

The English Translation  
of  
**SAHIH AL-BUKHARI**  
with  
ARABIC TEXT AND BRIEF FOOTNOTES

Part II

by  
MAULANA AFTAB-UD-DIN AHMAD



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AHMADIYYAH ANJUMAN ISHA'AT-I-ISLAM - LAHORE

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**FIRST EDITION 1962**

**SECOND EDITION 1973**

*Author of*

Islam or Marxism, Marxism Analysed,  
English Translation of Futūḥ al-Ghaib,  
Phenomena of Revelation, Peace  
Programme of Muhammad, Islam  
and Western Socialism, The Advent  
of Muhammad Foretold, Status of  
Women in Islam, Etc.

PRINTED BY IHSAN ILAHI  
AT THE EVERGREEN PRINTING PRESS,  
4, CHAMBERLAIN ROAD, LAHORE

*Published by*

**AHMADIYYAH ANJUMAN ISHA'AT ISLAM,  
AHMADIYYAH BUILDINGS, LAHORE-7.  
(West Pakistan)**

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## PART 2

### BOOK V

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### BATH — كِتَابُ الْغُسْلِ

And the word of Allāh, the Exalted :  
"And if you are under an obligation to perform a total ablution, then wash yourselves completely....so that you may be grateful" (5 : 6), and His word, " O you who believe, do not go near prayer....if you have touched the women betake yourself to pure earth ...surely Allāh is Pardoning, Forgiving " (4 : 43)<sup>285</sup>

وَقَوْلُ اللَّهِ تَعَالَى وَ إِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا إِلَى قَوْلِهِ لَعَلَّكُمْ تَشْكُرُونَ وَقَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَى قَوْلِهِ عَفْوًا غُفُورًا ☆

### CHAPTER I

Ablution before bath.

بَابُ الْوُضُوءِ قَبْلَ الْغُسْلِ ☆

H. 199. 'A'isha, the wife of the Prophet, peace and blessings of Allah be upon him, reported that the Prophet, peace and blessings of Allah be upon him, when taking a bath that is obligatory, used to begin by washing his two hands, then he used to make ablution just as he would make ablution for

١٩٩ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فغسل يديه ثم يتوضأ كما يتوضأ

<sup>285</sup> The citation by Imām Bukhārī of a relevant passage from the Qur'an at the beginning of every book is an indication that the principles of religion are to be found in the Qur'an and that the Prophet's practice and utterances are a mere exposition of those principles. With this rule in our hand as given by Bukhārī himself we have the right to reject a ḥadīth or any part of it as spurious if it militates against any clear ordinance of the Qur'an.

prayer and then put his fingers in the water and used to comb his hair to their roots, then he would pour water on his head three times by handfuls, then he would pour water on his whole body.<sup>286</sup>

لَصْلُوةٍ ثُمَّ يَدْخُلُ أَصَابِعَهُ فِي الْمَاءِ فَيَخْلَلُ  
بِهَا أَصُولَ الشَّعْرِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ  
عَرَفَ بِيَدَيْهِ ثُمَّ بِفَيْضِ الْمَاءِ عَلَى جِلْدِهِ

كَلِمَةً ☆

(R. 44) Maymūna reported (Repetition of H. 207).<sup>287</sup>

(م - ٤٤) عَنْ مَيْمُونَةَ (متكرر ٢٠٤)

## CHAPTER II

*A man taking bath with his wife.*

بَابُ غُسْلِ الرَّجُلِ مَعَ امْرَأَتِهِ ☆

H. 200. 'Ā'ishā reported, "I used to take my bath with the Prophet, peace and blessings of Allah be upon him, from the same vessel which was a bowl that was called *faraq*."<sup>288</sup>

٢٠٠ - عَنْ عَائِشَةَ قَالَتْ كُنْتُ اغْتَسِلُ

أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنْ قَدَحٍ

يُقَالُ لَهُ الْفَرَقُ ☆

## CHAPTER III

*Taking bath with one Ṣā' (of water) or something like it.*

بَابُ الْغُسْلِ بِالصَّاعِ وَنَحْوِهِ ☆

H. 201. Abū Salama reported, "I and the brother of 'Ā'ishā went to her and her brother asked

٢٠١ - عَنْ أَبِي سَلَمَةَ يَقُولُ دَخَلْتُ أَنَا

وَإِخْوَةَ عَائِشَةَ عَلَى عَائِشَةَ فَسَأَلَهَا إِخْوَتَاهَا

283. This description of a bath, namely that it includes the act of wetting and cleaning even the roots of the hair, shows that it is no mere ceremonial affair but a serious effort to clean the body in the real sense of the term and in all its particulars. Non-Muslim nations that believe in ritual baths do not take into account this aspect of purity.

287. H. 207 will give us the description of an ablution preceding the bath. Here in this ḥadīth we are told that the Holy Prophet performed an ablution before bath in all its particulars excepting the washing of the feet.

288. *Faraq* is a vessel which could contain water to the measure of 3 Ṣā which is equivalent to 15 pounds. The sense of this ḥadīth is that the Holy Prophet and his wife 'Ā'ishā could both together finish their bath with 15 pounds of water, but it has been placed under a chapter entitled "A man's taking bath with his wife". So this aspect of the question is also implied in the ḥadīth. And there is no harm in such a bath, provided, as other aḥādīth show, both the parties have those parts of their bodies covered which are necessary, from the religious point of view. That the Holy Prophet and his wife used to have their bath from the same water and at the same spot, is shown by another ḥadīth, the first one in Chapter 178 where we find the words, "Our hands used to go into the water alternately."

her about the bath of the Messenger of Allah, peace and blessings of Allah be upon him and she asked for a vessel something like one *Ṣa'*, so she took her bath and poured (water) over her head and there was a screen between her and ourselves."<sup>289</sup> Abū 'Abd al-Allah reported from Yazīd bin Hārūn and Bahz and Al-Jadi from Shū'bah "like one *Ṣa'*".

عَنْ غُسْلِ رَسُولِ اللَّهِ ﷺ فَدَعَتْ بِأَنْعَاءٍ  
نَحْوَ مَنْ صَاعٍ فَاغْتَسَلَتْ وَأَفَاضَتْ عَلَى رَأْسِهَا  
وَبَيْنَهَا وَبَيْنَنَا حِجَابٌ قَالَ أَبُو عَبْدِ اللَّهِ  
وَقَالَ يَزِيدُ بْنُ هَارُونَ وَبَهْزُ وَالْجَدِيُّ  
عَنْ شُعْبَةَ قَدَرِ صَاعٍ ☆

H. 202. Abū Ja'far reported that he and his father were with Jābir ibn 'Abdillāh and there also were present some people who asked him about bath, so he said, "One *Ṣa'* (of water) should be enough for you." A man said, "It is not enough for me." At this Jābir said, "It was enough for one who had more hair than you have and who was better than you," (the reporter added): "Then he led us in prayer wearing one piece of cloth."<sup>290</sup>

٢٠٢ - عَنْ أَبِي جَعْفَرٍ أَنَّهُ كَانَ عِنْدَ جَابِرِ  
بْنِ عَبْدِ اللَّهِ هُوَ وَابْنُهُ وَغَدَاهُ قَوْمٌ فَسَالُوهُ عَنِ  
الْغُسْلِ فَقَالَ بِكَفَيْكَ صَاعٌ فَقَالَ رَجُلٌ  
مَا يَكْفِينِي فَقَالَ جَابِرٌ كَانَ يَكْفِي مَنْ هُوَ أَوْفَى  
مَنْكَ شَعْرًا وَخَيْرًا مِنْكَ ثُمَّ آمَنَّا فِي تَوْبٍ ☆

H. 203. Ibn 'Abbās reported that the Prophet, peace and blessings of Allah be upon him, and Maymūna used to take bath from one and the same vessel.<sup>291</sup>

٢٠٣ - عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ وَ  
مَيْمُونَةَ كَانَا يَغْتَسِلَانِ مِنْ أَنْعَاءٍ وَاحِدَةٍ ☆

289. Abū Salama also belongs to the forbidden circle of 'Ā'isha, he being the son of her foster-sister. The words "Brother of 'Ā'isha" have been taken by some to mean 'Abd al-Rahmān ibn Abī Bakr. Others have taken them to mean her brother Tufayl from her mother. To still others they mean her foster-brother. Imām Bukhārī deduces from this ḥadīth the quantity of water that is to be used in a bath. The words of the ḥadīth also show that it is not concerned with the manner of bath. 'Ā'isha is therefore expected to show the quantity of water to be used. She could not have shown the manners of taking bath in the presence of two men, however closely they might be related to her. Certain parts of a woman's body cannot be exposed before any man in the world excepting the husband. That she was taking bath in privacy is shown by the words: "And there was a screen between her and ourselves." The quantity of water as shown by these aḥādīth is to be approximately seven pounds for the bath of one person. This is the minimum for tropical climate.

290. This is a lesson in the economic use of water in a country where this article is not available in any large quantity.

291. This seems to refer to the same vessel which is spoken of in H. 200 and has been termed *ṣaraq*. The sense is the same in both, namely two persons can have full bath in ten to fifteen pounds of water.



## CHAPTER IV

One who pours water on his own head thrice.

بَابُ مَنْ أَفَاضَ عَلَى رَأْسِهِ ثَلَاثًا ☆

H. 204. Jubayr ibn Muṭ'im said, "The Messenger of Allah, peace and blessings of Allah be upon him, said, "As for myself I pour (water) on my head thrice," and he made a sign with both his hands."<sup>292</sup>

٢٠٤ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ أَمَا أَنَا فَأَفِيضُ عَلَى رَأْسِي

ثَلَاثًا وَ أَشَارَ بِيَدَيْهِ كَلَّمَتَيْهِمَا

H. 205. Jābir ibn 'Abdillāh reported that the Prophet, peace and blessings of Allah be upon him, used to pour (water) on his own head thrice.

٢٠٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ

النَّبِيُّ ﷺ يَفْرِغُ عَلَى رَأْسِهِ ثَلَاثًا ☆

H. 206. Abū Ja'far reported, "Jābir said to me, 'Your paternal uncle's son, meaning Hasan ibn Muḥammad ibn al-Hanafiyya, came to me and said, "How is the bath when one is under an obligation for it?" " I said to him, 'The Prophet, peace and blessings of Allah be upon him, used to take three handfuls (of water) and he used to pour it over his head and then he used to pour (water) over the whole body'; then Hasan said to me, 'I am a man with much hair'; and I said, 'The Prophet, peace and blessings of Allah be upon him, was a man having more hair than yourself.'<sup>293</sup>

٢٠٦ - عَنْ أَبِي جَعْفَرٍ قَالَ لِي جَابِرٌ أَنَّنِي

ابْنُ عَمِّكَ يُعْرِضُ بِالْحَسَنِ بْنِ مُحَمَّدِ بْنِ

الْحَنْفِيَّةِ قَالَ كَيْفَ الْغُسْلُ مِنَ الْجَنَابَةِ

فَقُلْتُ كَانَ النَّبِيُّ ﷺ يَأْخُذُ ثَلَاثَةَ أَكْفٍ

فَيَفِيضُهَا عَلَى رَأْسِهِ ثُمَّ يَفِيضُ عَلَى سَائِرِ جَسَدِهِ

فَقَالَ لِي الْحَسَنُ أَنِّي رَجُلٌ كَثِيرُ الشَّعْرِ فَقُلْتُ

كَانَ النَّبِيُّ ﷺ أَكْثَرَ مِنْكَ شَعْرًا ☆

<sup>292</sup>. This means joining of two palms to form a sort of cup with which to take water from the vessel and pour it on head. The simple habits of the Prophet had, it seems, no room for a jug or any other pot with which to pour water on his body. In the absence of such a pot the hands, when they are washed, can be used for this purpose.

<sup>293</sup>. Whereas the previous aḥādīth give the measure of water to be used in bath, this one gives the manner of taking a bath.

## CHAPTER V

Taking bath by (pouring water on the body) all at one time.

H. 207 Ibn 'Abbās reported, "Maymūna said, 'I kept water for the Prophet, peace and blessings of Allah be upon him, for his bath; so he washed his hand twice or thrice, then he poured (water) on his left hand and washed his private parts, then he rubbed his hand on the earth, then he rinsed his mouth and put water in his nostrils and washed his face and his two hands, then he poured (water) on his body, then he moved from his place and washed his two feet.' "

بَابُ الْغَسْلِ مَرَّةً وَاحِدَةً ☆

٢٠٧ - عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَتْ مَيْمُونَةُ وَضَعْتُ لِلنَّبِيِّ ﷺ مَاءً لِلغَسْلِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ أفرغَ عَلَى شِمَالِهِ فَغَسَلَ مَذَاكِرَهُ ثُمَّ مَسَحَ يَدَيْهِ بِالْأَرْضِ ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ أَفَاضَ عَلَى جَسَدِهِ ثُمَّ تَحَوَّلَ مِنْ مَكَانِهِ فَغَسَلَ قَدَمَيْهِ ☆

## CHAPTER VI

One who starts with *hilāb* or scent at the time of bath.<sup>294</sup>

H. 208. 'Ā'isha reported, "The Prophet, peace and blessings of Allah be upon him, when taking bath under obligation (i.e. after sexual intercourse) used to ask for something of the kind of *hilāb* and take (water) with his hand, begin with the right side of his head and

بَابُ مَنْ بَدَأَ بِالْحِلَابِ أَوْ الطَّيِّبِ

عِنْدَ الْغَسْلِ ☆

٢٠٨ - عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَيْءٍ نَحْوِ الْحِلَابِ فَأَخَذَ بِكَفِّهِ فَبَدَأَ بِشِقِّ رَأْسِهِ

294. *Hilāb* is the pot in which a cow is milked. It must be deep enough to be used as a vessel to keep water for bath. Bukhārī's use of the word *hilāb* along with the word *ṭib* meaning 'perfume' seems to imply that according to him this word stands for some kind of perfume. Some authorities have gone to the extent of suggesting in this connection that the original word was not *hilāb* but *julāb* an Arabicized form of the word *gulāb* i.e. rose; and it is a well-known fact that people everywhere use rose-water as perfume. The general sense of the ḥadīth seems to point to this direction, because the Prophet is reported to be in the habit of using some sort of scent after his bath. Other reports support this idea.

then the left (in pouring water) and then pour (water) with both his hands in the middle of his head."

الْأَيْمَنِ ثُمَّ الْأَيْسَرَ فَقَالَ بِهِمَا عَلَى وَسْطِ

رَأْسِهِ ☆

### CHAPTER VII

Rinsing of the mouth and putting water in the nostrils in the bath under obligation.

بَابُ الْمَضْمُضَةِ وَالْأَسْتِنْشَاقِ فِي الْجَنَابَةِ ☆

(R. 45) Maymūna reported....(Repetition of H. 207).<sup>295</sup>

(م - ٤٥) عَنْ مَيْمُونَةَ (متكرر ٢٠٤)

### CHAPTER VIII

Wiping the hand with earth for better cleaning.

بَابُ مَسْحِ الْيَدِ بِالْتُّرَابِ لِتَكُونَ أَنْقَى ☆

(R. 46) Maymūna reported....(Repetition of H. 207).<sup>296</sup>

(م - ٤٦) عَنْ مَيْمُونَةَ (متكرر ٢٠٤)

### CHAPTER IX

Should one who is under an obligation of total bath dip his hand in a vessel before he washes it when there is no dirt on his hand excepting his state of obligation of total bath ; and Ibn 'Umar and Barā' ibn 'Azib dipped their hands in the water meant for ablution and did not wash them, then they made ablution and Ibn Umar and

بَابُ هَلْ يَدْخُلُ الْجَنْبُ يَدَهُ فِي الْأَنَاءِ قَبْلَ

أَنْ يَغْسِلَهَا إِذَا لَمْ يَكُنْ عَلَى يَدِهِ قَدْرٌ غَيْرِ

الْجَنَابَةِ وَادْخَلَ ابْنُ عَمْرٍو وَالْبِرَاءُ بْنُ عَازِبٍ

يَدَهُ فِي الطَّهْوَرِ وَ لَمْ يَغْسِلَاهَا ثُمَّ تَوَضَّأَا وَ

295. This hadīth is a repetition of H. 207 with the difference of certain unimportant words, and that the washing of the hands (up to the elbows) is omitted here and that the following words are added at the end: "Then he was given a bath-towel but he did not use it to wipe his body with" These last words, however, should not be taken to mean that they constitute a prohibition against wiping the body after a bath. The Prophet's refusal to use the towel may have some other reason than his dislike for wiping the body. Maybe the piece of cloth offered was not clean enough to be used for this purpose.

296. In H. 207 we have read the words: "Then he washed his private parts and rubbed his hands on the earth"; but in this repetition of the same report we have instead: "Then he rubbed his hands on the wall" and in the first hadīth of this chapter the words to be found in this connection are: "then he rubbed them with earth." All these clauses evidently mean one and the same thing. The Holy Prophet thus was in the habit of cleaning his hands with earth after washing the private parts with water. Earth is a thing available everywhere excepting perhaps in highly civilized quarters. In such cases soap is the proper substitute. In any case these aḥādīth show the high sense of physical cleanliness the Prophet had.

*Ibn 'Abbās did not see anything wrong in the spattering of water from the bath of an obligatory nature.*

لَمْ يَرِ ابْنَ عَمْرٍو وَابْنَ عَبَّاسٍ بِأَسَا بِمَا يَنْتَضِحُ

مِنْ غُسْلِ الْجَنَابَةِ ☆

(R 47) 'Ā'isha reported....(Repetition of H. 200).<sup>297</sup>

(م - ٤٤) عَنْ عَائِشَةَ (متكرر ٢٠٠)

(R. 48) 'Ā'isha reported....(Repetition of H. 199).<sup>298</sup>

(م - ٤٨) عَنْ عَائِشَةَ (متكرر ١٩٩)

(R. 49) 'Ā'isha reported....(Repetition of H. 200).<sup>299</sup>

(م - ٤٩) عَنْ عَائِشَةَ (متكرر ٢٠٠)

(R. 50) Anas ibn Mālik reported....(Repetition of H. 203).<sup>300</sup>

(م - ٥٠) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر ٢٠٣)

#### CHAPTER X

*One who pours (water) with his right hand on his left one in the course of bath.*

بَابٌ مِنْ أَفْرَغَ بِيَمِينِهِ عَلَى شِمَالِهِ فِي

الْغُسْلِ ☆

(R. 51) Maymūna reported....(Repetition of H. 207).<sup>301</sup>

(م - ٥١) عَنْ مَيْمُونَةَ (متكرر ٢٠٤)

#### CHAPTER XI

*Separating bath from ablution and it is related of Ibn 'Umar that he*

بَابُ تَفْرِيقِ الْغُسْلِ وَالْوُضُوءِ وَيَذَكُرُ

297. We have already referred to this ḥadīth in our note on H. 200. It has been deduced from this report that the state of the body after sexual intercourse is not one of impurity, because had it been so the hand of such a person touching the water must have made the water impure.

298. Here H. 199 has been repeated and it begins with the words: "The Messenger of Allāh, peace and blessings of Allāh be upon him, when taking obligatory bath, used to wash his hands." Some have deduced from this that he used to pour water on his hands for washing before he dipped them in water. But from other aḥādīth, this deduction seems unwarranted. There is no necessity for a person in this state to wash his hands before dipping them in water.

299. H. 200 has been once more repeated here with a slight difference in wording such as: "I and the Prophet, peace and blessings of Allāh be upon him, used to take bath from one and the same vessel when under an obligation for bath."

300. It is only another version of H. 203 narrated by Ibn 'Abbās. In this version by Anas, the relevant words are: "The Prophet, peace and blessings of Allāh be upon him, and a woman from among his wives used to take bath from one and the same vessel."

301. It is practically the same thing as we find in H. 207 with the difference that we are told here in clearer words that the Prophet "then poured water with his right hand on his left hand and washed (See next page)

washed his two feet after the moisture of his ablution had dried.<sup>302</sup>

عَنْ ابْنِ عُمَرَ أَنَّهُ غَسَلَ قَدَمَيْهِ بَعْدَ مَا جَفَّ

(R. 52) Ibn 'Abbās reported....(Repetition of H. 207).<sup>303</sup>

(م - ٥٢) عَنْ ابْنِ عَبَّاسٍ (مُتَكَرِّرٌ ٢٠٤)

## CHAPTER XII

When one takes to sexual intercourse, then repeats it, and one who goes round his wives and takes only one bath at the end.

