gave away in charity all that belonged to him before his death except 30 Dirhams.

PART XIII

SECTION I

THE BUILDING OF HOUSES

337. Ibn-i-Omar (peace be on him), narrates, "I was myself with the Holy Prophet (peace and blessings of God be upon him) and verily I had built a house with my own hands which sheltered me from rain and gave me shade from the sun, none of the men helped me in it (*i. e.*, in its construction)." (Bukhari). And in another narration (it is reported with this addition), "after the demise of the Holy Prophet (peace and blessings of God be upon him) I have not laid a brick over another brick."¹

338. Qais son of Abi Házim (peace be on him), narrates, that he went to visit Khubbāb son of Aratt (in his sickness) and verily he had canterized his belly at seven places ; he (Khubbāb) said, "Our friends who preceded us and passed (*i. e.*, died), suffered no loss in the world² and (now) we come across such things whose place is nowhere except on the earth³ and had not the Holy Prophet (peace and blessings of God be upon him) prohibited us from praying for death, surely I would have prayed for it (*i. e.* the death)." When he (Qais) visited him (Khubbāb)

¹ It means that I have not added a brick by way of repairs after the death of the Holy Prophet.

² It means that they spent their lives in this world honourably.

³ It means that the people are building houses needlessly.

next he was building his wall and said, "Surely a Muslim is rewarded in everything he is engaged except that which ends on this earth."¹ (Shaikhain.)

339. Ans (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said "all expenses are considered in the way of Allah except (those) spent on building, as there is no goodness in it."² (Tirmzi.)

340. Ans (peace be. on him), narrates, "The Holy Prophet (peace and blessings of God be upon him) went out one day and we were with him, when he saw a high building and enquired, 'as to what was that? It was said, that, that was the house of such and such Ansāri (*i. e.*, Medinite Companion). He (the Holy Prophet) kept quiet and kept the matter in his mind till its owner (one day) came to him (the Holy Prophet) and offered his salutations in the presence of other people. He (the Holy Prophet) avoided him, so he (the Ansāri) offered it the salutation) several times, till the man found out displeasure (of the Holy Prophet) in it and avoidance from it. So he (Ansāri) expressed its sorrow before his companions and said, "By Allah, I find the Holy Prophet (peace and blessings of God be upon him) regarding me with altered looks, and I cannot understand what offence I have committed (to offend the Holy Prophet). They (the Companions) replied, '(one day) he (the Holy Prophet) went out and

¹It means that it is useless and waste of time and money to build houses needlessly and luxuriously which bring no reward for the owner.

²It means that the money spent by a man on his lawful needs is useful and is compensated by Allah but money spent on luxurious and needless buildings is merely wasted and brings no reward.

saw your building and enquired to whom did it belong, so we informed him.' Thereupon the man (Ansāri) went to his building and demolished it and levelled it to the ground. One day the Holy Prophet (peace and blessings of God be upon him) went out (again) and did not see that (building) and enquired what had become to that building? They (the Companions) explained (the whole matter) to him and what had been done by its owner. And the Holy Prophet (peace and blessings of God be upon him) said, 'Be aware! all the buildings are harmful for their owners except those intended for his necessities.' (Abu Dawood.)

341. Abdullah son of 'Amr son of 'As (peace be on him), narrates, that (one day) the Holy Prophet (peace and blessings of God be upon him) passed by him when he was plastering the wall of his hut. He (the Holy Prophet) enquired. "what is that O 'Abdullah?" He replied that he was repairing the wall. He (the Holy Prophet) said, "Death is likely to come sooner than this."¹ And in another narration (it is reported) "I do not see death but it will overtake (thee) sooner than this." (Abu Dawood, Tirmzi.)

342. Dikain son of Sa'eed el Mozanni, (peace be on him), narrates, "we went to the Holy Prophet, (peace and blessings of God be upon him) and requested him for some grain, He said, O 'Omar go and give it to them so he ('Omar) took us with him on the upper storey² after taking its keys from his room and opened it." (Abu Dawood.)

¹ It means that death is likely to demolish thy body sooner than these walls.

² This tradition has been brought under this heading to show that during the Holy Prophet's time, his Companions had two-storeyed houses.

343. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "When you have any dispute about a road, keep it (wide) seven cubit." (Five except Nasāi.)

PART XIV

SECTION 1

CAUTION AGAINST INTERPRETING THE HOLY QURAN.

344. Jundub (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), said "Whoever introduced anything of his opinion into the Book of Allah, the High, and it was correct verily he has overstepped.¹ (Abu Dawood, Tirmzi.) And Razeen has added, "Whoever, introduced (anything into the Book of Allah) of his opinion and it was wrong, verily he did an irreligious act.