بَابُ إِذَا جَامَعَ ثُمَّ عَادَ وَ مِنْ دَارِ عَلِيٍّ

نَسَأَهُ فِي غَسْلِ وَاحِدٍ ☆

H. 209. Muḥammad ibn Muntashir reported, "I referred to it (i.e. Ibn 'Umar's view) to 'Ā'ishā and she said, 'May Allah have mercy on Abū 'Abd al-Raḥmān.<sup>304</sup> I used to endue the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> with perfume and he used to go round his wives, then in the morning he used to put on pilgrim's dress diffusing th scent."<sup>305</sup>

٢٠٩ - عَنْ مُحَمَّدِ بْنِ الْمُتَشِيرِ قَالَ ذَكَرْتُهُ

لِعَائِشَةَ فَقَالَتْ يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ

كُنْتُ أَطِيبُ رَسُولَ اللَّهِ ﷺ فَيَطُوفُ عَلَيَّ

نَسَأَهُ ثُمَّ يَصْبِحُ مُحْرَمًا يَنْضِجُ طَيْبًا ☆

his private parts (*Faḡhasala furjahū*)." This shows that the Holy Prophet always used his left hand for the cleaning. Here is a lesson for the civilized world of our times. The Prophet was very particular about cleaning even his left hand after using it for removing dirt, etc., and even then he would not use it for such acts as eating and drinking.

302. This shows that there is no harm if a little time elapses between the washing of one organ of the body and another, so much so that the first organ leaves no trace of washing. Of course, the whole washing should be a continuous and serial process. It must be done at one and the same sitting and the items must be in as quick succession as it is possible.

303. Here as in H. 207 we are told that the Holy Prophet in his preliminary ablution washed all the organs excepting the feet and that he washed the feet after he had taken his bath. This also shows that to leave an interval between the washing of one organ of the body and another in ablution is permissible.

304. It appears that Ibn 'Umar did not like the trace of any perfume used before putting the pilgrim's dress on the body of a pilgrim. Abū 'Abd al-Raḥmān was the surname and the words "I referred to 'Ā'ishā" have a reference to the opinion of this companion.

305. The mention of the Prophet's going around his wives has been taken by Anas to mean his going into all of them. It is not, however, necessary to draw such a conclusion. We may also conclude that he only met them and talked to them one after another. Again, from the fact that the fragrance of the perfume could be scented the following morning, it has been concluded that he must have had a ritual bath before the daybreak. But this conclusion is also unwarranted because there is no mention of any bath in the ḥadīth.

H. 210. Anas ibn Mālik reported, "The Prophet, <sup>peace and blessings of Allah be upon him</sup> used to go round his wives at one time during the night and the day and they were eleven in number."<sup>306</sup> He (Qatāda, another narrator) said, "I said to Anas, 'Had he the strength for it?' He said, 'We used to talk about it and say that he was given the strength of thirty men.'"<sup>307</sup>

٢١٠ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ ﷺ يَدُورُ عَلَى نِسَائِهِ فِي السَّاعَةِ الْوَاحِدَةِ مِنَ اللَّيْلِ وَالنَّهَارِ وَهُنَّ أَحَدَى عَشْرَةَ قَالَ قُلْتُ لِأَنَسٍ أَوْ كَانَ يُطِيقُهُ قَالَ كُنَّا نَتَحَدَّثُ أَنَّهُ أُعْطِيَ قُوَّةَ ثَلَاثِينَ ☆

## CHAPTER XIII

*The washing of prostatic fluid and making ablution on account of that.*<sup>308</sup>

(R. 53) 'Ali reported... (Repetition of H. 113).

بَابُ غَسْلِ الْمَذَى وَالْوُضُوءِ مِنْهُ

(م - ٥٣) عَنْ عَلِيٍّ (متكرر ١١٣)

## CHAPTER XIV

*One who perfumes himself, then takes his bath and the effect of the perfume is still on him.*

بَابُ مَنْ قَطَّبَ ثُمَّ اغْتَسَلَ وَبَقِيَ

اَثَرُ الطِّيبِ ☆

(R. 54) Muḥammad ibn Muntashir reported.. (Repetition of H. 209).<sup>309</sup>

(م - ٥٤) عَنْ مُحَمَّدِ بْنِ الْمُتَشِيرِ (متكرر ٢٠٩)

306. In some reports the figure nine is given in the place of eleven and this is the correct number because at no time he had eleven wives together.

307. These are all conjectures of the reporters. It is nowhere stated in the hadith that the Prophet actually had sexual intercourse with all his wives at a stretch. All we read in the hadith is that he went to his wives one by one in one round. As for the Prophet's having physical power equivalent to that of thirty men, not of course to be used for sexual purposes, there is no difficulty in believing it; because the Prophet's conservation of energy was unique. He had lived the purest form of life up to his twenty-fifth year after which he married a lady fifteen years his senior and with her he lived for another twenty-five years. He had no mental distraction either. With complete trust in God and with the fullest satisfaction of the mind and the soul there was nothing psychological to cause any wastage of his physical energy. And it is a wellknown fact that when there is nothing to dissipate either the body or the mind, a man's energy must be very great.

308. *Madhi* is a thin transparent fluid coming out from the sex organ of a man and is a thing different from semen. Its emission nullifies the effect of an ablution and it should be washed from the cloth one wears if it happens to stick. The hadith that follows is a repetition in sense of H. 113, (See next page)

H. 211. 'Ā'isha reported, "I seem to see the sparkling of the perfume in the parting of the hair of the Prophet, peace and blessings of Allah be upon him while he would be in pilgrim's dress."<sup>310</sup>

٢١١ - عَنْ عَائِشَةَ قَالَتْ كَأَنِّي أَنْظُرُ إِلَى  
وَبَيْضِ الطِّيبِ فِي مَفْرَقِ النَّبِيِّ ﷺ وَهُوَ  
مَحْرَمٌ ☆

## CHAPTER XV

The combing of the hair so much so that one thinks that one has reached the skin (of the head with water) and then pour water on oneself.

بَابُ تَخْلِيلِ الشَّعْرِ حَتَّى إِذَا ظَنَّ أَنَّهُ  
قَدْ أَرَوَى بَشْرَتَهُ أَفَاضَ عَلَيْهِ ☆

H. 212. 'Ā'isha reported, "The Messenger of Allah, peace and blessings of Allah be upon him when he used to take his bath in a state of obligation to do so, used to wash his two hands and make ablution such as he would do for prayer, then he would take his bath, then comb with his hand his hair until he felt that he had reached his skin (with water)<sup>311</sup> and then he poured water on himself three times, then he would wash the whole of his body," and she (further) said, "I and the Messenger of Allah, peace and blessings of Allah be upon him used to take bath from one and the same vessel and we used to take water together from the same vessel."

٢١٢ - عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ  
إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ وَتَوَضَّأَ  
وَوَضَّعَهُ لِلصَّلَاةِ ثُمَّ اغْتَسَلَ ثُمَّ تَخَلَّلَ بِيَدِهِ  
شَعْرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَشْرَتَهُ  
أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ  
سَائِرَ جَسَدِهِ وَ قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا  
وَ رَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ نَعْرِفُ  
مِنْهُ جَمِيعًا ☆

and makes the point clear; for the Prophet is reported to have said in reply to the question put to him, "Make ablution and wash your private parts."

309. Here there is a clarification of what was implied in H. 209. Thus this hadīth begins with the words: "He said, 'I asked 'Ā'isha and reported to her the words of Ibn 'Umar, 'I do not like that I make myself a pilgrim in the morning while I still diffuse a perfume (which I used during the night).'"

## CHAPTER XVI

One who makes ablution when one is under obligation for bath, then washes his whole body and does not repeat the washing of the parts of the body to be washed in ablution.

بَابُ مَنْ تَوَضَّأَ فِي الْجَنَابَةِ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ وَ لَمْ يَعِدْ غَسَلَ مَوَاضِعِ الْوُضُوءِ مِنْهُ مَرَّةً أُخْرَى ☆

(R. 55) Maymūna reported...Repetition of H. 207).<sup>312</sup>

(م - 55) عَنْ مَيْمُونَةَ (مَنْكَر ٢٠٠)

## CHAPTER XVII

When one remembers in the mosque that one is under an obligation of a bath and comes out of it as one is and does not take to Tayammum (ritual rubbing of earth).

بَابُ إِذَا ذَكَرَ فِي الْمَسْجِدِ أَنَّهُ جُنِبَ خَرَجَ كَمَا هُوَ وَ لَا يَتَيَّمَّمُ ☆

H. 213. Abū Hurayrah reported, "The prayer had started and the lines were made correct in standing and the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> came out to us; then when he stood in his place of prayer he remembered that he was under an obligation of a bath so he said to us, 'Remain where you are'; then he went back and took his bath and then came out to us and drops of water were falling from his head, then he proclaimed the greatness of Allah and we said our prayer with him."<sup>313</sup>

٢١٣ - عَنْ أَبِي هُرَيْرَةَ قَالَ أَقْبَمَتِ الصَّلَاةُ وَ عَدَلَتْ الصَّفُوفُ قِيَامًا فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَلَمَّا قَامَ فِي مُصَلَّاهُ ذَكَرَ أَنَّهُ جُنِبَ فَقَالَ لَنَا مَكَانَكُمْ ثُمَّ رَجَعَ فَاغْتَسَلَ ثُمَّ خَرَجَ إِلَيْنَا وَ رَأْسُهُ يَقْطُرُ فَكَبَّرَ فَصَلَّيْنَا مَعَهُ ☆

310. Since this ḥadīth and H. 209 narrate the same story and since the Holy Prophet used to take his bath before putting on pilgrim's dress which is even now a sunnah, this ḥadīth is quite in keeping with the title of the chapter.

311. This ḥadīth shows that the Prophet was very anxious to clean every part of his body including the head.

312. In a way it is the same story as given in H. 207 excepting that we have the following words added at the end "She said: 'Then I brought to him a piece of cloth but he did not want it and began to remove the water (on his body) with his hand.'"

313. There is no discussion of *Tayammum* or rubbing earth on hands and face in the absence of water for ablution, because there is no mention of it here. All that is intended is that if one gets a wet dream (See next page)



## CHAPTER XVIII

Shaking the hands after an obligatory bath.

(R. 56) Ibn 'Abbās reported....(Repetition of H. 207).<sup>314</sup>

بَابُ نَفْضِ الْيَدَيْنِ مِنْ غَسْلِ الْجَنَابَةِ ☆

(م - ٥٦) عَنْ ابْنِ عَبَّاسٍ (مُتَكَرِّرٌ ٢٠٤)

## CHAPTER XIX

One who starts with the right side of his head in taking bath.

بَابُ مَنْ بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ فِي

الْغَسْلِ ☆

H. 214. 'Ā'isha reported, "When any of us was under an obligation of a bath she would take water with both her hands three times and pour it over her head, then she would take water with her hand and pour it on her right side and then take water with her other hand and pour it on her left side."

٢١٤ - عَنْ عَائِشَةَ قَالَتْ كُنَّا إِذَا أَصَابَ

أَحَدَنَا جَنَابَةً أَخَذَتْ بِيَدَيْهَا ثَلَاثًا فَوْقَ رَأْسِهَا

ثُمَّ تَأْخُذُ بِيَدِهَا عَلَى شِقِّهَا الْأَيْمَنِ وَبِيَدِهَا

الْأُخْرَى عَلَى شِقِّهَا الْأَيْسَرِ ☆

## CHAPTER XX

One who takes bath naked and alone in loneliness and one who screens oneself and screening is better and Bahz reported on the authority of his father and the latter on the authority of his grandfather (i.e. of Bahz) and this last one again on the

بَابُ مَنْ اغْتَسَلَ عَرِيَانًا وَحْدَهُ فِي

الْخُلُوةِ وَ مِنْ تَسْرٍ فَالْتَسْرُ أَفْضَلُ وَقَالَ بِهِزٌ

عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ وَاللَّهُ أَحَقُّ

while sleeping in the mosque or by mistake enters the mosque while under an obligation for a bath one need not make *Tayammum* for that reason ; one should just go out of the mosque and take a bath. The suggestion of *Tayammum* in the title of the chapter has its source probably in the general prohibition against entering a mosque while under an obligation of a bath. The idea is that when a man sees that by some circumstances he happens to be in the mosque while under an obligation of a bath, out of respect for the prohibition he is expected immediately to take to *Tayammum* ; the present *ḥadīth* seems intended to remove this idea. Another interpretation may be that while placed in such circumstances one should not take to the short process of *Tayammum* to be qualified for prayer but leave the mosque and take a full bath.

<sup>314</sup> H. 207 is repeated here. But at the end as in the *ḥadīth* following H 213, i.e. the first *ḥadīth* of chapter 184, we find these words at the end : "Then I brought to him a piece of cloth but he did not take it and went on his way shaking off the water on his body with his hands." As we have said in the previous note this refusal to use a bath towel should not be interpreted as his disapproval of wiping the water on the body after the bath. There must be some other reason for his refusal on this occasion.

authority of the Prophet, <sup>peace and blessings of Allah be upon him</sup> that Allah is more entitled for a man to feel shy of than the people.<sup>315</sup>

H. 215 Abū Hurayrah reported on the authority of the Prophet,

<sup>peace and blessings of Allah be upon him</sup> "The Israelites used to take bath naked, each one looking at the other, whereas Moses <sup>peace and blessings of Allah be upon him</sup>, used to take bath alone. At this they said, 'By Allāh, what prevents Moses from taking bath with us is that he has got enlarged testicles.' So once when he (Moses) was taking bath and he kept his clothes on a stone and the stone fled with his clothes and Moses ran after it saying, 'My cloth, O stone, my cloth, O stone,' until the Israelites looked at Moses and said, 'By Allāh there is no disease in Moses,' and (Moses) took his bath and began to beat the stone." Abū Hurayrah said, "By Allāh his (Moses) beating the stone caused six or seven scars on it."<sup>316</sup>

أَنْ يَسْتَحْيِيَ مِنْهُ مِنَ النَّاسِ ☆

٢١٥ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

قَالَ كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً يَنْظُرُ

بَعْضُهُمْ إِلَى بَعْضٍ وَكَانَ مُوسَى ﷺ يَغْتَسِلُ

وَحْدَهُ فَقَالُوا وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ

مَعَنَا إِلَّا أَنَّهُ إِدْرَ فُذْهَبَ مَرَّةً يَغْتَسِلُ فَوْضِعَ ثُوبِهِ

عَلَى حَجَرٍ فَفَرَّ الْحَجَرُ بِثُوبِهِ فَجَمَعَ مُوسَى فِي

إَثَرِهِ يَقُولُ ثُوبِي يَا حَجَرُ ثُوبِي يَا حَجَرُ حَتَّى

نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى مُوسَى وَقَالُوا وَ

اللَّهِ مَا يَمْنَعُ مُوسَى مِنْ بَأْسٍ وَ أَخَذَ ثُوبَهُ وَ طَفِقَ

بِالْحَجَرِ ضَرْبًا قَالَ أَبُو هُرَيْرَةَ وَاللَّهِ أَنَّهُ

لَسَدَبٌ بِالْحَجَرِ سِتَّةً أَوْ سَبْعَةً ضَرْبًا بِالْحَجَرِ ☆

315. The complete report in this connection has been recorded by *Tirmidhi* and runs as follows : "I said, 'O Prophet of Allāh, what about our private parts? When are we to control it and when to let it go?' He (the Prophet) said, 'Protect your private parts excepting in respect of your wife or to whom your right hands possess.' I said, 'O Messenger of Allāh, what about one of us when he is alone by himself?' He (the Prophet) said, "It is more proper that modesty should be shown to God than to the people." This shows that one should cover one's private parts even when alone. This is the most refined form of modesty for which Islam stands. This should not, however, be taken to mean that one should not expose one's private parts even under necessity, such as for answering calls of nature or for medical purposes.

316. This is obviously a narration of a story of the past ages intended to support the title of the chapter relating to taking bath naked. As is universally admitted by all authorities one should not rely on the accuracy of such narrations because they are not concerned with religion proper. All (See next page)

H. 216. Abū Hurayrah reported on the authority of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> "Once when Prophet Job was taking bath naked some golden locusts fell on him and he (Job) began to tie them in his clothes, whereat his Lord called out to him, 'O Job, have I not made you above the need of what you see?' He (Job) said, 'Aye, by Thy honour, but I am not above the need of Thy blessings.'"<sup>317</sup>

٢١٦ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ  
 قَالَ بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عَرِيَانًا فَخَرَّ عَلَيْهِ جَرَادٌ  
 مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ يَحْتَنِي فِي ثَوْبِهِ فَدَادَهُ  
 رَبُّهُ يَا أَيُّوبُ الْمَ أَكُنْ أَغْنِيكَ عَمَّا تَرَى قَالَ بَلَى  
 وَعِزَّتِكَ وَلَكِنْ لَأَغْنِيَنِي عَنْ بَرَكَتِكَ ☆

## CHAPTER XXI

*Screening oneself while taking bath near the people.*

H. 217. Umm Hānīy bint Abū Ṭālib used to say, "I went to the Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> in the year of the Conquest and I found him taking bath and Fāṭimah screening him and he said, 'Who is that?' And I said, 'It is I, Umm Hānīy.'"<sup>318</sup>

بَابُ التَّسْرِ فِي الْغُسْلِ عِنْدَ النَّاسِ ☆

٢١٧ - عَنْ أُمِّ هَانِيٍّ بِنْتِ أَبِي تَالِبٍ  
 تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ فِي سَنَةِ الْفَتْحِ  
 فَوَجَدْتَهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْرُهُ فَقَالَ مَنْ هَذِهِ  
 فَقُلْتُ أَنَا أُمُّ هَانِيٍّ ☆

(R. 57) Maymūna reported ..(Repetition of H. 207).<sup>319</sup>

(م - ٥٧) عَنْ مَيْمُونَةَ (مُتَكَرِّرٌ ٢٠٧)

that can be gleaned from this story is that the Israelites were in the habit of taking bath together and naked and that Prophet Moses, in his modesty used to take his bath alone. The grotesque part of the story such as the stone running away with the clothes and Prophet Moses running after it and striking it with a rod must be regarded spurious. It cannot be attributed to the Holy Prophet. All that he might have said was that while taking bath in a river, Prophet Moses must have been in the habit of keeping his outer clothes on a stone and that on one occasion some Israelite ran away with these clothes as a kind of joke or with the object of teasing him. It is just possible that that person's name might be *Hajar* (Stone). As regards other spurious things these seemed to be the result of Abu Hurayrah's own imagination and he might have added these things without meaning an intentional mis-statement.

317. This is a story of very much the same character as the previous one and as such cannot be relied upon for its literal accuracy. Golden locusts may be an idiom to indicate the favours of God. The remonstrance of God seems to be with regard to Job's using his clothes for gathering something he found on the spot, instead of keeping them on his body. The trend of this chapter would suggest that Prophet Job was alone and he had one piece of cloth to cover his body and that he found no harm in using that cloth for the time being for other purposes than covering the private parts.

## CHAPTER XXII

When a woman sees wet dream.

بَابُ إِذَا أَحْتَلَمَتِ الْمَرْأَةُ ☆

(R. 58) Umm Salamah reported...  
(Repetition of H. 112).<sup>320</sup>

(م - ٥٨) عَنْ أُمِّ سَلَمَةَ (مَنْكُرَر ١١٢)

## CHAPTER XXIII

The sweat of one under an obligation of bath and that a Muslim does not become impure.

بَابُ عَرَقِ الْجَنَبِ وَ أَنَّ الْمُسْلِمَ لَا يَنْجَسُ ☆

H. 218. Abū Hurayrah reported, "I met the Prophet, peace and blessings of Allāh be upon him in a street of Madīna and I was under an obligation of bath and I, considering myself to be impure, kept away from him and I went and took my bath and came again; so he (the Prophet) said, 'O Abū Hurayrah! where had you been?' I said, 'I was under an obligation of bath, so I did not like to sit by you while I was not in a state of purity.' He (the Prophet) said, 'Glory be to Allāh, surely a believer does not become impure.'<sup>321</sup>

٢١٨ - عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ لَقِيَهِ

فِي بَعْضِ طَرِيقِ الْمَدِينَةِ وَ هُوَ جَنَبٌ فَانْتَجَسَتْ

مِنْهُ فَذَهَبَتْ فَاعْتَسَلْتُ ثُمَّ جَاءَ فَقَالَ أَيْنَ كُنْتَ

يَا أَبَا هُرَيْرَةَ قَالَ كُنْتُ جَنَبًا فَكْرِهْتُ أَنْ

أَجَالِسَكَ وَ أَنَا عَلَى غَيْرِ طَهَارَةٍ قَالَ سُبْحَانَ

اللَّهِ إِنَّ الْمُؤْمِنَ لَا يَنْجَسُ ☆

318. In the previous chapter Bukhārī has proved that it is permissible to take bath naked and that to cover the private parts is a more commendable course. In this chapter he wants to show that when one takes one's bath in the presence of people one should hide oneself behind something or someone. That is why Fāṭimah is reported to have stood between him while in the act of bath and the people who were coming in and going out.

319. Although it is a repetition of H. 207, there is something more here than in H. 207 which makes it fit in with the title of the chapter, and this addition constitutes the opening of the present ḥadīth. The additional words are: "Maymūnah said, 'I screened the Prophet, peace and blessings of Allāh be upon him, while he was taking his bath under an obligation to do so.'" This shows the extreme modesty of the Prophet, who did not show his bare body even to his wife. One report has it that he was more modest than even a virgin girl.

320. This is a repetition of H. 112 but only up to the words: "When she discharges anything."

321. A believer is never unclean. That is to say a believer does not become unclean by sexual intercourse, or voiding anything through the two outlets of the body. It is a quite different matter if some external dirt or filth sticks to the body or the cloth of a person and makes him unclean thereby. From this natural cleanliness of a believer's body it has been deduced that the sweat of a believer under an obligation of bath is not unclean. It was a Jewish belief that a woman becomes unclean during her menstruation, and this led to her being completely  
(See next page)

## CHAPTER XXIV

A man under an obligation of bath going out and walking about in the market and other places ; 'Atā' said, "A man under an obligation of bath may have cupping and may pare his nails and shave his head even if he has not made ablution."

بَابُ الْجَنْبِ يَخْرُجُ وَيَمْشِي فِي السُّوقِ  
وَأُخْرَى وَقَالَ عَطَاءٌ يَحْتَجِمُ الْجَنْبَ وَيَقْلِمُ  
أظْفارهَ وَيَحْلِقُ رَأْسَهُ وَإِنْ لَمْ يَتَوَضَّأْ ☆

(R. 59) Anas ibn Mālik reported  
...(Repetition of H. 210).<sup>322</sup>

(م - ٥٩) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر ٢١٠)

(R. 60) Abū Hurayrah reported.....  
(Repetition of H. 218).<sup>323</sup>

(م - ٦٠) عَنْ أَبِي هُرَيْرَةَ (متكرر ٢١٨)

## CHAPTER XXV

A man under an obligation of bath remaining in the house when he has made ablution before he has taken bath.

بَابُ كَيْفُونَةِ الْجَنْبِ فِي الْبَيْتِ إِذَا  
تَوَضَّأَ قَبْلَ أَنْ يَتَوَضَّأَ ☆

H. 219. Abū Salamah reported, 'I asked 'A'isha, 'Did the Prophet, peace and blessings of Allah be upon him, sleep while he was under an obligation of bath?' She said, 'Yes,' after he had made ablution.'<sup>324</sup>

٢١٩ - عَنْ أَبِي سَلَمَةَ قَالَ سَأَلْتُ عَائِشَةَ  
أَكَانَ النَّبِيُّ ﷺ يَرْقُدُ وَهُوَ جَنْبٌ قَالَتْ نَعَمْ  
وَيَتَوَضَّأُ ☆

## CHAPTER XXVI

The sleeping of a man under an obligation of bath.

بَابُ نَوْمِ الْجَنْبِ ☆

discarded by the society during her period of menstruation. Islam rejected this theory. We have seen how the Prophet used to lie on the same bed with a menstruating woman and did not hesitate to touch her body with his own. Even an unbeliever does not *ipso facto* become physically unclean. Had it been so, Islam would not have permitted eating food cooked by an unbeliever. As for the polytheists who have been declared unclean by the Holy Qur'an, even this uncleanness should not be taken in a physical sense. It is the unclean beliefs and acts that are condemned and for which they were debarred from entering the sacred mosque ; because by their presence in the sacred house they were too likely to make the atmosphere surcharged with indecency and disorderliness.

322. This is a repetition of H. 210 wherein we were told that the Prophet used to go round to all his wives on certain occasions. The connection of this ḥadīth with the title of the chapter may be due to the fact that on some of these occasions the Prophet might have gone into one of the these  
(See next page)

H. 220. Ibn 'Umar reported that 'Umar ibn al-Khattāb, may Allah be pleased with him, asked the Messenger of Allāh, peace and blessings of Allāh be upon him, "Should any of us sleep while he is under an obligation of bath?" He (the Prophet) said, "Yes, when any of you has made ablution he may sleep while he is under an obligation of bath."

٢٢٠ - عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ  
رَضِيَ اللَّهُ عَنْهُ سَأَلَ رَسُولَ اللَّهِ ﷺ أَيْرَقْدُ أَحَدُنَا  
وَ هُوَ جَنَبٌ قَالَ نَعَمْ إِذَا تَوَضَّأَ أَحَدُكُمْ  
فَلْيَرْقُدْ وَ هُوَ جَنَبٌ ☆

## CHAPTER XXVII

*One under an obligation of bath should make ablution, then sleep.*

بَابُ الْجَنَبِ يَتَوَضَّأُ ثُمَّ يَنَامُ ☆

(R. 61) 'Ā'ishā reported ... (Repetition of H. 219).<sup>325</sup>

(م - ٦١) عَنْ عَائِشَةَ (متكرر ٢١٩)

(R. 62) 'Abdullāh ibn 'Umar reported ... (Repetition of H. 220)

(م - ٦٢) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (متكرر)

(٢٢٠)

(R. 63) 'Abdullāh ibn 'Umar reported ... (Repetition of H. 220).<sup>326</sup>

(م - ٦٣) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (متكرر ٢٢٠)

wives and then gone on to see other wives and talked to them without taking a bath. There was a belief in those days which persists even now that a man under an obligation of bath should not talk to anyone or conduct any business of any kind with others unless he has taken his bath. Some have gone to the extent of thinking that one should not even eat or drink anything while under an obligation of bath. Bukhārī exposes the incorrectness of such a belief by recording this *hadīth*.

<sup>323</sup> This is a repetition of H. 218 wherein we read of Abū Hurayrah keeping away from the Prophet, because he was himself under an obligation of bath. Here in this *hadīth*, however, there is something more than what is stated in H. 218, and this addition is: "And he (the Prophet) caught my hand and I walked with him till he sat down (at some place) and I slipped away quietly."

<sup>324</sup> We are reminded here of another *hadīth* in this connection to be found in Abū Dā'ūd and of which the reporter is no less a person than 'Alī, and this *hadīth* is to the effect that the angels do not enter a house wherein there is a man under an obligation of bath. Bukhārī seems impliedly to refer to this report recorded in Abū Dā'ūd, because the title of this chapter speaks of one's staying in the house while under an obligation of bath with no more of washing than ablution, and the *hadīth* under discussion shows that the Prophet himself used to sleep while under an obligation of bath with just an ablution. Had the report in Abū Dā'ūd been a correct one, the Prophet could not have slept in this way.

<sup>325</sup> This is a repetition of the substance of H. 219, but the words are slightly altered, such as: "She ('Ā'ishā) said, 'When the Prophet, peace and blessings of Allāh be upon him, wanted to sleep while he would be under an obligation of bath, he would wash his private parts and make ablution such as is done for prayers.'"

<sup>326</sup> Here we find a repetition of H. 220. In the second *hadīth* of this chapter the words are practically the same but in the third *hadīth* the same thing has been narrated in the following words: "'Umar ibn al-Khattāb related to the Messenger of Allāh, peace and blessings of Allāh be upon him, that one night he was under an obligation of bath, at which the Messenger of Allāh, peace and blessings of Allāh be upon him, said to him, 'Make ablution and wash your sex organ and then sleep.'"

When the two sex organs meet.

H. 221. Abū Hurayrah reported on the authority of the Prophet peace and blessings of Allah be upon him "When a man has sexual intercourse with a woman and struggles with her, the bath becomes incumbent on him." Abū 'Abdullah (Bukhārī) said, "This is better and necessary and we have narrated the latter ḥadīth because of divergence, and bath is a measure of greater precaution."<sup>327</sup>

بَابُ إِذَا التَّقَى الْخِتَانَانِ ☆

٢٢١ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ  
قَالَ إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا  
فَقَدْ وَجِبَ الْغُسْلُ... قَالَ أَبُو عَبْدِ اللَّهِ هَذَا  
أَجُودٌ وَأَوْكَدٌ وَأَمَّا بَيْنَا الْحَدِيثِ الْآخَرَ  
لَاخْتِلَافِهِمْ وَالْغُسْلُ أَحْوَطُ ☆

### CHAPTER XXVIII

The washing of what is discharged from the private parts of the woman (and touches man).

بَابُ غَسْلِ مَا يُصِيبُ مِنْ فَرْجِ

الْمَرْأَةِ ☆

(R. 64) Zayd ibn Khālid reported . . .  
(Repetition of H. 150).

(م - ٦٤) عَنْ زَيْدِ بْنِ خَالِدٍ (مُتَكَرِّرٌ ١٥٠)

H. 222. It is reported of Ubayy ibn Khālid that he said, "O Messenger of Allah, when a man has sexual intercourse with a woman and he

٢٢٢ - عَنْ أَبِي بِنِ كَعْبٍ أَنَّهُ قَالَ يَا  
رَسُولَ اللَّهِ إِذَا جَامَعَ الرَّجُلُ الْمَرْأَةَ فَلَمْ

<sup>327</sup> There is a divergence of opinion, as we have already noted, as to the obligation of bath if there is no discharge in a sexual intercourse. Reports both for and against this proposition are found recorded in the ḥadīth. Authorities such as Ibn Mājah and Imām Aḥmad have recorded reports from the Holy Prophet to the effect that bath is incumbent only when there is a discharge. Muslim and Bukhārī have recorded similar reports, such as the one in which the Holy Prophet is reported to have told a Christian that bath is obligatory only in the case of a discharge. Reports from 'Uḥmān and Abī ibn Ka'b are to the same effect. This ḥadīth narrated by Abī Hurayrah, however, goes against all these reports. As on a previous occasion, here Bukhārī gives his own view and it is that preference should be given to a bath as a precautionary step. Ibn 'Abbās has confined the application of the principle "water needed in the case of water (discharge)" to wet dreams. Some have held the view that exemption from bath in the case of non-discharge was in vogue in the early days of Islam and that later on the Holy Prophet issued the injunction of a bath in such cases. But in actual fact we find the companions of the Prophet practise in both ways. And it is improbable that the companions of the Prophet of the position of 'Uḥmān and 'Alī would have been unaware of such an injunction if it were there.

does not discharge anything (what is he to do)?" He (the Prophet) said, "He should wash what touches the woman from him and then make ablution and say his prayer." Abū 'Abdullah (Bukhārī) said, "Bath is better for precaution and this latter (ḥadīth) we have narrated because of the divergence and water is better for cleaning."

يُنزِلُ قَالَ يَغْسِلُ مَا مَسَّ الْمَرْأَةَ مِنْهُ ثُمَّ

يَتَوَضَّأُ وَيُصَلِّي قَالَ أَبُو عَبْدِ اللَّهِ الْغُسْلُ

أَحْوَى وَ ذَلِكَ الْآخِرُ أَمَّا بَيْنَهُمَا لِاخْتِلَافِهِمْ

وَالْمَاءُ أَنْقَى ☆





## BOOK VI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### MENSTRUATION<sup>328</sup> — كِتَابُ الْحَيْضِ

And the word of Allāh the Exalted !  
 "And they ask you about menstruation. Say: It is a little harmful; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become cleaned; then when they have cleansed themselves, go into them as Allāh has commanded ; surely Allāh loves those who turn much (to Him), and He loves those who purify themselves" (2 : 222).

وَ قَوْلِ اللَّهِ تَعَالَى وَ بَسَلْتُمْ عَنْ  
 الْمَحِيضِ قُلْ هُوَ آذَى (فَاعْتَزِلُوا النِّسَاءَ  
 فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ  
 فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ  
 اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ  
 الْمُتَطَهِّرِينَ ☆

#### CHAPTER I

How was the beginning of menstruation and the saying of the Prophet,  
peace and blessings of Allāh be upon him "This is a thing which Allāh has ordained for the daughters

بَابُ كَيْفَ كَانَ بَدَأَ الْحَيْضِ وَ قَوْلُ

النَّبِيِّ ﷺ هَذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ

328. The word *hayd* is used for the bloody discharge which a woman gets from the time she attains maturity to the time she gets old, regularly at the end of every month. In the Holy Qur'an it has been said about it that it is a harmful thing, that is, it causes harm if a man goes into a woman in this condition. That is why the Holy Book has enjoined upon the believers not to have any sexual intercourse with a woman where she is in such a state. Some religious communities that consider themselves advanced and that depend entirely upon knowledge brought to man by his human intelligence do not see any harm in having sexual intercourse with a woman in the days of menstruation. The scientists had till recently been ridiculing the abstention during this period as an eastern superstition. The latest researches on this question by scientists of established reputation have, however, come to recognize the wisdom of the precaution taken by Islam and some other religions. It has been admitted by these research scholars that sexual intercourse during the days of menstruation is likely to give the man some eruptions resembling those of syphilis. No doubt these eruptions disappear by themselves after a few days but they do appear in some cases and cause some amount of pain and trouble to the man concerned.

of Adam," and some people say, "Menstruation was first sent to the Israelites." Abū 'Abdullāh (Bukhārī) says, "And the *ḥadīth* of the Prophet

peace and blessings of Allāh be upon him, covers (all)."<sup>329</sup>

أَدَمَ وَقَالَ بَعْضُهُمْ كَانَ أَوَّلَ مَا أُرْسِلَ

الْحَيْضُ عَلَى بَنِي إِسْرَائِيلَ قَالَ أَبُو

عَبْدِ اللَّهِ وَحَدِيثُ النَّبِيِّ ﷺ أَكْثَرُ ☆

H 223. 'A'isha reported, "We went out for Hajj (pilgrimage) and we saw nothing but Hajj, and when we were at Sarif<sup>330</sup> I menstruated, and the Messenger of Allāh, peace and blessings of Allāh be upon him, came to me while I was weeping, at which he said, 'What has happened to you? Have you started menstruating?' I said, 'Yes'. He said, 'Indeed this is a thing which Allāh has ordained for the daughters of Adam<sup>331</sup> so perform what the pilgrims ought to perform excepting that do not go round the House of Allāh."<sup>332</sup> She further reported, 'And the Messenger of Allāh, peace and blessings of Allāh be upon him, sacrificed cows on behalf of his wives.' "

٢٢٣ - عَنْ عَائِشَةَ تَقُولُ خَرَجْنَا لَا نَرَى

الْحَجَّ فَلَمَّا كُنَّا بِسَرِفٍ حَضَّتْ فَدَخَلَ عَلَيَّ

رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ مَا لَكَ

أَنْفَسْتِ قُلْتِ نَعَمْ قَالَ إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ

عَلَى بَنَاتِ آدَمَ فَأَقْضِي مَا يَقْضِي الْحَاجُّ غَيْرِ

إِنَّ لَا تَطُوفِي بِالْبَيْتِ قَالَتْ وَضَحَى رَسُولُ

اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ ☆

329. The word *Aktharu* with which the title ends, means *Ajmalu*, that is to say "comprises all". In other words, it is not the Israelites alone that come within the purview of this law of physical health but all the women of all the nations have the same experience, and this from the beginning. The meaning of this *ḥadīth*, if we rely upon the actual words, is not very clear. There seems to be some confusion in reporting this *ḥadīth*. Taking another view of the report, it is possible that the idea was to say that the first injunction about restraints in connection with menstruation was given to the Israelites.

330. *Sarif* is a place at a distance of about 8 to 10 miles from Makka.

331. God's ordaining menstruation for the daughters of Adam means that it is in the nature of women to have this experience and that no woman in health should be without it.

332. Here we find the Holy Prophet permitting the women in menstruation making the circumambulation of the Ka'ba at the time of pilgrimage although they are forbidden to perform other rites connected with it. But women in menstruation are not to perform any part of daily five-time prayers or even 'Id prayers and they are not to keep any fasts in the month of Ramaḍān or any other extra fasting. Of course, we find in some reports the Holy Prophet asking the women in menstruation to attend the sermon part of the 'Id congregation.

## CHAPTER II

A menstruating woman washing  
the head of her husband and combing  
it.

بَابُ غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا

وَتَرْجِيلِهِ ☆

H. 224. 'Ā'ishā reported, "I used to comb the head of the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup>, while I would be menstruating."

٢٢٤ - عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَرْجُلُ رَأْسَ

رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ ☆

H. 225. 'Urwa reported that he was asked (by someone), "Should a menstruating woman serve me or should a woman approach me while she is under an obligation of bath?" So 'Urwa said, "All this is easy for me and every one of these can serve me and there is no harm in this for anyone; 'Ā'ishā reported to me that she used to comb the hair of the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup>, while she would be menstruating and the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup>, used to be in devotional retirement in the mosque and he used to take his head close to her while she would be in her own chamber, so she used to comb it while she would be menstruating.

٢٢٥ - عَنْ عُرْوَةَ أَنَّهُ سَأَلَ اتَّخَذَمَنِي

الْحَائِضُ أَوْ تَدْنُو مِنِّي السَّمْرَاءُ وَ هِيَ جُنُبٌ

فَقَالَ عُرْوَةَ كُلُّ ذَلِكَ عَلَيَّ هَيْسٌ وَ كُلُّ

ذَلِكَ تَخَذَمَنِي وَ لَيْسَ عَلَيَّ أَحَدٌ فِي ذَلِكَ

بِأَسْ أَخْبَرْتَنِي عَائِشَةُ أَنَّهَا كَانَتْ تُرْجِلُ

رَسُولَ اللَّهِ ﷺ وَ هِيَ حَائِضٌ وَ رَسُولُ اللَّهِ

ﷺ حِينَئِذٍ مُجَاوِرٌ فِي الْمَسْجِدِ يَدْنُو لَهَا

رَأْسَهُ وَ هِيَ فِي حُجْرَتِهَا فَتَرْجِلُهُ وَ هِيَ

حَائِضٌ ☆

## CHAPTER III

A man's reciting the Qur'an in the  
lap of his wife while she is menstruat-  
ing and Abū Wā'il used to send his  
maid-servant, while she would be

بَابُ قِرَاءَةِ الرَّجُلِ فِي حَجْرِ امْرَأَتِهِ وَ

هِيَ حَائِضٌ وَ كَانَ أَبُو وَائِلٍ يُرْسِلُ خَادِمَتَهُ

menstruating. to Abū Razīn and she used to bring the Holy Qur'ān to him holding it by its tape <sup>333</sup>

و هِيَ حَاطِضٌ إِلَى أَبِي رَزِينٍ فَتَأْتِيهِ  
بِالْمُصْحَفِ فَتُمْسِكُهُ بِعَلَاقَتِهِ ☆

H. 226. 'A'isha reported, "The Prophet, <sup>peace and blessings of Allah be upon him</sup> used to recline on my lap while I would be menstruating and he used to recite the Qur'ān (in that state)." <sup>334</sup>

٢٢٦ - عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ  
يَتَكِي فِي حَجْرِي وَ أَنَا حَائِضَةٌ ثُمَّ يَقْرَأُ  
الْقُرْآنَ ☆

#### CHAPTER IV

One who calls the Lochia menstruation.

بَابُ مَنْ سَمِيَ النَّفَاسَ حَيْضًا ☆

H. 227. Umm Salama reported, "Once when I was lying with the Prophet, <sup>peace and blessings of Allah be upon him</sup> under a sheet of cloth, I happened to menstruate, so I moved from the place and took the cloth of my menstruation, at which he said, 'Have you started menstruating?' I said, 'Yes'. Then he called me and I lay with him under the sheet of cloth."