345. Ibn-i-'Abbās (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "Whoever, introduced (anything) in the Qurān without, (adequate) knowledge, he made his abode in the fire (of hell). (Tirmzi.) He also narrates (that the Holy Prophet said), "Be cautious in conveying my words unless you have certain knowledge (or understood it perfectly) as whoever, attributes lies to me

¹ It warns against interpreting the Word of God unless one has sufficient knowledge of the rules of interpretations as it is likely to do more harm to religion if encouraged indiscriminately. By correct interpretation in rare cases the door will be opened to interpret the Word of God according to individual opinion and fancy and maybe, such individuals might go themselves astray by indulging in free interpretations.

intentionally,¹ he makes his abode in the fire² (of hell).”

SECTION 2

THE EXCELLENCE OF THE QURAN

346. Hārith-el-A'awar (Peace be on him), narrates, that (one day) he went to the mosque, and (found) the people enter into fallacious discourses about the Qurān ;³ then he went to 'Ali (peace be upon him) and informed him about this ; he (Ali) enquired, “ Are they doing this ? ” He replied, “ Yes ”. He ('Ali) said, “ Look here ! I heard the Holy Prophet (peace and blessings of God be upon him) say, ‘ Be careful ! factions will arise in the near future.’ I enquired, what will be the (safe) way out of it ? O Messenger of Allah ? He (the Holy Prophet) replied, ‘ The Book of Allah, the High, which contains news of (a thing) that has passed before you and prophecies of (what will happen) after you and decisions of what (affairs you do) among yourselves, that is decisive and no joke,⁴ whoever despises it haughtily, Allah, the High, will smash him, and

¹ It means that whoever forges traditions and attributes them to the Holy Prophet.

² As the people who interpret the Holy Qurān without adequate knowledge or forge traditions do much harm to Islam and lead others to wrong ways they are condemned.

³ The Holy Qurān says of such people, “and when thou seest those who enter into false discourses about our communications, withdraw from them until they enter into some other discourse (6 : 68).”

⁴ The Holy Qurān says, “most surely it is a decisive word, and it is no joke. (86 : 13, 14).

whoever seeks guidance besides it, Allah, the High, will lead him astray. And it (the book of Allah) is a strong¹ Covenant of Allah, a wise reminder and a right path. It does not deviate (from virtue) through false desires nor it can be rendered obscure by (the admixture of) languages; the learned people's (thirst for knowledge) will not be satiated with it and it does not become worn out through constant repetitions and its marvels will have no end and this is what even the jinns cannot *interdict* themselves on hearing until "they said; Surely we have heard a wonderful Qurān, guiding to the right way, so we believe in it" (72: 1, 2) (so) whoever said (anything) according to it, he (surely) said truth, and whoever acted upon it, he will get good reward and whoever decided according to it he will do justice and whoever is called to (accept) it, he will be guided to the right path,² remember this (tradition) O A'awar." (Tirmzi.)

¹ The Holy Quran says about itself, "this we recite to thee of the communications and the wise reminder." (3: 57.)

² Some of the special qualities of the Holy Quran are given from it, (1) "This is a book we have revealed, blessed," (6:93), (2) "This Quran has been revealed to me that with it I may warn you and whomsoever it reaches." (6:19), (3) "The Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction." (2:185), (4) "We have brought to thee (Quran) with truth and best in significance." (25:33), (5) "Certainly we have set forth to men in this Quran similitudes of every sort that they may mind." (39:27), (6) "Wherein are all the right books." (98:3), (7) "We have not revealed to the book except that thou mayest make clear to them that about which they differ and (as) a guidance and a mercy for a people who believe." (15:64), (8) "These are clear communications in the breasts of those who are granted knowledge." (29:49), (9) "Who revealed the Book to His servant and did not make in it any crookedness. Rightly directing." (18:1, 2),

347. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "when (some) people gather in a house from amongst the houses of Allah (*i.e.* a mosque) for reciting the Book of Allah, the High and teach it among themselves, tranquility (from God) is sent down upon them and mercy (from God) covers them and angles surround them, and Allah, the High, honours them among those near Him."¹ (Abu Dawood.)