٢٢٧ - عَنْ أُمِّ سَلَمَةَ قَالَتْ بَيْنَمَا أَنَا مَعَ  
النَّبِيِّ ﷺ مُضْطَجِعَةٌ فِي خَمِيصَةٍ إِذْ حَضَتْ  
فَانْسَلَمْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي قَالَ أُنْفَسَتْ  
قُلْتُ نَعَمْ فَدَعَانِي فَأَضْطَجَعْتُ مَعَهُ  
فِي الْخَمِيصَةِ ☆

333. Abu Wā'il and Abū Razīn are both disciples of the companions of the Prophet. In the terms of theology such people are called Tabi'un. As we shall see in the next hadīth a woman in menstruation does not become unclean to the extent that one should not recite the Holy Qur'ān touching her body with one's own. Similarly here we are told that there is nothing wrong in her lifting the Holy Book or touching it with her hand. This is also the view of Imām Abu Ḥanifa.

334. This incident shows the deep attachment of the Holy Prophet to the Book of God. The hours that a man spends with his wife are peculiarly surcharged with emotions that leave no room for any higher or serious thought. The Holy Prophet, however, seems to have been differently constituted. Even in these hours we find him full of love and devotion to his God. This is perhaps the highest culture of the mind and the soul to which a man can attain. The followers of the Prophet did not fail to take a lesson from this example set by him. Shah Jahan the Mughal emperor has perhaps very few equals in the history of the world in the amount of wealth he possessed and the refined and aesthetic sense he had developed. The refined architectural monuments that he has left behind are still things of wonder to the world. His designs and devices of physical comfort and embellishment can be regarded as the only counter-parts of those fabulous things that are associated with the name of Solomon. And yet he is regarded as one of the rarest examples of moral purity and devotion to God, such as one would expect from a first-rate saint and spiritual leader of men. In the midst of his most elaborate luxuries and comforts this emperor would be found plunging in deep meditation in his regular prayers. This is a unique achievement of Islam, this combination of the best achievements of material culture and the best culture of the soul. Shah Jahan however, was not the only king of his kind in Islam.

## CHAPTER V

A man's body touching that of a woman in menstruation.<sup>335</sup>

بَابُ مَبَاشَرَةِ الْحَائِضِ ☆

H. 228. 'Ā'ishā reported, 'I and the Prophet <sup>peace and blessings of Allāh be upon him</sup> used to take bath from the same vessel while we were both under an obligation of bath, and he used to ask me to put on the waist-wrapper and as I would do so he would touch my body with his own while I would be menstruating, and he (also) used to put out his head towards me while he would be in devotional retirement in the Mosque and I used to wash it while I would be menstruating.'

٢٢٨ - عَنْ عَائِشَةَ قَالَتْ كُنْتُ اغْتَسِلُ أَنَا

وَالنَّبِيُّ ﷺ مِنْ أِنَاءٍ وَاحِدٍ كَلَانَا

جَنِبٌ وَ كَانَ يَأْمُرُنِي فَاتَزَّرُ فَيُبَاشِرُنِي وَ

أَنَا حَائِضٌ وَ كَانَ يُخْرِجُ رَأْسَهُ إِلَى وَهُوَ

مُسْتَكْفٍ فَاغْسِلُهُ وَ أَنَا حَائِضَةٌ ☆

H. 229. 'Ā'ishā reported, "When any of us would be in menstruation and the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him</sup>, wanted to touch her body with his own, he used to ask her to put on the waist-wrapper during the paroxysm of menstruation; <sup>336</sup> then he used to touch her body with his own." She further said, "And who among

٢٢٩ - عَنْ عَائِشَةَ قَالَتْ كَانَتْ أَحَدَانَا

إِذَا كَانَتْ حَائِضًا فَارَادَ رَسُولُ اللَّهِ ﷺ أَنْ

يُبَاشِرَهَا أَمْرَهَا أَنْ تَتَزَّرَ فِي فَوْرِ حَيْضَتِهَا

ثُمَّ يُبَاشِرَهَا قَالَتْ وَ أَيُّكُمْ يَمْلِكُ أَرْبَهُ كَمَا

335. *Mubāshara* according to *Lisān al-'Arab* originally means lying together with a woman under the cover of the same piece of cloth. *Mubāshara* with a woman also means *Mulāmasa*, i.e. to touch her or to rub one's body with her. So this ḥadīth will mean that there is no harm in a man lying in the same bed with a woman in the days of her menstruation or in his touching the body of the woman with his own. The purpose of recording this ḥadīth is that different nations have gone to different extremes in this matter. Some nations, as we have already said, do not refrain from going into their women even during these days and some others have gone to the other extreme of regarding woman so unclean during these days as to make her untouchable. Islam's is the middle course. It forbids sexual intercourse with a woman during these days but wants the woman to be considered clean in so far as social contacts are concerned. The word *Mubāshara* is used in the sense of sexual intercourse only in a secondary and euphemistic sense which is not the case here.

336. *Fawr* means the raging stage, or paroxysm. The raging stage of menstruation would be the first period of it when it flows copiously. The idea in taking this extra precaution is to prevent the man's clothes being in any way stained by the discharge of the woman.

you has got so much control over his needs as had the Prophet, <sup>peace and blessings of Allah be upon him</sup>, over his own needs?"<sup>337</sup>

(R. 65) Maymūna reported . . . .  
(Repetition of H. 229)<sup>338</sup>

كَانَ النَّبِيُّ ﷺ يَمْلِكُ أَرْبَهُ ☆

(م - ٦٥) عَنْ مَيْمُونَةَ (مُتَكَرِّر ٢٢٩)

## CHAPTER VI

A menstruating woman's discontinuing fasting.

بَابُ تَرْكِ الْحَائِضِ الصَّوْمِ ☆

H. 230. Abū Sa'id al-Khudri reported, "The Messenger of Allāh, <sup>peace and blessings of Allah be upon him</sup>, went out on the day of the Festival of Sacrifices (Aḍḥā) or on the day of the Festival of Breaking Fast (Fiṭr) towards the place of 'Id prayers and he was passing by the women and said, 'O you women, spend in charity, because I have been shown that you constitute the majority of the people of the Hell.' At this they said, 'And why, O Messenger of Allāh?' The Prophet said, 'You curse too much and are ungrateful to your husbands and I have not seen anyone more defective in understanding and in religion who take

٢٣٠ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَرَجَ

رَسُولُ اللَّهِ ﷺ فِي أَضْحَىٰ أَوْ فِطْرٍ إِلَى

الْمِصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ يَا مَعْشَرَ

النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرَيْتُكُنَّ أَكْثَرَ أَهْلِ

النَّارِ فَقُلْنَ وَبِمَ يَا رَسُولَ اللَّهِ قَالَ تَكْتُمْنَ

اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ

عَقْلِ وَ دِينٍ أَذْهَبَ لُبَّ الرَّجُلِ الْحَازِمِ مِنْ

337. 'Ā'ishā was the youngest and most intelligent of all the wives of the Prophet. The period when these words were uttered by 'Ā'ishā was the one which saw the Prophet having a number of wives in his house. And we must remember they are uttered quite casually in the course of some other discussion. This shows the deep impression which the Prophet's self-restraint made on the minds of his wives including 'Ā'ishā who was quite young even when she became a widow. As a matter of fact it was one of the missions of the Prophet to redeem womanhood by a special demonstration of the fact of his God-realisation. A woman may salute a man regarded as holy from a distance. But her actual redemption can be effected only when she receives a first-hand knowledge of a man's God-realisation by her contact with him as wife. Such a woman can be a real witness to the prophetic mission of a man. It is only in the field of sex that a woman can be full and finally satisfied about the spiritual eminence of a man. The Holy Prophet's wives were one and all such witnesses and this casual remark of 'Ā'ishā is an evidence of this fact.

338. This ḥadīth coming from Umm Salama states practically the same thing as the one preceding it and coming from 'Ā'ishā, excepting that the words *fi fauri hayḍatihā* i.e., meaning the, raging state of her menstruation, and the last words meaning "who of you can have control over his needs, etc.," are missing in this latter report.

away the wisdom of resolute man than you.' They said, 'And what is the defect in our religion and our understanding, O Messenger of Allah?' He said, 'Is not evidence of a woman equivalent to half the evidence of a man?' They said, 'Yes.' He said, 'Then this is of the defect in her intelligence; when she is in menstruation, is it not that she does not pray and does not keep fast?' They said, 'Yes.' He said, 'So this is of the defect in her religion.'<sup>339</sup>

أَحَدَاكُنَّ قُلْنَ وَ مَا نُقْصَانُ دِينِنَا وَ عَقَلْنَا  
يَا رَسُولَ اللَّهِ قَالَ أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ  
نِصْفِ شَهَادَةِ الرَّجُلِ قُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ  
نُقْصَانِ عَقْلِهَا أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ  
وَ لَمْ تَصُمْ قُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ نُقْصَانِ  
دِينِهَا ☆

## CHAPTER VII

A menstruating woman should perform all the rites (of the Ḥajj) excepting the circumambulation of the House of Ka'ba and Ibrāhīm said, "There is no harm that she should read verses of the Qur'ān"; and Ibn 'Abbās did not see any harm in a

بَابُ تَقْضِي الْحَائِضِ الْمَنَاسِكَ كُلِّهَا  
أَلَّا الطَّوَّافَ بِالْبَيْتِ وَقَالَ إِبْرَاهِيمُ لَا بَأْسَ  
أَنْ تَقْرَأَ آيَةَ وَ لَمْ يَرَى ابْنَ عَبَّاسٍ

339. There are three things spoken of in this ḥadīth about the weaknesses of the fair sex. One is that they are, generally speaking, more or less, ungrateful to their husbands, the second is that they are comparatively less critical and observant about the affairs of the outside world, and the third is that they suffer from certain disabilities that prevent them from attending to the normal religious duties prescribed by Islam. As for this last it cannot be any fault of the women because it is so arranged by the laws of God. Of course the defect that is mentioned first has been particularly pointed out to enable the believing women to be on their guard in this respect. The love of material wealth, although no monopoly of the fair sex, can still be regarded as particularly a weak point of theirs unless they are redeemed by a powerful spiritual guidance such as is provided by the Qur'ān and Sunnah; and it is this which so often leads the women to think that their husbands have not provided them with enough of material wealth. As for the defect of critical observation of affairs of the outside world on which ground the women are not regarded as reliable for evidence as a man; it is so because of that high emotion and tenderness of heart which make them naturally inclined to side with the weaker of the two parties in any dispute. This is why in some other ḥadīth the Prophet has felt sorry for a nation whose manhood is led by the nose in the general affairs of society by their women. The fact is that Nature has instituted a division of labour between the two sexes. Women's function being predominantly connected with giving birth to children and with their upbringing, they have been endowed by Nature with a large measure of emotion and tenderness, whereas the affairs of the world require a rational application of the standard of equity. For this latter sphere man is pre eminently fitted. If the fair sex recognize this position and keep within the natural bounds in obedience to the laws of God, they are spiritually as good as the men. The Qur'ān has announced for them equal possibilities on the fulfilment of the duties assigned to them. The Book has also recounted the spiritual attainment of some great female figures in the religious history of man. The Prophet has enjoined education equally for both the sexes. The ḥadīth is insistent that they should, apart from the disabilities, perform all the rites of religion side by side with men and attend the religious congregations

person under obligation of a bath reciting the Qur'an; and the Prophet, <sup>peace and blessings of Allah be upon him</sup> used to remember Allah during all his time; and Umm 'Atiyyah said, "We were instructed that we should take out the menstruating women and they should say Allāhu-Akbar along with the men saying the same and that they should pray to Allah," and Ibn 'Abbas said, "Abū Sufyān reported to me that Heraclius sent for the letter of the Prophet, <sup>peace and blessings of Allah be upon him</sup> and read it and lo! in it was 'In the name of Allāh the Beneficent, the Merciful, and (the Qur'ānic verse): "O people of the book, come to an equitable proposition between us and you that we should not serve any but Allāh and not associate anything with Him" up to His words: "We are Muslims"; and 'Atā reported on the authority of Jabir," 'A'isha started menstruating and she performed all the rites (of Hajj) excepting the circumambulation of the House of Ka'ba and she did not observe the prayer,"<sup>340</sup> and Hakam said, "Surely I used to slaughter (animals) while I would be under an obligation of bath." And Allāh the

بِالْقِرَاءَةِ لِلْجَنبِ بَأْسًا وَ كَانَ النَّبِيُّ ﷺ

يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ وَ قَالَتْ أُمُّ

عَطِيَّةٌ كُنَّا نُؤْمَرُ أَنْ يَخْرُجَ الْحَيْضُ فَيُكَبِّرُونَ

بِتَكْبِيرِهِمْ وَ يَدْعُونَ وَ قَالَ ابْنُ عَبَّاسٍ

أَخْبَرَنِي أَبُو سَفْيَانَ أَنَّ هِرَقْلًا دَعَا بِكِتَابِ

النَّبِيِّ ﷺ فَقَرَأَ فَإِذَا فِيهِ بِسْمُ اللَّهِ الرَّحْمَنِ

الرَّحِيمِ وَ يَاهِلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ

(سِوَاءِ بَيْنِنَا وَ بَيْنَكُمْ إِلَّا نَعْبُدُ إِلَّا اللَّهَ

وَ لَا نُشْرِكُ بِهِ شَيْئًا إِلَى قَوْلِهِ مُسْلِمُونَ) وَ قَالَ

عَطَاءٌ عَنْ جَابِرٍ حَاضَتْ عَائِشَةُ فَانْسَكَتْ

الْمَنَاسِكَ كُلَّهَا غَيْرَ الطَّوَافِ بِالْبَيْتِ وَ لَا

تَصَلَّى وَ قَالَ الْحَكَمُ أَنِّي لَأَدْبِحُ وَ أَنَا جَنبٌ

as frequently as it is possible for them to do. Inspired by these trends and teaching of Islam, the earliest history of Islam saw the appearance of some great female figures in the field of religious knowledge. It is also a historical fact that women were present in all the battles which the Prophet had to fight. There should thus be a balance kept in this matter even after what the Prophet has said in this ḥadīth.

340. This means that excepting those particular rites that are clearly mentioned here, one can attend all other affairs of religion even when one is in menstruation in the case of women and under an obligation of bath in the case of both the sexes. The occasions for the remembrance of God shall not be missed unless there is a clear prohibition. Thus, one can recite the Qur'an even if one is not in a state of purity for the ritual prayers and menstruating women are particularly to be present in the 'Id congregation. As for the reciting of the Qur'an it should be remembered that the Holy Prophet did not consider even the unbelievers, who are not internally and externally pure enough for the observance of any Islamic rite, to be so impure as to be unworthy of reading the Holy Qur'an, because in his letters to the different unbelieving rulers of the time he quoted a particular verse of the Qur'an, which were obviously intended to be read by the addressees of these letters.



Mighty and Glorious has said, "And do not eat out of that on which Allah's name has not been mentioned."<sup>341</sup>

وَ قَالَ اللهُ عَزَّوَجَلَّ وَ لَا تَأْكُلُوا مِمَّا لَمْ

يُذَكَّرَ اسْمُ اللهِ عَلَيْهِ ☆

(R. 66) And 'A'isha reported . . . . (Repetition of H. 223).<sup>342</sup>

(م - ٦٦) عَنْ عَائِشَةَ (متكرر ٢٢٣)

### CHAPTER VIII

Menorrhagia (of women).<sup>343</sup>

بَابُ الْأَسْتِحَاضَةِ ☆

(R. 67) 'A'isha reported . . . . (Repetition of H. 184).<sup>344</sup>

(م - ٦٧) عَنْ عَائِشَةَ (متكرر ١٨٤)

### CHAPTER IX

Washing of the blood of menstruation.

بَابُ غَسْلِ دَمِ الْمَحِيضِ ☆

(R. 68) Asmā' bint Abū Bakr reported . . . . (Repetition of H. 183).<sup>345</sup>

(م - ٦٨) عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ (متكرر

١٨٣)

H. 231 'A'isha reported, "When some one of us was in menstruation she would scrape the blood from her cloth, wash it (the spot) and let water flow on the whole of it and then she would pray in it (i.e. the cloth)."<sup>346</sup>

٢٣١ - عَنْ عَائِشَةَ قَالَتْ كَانَتْ أَحَدَانَا

تَحِيضُ ثُمَّ تَقْرِصُ الدَّمَ مِنْ ثَوْبِهَا عِنْدَ

طَهْرِهَا فَتَغْسِلُهُ وَ تَنْضِجُ عَلَى سَائِرِهِ ثُمَّ

تَصَلِّي فِيهِ ☆

341. Thus when it is quite in order for a man under an obligation of bath to slaughter an animal for meat, for which act one has to mention the name of God, it is only reasonable to think that the reciting of the Qur'ān in this state is permissible.

342. Here H. 223 has been repeated with a slight change in the wording. The clause that speaks of the Prophet having sacrificed animals is missing here.

343. *Istihada*, i.e. menorrhagia is the bleeding which some women experience outside the period of their menstruation. This is a disease. When there is no interval between menstruation and menorrhagia, a woman suffering from it should not observe prayer and fasting during the days which she knows to be those of menstruation, but at the end of this period she should take her bath and start her prayers and keep the fasts, on condition that she makes ablution before every prayer.

## CHAPTER X

Seclusion (in the Mosque) of a woman suffering from Menorrhagia.

H. 232. 'Ā'isha, <sup>may Allah be pleased with hers</sup> reported that the Prophet, <sup>peace and blessings of Allah be upon him</sup> used to go in seclusion in the Mosque and there would be some wife of his with him while she would be suffering from Menorrhagia<sup>347</sup> discharging blood; so sometimes she would keep a bowl underneath her on account of blood and he (Akram—one of the narrators) said that 'Ā'isha experienced discharge of water that was of the colour of bastard safflower (i.e. yellow) and she said, "It is a thing very much like what so and so woman had experienced."

(R. 69) 'Ā'isha reported . . . (Repetition of H. 232).

(R. 70) 'Ā'isha reported . . . (Repetition of H. 232).<sup>348</sup>

## CHAPTER XI

Should a woman say her prayer in the same cloth in which she has passed menstruation?

(R. 71) Mujāhid reported . . . (Repetition of H. 231).<sup>349</sup>

بَابُ الْأَعْتِكَافِ لِلْمُسْتَحَاضَةِ ☆

٢٣٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَعْتَكَفَ مَعَهُ بَعْضُ نِسَائِهِ وَهِيَ مُسْتَحَاضَةٌ

تَرَى الدَّمَ قَرِيبًا وَضَعَتِ الطَّسْتَ تَحْتَهَا

مِنَ الدَّمَ وَزَعَمَ أَنَّ عَائِشَةَ رَأَتْ مَاءَ

العصفر فقالت كان هذا شي فلانة تجده ☆

(م - ٦٩) عَنْ عَائِشَةَ (متكرر ٢٣٢)

(م - ٤٠) عَنْ عَائِشَةَ (متكرر ٢٣٢)

بَابُ هَلْ تُصَلِّي الْمَرْأَةُ فِي ثَوْبٍ حَاضَتْ

فِيهِ ☆

(م - ٤١) عَنْ مُجَاهِدٍ (متكرر ٢٣١)

344. Here we find the repetition of H. 184. But whereas in the first case the words were: *Waidhā adbarat*, i.e. "when the period of menstruation has passed," here we find the words *Fa idha dhahaba Qadruha* giving practically the same meaning.

345. Here is another repetition of the *hadīth*, namely, H. 184 only with a slight difference in wording.

346. The cloth referred to here is the one worn as a dress, not the piece of cloth which is used for the sponging of the menstrual flow. Sometimes the dress worn may be stained by the menstrual flow in spite of the device for sponging.

347. In the month of Ramadān the Holy Prophet generally used to retire for concentrated devotion to the Mosque during the last ten days. This is called *I'tikāf* in the terminology of Islam. This is a

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## CHAPTER XII

A woman's using perfume at the time of taking bath after menstruation.

بَابُ الطِّيبِ لِلْمَرْأَةِ عِنْدَ غُسْلِهَا مِنْ

الْمَحِيضِ ☆

H. 233. Umm 'Aṭiyya reported, "We were forbidden to mourn over a deceased person for more than three days, excepting over the husband (in which case it would be) four months and ten days and that we should not use perfume and that we should not wear a cloth that is dyed excepting a cloth of which the yarn itself is coloured; and it was permitted for us to use a little of *Kust-i-Aṣḡār* when on becoming pure any of us would take her bath at the end of the period of menstruation, and we were forbidden to follow a funeral party."<sup>350</sup>

٢٣٣ - عَنْ أُمِّ عَطِيَّةَ قَالَتْ كُنَّا نُنْهَى

أَنْ نُحَدِّثَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ الْأَعْلَى زَوْجٍ

أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَلَا نَكْتُمِلُ وَلَا

نَطْطِيبُ وَلَا نَلْبَسُ ثَوْبًا مَصْبُوغًا إِلَّا ثَوْبَ

عَصَبٍ وَقَدْ رَخِصَ لَنَا عِنْدَ الطُّهْرِ إِذَا

اغْتَسَلْنَا أَحَدَانَا مِنْ مَحِيضِهَا فِي نُبْدَةٍ مِنْ

كُنْتُمْ أَظْفَارًا وَكُنَّا نُنْهَى عَنْ اتِّبَاعِ

الْجَنَائِزِ ☆

commendable practice calculated to be highly beneficial for the spiritual exaltation of a man. The present *hadīth* shows the anxiety even of women of those days for the spiritual upliftment inasmuch as a wife of the Prophet is reported to have observed this retirement along with the Prophet. This also shows that it is quite in order for a woman suffering from menorrhagia to be sitting in the Mosque for such spiritual exercises. Of course, one should take care that the Mosque does not get in any way stained by the discharge.

348. H. 233 has been repeated twice but with a slight alteration in the wording. In the first repetition the words are: "A lady from among the wives of the Messenger of Allāh, peace and blessings of Allāh be upon him, sat in devotional retirement in the Mosque along with him and she experienced bleeding and yellow discharge and she had a bowl beneath her (for this reason) and she kept up prayer." And in the second repetition the words are: "Some among the mothers of the faithful sat in devotional retirement in the Mosque and she was suffering from menorrhagia."

349. This is the same thing as stated in H. 231 with only a slight difference in wording such as: "A'ishah said, 'None of us had more than one cloth in which she used to pass her menstruation, so when anything of blood would come to her she would moisten it with her spittle and scratch it off with her nail.'" This shows the extent of poverty to which the Prophet and the people of his household had sunk in the cause of Truth. His wives had no separate clothes for the period of menstruation, even if there was chance of the one suit which they wore being polluted with the blood of menstruation, and in spite of this their standard

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## CHAPTER XIII

A woman's rubbing her own body when taking bath of purification and how she is to take her bath and that she should take a piece of perfumed cotton and touch with it marks of blood.<sup>351</sup>

H. 234. 'A'isha, may Allah be pleased with her reported that a woman asked the Prophet, peace and blessings of Allah be upon him about her bath at the end of menstruation, so he instructed her how she should take her bath. He said, "Take a piece of cotton perfumed by musk, then clean yourself thereby." She said, 'How am I to clean myself with it?' He said, 'Clean yourself therewith.' She said, 'How?' He said, 'Glory be unto Allah, clean yourself.' ('A'isha added:) "So I drew her towards myself and said, 'Follow the marks of blood with it.'<sup>352</sup>

بَابُ ذَلِكَ الْمَرْأَةِ نَفْسَهَا إِذَا تَطَهَّرَتْ

مِنَ الْمَحِيضِ وَكَيْفَ تَغْتَسِلُ وَتَأْخُذُ فُرْصَةً

مَيْسَكَةً فَتَنْبُعُ بِهَا أَثَرَ الدَّمِ ☆

٢٣٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ امْرَأَةً سَأَلَتْ

النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ فَأَمَرَهَا

كَيْفَ تَغْتَسِلُ قَالَ خُذِي فُرْصَةً مِنْ

مَسْكِ فَتَطَهَّرِي بِهَا قَالَتْ كَيْفَ أَتَطَهَّرُ

بِهَا قَالَ تَطَهَّرِي بِهَا قَالَتْ كَيْفَ

قَالَ سُبْحَانَ اللَّهِ تَطَهَّرِي فَاجْتَبِذْنِي إِلَى

فَقُلْتُ تَتَّبِعِي بِهَا أَثَرَ الدَّمِ ☆

of cleanliness was as high as can be imagined. Here is a lesson for those who insist on high living in the interest of cleanliness. The fact is that the standard of living has nothing to do with the requirements of cleanliness. One can be clean even in poverty.

350. *Kust* is the aloe's wood, a fragrant plant and *Azfar* is the name of a city on the coast of Yemen. *Kust-i-Azfar* is a black colour perfume. According to Imām Nawdī the instruction for the use of this perfume is for the sake of cleanliness and not for scent, but this hadīth and the hadīth referring to the use of musk occurring in the next chapter reject this view of Imām Nawdī. This Imām seems to have been scared by a particular hadīth which forbids the use of perfume by women. This prohibition, however, is against women going out for the sake of display and using perfume as a kind of attraction for men.

351. This chapter undertakes to prove three things--rubbing of body, the manner of bath and the use of perfume; but whereas the last mentioned item is to be found clearly stated the other two items are missing. In the collection of *Muslim* this very hadīth has been recorded and the question of rubbing the body and the manner of bath have been clearly stated there.

352. In all such questions, the Prophet, peace and blessings of Allah be upon him, used to talk to women learners in euphemism. This was the most delicate of all his tasks and the euphemistic expression was demanded by the high sense of refinement which the Prophet possessed. The service of the Prophet's wife 'A'isha on this occasion incidentally throws light on the purpose of his marriages during the closing

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## CHAPTER XIV

The bath of menstruation.

بَابُ غَسْلِ الْمَحِيضِ ☆

(R. 72) 'A'isha reported . . . . (Repetition of H. 234).<sup>353</sup>

(م - ٢٠) عَنْ عَائِشَةَ (مُتَكَرِّرًا ٢٣٤)

## CHAPTER XV

A woman's combing her hair at the time of her bath at the end of menstruation.

بَابُ امْتِشَاطِ الْمَرْأَةِ عِنْدَ غَسْلِهَا

مِنَ الْمَحِيضِ ☆

H. 235. 'A'isha reported, "I put on the pilgrim's dress with the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> in the Farewell Pilgrimage and I was one of those who were making *Tamattu'* and who were not carrying any sacrificial animals." Then she said that she started menstruation and did not become clean till the night of 'Arafa. She said, "O Messenger of Allah, this is the night of 'Arafa and indeed I had put on the pilgrimage dress for *Umra* (previous to the Hajj)." So the Messenger of Allah,

٢٣٥ - عَنْ عَائِشَةَ قَالَتْ أَهَلَّتُ مَعَ

رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَكُنْتُ

مِمَّنْ تَمَتَّعَ وَلَمْ يَسُقِ الْهَدْيَ فَرَزَعَمْتُ

أَنَّهَا حَاضَتْ وَ لَمْ تَطْهَرْ حَتَّى دَخَلَتْ

لَيْلَةَ عَرَفَةَ قَالَتْ يَا رَسُولَ اللَّهِ هَذِهِ لَيْلَةُ

يَوْمِ عَرَفَةَ وَإِنَّمَا كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ

years of his life. The Prophet brought a code of life complete in all its aspects. Islam being the religion of the whole mankind it prescribes rules of life even on the physical plane to ensure the health of man on the spiritual plane. As such, it has directions for that most private aspects of a man and a woman which in some of its details are very delicate. Some directions are particularly meant for women and the Prophet as a man was not expected to discuss them with a woman unless it be his own wife in a direct and frank manner. Such instructions the Prophet could leave only to his wife to be imparted to the women in general. His wives, therefore, were in this way a band of disciples and preachers. That these ladies were worthy of this trust is shown by the fact that, drawn from various nationalities and grades of society, all of them were fully trained in the course of a few years to act as correct models for purity of character and impressive other-worldliness, apart from their ability to instruct all classes of women in the ritual aspects of religion.

353. The actual words of this ḥadīth are: "A woman from among the Ansār said to the Prophet, peace and blessings of Allāh be upon him, 'How am I to take bath after menstruation?' He said, 'Take a piece of perfumed cotton and clean yourself thrice.' Then the Prophet, peace and blessings of Allāh be upon him, felt shy and turned his face away; or he said, 'Clean yourself with it'; then I took her and caught her and pulled her and told her what the Prophet, peace and blessings of Allāh be upon him, meant."

peace and blessings of Allah be upon him, said to her, "Loosen the hair of your head and comb it and refrain from your 'Umra." (She continues) "I did accordingly and when I finished the Hajj, he (the Prophet) ordered 'Abd al-Raḥmān on the night of *Haṣba* and this latter enabled me to perform 'Umra from *Tan'im*,<sup>354</sup> in the place of the 'Umra for which I had donned the pilgrims' dress."

فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ انْقِضِي رَأْسَكَ  
وَامْتَشِطِي وَامْسِكِي عَنْ عُمْرَتِكَ فَفَعَلْتُ  
فَلَمَّا قَضَيْتُ الْحَجَّ أَمَرَ عَبْدُ الرَّحْمَنِ  
لَيْلَةَ الْحَصْبَةِ فَأَعْمَرَنِي مِنَ التَّنْعِيمِ مَكَانَ  
عُمْرَتِي الَّتِي نَسَكْتُ ☆

## CHAPTER XVI

A woman's loosening her hair at the time of taking bath after menstruation.

بَابُ نَقْضِ الْمَرْأَةِ شَعْرَهَا عِنْدَ غُسلِ

☆ الْمَحِيضِ

(R. 73) 'Ā'isha reported . . . (Repetition of H. 235.)<sup>355</sup>

(م - ٣) عَنْ عَائِشَةَ (مكرر ٢٣٥)

## CHAPTER XVII

The word of Allāh, the Mighty, the Glorious, "Complete in make and incomplete" (Qur'ān xxi. 5)<sup>356</sup>

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ مُخَلِّقَةٌ وَغَيْرُ

☆ مُخَلِّقَةٌ

354. The word *tamattu'* is used in the case of a person who puts on the pilgrim's dress on reaching the place prescribed for it with the intention of 'Umra (optional and minor pilgrimage) and on his arrival at Makka he performs 'Umra previous to the Hajj and puts off the pilgrim's dress and again puts it on for pilgrimage proper for a second time. 'Ā'isha followed this course but she experienced menstruation while in the state of 'Umra which she could not complete for this reason. She, however, was in a position to perform the Hajj, of which she observed all the rites and thereafter equipped herself for the rites of 'Umra at a place called *Tan'im*, at a distance of three miles from Makka. *Haṣba* or *Mahsab* is a place outside Makka where the pilgrims stay on their way back from Minā on the fourteenth or fifteenth day of Dhul Hijja. The question of combing the hairs introduced here has come incidentally in connection with Hajj. But Imām Bukhārī's purpose is to show its connection with the bath following the menstruation period.

355. H. 235 is repeated here with a slight difference in the wording. The ḥadīth under the next chapter is also practically the same. Here in this ḥadīth the wording is: "She said, 'We went out looking for the first moon of Dhul Hijja. The Messenger of Allāh, peace and blessings of Allāh be upon him, said, 'Whoever wants to put on pilgrim's dress for 'Umra he should do so; as for myself had I not carried with myself sacrificial animal, I would have put on pilgrim's dress for 'Umra.' So some of them put on pilgrim's dress for 'Umra and some of them put on the same for Hajj, and I was one of those who put on the pilgrim's dress for 'Umra, but I started menstruation on the day of 'Arafa; so I complained about it to the

H. 236. Anas ibn Malik reported on the authority of the Prophet, peace and blessings of Allah be upon him, "Verily Allah the Blessed and the Exalted has appointed an angel over the womb who says, 'O my Lord, the semen, O my Lord, the clot, O my Lord, the lump of flesh.' Then when Allah wills that He should complete His creation he (the same angel) says, 'Is it a male or a female? Unlucky or lucky?' Then what is to be its sustenance and what is to be its life span?" He (the narrator) said, "So this is written in the womb of its mother."<sup>357</sup>

٢٣٦ - عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى وَكَلَّمَ بِالرَّحِمِ مَلَكًا يَقُولُ يَا رَبُّ نُطْفَةٌ يَا رَبُّ عَلَقَةٌ يَا رَبُّ مِضْغَةٌ فَإِذَا أَرَادَ أَنْ يَبْقِيَ خَلْقَهُ قَالَ أَذْكَرٌ أَمْ أُنْثَى شَقِيٌّ أَمْ سَعِيدٌ فَمَا الرِّزْقُ وَ مَا الْأَجَلُ قَالَ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ ☆

## CHAPTER XVIII

How is a menstruating woman to wear pilgrim's dress for Hajj and 'Umra.

بَابُ كَيْفَ تَهَلُّ الْحَائِضُ بِالْحَجِّ وَالْعُمْرَةِ ☆

Prophet, peace and blessings of Allāh be upon him, and he said, "Leave your 'Umra and loosen the hair of your head and comb it and put on pilgrim's dress for Hajj," and I did so until when it was the night of ḥasba, he sent with me my brother 'Abd al-Rahmān ibn Abū Bakr and I went out to Tan'im and I put on the pilgrim's dress for 'Umra at the place of my previously intended 'Umra." Hishām said, "And there was nothing of sacrificial offering of animals nor any fasting nor any alms on account of that." The repetition of the ḥadīth in the next chapter omits the words beginning with "Hishām said".

356. This chapter has a connection with matters connected with menstruation and with the permissibility of the observance of Hajj rites by a menstruating woman. It also suggests that the clot of blood which leads to the formation of human body is only another form of the blood of menstruation and that its growth and development take place under the direction of an angel because angels are the agents of God in the conduct of the affairs of the universe. It also suggests that a woman in pregnancy cannot menstruate.

357. The cries of the angel at different stages of creation of man are only indications of the end of one stage and the beginning of another. In another ḥadīth narrated by Ibn Mas'ūd we are told that the time intervening between one of these cries and another is a period of forty days. That is to say it takes forty days for the semen to form into a clot of blood and another forty days for this clot of blood to grow into a lump of flesh and it is after this that the human body starts taking its shape and the sex of the person is determined. *Mukhallaq* (created) means the completed form of the lump of flesh which is to make its way for final birth as a baby; *ghair Mukhallaq* (uncreated) means unformed lump which is not meant to be a foetus and as such not to attain a ripeness for a birth as a human being. A man's becoming lucky and unlucky must depend upon his own actions as the Qur'ān so clearly states at so many places. The Book also states that man's creation is based on the purity of the universal human nature. A ḥadīth of the Prophet lays stress on the very same principle wherein it is stated that every child is born on the fundamental human nature i.e., Islam, and that it is his parents that make it a Jew or a Christian or a Magian. Read in the light of these principles the present ḥadīth can only mean that even at the time of the first creation, the knowledge of God comprehends all that is going to happen to the human being up to the end of its career in the world.

(R. 74) 'Ā'isha reported . . . (Repetition of H. 235).<sup>358</sup>

(م - ٤٤) عَنْ عَائِشَةَ (متكرر ٢٣٥)

### CHAPTER XIX

Coming and receding of menstruation and women used to send to 'Ā'isha bags containing cotton that was yellow so she used to say, "Don't hurry until you see white gypsum"<sup>359</sup> meaning thereby purity of the body after menstruation, and the news reached the daughter of Zaid ibn Thabit that women sent for lamps at the middle of the night to look at the purification of their bodies, so she said, "The women (of the days of the Prophet) did not do like this" and she disliked this conduct of theirs.

بَابُ اقْبَالِ الْمَحِيضِ وَ ادْبَارِهِ وَ كُنَّ نِسَاءٌ يَبْعَثْنَ اِلَى عَائِشَةَ بِاللِّدْرَجَةِ فِيهَا الْكُرْسُفُ فِيهِ الصُّفْرَةُ فَتَقُولُ لَا تَعْجَازِي حَتَّى تَرِينَ الْقِصَّةَ الْبَيْضَاءَ تُرِيدُ بِذَلِكَ الطَّهْرَ مِنَ الْمَحِيضَةِ وَ بَلَغَ ابْنَةُ زَيْدِ ابْنِ ثَابِتٍ اَنْ نِسَاءً يَدْعُوْنَ بِالْمَصَابِيحِ مِنْ جَوْفِ اللَّيْلِ يَنْظُرْنَ اِلَى الطَّهْرِ فَقَالَتْ مَا كَانَ النِّسَاءُ يَصْنَعْنَ هَذَا وَ عَابَتْ عَلَيْهِنَّ ☆

(R. 75) 'Ā'isha reported . . . (Repetition of H. 184).

(م - ٤٥) عَنْ عَائِشَةَ (متكرر ١٨٤)

### CHAPTER XX

Menstruating woman is not to say the missing prayers after the period and Jābir ibn 'Abdullāh and Abū Sa'id reported on the authority of the Prophet, peace and blessings of Allah be upon him, "Give up prayer".

بَابٌ لَا تَقْضَى الْحَائِضُ الصَّلَاةَ وَ قَالَ جَابِرٌ وَ ابُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ نَدَعُ الصَّلَاةَ ☆

358. This unnumbered ḥadīth is very similar to the one preceding it and recorded immediately after H. 235, excepting that in this one the words attributed to the Prophet are: "Whoever has put on the pilgrim's dress for 'Umra and has not got any sacrificial animal should put it off (after the 'Umra) and whoever has put on the pilgrim's dress for 'Umra and has provided himself with sacrificial animal he should not put it off until he puts it off after the sacrifice of the animal offering (after the Ḥajj), whoever has sighted the new moon with the object of Ḥajj should complete his Ḥajj."



H. 237. Mu'adh reported that a woman said to 'Ā'ishā, "Is one of us to perform the arrear prayers when she has become clean after menstruation?" She said, "Are you a *Harūriyya*?<sup>360</sup> We used to get menstruation with the Prophet, peace and blessings of Allāh be upon him, and he did not command us to do so." And she said, "And we did not do it."

٢٣٧ - عَنْ مَعَاذَةَ أَنَّ امْرَأَةً قَالَتْ لِعَائِشَةَ  
أَتَجْزِي أَحَدَانَا صَلَاتَهَا إِذَا طَهَّرْتِ فَقَالَتْ  
أَحْرُورِيَّةٌ أَنْتِ كُنَّا نَحِيضُ مَعَ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا يَأْمُرُنَا بِهِ أَوْ قَالَتْ فَلَا نَفْعَ لَهُ ☆

## CHAPTER XXI

*Sleeping with a menstruating woman while she is in her course.*

بَابُ النَّوْمِ مَعَ الْحَائِضِ وَهِيَ فِي

ثِيَابِهَا ☆

(R. 76) Umm Salamah reported . . . .  
(Repetition of H. 227).<sup>361</sup>

(م - ٢٦) عَنْ أُمِّ سَلَمَةَ (مُتَكَرِّرٌ ٢٢٤)

## CHAPTER XXII

*One who keeps clothes for menstruation apart from the clothes of the days of purity.*

بَابُ مَنْ أَخَذَ ثِيَابَ الْحَيْضِ سِوَى

ثِيَابِ الطَّهْرِ ☆

359. *Kursa* is the Arabic for lime. The idea is that the cotton used on such occasions should be as white as the lime i.e., it should not be in any way stained beforehand. It seems the women in the early days of Islam used to be overcautious on account of their ignorance. They were afraid of missing any prayer in their confusion about the arrival of the period of purity. That is why they used to watch carefully whether the period of menstruation does not end in the course of the night. The daughter of Zaid disliked it because she was aware that it is stated in the Qur'ān that Islam is not intended to be unnecessarily difficult and burdensome to its followers and that accordingly if there be slight inaccuracies in the observance of religious duties on account of confusion it is not a very serious matter.

360 *Harūriyya* is derived from *Harūra*, a place two miles away from *Kūfa* from which sprang the *Kharijite* movement. The word *Harūriyya* therefore is another word for a *Khariji*. The *Kharijites* are of the view that the prayers suspended for the period of menstruation should have to be performed in arrears. These people are an extremist sect.

361. That is to say a man should keep company with his wife during her menstruation in the same manner as he does during other days, so as not to make her feel embarrassed on account of her peculiar experience. The Holy Prophet used to sleep in the bed with his wives during the period of their menstruation and made no difference in experience with them during these days as distinct from other days. This *ḥadīth* is in fact a repetition of H. 227 with the difference that the following words have been added at the end: "She said, 'It has been related to me that the Prophet, peace and blessings of Allāh be upon him, used to kiss her while he would be fasting and "I used to take my bath together with the Prophet, peace and blessings of Allāh be upon him, from the same vessel when under an obligation for a bath."