348. Ābi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said (addressing the people) "Does any

(10) "We have made distinct for men in this Quran every kind of description." (17:89), (11) "The verses of the Book that makes (things) manifest. Surely we have revealed it—an Arabic Quran—that you may understand." (1211, 2), (12) "It is a verification of that which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of world." (10:37), (13) "We have revealed the Book to thee explaining clearly everything." (16:89), (14) "Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy." (4:82). (15) "Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord." (39:23), (16) "Most surely it is a Mighty Book: Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One." (41:41, 42), (17) "An admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers." (10; 57), (18) "A healing and a mercy to the believers." (17:82), (19) "A guidance and a healing." (41:44), (20) "A reminder for a people who believe." (29:51), (21) "Wise Book." (10:1), (22) "A Book whose verses are made decisive." (11:1), (23) "A Book which.....bring forth men.....from utter darkness." (14:1), (24) "Gives good news to the believers." (17:9).

¹ It means that the pious and godly people honour such persons.

one of you like to find three big fat she-camels when he returns to his family?" They replied, "yes". He (the Holy Prophet) said, "the three verses (of the Quran) which any one of you recites in his prayers, are better for him than the three big fat she-camels." (Muslim.)

349. 'Uqbah son of 'Amir el Johannie (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) came out (from his house) to them, the homeless people (As Hābbus suffah) and said "which of you likes to go daily to Bat-hān or perhaps to 'Aqeeq (Bat-hān and 'Aqeeq were two places) and bring two young camels having large humps, without (committing) any sin or violating the rights (of anyone)." They replied, "O Messenger of Allah, we all like this." He (the Holy Prophet) said, "why does not (then) any of you like to go to the mosque to teach (the Holy Quran) or recite two verses from the Book of Allah, the High, which is better for him than the two young camels and three (verses of the Holy Quran) are better than three (young camels) and four (verses of the Holy Quran) are better than four (young camels), and (so on) proportionate to their (*i.e.* verses) number, the number of camels." (Muslim and Abu Dawood.)

350. Ibn-i-Mas'ud (peace be on him), narrates, that he heard the Holy Prophet (peace and blessings of God be upon him) say, "who recited a letter from the Book of Allah, the High, he will get good reward and good reward ten times like it. I do not say that *Alif lām meem* is a letter but I say *Alif* is a letter, and *lām* is a letter and *meem* is a letter." (Tirmzi who considers it authentic.)

351. Abi Horairah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "Allah, the High, does not listen (approvingly) to anything as He listens to the Messenger (of Allah) when he recites the Quran with melodious loud voice" (Five except Tirmzi.) In another narration of Bukhari, it is reported, that the Holy Prophet said, "He is not of us who does not recite the Holy Quran with melodious loud voice."

352. Abi Omāmah (peace be on him), narrates, that he heard the Holy Prophet (peace and blessings of God be upon him) say: "Allah, the High, does not listen (approvingly) to anything as He listens to the man who recites the Quran in the heart of night (*i.e.* at midnight) and righteousness is sprinkled upon the head of the man who is persevering on his (daily) prayers and nothing brings the mankind nearer to Allah, the High, than what has come from Him." Abun Nadhar says that Quran is meant by this, as authority began from it and matters are referred to it for judgment. (Tirmzi.)

353. 'Uqbah son of 'Āmir (peace be on him), narrates, that he heard the Holy Prophet (peace and blessings of God be upon him) say, "A loud reciter of the Quran is like the man who gives alms openly and the reciter of the Quran secretly is like the man who gives alms secretly." (Aṣ-ḥāb-i-Sunan.)

354. Ibn-i-'Ābbas (peace be on him), narrates, that a man enquired (saying) "O Messenger of Allah, which act is most acceptable in the sight of Allah, the High?" He (the Holy Prophet) (peace and blessings of God be upon him) replied, "The condition of a man on journey." He (the enquirer)

asked, "what is meant by the condition of a man on journey?" He (the Holy Prophet) replied, "the man who passes from the beginning of the Quran to its end and keeps doing so successively." (Tirmzi.)

355. Abi Sa'eed-el-Khudri (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said "Allah, the High, says 'who could not get leisure to beg from me by being too busy with the Quran, I will grant him more than what I would have given to the people who beg'." (Tirmzi.)

356. Sahl son of Mo'az-el-Johanee (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "whoever recites the Quran and acts according to it, his parents would be crowned with a crown whose brightness would be more resplendent than the brightness of the sun in any house in the world. What would you think about him who acted according to it (*i.e.* the Quran)?"

357. 'Ali (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "whoever recited the Quran and memorized it and considered its lawful things as lawful and unlawful things as unlawful, Allah, the High, will admit him on this account into the heaven and accept his intercession on behalf of ten of his nearest relatives who all deserved hell." (Tirmzi.)

358. Adullah son of 'Amr son of 'Aṣ (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him), said, "the upholder of the Quran will be asked (by Allah on the day of resurrection) to recite (it slowly and

melodiously) step by step just as he used to recite it slowly in the world and ascend (to heaven) and his stopping place will be (reached) just when he would (finish to) recite its last Verse". (Bukhári and Tirmzi.)