(R. 77) Umm Salamah reported. . . .  
(Repetition of H. 227).<sup>362</sup>

(م - <<) عَنْ أُمِّ سَلَمَةَ (متكرر ٢٢٤)

## CHAPTER XXIII

*A menstruating woman's presence in the two 'Id congregations and in the prayer of Muslims and that they should keep away from the place of prayer.*

H. 238. Hafsa reported, "We used to prevent our younger women from going out to the 'Id gatherings ; then a woman came and alighted in the buildings of Banū Khalaf and she narrated on the authority of her sister and the husband of her sister who had taken part in battles in the company of the Prophet. peace and blessings of Allah be upon him, in twelve battles. (She said) 'And my sister has been with him in six battles,' and she said, 'and we used to nurse the wounded and attend the sick.' So my sister asked the Prophet, peace and blessings of Allah be upon him 'Is there any harm when she does not possess any over-garment and does not go out?' He (the Prophet) said, 'Let her companion share her over-garment with her and she should be present in the good deed and in the prayers of the believers.' So when Umm 'Atiyyah came I asked her, 'Did you hear the Prophet, Peace and blessings of Allah be upon him?' She said,

بَابُ شَهَادَةِ الْحَائِضِ الْعِيدِينَ وَ دَعْوَةِ

الْمُسْلِمِينَ وَ يَعْزِلْنَ الْمُصَلِّيَ ☆

٢٣٨ - عَنْ حَفْصَةَ قَالَتْ كُنَّا نَمْنَعُ

عَوَاتِقَنَا أَنْ يَخْرُجْنَ فِي الْعِيدِينَ فَقَدِمَتْ

امْرَأَةٌ فَانْزَلَتْ قَصْرَ بَنِي خَلْفٍ فَحَدَّثَتْ عَنْ

أُخْتِهَا وَ كَانَ زَوْجُ أُخْتِهَا غَزَا مَعَ النَّبِيِّ

ﷺ ثِنْتِي عَشْرَةَ غَزْوَةً وَ كَانَتْ أُخْتِي

مَعَهُ فِي سِتِّ قَالَتْ فَكُنَّا نُدَاوِي الْكَلْمَى

وَ نَقُومُ عَلَى الْمَرْضَى فَسَأَلْتُ أُخْتِي النَّبِيَّ

ﷺ أَعَلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا

جِلْبَابٌ أَنْ لَا تَخْرُجَ قَالَ لَتُدْبِسْهَا صَاحِبَتُهَا

مِنْ جِلْبَابِهَا وَ لَتَشْهَدَ الْخَيْرَ وَ دَعْوَةَ

الْمُسْلِمِينَ فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ سَأَلْتُهَا

362. In this hadith we read the words: "So I took the cloth for the days of my menstruation" showing that in some cases the women could afford to and did keep a dress separate for this period.

'May my father be a sacrifice, Yes—' and she did not mention the Prophet but she said, 'May my father be a sacrifice—I did hear him say, "The young women and the women in seclusion and those in menstruation should come out and be present in the good deed and the prayers of the believers, and the menstruating women should keep away from the place of prayer." Hafsa said, "Then I said, 'Are the menstruating women (to go out)?' And she said, 'Did they not remain present at 'Arafa and so and so place?'"<sup>363</sup>

أَسَمِعَتِ النَّبِيَّ ﷺ قَالَتْ بَأْتِي نَعْمَ وَكَانَتْ  
لَا تَذْكُرُهُ إِلَّا قَالَتْ بَأْتِي سَمِعْتُهُ يَقُولُ  
يُخْرَجُ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ أَوْ الْعَوَاتِقُ  
وَذَوَاتُ الْخُدُورِ وَالْحَيْضُ وَلَيْشْهَدَنَّ الْخَيْرُ  
وَدَعْوَةَ الْمُؤْمِنِينَ وَيَعْتَزِلُ الْحَيْضُ الْمُصَلِّي  
قَالَتْ حَفْصَةُ فَقُلْتُ الْحَيْضُ فَقَالَتْ أَلَيْسَتْ  
تَشْهَدُ عَرَفَةَ وَكَذَا وَكَذَا ☆

## CHAPTER XXIV

When a woman sees three menstruation periods in one month and that the women should be believed in the matter of menstruation and pregnancy, in the period which is possible from the point of menstruation, on account of regard for Allāh the Exalted, "And it is not lawful for them that they should hide what Allāh has created in their wombs," and it is narrated on the authority of 'Alī and Shurayh, "If a woman brings in clear witness as

بَابُ إِذَا حَاضَتْ فِي شَهْرٍ ثَلَاثَ حَيْضٍ  
وَمَا يَصْدُقُ النِّسَاءُ فِي الْحَيْضِ وَالْحَمْلِ  
فِيمَا يُمْكِنُ مِنَ الْحَيْضِ لِقَوْلِ اللَّهِ تَعَالَى وَ  
لَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي  
أَرْحَامِهِنَّ وَيُذَكَّرُ عَنْ عَلِيٍّ وَ شُرَيْحٍ  
إِنْ أَمْرَاءُ جَاءَتْ بِبَيِّنَةٍ مِنْ بَطَانَةِ أَهْلِهَا مِنْ

363. This shows that the women in the early days of Islam were active participants in the affairs of the community. They were particularly in evidence in collective religious affairs. The false sense of *Parda* in our days has upset the whole balance in this matter. Our women are not found anywhere in our socio-religious affairs. In the mosques and religious congregations they are conspicuous by their absence. Of late, although the women have come out of their seclusion and have begun to use their freedom rather in an extravagant manner, we still find them not taking any active part in religious affairs. The events of the days of the Prophet point out the necessity of women at least appearing in Friday and 'Id congregations. Luckily our women continue to regard it as necessary to perform the Hajj side by side with their menfolk. This custom can be enlarged to revive the whole tradition of the time of the Holy Prophet.

from among the confidants of her people whose religion is liked that she had menstruated thrice in the course of month, she should be believed. "And 'Atā said, 'Her periods of menstruation will remain what they were before' and Ibrāhīm said the same thing, and 'Atā said, 'The menstruation period lasts from one day to fifteen days,' and Mu'tamir has reported on the authority of his father, 'I asked Ibn Sīrīn about the woman who experiences bleeding five days after her period, (at which) he said, 'The women know it better.' 364

(R. 78) 'Ā'isha reported . . . Repetition of H. 184).

يَرْضَى دِينَهُ إِنَّهَا حَاضَتْ ثَلَاثًا فِي شَهْرٍ

وَصَدَقَتْ وَقَالَ عَطَاءُ أَقْرَأُهَا مَا كَانَتْ وَبِهِ

قَالَ إِبْرَاهِيمُ وَقَالَ عَطَاءُ الْحَيْضُ يَوْمٌ إِلَى

خَمْسٍ عَشْرَةَ وَقَالَ مُعْتَمِرٌ عَنْ أَبِيهِ

سَأَلْتُ ابْنَ سِيرِينَ عَنِ الْمَرْأَةِ تَرَى الدَّمَ بَعْدَ

قُرْبِهَا بِخَمْسَةِ أَيَّامٍ قَالَ النِّسَاءُ أَعْلَمُ بِذَلِكَ ☆

(م - ٤٨) عَنْ عَائِشَةَ (مُتَكَرِّر ١٨٤)

## CHAPTER XXV

The appearance of yellow and turbid matter in days other than the menstruation period.

بَابُ الصُّفْرَةِ وَالْكُدْرَةِ فِي غَيْرِ أَيَّامِ

الْحَيْضِ ☆

H. 239 Umm 'Aṭīyah reported, 'We took no account of the turbid and yellow matter.'

٢٣٩ - عَنْ أُمِّ عَطِيَّةٍ قَالَتْ كُنَّا لَا نَعُدُّ

الْكُدْرَةَ وَالصُّفْرَةَ شَيْئًا ☆

364. This chapter is mainly concerned with the question of divorce although it has got a bearing on prayer and ritual purity. As we know, the period of waiting after divorce consists of three monthly courses and that although these courses are generally monthly, yet it is not always accurate to the day. As has been suggested in the title, the periods vary with women. The hadith which is recorded under this chapter is the same which speaks of a woman suffering from menorrhagia. As repeated here the hadith is slightly different in wording such as, "But leave the prayer during the days which are your usual menstruating period"; on the other hand, the words from: "My father said" up to the end are omitted here. The sense is clear. When the flow takes the shape of disease as in the case of menorrhagia one should count the days of menstruation with reference to past experience. Some women, however, have an unusually longer period of menstruation although they are not suffering from this disease. Such women are of course required to refrain from praying during the whole period the flow continues. The evidence of women on the question of menstruation has been given much weight. This shows that their evidence in other affairs of life are minimised not because of their unreliability but because of their lack of experience in fields other than the home.

The vein of Menorrhagia.

بَابُ عَرَقِ الْأَسْتِحَاضَةِ ☆

H. 240. 'Ā'isha, the wife of the Prophet, peace and blessings of Allah be upon him, narrated that Umm Ḥabiba suffered from Menorrhagia for seven years, so she asked the Messenger of Allah, peace and blessings of Allah be upon him, about it and he commanded her that she should take bath and further said, "This is a vein." So she used to take her bath for every prayer.<sup>365</sup>

٢٤٠ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ أُمَّ حَبِيبَةَ اسْتَحِضَتْ سَبْعَ سِنِينَ فَسَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَاَمَرَهَا أَنْ تَغْتَسِلَ فَقَالَ هَذَا عَرَقٌ فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ ☆

#### CHAPTER XXVI

(If) a woman menstruates after the circumambulation of the Ka'ba called 'Tawāf al-Ifāḍa'.<sup>366</sup>

بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ الْأَفَاضَةِ ☆

H. 241. 'Ā'isha, the wife of the Prophet, peace and blessings of Allah be upon him, narrated that she said to the Messenger of Allah, peace and blessings of Allah be upon him, "O Messenger of Allah, verily, Ṣafīyya bint Ḥuyayy has menstruated." The Messenger of Allah, peace and blessings of Allah be upon him, said, "Perhaps she will detain us; has she not performed the circumambulation with you?" And they said, "Yes." He said, "Then come on."

٢٤١ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ قَالَ رَسُولُ اللَّهِ ﷺ لَعَلَّهَا تَحْبِسُنَا أَلَمْ تَكُنْ طَافَتْ مَعَكُمْ فَقَالُوا بَلَى قَالَ فَاخْرُجِي ☆

365. Although the Prophet asked this lady to take one bath, she used to take bath before every prayer. This must be due to some misunderstanding on her part or the result of over caution.

366. *Tawāf al-Ifāḍa* is made on the tenth day of the month and is obligatory. There is another *Tawāf* or circumambulation of the Ka'ba which is called *Tawāf al-Widā'* which the pilgrims are to make on the eve of their departure from Makka. If a woman menstruates after the *Tawāf al-Ifāḍa* she need not wait for other *Tawāf*. Ṣafīyya had performed the first *Tawāf* as is evident from the Prophet's question. The Prophet accordingly asked people not to wait for her to perform the last *Tawāf*.

H. 242. 'Abdullah ibn 'Abbās reported, "A menstruating woman was permitted to continue the journey (in pilgrimage) when she menstruated," and Ibn 'Umar used to say in the beginning that she should not continue the journey, then I heard him say, "She should carry on, surely the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him</sup> has permitted them (to do so)."

٢٤٢ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ رَخِصَ  
لِلْحَائِضِ أَنْ تَتَنَفَّرَ إِذَا حَاضَتْ وَكَانَ ابْنُ  
عَمْرٍو يَقُولُ فِي أَوَّلِ أَمْرِهِ أَنَّهَا لَا تَتَنَفَّرُ  
ثُمَّ سَمِعْتُهُ يَقُولُ تَتَنَفَّرُ إِنَّ رَسُولَ اللَّهِ  
ﷺ رَخِصَ لَهُنَّ ☆

## CHAPTER XXVII

When a woman suffering from menorrhagia sees the day of purity, Ibn 'Abbās said, "She should take her bath and observe prayer even if it (purity) be for a short while in the day; and her husband can go into her (in menorrhagia). When she says her prayer; (indeed) it is a great thing."<sup>367</sup>

(R. 79) 'A'isha reported... (Repetition of H. 184).<sup>368</sup>

بَابُ إِذَا رَأَتْ الْمُسْتَحَاضَةَ الطُّهْرَ قَالَ  
بْنُ عَبَّاسٍ تَغْتَسِلُ وَتُصَلِّي وَ لَوْ سَاعَةً  
مِنْ نَهَارٍ وَ يَأْتِيهَا زَوْجُهَا إِذَا صَلَّتْ  
الصَّلَاةَ الْعَظِيمَةَ ☆

(م - ٤٩) عَنْ عَائِشَةَ (متكرر ١٨٤)

## CHAPTER XXVIII

(Funeral) prayer over the body of a woman (dying) in confinement and the way of doing it.

H. 243. Samura ibn Jundub reported that a woman died in confine-

بَابُ الصَّلَاةِ عَلَى الْمُنْتَفِسَةِ وَ سُنَّتِهَا ☆

٢٤٣ - عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ أَمْرَأَةً

367. Distinction between the blood of menstruation and the blood due to menorrhagia should be kept in mind. The purity here means purity from the blood of menstruation and not from that of menorrhagia. Imām Bukhārī argues that when prayer is allowed in menorrhagia, which is decidedly grater due to its spiritual blessings, why can not sexual intercourse be allowed on that score. This is Bukhārī's opinion. According to other authorities one should not have any sexual intercourse with a woman suffering from menorrhagia.

368. In repeating H. 184 the narrator has made it brief, "The Prophet, peace and blessings of Allāh be upon him, said, 'When the time of menstruation arrives, give up prayer, and when it has passed, wash the blood from your body and say your prayer.'"

ment, so the Prophet, <sup>peace and blessings of Allah be upon him,</sup> said prayer over her and stood against the central part of her body.<sup>369</sup>

مَاتَ فِي بَطْنِ فَصْلَى عَلَيْهَا النَّبِيُّ ﷺ فَقَامَ  
وَسَطَهَا ☆

## CHAPTER XXIX

بَابُ

H. 244. Maymūna, the wife of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> narrated that (when) she used to menstruate, she would not say her prayer and used to lie on the floor in front of the place of prostration of the Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> while he prayed on his mat, and when he went in prostration, part of his clothes used to touch her.<sup>370</sup>

٢٤٤ - عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ  
أَنَّهَا كَانَتْ تَكُونُ حَائِضًا لَا تُصَلِّي وَ هِيَ  
مُفْتَرِشَةٌ بِحِذَاءِ مَسْجِدِ رَسُولِ اللَّهِ ﷺ  
وَ هُوَ يُصَلِّي عَلَى خُمُرِهِ إِذَا سَجَدَ أَصَابَنِي  
بَعْضُ ثَوْبِهِ ☆

369. The words *fi baṭnin* mean "as a result of child-birth" as is shown by the words *niḥāsihā* (in the course of lochia discharge) that has been used in narrating this ḥadīth in the Book on Funerals. The word, therefore, here means "on account of".

370. A woman in menstruation is in the same position with regard to ritual purity as a woman at child-birth. This ḥadīth shows that the Holy Prophet's clothes used to touch the body of Maymūna while she would be in menstruation. This implies that he was not touching a body that could be regarded as impure. From this we can conclude that a woman at child-birth is not physically impure from religious point of view. Abstinence from the observance of prayer and fasting, etc., has other grounds than impurity as it is generally understood.

## BOOK VII

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh the Beneficent, the Merciful.

### كِتَابُ التَّيْمُمِ—TAYAMMUM<sup>371</sup>

And the word of Allāh, the Mighty, the Glorious "And (if) you cannot find water, betake yourself to pure earth and wipe your face and your hands therewith" (the Qur'an v. 6).

قَوْلُ اللَّهِ عَزَّ وَجَلَّ فَلَمْ تَجِدُوا

مَاءً فَتَيَّمُمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا

بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ☆

H. 245. 'Ā'ishā, the wife of the Prophet, peace and blessings of Allāh be upon him reported, "We set out with the Messenger of Allāh, peace and blessings of Allāh be upon him, in one of his journeys till we reached Baydā' or Dhāt al-Jaysh<sup>372</sup> when my necklace broke, so the Messenger of Allāh, peace and blessings of Allāh be upon him, stopped for a search of it and the people (also) stopped with him and they were not close to water; so people came to Abū Bakr al-Ṣiddīq and said, 'Do you not see what

٢٤٥ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ

قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ

أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ

الْجَيْشِ انْقَطَعَ عُنُقِي فَأَقَامَ رَسُولُ اللَّهِ ﷺ

عَلَى التَّمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَيَّ

مَاءً فَأَتَى النَّاسُ إِلَى ابْنِ بَكْرٍ الصَّدِيقِ

فَقَالُوا أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ

371. *Tayammum* literally means to intend anything and in the terminology of *Shari'a* it means to have recourse to earth in order to clean oneself thereby for the purpose of prayer, etc.

372. Baydā' and Dhāt al-Jaysh are two places on the way to and close to Madīna.



'A'isha has done? She has made the Messenger of Allāh, peace and blessings of Allāh be upon him, and the people stay, and they are not by the side of any water, and neither have they any water with them'; so Abū Bakr came and found the Messenger of Allāh, peace and blessings of Allāh be upon him, sleeping, resting his head on my thigh. He said, "You have detained the Messenger of Allāh peace and blessings of Allāh be upon him, and the people, and they are not by the side of any 'water' and neither have they any water with them." And 'A'isha said, "And Abū Bakr remonstrated me and said whatever Allāh wished him to say, and he started thrusting his hand in my flank and not move because the Messenger of Allāh, peace and blessings of Allāh be upon him, was, resting (his head) on my thigh. Then when the Messenger of Allāh, peace and blessings of Allāh be upon him, woke up in the morning and there was no water, Allāh, the Mighty and Exalted, revealed the verse about *Tayammum*; so all made *Tayammum*, and Usayd ibn al-Hudayr said, 'This is not the first blessing of you' O progeny of Abū Bakr.' She (further) said, "Then we made the camel on which I was to get up and we found the necklace under it."<sup>373</sup>

بِرَسُولِ اللَّهِ ﷺ وَالنَّاسِ وَ لَيْسُوا عَلَى  
مَاءٍ وَ لَيْسَ مَعَهُمْ مَاءٌ فَجَاءَ أَبُو بَكْرٍ  
وَ رَسُولُ اللَّهِ ﷺ وَاضَعَ رَأْسَهُ عَلَى فَخْذِي  
فَقَدْ نَامَ فَتَقَالَ حَبِيسَتُ رَسُولِ اللَّهِ ﷺ وَ النَّاسِ  
وَ لَيْسُوا عَلَى مَاءٍ وَ لَيْسَ مَعَهُمْ مَاءٌ  
فَقَالَتْ عَائِشَةُ فَعَانَنِي أَبُو بَكْرٍ وَ قَالَ  
مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَ جَعَلَ يَطْعُنُنِي  
بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي مِنْ  
الْتِمَاحِ إِلَّا مَكَانَ رَسُولِ اللَّهِ ﷺ عَلَى  
فَخْذِي فَتَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَصْبَحَ  
عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ عِزَّ وَجَلَّ آيَةَ  
التَّيَمُّمِ فَتَيَمَّمُوا فَقَالَ أُسَيْدُ بْنُ الْحَضِيرِ  
مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا أَلْ أَبِى بَكْرٍ  
قَالَتْ فَبِعِثْنَا البَعِيرَ الَّذِى كُنْتُ عَلَيْهِ  
فَاصْبِنَا العِقْدَ تَحْتَهُ ☆

373. 'A'isha had taken this necklace as a loan from her sister Āsmā' and it was bought at twelve dirham. This shows the consideration which the Prophet had for his wives. It was not for the article lost but on account of his regard for 'A'isha sentiment. The words of Usayd mean that on a similar occasion when 'A'isha was distressed because of her being left alone in the wilderness some very precious revelation came from God to act as a guiding rule in the relationship between

H. 246. Jabir ibn 'Abdullah reported that the Prophet, <sup>peace and blessings of Allah be upon him</sup> said, "I have been given five things which were not given to anyone before me. I have been helped with an awe (working from) a month's distance and the earth has been made a mosque for me as also a thing that purifies; so whoever man from among my followers gets the prayer he should perform it; and booty has been made lawful for me and it was not made lawful for anyone before me; and I have been given the (power of) intercession and a Prophet used to be sent to his own people alone whereas I have been sent towards all people in general."<sup>374</sup>

٢٤٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نَصَرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجَعَلْتُ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا فَيَأْتِيهَا رَجُلٌ مِنْ أُمَّتِي أَدْرَكَتُهُ الصَّلَاةُ فَلْيُضِلَّ وَأُحِلَّتْ لِي الْغَنَائِمُ وَ لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَ أُعْطِيتُ الشَّفَاعَةَ وَ كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَ يُعْتَدُ إِلَى النَّاسِ عَامَّةً ☆

## CHAPTER I

When neither water nor earth is available.

بَابُ إِذَا لَمْ يَجِدْ مَاءً وَلَا تُرَابًا

(R. 80) 'Ā'isha reported. . . (Repetition of H. 245).<sup>375</sup>

(٨٠ - ٨٠) عَنْ عَائِشَةَ (متكرر - ٢٤٥)

the sexes and in the matter of suspicion of misconduct, etc. This was the second occasion when a valuable guidance from God came in the wake of 'Ā'isha's embarrassment. The first incident is known as "the slander against 'Ā'isha".

374. Among the privileges of the Prophet the one is reported to be the awe his name inspires in the minds of people. The distance of a month means the distance of a large space. This has been a fact all throughout history. Even today when the Muslims are practically a nonentity in the world, their very name fills the hearts of unbelievers the world over with an unknown fear. A great Hindu leader is reported to have once called the degenerated and disintegrated Muslim community of India a sleeping loin. Next comes the Prophet's intercession. Taken in a practical and historical sense, it means the Prophet's ability to redeem the whole community of believers and the followers of all other teachers of religion. The third is his universal mission. The Prophet very clearly states here that all those Prophets that preceded him were sent to their respective nations. This repudiates the idea that Prophet Noah was sent for the whole world and that the punishment that came in the form of the deluge had submerged the whole of the then world. Similarly, Jesus, as he himself says in the Bible, and as the Qur'ān says of him, was sent only for the Israelites. Accordingly he can have no mission for the whole world as is implied in the popular idea of his second advent as a reformer of Islam and of the world on behalf of Islam. The connection of this hadith with the chapter is on the point of the whole earth being made a means of purification meaning the means of *Tayammum*.  
(For Note 375 see next page)

## CHAPTER II

*Tayammum when one is at home, and does not get water and fears the expiry of the time of prayer, and 'Atā' says the same thing and Ḥasan said about a patient who had water near him but found none who could give it to him that he should make Tayammum, and Ibn 'Umar came from his land which was in Juruf, and it was the time of 'Aṣr prayer when he was in the fold of camels, so he performed his prayer and then entered the city while the sun was high and he did not repeat (the prayer).<sup>376</sup>*

H. 247. 'Umayr, the freed slave of Ibn 'Abbās reported, "I and 'Abd Allah ibn Yasār, the freed slave of Maymūna, the wife of the Prophet, peace and blessings of Allah be upon him set out till we reached Abū Juhaym ibn al-

بَابُ التَّيْمِيمِ فِي الْحَضْرِ إِذَا لَمْ يَجِدِ  
الْمَاءَ وَخَافَ قَوْتَ الصَّلَاةِ وَبِهِ قَالَ  
عَطَاءٌ وَقَالَ الْحَسَنُ فِي الْمَرِيضِ عِنْدَهُ  
الْمَاءُ وَلَا يَجِدُ مِنْ يَنَاقِلِهِ يَتِيمِمُ وَ  
أَقْبَلَ ابْنُ عَمْرٍو مِنْ أَرْضِهِ بِالْجُرْفِ فَحَضَرَتْ  
الْعَصْرُ بِمَرْبَدِ النَّعْمِ فَصَلَّى ثُمَّ دَخَلَ  
الْمَدِينَةَ وَالشَّمْسُ مُرْتَفِعَةٌ فَلَمْ يُعِدْ ☆

٢٤٧ - عَنْ عُمَيْرِ مَوْلَى ابْنِ عَبَّاسٍ  
قَالَ أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَارٍ مَوْلَى  
مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ حَتَّى دَخَلْنَا

375. The Qurā'n is clear that in the absence of water *Tayammum* is a good substitute for *Wudu'*, but when neither water nor earth is available what is one to do? This unnumbered hadīth shows that the companions of the Prophet used to say their prayer without any ablution and the injunction for *Tayammum* had not yet been revealed and the Holy Prophet had not asked these people to repeat their prayers, thus showing that those previous prayers were quite in order. Thus when there is no water neither is any earth available one can say one's prayer without either *Wudu'* or *Tayammum*. The words peculiar to this hadīth are: "She had had a loan of a necklace from Athmā and it was lost, so the Messenger of Allāh said, 'Send a man (to search for it)' so he found it and people were in the midst of prayer time and they had no water with them, so they said their prayers and complained about it to the Messenger of Allāh, peace and blessings of Allāh be upon him; and Allāh revealed the verse of *Tayammum*. And Usayd ibn Hudayr said to 'Ā'isha, 'May Allāh reward you with the best, for by Allāh nothing befalls you that you dislike but Allāh makes it a means of good for you and for the Muslim.s'"

376. Juruf is at a distance of three miles from Madina. It is a place where soldiers used to gather in preparation for any expedition. *Marbad* literally "pond for camels" was another place at a distance of one mile from Madina. Now, because coming from and going to these places cannot be regarded a journey, the *Tayammum* made in these places cannot be regarded as in a state of journey. So Ibn 'Umar must have regarded *Tayammum* as quite in order even while at home. Thus when no water is available and the time of prayer is at the point of ending or when the use of water is apprehended to be injurious in a state of ill-health, *Tayammum* is quite in order.

\* Hārith ibn Ṣimmah al-Anṣārī, and Abū Juhaym said, 'The Prophet, <sup>peace and blessings of Allah be upon him,</sup> came from the side of Bi'r Jamal and a man met him and greeted him with salām but the Prophet, <sup>peace and blessings of Allah be upon him,</sup> did not return the greeting till he made for a wall and wiped his face and two hands (with earth), then he returned to him the greeting of peace.' <sup>377</sup>

عَلَىٰ ابْنِ جُهَيْمِ بْنِ الْحَارِثِ بْنِ الصَّمَّةِ  
الْأَنْصَارِيِّ فَقَالَ أَبُو جُهَيْمٍ أَقْبَلَ النَّبِيَّ  
ﷺ مِنْ نَحْوِ بَيْتْرِ جَمَلٍ فَلَقِيَهُ رَجُلٌ  
فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ  
ﷺ حَتَّىٰ أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ بِوَجْهِهِ  
وَيَدَيْهِ ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ ☆

## CHAPTER III

*Should one blow on his two hands after they have been made to strike on earth for Tayammum.*

بَابُ هَلْ يَنْفُخُ فِي يَدَيْهِ بَعْدَ مَا

يَضْرِبُ بِهِمَا الصَّعِيدَ لِلتَّيْمُمِ ☆

H. 248. 'Abd al-Rahmān ibn Abzā reported, "A man came to 'Umar ibn al-Khaṭṭāb and said, 'I was under an obligation for a bath and I could not get water.'<sup>378</sup> Then 'Ammār ibn Yāsir said to 'Umar ibn al-Khaṭṭāb, 'Do you not remember that we were on a journey, you and myself,

٢٤٨ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ ابْزَى قَالَ  
جَاءَ رَجُلٌ إِلَىٰ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ إِنِّي  
أَجْنَبْتُ فَلَمْ أُصِبِ الْمَاءَ فَقَالَ عُمَارُ بْنُ  
يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ أَمَا تَذْكُرُ أَنَا

377. This *Tayammum* was not for prayer, but from this it has been deduced that recourse can be had to *Tayammum* even at home when no water is ready at hand or when its use is not possible. We should not conclude from this ḥadīth that a reply to the greeting of peace is not permitted when one is not in a state of ablution. The Prophet's habit it was that he would not remain without ablution at any time.

378. Bukhārī does not give the words of 'Umar on this occasion. Muslim and Nisā'i have quoted these words: "We are told that 'Umar said that one should not say one's prayer as long as water is not available for ablution." It is for this reason that 'Ammār had to remind 'Umar of this past incident.

then we were under an obligation for bath and then you did not say your prayer and as for myself I rolled on the earth and said my prayer and I mentioned this to the Prophet, peace and blessings of Allah be upon him, at which the Prophet, peace and blessings of Allah be upon him, said, 'Verily, it was sufficient for you to have done like this,' and the Prophet, peace and blessings of Allah be upon him, struck the earth with his two hands and blew on them, then wiped his face and two hands with them.' <sup>379</sup>

كُنَّا فِي سَفَرٍ اَنَا وَانْتَ فَاَمَّا اَنْتَ فَلَمْ تَصَلِّ  
وَ اَمَّا اَنَا فَتَمَعَّكَتُ فَصَلَّيْتُ فَذَكَرْتُ  
لِلنَّبِيِّ ﷺ فَقَالَ النَّبِيُّ اِنَّمَا كَانَ  
يَكْفِيكَ هَكَذَا فَضَرَبَ النَّبِيُّ ﷺ  
بِكَفِّهِ الْاَرْضَ وَ نَفَخَ فِيهِمَا ثُمَّ مَسَحَ  
بِهِمَا وَجْهَهُ وَ كَفَّيَهُ ☆

## CHAPTER IV

*Tayammum is for the face and two hands.*

(R. 81) 'Abd al-Raḥmān ibn Abzā reported... (Repetition of H. 248).<sup>380</sup>

بَابُ التَّيْمُمِ لِلْوَجْهِ وَ الْكَفَّيْنِ ☆

(م - ٨١) عَنْ عَبْدِ الرَّحْمَنِ بْنِ ابْنِ

(متكرر ٢٤٨)

(R. 82) 'Abd al-Raḥmān ibn Abzā reported... (Repetition of H. 248).<sup>381</sup>

(م - ٨٢) عَنْ عَبْدِ الرَّحْمَنِ بْنِ ابْنِ

(متكرر ٢٤٨)

379. In other words, when one is under an obligation for a bath and does not get any water for it, it is not necessary to rub earth over the whole body. All that one needs to do in such a condition is to rub earth on the hands and the face as is one required to do in the case of *Tayammum* substituting ablution.

380. There are conflicting reports about the manner of *Tayammum*. According to some the hands have to be rubbed with earth up to the wrists. According to others this operation should go up to the elbows. Imām Bukhārī seems to give preference to reports that speak of the rubbing of hands up to the wrists, and so he rejects the other reports. That is why he specifies this thing in the very title of the chapter. Imām Mālik and the sect known as Ahl-Hadīth hold the same view.

381. In this repetition of H. 248 we find these additional words: "And Shu'ba struck the ground with his hands, then he drew them towards his mouth and rubbed his face and his two hands with them." The story of 'Umar is missing in this narration.

(R. 83) 'Abd al-Raḥmān ibn Abza reported . . . (Repetition of H. 248).<sup>382</sup>

(م - ٨٣) عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي  
(متكرر ٢٤٨)

(R. 84) 'Abd al-Raḥmān ibn Abza reported . . . (Repetition of H. 248).<sup>383</sup>

(م - ٨٤) عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي  
(متكرر ٢٤٨)

(R. 85) 'Abd al-Raḥmān ibn Abza reported . . . (Repetition of H. 248).

(م - ٨٥) عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي  
(متكرر ٢٤٨)

### CHAPTER V

Pure earth is (of the same value) as water for ablution to a Muslim, it suffices for him in the place of water and Ḥasan said, "Tayammum suffices for him so long as he does not void anything," and Ibn 'Abbas led the prayer in a state of Tayammum and Yahya ibn Sa'id said, "There is nothing wrong in saying one's prayer on a saline ground and to make Tayammum with it."<sup>384</sup>

بَابُ الصَّعِيدِ الطَّيِّبِ وَضُوءِ الْمُسْلِمِ  
يُكْفِيهِ عَنِ الْمَاءِ وَقَالَ الْحَسَنُ يُجْزِيهِ  
التَّيْمُمُ مَا لَمْ يُحْدِثْ وَ أُمُّ ابْنِ عَبَّاسٍ وَ  
هُوَ مُتَيَّمٌ وَقَالَ يَحْيَى بْنُ سَعِيدٍ  
لَا بَأْسَ بِالصَّلَاةِ عَلَى السَّجْنَةِ وَ التَّيْمُمِ

بِهَا ☆

H. 249. Imrān reported, "We were on a journey with the Prophet,

٢٤٩ - عَنْ عِمْرَانَ قَالَ كُنَّا فِي سَفَرٍ

382. In this narration we find these additional words: "Umar was present and 'Ammār said to him, 'We were on an expedition and we were under an obligation for a bath, and he said, "Blow on them'" (i. e. remove the extra dust on the hands before wiping the face with them).

383. The words of this report are, "Ammār said to 'Umar, 'I rolled on the ground and then came to the Prophet, peace and blessings of Allāh be upon him, who said, 'It was enough for you (to have rubbed the face and the two hands).'"

384. The title of the chapter is taken from the words of a hadīth reported by Bazār. A report to this effect has been recorded by Aḥmad and the collectors of *Sunan*, the words of which are: "Verily pure earth is a means of cleaning for a Muslim and this even if he does not get water for ten years." This hadīth has been considered as authentic by authorities like Tirmidhī, Ibn Ḥabbān and Dārquṭnī. The object of this chapter is to show that *Tayammum* is a complete substitute for *Wudu*. All that can be done in a state of *Wudu* can be done with *Tayammum* and all that nullifies *Wudu* nullifies *Tayammum*. A man can act as an *Imām* in congregational prayers with *Tayammum*.

peace and blessings of Allah be upon him, and we started at night till when it was the last part of the night we went to rest for a while and there can be no sleep sweeter to the traveller than this (kind of sleep); so nothing waked us excepting the heat of the sun and the first man who woke was so and so whose name Abū Rajā, used to recount, but 'Auf forgot; 'Umar ibn al-Khaṭṭāb was the fourth one (to wake up) and when the Prophet, <sup>peace and blessings of Allah be upon him,</sup> used to sleep we would not wake him until he himself got up, because we did not know what took place on him in his sleep; so when 'Umar got up and saw what had happened to people and he was a robust man, so he said, 'Allāhu Akbar' (God is Great) and he raised his voice for *Takbīr* (proclaiming the greatness of God), so he went on saying *Takbīr* and raising his voice for this *Takbīr* till the Prophet, <sup>peace and blessings of Allah be upon him,</sup> woke up by his voice.<sup>385</sup> So when he woke up people complained to him about what had happened to them, so he

مَعَ النَّبِيِّ ﷺ وَأَنَا أَسْرَيْنَا حَتَّى إِذَا كُنَّا فِي الْآخِرِ اللَّيْلِ وَقَعْنَا وَقَعَةً وَلَا وَقَعَةً أَحَلَّى عِنْدَ الْمُسَافِرِ عَنْهَا فَمَا أَبْقَطْنَا إِلَّا حَرَّ الشَّمْسِ وَكَانَ أَوَّلَ مَنْ اسْتَبْقَطَ فُلَانٌ ثُمَّ فُلَانٌ ثُمَّ فُلَانٌ بِسْمِيهِمْ أَبُو رَجَاءٍ فَنَسِيَ عَوْفٌ ثُمَّ عُمَرُ بْنُ الْخَطَّابِ الرَّابِعُ وَكَانَ النَّبِيُّ ﷺ إِذَا نَامَ لَمْ نُوقِظْهُ حَتَّى يَكُونَ هُوَ بِسَبْقِظُ لَنَا لَا نَدْرِي مَا يَحْدُثُ لَهُ فِي نَوْمِهِ فَلَمَّا اسْتَبْقَطَ عُمَرُ وَرَأَى مَا أَصَابَ النَّاسَ وَكَانَ رَجُلًا جَلِيدًا فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ فَمَا زَالَ يَكْبُرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ حَتَّى اسْتَبْقَطَ بِصَوْتِهِ النَّبِيُّ ﷺ فَلَمَّا اسْتَبْقَطَ شَكُّوا إِلَيْهِ الَّذِي أَصَابَهُمْ

385. There are differences of opinion about this journey. Some say it was on the way back from Khaybar. According to Abū Da'ūd it was on the occasion of Tabūk expedition. There are differences in the narration of the incident as well. According to some reports the Prophet was the first man who woke up in the morning but according to the ḥadīth narrated here four persons woke up before the Prophet woke. In an attempt to reconcile this divergence the author of *Faṣḥ al-Bārī* has suggested that it might have happened on more than one occasion. The night on which this incident took place is called "Laylat al-Ta'īs" meaning 'the night of rest'.

said, 'There is no harm or it will cause no harm, march on'; so they marched<sup>386</sup>; and he went on for a short while, then alighted and sent for water for ablution and made ablution (therewith) and the call was sounded for prayer, so he led the people in prayer<sup>387</sup> and when he was free from his prayer he came to notice a man who was keeping away and did not say his prayer with the people. He said, 'What prevented you, O so and so, from saying prayer with the people?' He (the man) said, 'I am under an obligation for a bath and there is no water.' He (the Prophet) said, 'You should resort to earth, because it is sufficient for you.'<sup>388</sup> Then the Prophet, peace and blessings of Allah be upon him, went on and the people complained to him about thirst; so he alighted and sent for so and so whose name Abū Rajā' used to recount but 'Auf forgot and he (also) sent for 'Alī and said, 'You two go and search for water.' So they set out and met a woman who was between

قَالَ لَا صَيْرَ أَوْ لَا يَصِيرُ ارْتَحَلُوا  
فَارْتَحَلَ فَسَارَ غَيْرَ بَعِيدٍ ثُمَّ نَزَلَ فَدَعَا  
بِالْوُضُوءِ فَتَوَضَّأَ وَنُودِيَ بِالصَّلَاةِ فَصَلَّى  
بِالنَّاسِ فَلَمَّا انْفَتَلَ مِنْ صَلَاتِهِ إِذَا هُوَ  
بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ الْقَوْمِ قَالَ  
مَا مَنَعَكَ يَا فُلَانُ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ قَالَ  
أَصَابَتْنِي جَنَابَةٌ وَ لَا مَاءَ قَالَ عَلَيْكَ  
بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ ثُمَّ سَارَ النَّبِيُّ  
وَالرَّجُلُ فَاشْتَكَى إِلَيْهِ النَّاسُ مِنَ الْعَطَشِ  
فَنَزَلَ فَدَعَا فُلَانًا كَانَ يُسَمِّيهِ أَبُو رَجَاءٍ  
نَسِيَهُ عَوْفٌ وَ دَعَا عَلِيًّا فَقَالَ أَذْهَبَا  
فَابْتَغِيَا الْمَاءَ فَانْطَلَقَا فَتَلَقِيَا امْرَأَةً  
بَيْنَ مَزَادَتَيْنِ أَوْ سَطِيحَتَيْنِ مِنْ مَاءٍ  
عَلَى بَعِيرٍ لَهَا فَقَالَا لَهَا آيْنَ الْمَاءُ

386. In the report recorded by Muslim we read, "It is a place where the devil appeared before us," and in the report recorded by Abu Da'ud we read, "Change the place in which forgetfulness overtook you." In other words this overpowering sleep is attributed to the beguiling of the devil and regarded an act of omission.

387. This proves the validity of holding congregation for prayers said after its time has expired.

388. These words indicate the connection of this hadith to the title of the chapter.



two water-skins full of water (laden) on her camel. So they said to her, 'Where is water?' She said, 'I left (the place of) water yesterday at this time and our party is behind (me).' They said to her, 'Then come along with us.' She said, 'Whereto?' They said, 'To the Messenger of Allah, peace and blessings of Allah be upon him.' She said, 'To him who is called 'Ṣabī?' They said, 'It is he whom you mean, so come along.' So they brought her to the Messenger of Allah, peace and blessings of Allah be upon him, and related to him the story. He (the Prophet) asked them and they made her alight from her camel and the Prophet, peace and blessings of Allah be upon him, asked for a pot and poured in it from the mouths of the two water-skins and closed their mouths and opened the bottom-holes and it was announced to the people, 'Give drink and drink yourselves.' So he who wanted gave drink and he who wanted drank; what happened last was that he (the Prophet) gave a pot of water to the man who had an obligation for bath and said, 'Go, pour it on yourself.' And she (the woman) was standing looking at what was being done with her water.