359. 'Ayishah (peace be on her), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "A skilful scholar of the Quran will be with the scribes, noble and virtuous¹ and the man who recites the Quran and stammers in it and it becomes tiresome for him, he shall receive double reward."² (Five except Nasai.)

360. Osaid son of Hodhair (peace be on him), narrates, that one night he was reciting the Chapter Cow and his horse which was tied near him began to leap and jump, so he kept quiet and it (the horse) also became quiet, then he (again) began to recite and it leapt and jumped, he (again) kept quiet and the horse also became quiet; then he again recited (the Quran) and it leapt and jumped. His son Yahya was close to it and turned it away (to some distance). When he raised his head towards the sky, he saw a cloud, in which there was something like a (burning) lamp. In the morning he mentioned this before the Holy Prophet (peace and blessings of God be upon him) who said, "Do you know what was that?" He replied, "No." He (the Holy Prophet) said, "those were angels who had come near thee owing to thy voice (of reciting

¹ See the Holy Quran (80 : 15, 16).

² One reward for reciting the Holy Book and other for trying to overcome his natural defect in reciting loudly, as some careless people would not like to recite it loudly when they stammer in reading it.

the Quran) and hadst thou continued reciting till morning, people could have seen them and they could not remain concealed." (Bukhari. And Muslim narrates like this through Alkhudri.)

361. Bara' (peace be on him), narrates, that a man was reciting the Chapter Cave and a horse was tied with two long ropes close to him, the clouds surrounded him (from all sides) and began to close upon him and made his horse fly from him. In the morning he went to the Holy Prophet (peace and blessings of God be upon him) and mentioned this to him, who said, "It was tranquility¹ which descended on account of (the recitation of) the Quran" (Shaikhain and Tirmzi.)

362. Abi Moosa (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "the parable of the believer who recites the Qurān is like the parable of a citron whose odour and flavour (both) are pleasant and the parable of the believer who does not recite the Quran is like the parable of dates, whose flavour is pleasant but has no Odour. And the parable of the impious man who recites the Quran is like the parable of basil, whose odour is pleasant but its flavour is bitter and the parable of the impious man who does not recite the Quran is like the parable of Colocynth whose odour is bitter and has no flavour." (Five.)

363. Othmān (peace be on him), narrates, that

¹ In the previous and this tradition, the descending of Angels and tranquility through clouds refer to the Holy Quran "He it is who sent down tranquility into the hearts of the believers that they might have more of faith, added to their faith" (48 : 4).

the Holy Prophet (peace and blessings of God be upon him) said, "The good one among you is he who learns the Qurán and teaches it (to others)." (Bukhári, Abu Dawood and Tirmzi.)

364. Ibn-Abbás (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "The man who has nothing of the Quran in his heart is like a ruined house." (Tirmzi who considered it authentic.)

365. Sa'ad son of 'Obádah (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "One who learnt the Qurán and then forgot it will meet Allah, the High, on the day of Resurrection (afflicted) with leprosy." (Abu Dawood.)

366. Ans (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, "The good rewards (for good actions) of my people were shown to me, even (the reward of a) straw which a man throws out of a mosque. And the sins of my people were shown to me but I did not find any more serious sin among them than that a man who had been given the knowledge of a chapter or a verse of the Quran and he forgot it." (Abu Dawood and Tirmzi.)

367. 'Imrán son of Hossain (peace be on him), narrates, that he passed by a reciter of the Quran who was reciting it and then begged the people (for its reward) and they recited "Surely we are Allah's, and to Him we shall surely return" (2 : 156). And he ('Imran) said, that he heard the Holy Prophet (peace and blessings of God be upon him) say,

“ whoever recites the Quran he must beg from Allah, the High, as some people will shortly come who would recite the Quran and beg people (for its reward).” (Tirmzi.)

368. Sohaib (peace be on him), narrates, that the Holy Prophet (peace and blessings of God be upon him) said, “Whoever made lawful, the unlawful things of the Quran, he is not a believer in it.” (Tirmzi.)

369. Ibn-i-'Omar (peace be on him), narrates that the Holy Prophet (peace and blessings of God be upon him) prohibited from travelling with the Quran in the enemy's country.¹ (Three and Abu Dawood.)

END

¹ For fear of being polluted or destroyed. Evidently it refers to the enemy who is engaged in a religious war with the Muslims. In the early days of Islam when the Muslims had a few written Copies of the Quran, it would have been a great loss if a copy was destroyed; hence the prohibition.