قَالَتْ عَهْدِي بِالْمَاءِ أَمْسَ هَذِهِ السَّاعَةَ  
وَنَفَرْنَا خُلُوفًا قَالَا لَهَا انْطَلِقِي إِذَا

قَالَتْ إِلَىٰ آئِنَ قَالَا إِلَىٰ رَسُولِ اللَّهِ ﷺ

قَالَتْ الَّذِي يُقَالُ لَهُ الصَّابِيُّ قَالَا هُوَ الَّذِي

تَعْنِينَ فَاَنْطَلِقِي فَجَاءَا بِهَا إِلَىٰ النَّبِيِّ

ﷺ وَحَدَّثَاهُ الْحَدِيثَ قَالَ فَاسْتَنْزَلُوهُمَا

عَنْ بَعِيرِهَا وَدَعَا النَّبِيُّ ﷺ بِإِنَاءٍ فَفَرَّغَ

فِيهِ مِنْ أَفْوَاهِ الْمَزَادَتَيْنِ أَوْ السَّطِيحَتَيْنِ

وَ أَوْ كَا أَفْوَاهَهُمَا وَاطْلُقَ الْعِزَالِي وَنُودِيَ

فِي النَّاسِ اسْقُوا وَاسْتَقُوا فَسَقَىٰ مِنْ شَاءَ

وَاسْتَقَىٰ مِنْ شَاءَ وَكَانَ آخِرَ ذَلِكَ أَنْ

أَعْطَىٰ الَّذِي أَصَابَتْهُ الْجَنَابَةُ إِنَاءً مِنْ مَاءٍ

قَالَ إِذْهَبْ فَافْرَغْهُ عَلَيْكَ وَهِيَ قَائِمَةٌ

تَنْظُرُ إِلَىٰ مَا يُفْعَلُ بِمَائِهَا وَآيَمُ اللَّهِ لَقَدْ

And by Allah when pouring of water was stopped from them (the water-skins), we were led to think that they were fuller than when he (the Prophet) began (to pour) from them. Then the Prophet, peace and blessings of Allah be upon him, said, 'Collect (something) for her.' So they collected for her dates and flour and powdered parched barley till they collected for her (quite a big quantity) of food and they put all this in a cloth and put it on the back of her camel and placed the cloth in front of her<sup>389</sup> and he (the Prophet) said to her, 'Do you know that we have not made your water diminish at all, but it is Allah Who gave us drink?'<sup>390</sup> Then she went to her people and she was being kept away from them. They said, 'What kept you back, so and so?' She said, 'A strange thing (happened to me), two men met me and took me to that man who is called Šabī and he did such and such things; so by Allāh he is a

أَقْلَعُ عَنْهَا وَ إِنَّهُ لِيُخَيِّلُ الْبِنَا أَنَهَا  
أَشَدُّ مِلَّةً مِنْهَا حِينَ ابْتَدَأَ فِيهَا فَقَالَ  
النَّبِيُّ ﷺ اجْمَعُوا لَهَا فَجَمَعُوا لَهَا مِنْ  
بَيْنِ عَجْوَةٍ وَ دَقِيقَةٍ وَ سَوْبِقَةٍ حَتَّى جَمَعُوا  
لَهَا طَعَامًا فَجَعَلُوهُ فِي ثَوْبٍ وَ حَمَلُوهَا  
عَلَى بَعِيرِهَا وَ وَضَعُوا الثَّوْبَ بَيْنَ يَدَيْهَا  
قَالَ لَهَا تَعْلَمِينَ مَا رَزَيْنَا مِنْ مَائِكَ  
شَيْئًا وَ لَكِنَّ اللَّهَ هُوَ الَّذِي اسْقَانَا فَاتَتْ  
أَهْلَهَا وَ قَدْ احْتَبَسَتْ عَنْهُمْ قَالُوا مَا  
حَبَسَكَ يَا فُلَانَةَ قَالَتْ الْعَجْبُ لَقَيْتَنِي  
رَجُلَانِ فَذَهَبَا بِي إِلَى هَذَا الَّذِي يُقَالُ  
لَهُ الصَّائِي فَفَعَلَ كَذَا وَ كَذَا فَوَ اللَّهُ  
إِنَّهُ لَأَسْحَرُ النَّاسَ مِنْ بَيْنِ هَذِهِ وَ هَذِهِ

389. This shows the highly developed sense of gratitude in the Muslim mind. They compensated the lady for the small quantity of water they had taken from the water-skins of the woman and for the delay caused by this transaction. But this time the reward was not all. They bore this act of kindness in their minds long after this incident. When the occasion came for the Muslims to cross swords with the idolatrous Arabs, they made it a point to spare the tribe to which this particular woman belonged. It was this refined sense of moral obligation that ultimately brought about the conversion of that whole tribe.

390. This is a miracle and seems to have repeatedly taken place at the hands of the Holy Prophet. In a country where water was scarce profuseness of water supply was indeed a befitting miracle.

greater magician among the people between this and this,' and she made a sign (while saying this) with her middle and index fingers and raised them towards the sky meaning (between) the heaven and the earth, 'and surely he is the Messenger of Allah.' After this the Muslims began to attack the polytheists that were living around her but they did not cause any harm to the tribe to which she belonged. Then she said to her people one day, 'What I see is that these people (Muslims) are leaving you (alone) knowingly ; so are you for Islam ?' So they listened to her (suggestion) and entered (the fold of) Islam. Abū 'Abdullāh said, 'Ṣāba'a means "one who has left one's religion for another'." And Abul 'Āliyy said, 'The Ṣābī are a sect of the people of the Book who read the Zabūr (i.e. the scripture of David or the Psalms). Aṣbu means 'I will incline.' "

وَقَالَتْ بِأَصْبَعَيْهَا الْوُسْطَىٰ وَالسَّبَابَةَ  
فَرَفَعَتْهُمَا إِلَى السَّمَاءِ تَعْنِي السَّمَاءَ  
وَالْأَرْضَ أَوْ أَنَّهُ لِرَسُولِ اللَّهِ حَقًّا فَكَانَ  
الْمُسْلِمُونَ بَعْدَ ذَلِكَ يُبْغِضُونَ عَلَىٰ مِنْ  
حَوْلِهَا مِنَ الْمُشْرِكِينَ وَلَا يُصِيبُونَ الْقَصْرَ  
الَّذِي هِيَ مِنْهُ فَقَالَتْ يَوْمًا لِقَوْمِهَا مَا أَرَىٰ  
إِنَّ هَؤُلَاءِ الْقَوْمَ قَدْ يَدْعُونَكُمْ عَمْدًا فَهَلْ  
لَكُمْ فِي الْإِسْلَامِ فِطَاعُومًا فِدْخُلُوا  
فِي الْإِسْلَامِ قَالَ أَبُو عَبْدِ اللَّهِ صَبَا خَرَجَ مِنْ  
دِينٍ إِلَىٰ غَيْرِهِ وَقَالَ أَبُو الْعَالِيَةِ  
الصَّابِئِينَ فِرْقَةٌ مِنْ أَهْلِ الْكِتَابِ يَقْرَءُونَ  
الزَّبُورَ أَصْبُ أَمَلُ ☆

## CHAPTER VI

When a man under an obligation for bath fears for himself illness or death or fears thirst, he should make Tayammum and it has been narrated that 'Amr ibn al-'Aṣ was under an obligation for bath one cold night and

بَابٌ إِذَا خَافَ الْجُنُبُ عَلَىٰ نَفْسِهِ  
الْمَرَضَ أَوْ الْمَوْتَ أَوْ خَافَ الْعَطْشَ تَيَمَّمُ  
وَيُذَكَّرُ أَنَّ عَمْرَو بْنَ الْعَاصِ اجْتَنَبَ فِي

made *Tayammum* and recited (the Qur'anic words) "And do not kill your own selves, surely Allah is merciful to you" <sup>391</sup>, and this was mentioned to the Prophet, <sup>peace and blessings of Allah be upon him</sup>, and he did not take it ill.

(R. 86) Abū Wail reported . . . (Repetition of H. 250).

(R. 87) Shaqiq ibn Salama reported . . . (Repetition of H. 250). <sup>392</sup>

لَيْلَةٌ بَارِدَةٌ فَتَيَّمَمَ وَتَلَا وَلَا تَقْتُلُوا  
 أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا فَذَكَرَ  
 لِلنَّبِيِّ ﷺ فَلَمْ يُعْنَفَ ☆

(م - ٨٦) عَنْ أَبِي وَائِلٍ (مُتَكَرِّرٌ ٢٥٠)

(م - ٨٧) عَنْ شَقِيقِ بْنِ سَلَمَةَ (مُتَكَرِّرٌ ٢٥٠)

## CHAPTER VII

*Tayammum* consists of striking (the earth with hands) once.

بَابُ التَّيْمِمِ ضَرْبَةً ☆

391. This *hadīth* has been recorded in Abū Dā'ūd and it is to the effect that 'Amr ibn al-'Ās said, "I got a wet dream one night when it was very cold and I feared that if I took bath I would die; so I took to *Tayammum* and led my companions in congregational prayer. This incident was reported to the Prophet, peace and blessings of Allāh be upon him, and he said 'O 'Amr did you lead the prayer when you were under an obligation for a bath.?' At this I told him the reason of my *Tayammum* and supported my action with reference to the clause of the Qur'an 'And do not kill your own self.' At this the Prophet smiled and did not say anything else to me."

392. In both these unnumbered *hadīths* we find the same incident as is described in detail in H. 250 that is to follow. This is a dispute between 'Abdullāh ibn Mas'ūd and Abū Musā Ash'arī on the question of *Tayammum*. 'Abdullāh ibn Mas'ūd is definitely in the wrong inasmuch as he contends that a man under an obligation for a bath is not allowed to say prayers with *Tayammum* even if he does not get water for a whole month. This means that such a man has to keep away from his prayer. Abū Musā Ash'arī quotes the Qur'an in support of his own view and no reply is forthcoming from Ibn Mas'ūd excepting that he said that he would not allow the concession of *Tayammum* because that would open the door for people to take to *Tayammum* instead of bath on the plea even of slight cold. It is possible that the report as it is before us has not recorded all that actually happened. Maybe 'Abdullāh ibn Mas'ūd meant that the mere fear of illness should not be made a plea for *Tayammum*. The Qur'an allows this concession only in cases of actual illness. So fear of illness as the basis of *Tayammum* becomes a disputable question. Quite incidentally *hadīth* like this gives us a glimpse into the relationship obtaining among the companions of the Prophet. As we see here they differed on such important questions as the validity of prayer in a certain state of the body but they did not consider such differences as disturbing the sweet brotherly relationship that existed in the community. In spite of such differences they respected one another's personal views. In the report of Abū Wail (R. 85) which is brief, we read, "Abū Musā said to 'Abdullāh ibn Mas'ūd, 'When no water is available should not one pray?' 'Abdullāh said, 'Yes, if I do not get water for a whole month I would not say my prayer and if these people are given any exemption in this matter they will do like this, i.e. take to *Tayammum*, and say their prayer if any of them finds it cold. The narrator said, 'I said, 'Then' where are the words 'Ammār spoke to 'Umar (to go)?' He said, 'I do not think 'Umar was satisfied with what 'Ammār said.'" In the unnumbered *hadīth* that follows, H. 250 is repeated in a shortened form with the difference that in this last *hadīth* Abū Musā presents the opinion of 'Ammār in support of *Tayammum* first and when 'Abdullāh says in reply that 'Umar did not feel satisfied with the words of 'Ammār he produces the Qur'anic verse. So Abū Musā said, 'Leave us alone and don't talk to us about what 'Ammār said; how will you treat this verse of the Qur'an? So 'Abdullāh did not know what to say.'" These words are not to be found in H. 250.

H. 250. Shāfiq reported, "I was sitting with 'Abdullah and Abū Mūsā al-Ash'arī and Abū Mūsā said to him, 'If any man happens to be under an obligation for bath and does not get water for (even a whole) month, should he not make *Tayammum* and say his prayer?' He (the narrator) said, 'So 'Abdullah said, 'He should not make *Tayammum* even if he does not get water for a month.' So Abū Mūsā said to him, "Then what will you do with this verse in the chapter entitled *al-Mā'ida*: 'And if you don't get water then make for pure earth?'" So 'Abdullah said, 'If they are given permission in this matter it is possible that they will resort to *Tayammum* with earth whenever they feel the water cold.' I said, 'That is only why you have disliked it.' He said, 'Yes.' Then Abū Mūsā said, 'Have you not heard 'Ammār saying to 'Umar ibn al-Khaṭṭāb: "The Messenger of Allah, peace and blessings of Allah be upon him, sent me on a mission and I came under an obligation for a bath and I did not get water, so I rolled on the earth just as the animals roll and I mentioned this to the Prophet peace and blessings of Allah be upon him and he said, 'It would have sufficed you if you had done like this.' And he struck his hand once on the earth, then he

٢٥٠ - عَنْ شَقِيقٍ قَالَ كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَ أَبِي مُوسَى الْأَشْعَرِيِّ فَقَالَ لَهُ أَبُو مُوسَى لَوْ أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا أَمَا كَانَ يَتَيَّمَمُ وَيُصَلِّي فَكَيْفَ تَصْنَعُونَ بِهَذِهِ الْآيَةِ فِي سُورَةِ الْمَائِدَةِ فَلَمْ تَجِدُوا مَاءً فَتَيَّمَمُوا صَعِيدًا طَيِّبًا فَقَالَ عَبْدُ اللَّهِ لَوْ رَخِصَ لَهُمْ فِي هَذَا لَأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَّمَمُوا الصَّعِيدَ قُلْتُ وَ إِنَّمَا كَرِهْتُمْ هَذَا لِذَا قَالَ نَعَمْ فَقَالَ أَبُو مُوسَى أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ بْنِ الْخَطَّابِ بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَاجْتَنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا وَ ضَرَبَ بِكَفِّهِ ضَرْبَةً عَلَى الْأَرْضِ ثُمَّ

shook it off. Then he wiped the back of his (right) hand with his left hand or the back of his left hand with his (right) hand, then he wiped his face with both of them.”<sup>393</sup>

Then ‘Abdullah said, ‘So did you not see that ‘Umar was not satisfied with the statement of ‘Ammār?’”

—And in another narration—Shaqīq reported, “I was with ‘Abdullah (ibn Mas‘ūd) and Abū Mūsā said, ‘Have you not heard ‘Ammār saying to ‘Umar, ‘The Messenger of Allah peace and blessings of Allah be upon him sent me and you and I came under an obligation for a bath, so I rolled on the earth and we came to the Messenger of Allah, peace and blessings of Allah be upon him and said, ‘It would have been enough for you just to have done like this,’ and he rubbed his face and his two hands once (with earth)?”

(R. 88) ‘Imrān ibn Husayn al-Khuza‘ī reported . . . (Repetition of H. 249).<sup>394</sup>

نَفَضَهَا ثُمَّ مَسَحَ بِهَمَا ظَهْرَ كَفِّهِ بِشِمَالِهِ  
أَوْ ظَهْرَ شِمَالِهِ بِكَفِّهِ ثُمَّ مَسَحَ بِهَمَا وَجْهَهُ  
فَقَالَ عَبْدُ اللَّهِ أَفَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ

بِقَوْلِ عُمَارٍ وَ زَادَ يَعْلى عَنِ الْأَعْمَشِ  
عَنْ شَقِيقٍ كُنْتُ مَعَ عَبْدِ اللَّهِ وَ أَنِي  
مُوسَى فَقَالَ أَبُو مُوسَى أَلَمْ تَسْمَعْ قَوْلَ

عُمَارٍ لِعُمَرَ إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي  
أَنَا وَ أَنْتَ فَاجْنِبْتُ فَتَمَعْتُ بِالصَّعِيدِ  
فَاتَيْنَا رَسُولَ اللَّهِ ﷺ فَاخْبَرْنَاهُ فَقَالَ إِنَّمَا

كَانَ يَكْفِيكَ هَكَذَا وَ مَسَحَ وَجْهَهُ وَ  
كَفَّهِ وَاحِدَةً ☆

(م - ٨٨) عَنْ عِمْرَانَ بْنِ حُصَيْنِ الْخُزَاعِيِّ

(متكرر ٢٤٩)

<sup>393</sup>. Some reports speak of striking the hands twice on earth and rubbing the hands with dust up to the elbows. But preference has been given to the report that speaks of rubbing the backs of the hands with dust only up to wrists and this only once.

<sup>394</sup>. In this repetition of H. 249 only a part of this ḥadīth has been recorded and this is :

“The Messenger of Allāh, peace and blessings of Allāh be upon him, found a man standing aside and not saying his prayer with the rest of the people. Seeing this the Prophet said, ‘O so and so, what prevented you from saying your prayer in the company of the people?’ He said: ‘O Messenger of Allāh, I have come under an obligation for a bath and there is no water.’ The Prophet said, ‘You should take to earth, for it is enough for you.’”

## BOOK VIII

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### PRAYER — كِتَابُ الصَّلَاةِ

#### CHAPTER I

How the prayer was made obligatory<sup>395</sup> on the occasion of (the Prophet's) Ascension (i.e. a spiritual journey to heaven) and Ibn 'Abbas reported, 'Abū Sufiyān (ibn Ḥarh) related to me in the course of the *ḥadīth* about Heraclius, 'He, i.e. the Prophet, peace and blessings of Allah be upon him commanded us to observe prayers and truthfulness and sexual purity.' "

بَابُ كَيْفَ فُرِضَتِ الصَّلَاةُ فِي

الْأَسْرَاءِ وَقَالَ ابْنُ عَبَّاسٍ حَدَّثَنِي أَبُو

سُفْيَانَ فِي حَدِيثِ هِرَقْلٍ فَقَالَ يَا مَرْنَا

يَعْنِي النَّبِيَّ ﷺ بِالصَّلَاةِ وَالصِّدْقِ

وَالْعِفَافِ ☆

395. Three views are mentioned in *Fath al-Bārī* in connection with the journey of the Prophet. First, the journey which is described in the Qur'an and the event which is known as *Mirāj* or Ascension both took place in the same night and in a state of wakefulness. The second is that both took place in a state of sleep. And the third view is that the journey took place in a state of wakefulness and the Ascension in a state of sleep whether in the same night or at different times. Bukhārī has pieced these incidents together and is of the view that they are one and the same. The reports being divergent some people have taken the view that there have been several incidents of this type. The question that remains to be solved is when this journey took place. It is evident that the event took place while the Prophet was still at Makka because the prayers were made obligatory in Makka. It is also evident that the chapter known as *al-Najm* also speaks of the Ascension. Witness the words: "Then he drew near, then he became lowly, so he was the measure of two bows or closer still." And this chapter belongs to the fifth year of the Call. What is more, the *Sidrat al-Muntahā* (the farthest lote-tree) is spoken of in the same manner in the *ḥadīth* as it is in this chapter of the Qur'an. In the Qur'an the words used are: "At the farthest lote-tree, near which is the garden, the place to be resorted to. When that which covers covered the lote-tree." In the *Ḥadīth* we read: "Various colours covered it and I do not know what it was." In both the statement—in the Qur'an as well as in the *Ḥadīth*—we find the mention of paradise in this connection. All this clearly shows that in the chapter *al-Najm* the description is of this very Ascension of the Prophet. It is also a fact that the injunction of prayer is found in the very early chapters of the Qur'an. Hence without going into any fine accuracy we may say that the Ascension of the Holy Prophet belongs to the very early days of the mission and that the prayer was made obligatory about this time. It is an established fact that the Prophet used to say his prayers in the house of Arqam in the fourth year of his Mission and that his companions (See next page)

H. 251. Anas ibn Malīk reported, "Abū Dharr used to relate that the Messenger of Allāh, peace and blessings of Allāh be upon him said, 'The roof of my house was opened while I was at Makka and Gabriel, on him be peace, descended and he opened my chest, then washed it with the water of Zamzam, then he brought a golden trough filled with wisdom and faith<sup>396</sup> and he poured it in my chest, then he closed it (the chest), then he held my hands and ascended with me to the Heaven and when I reached the near heaven Gabriel, on him be peace, said to the keeper of the heaven, "Open." He said, "Who is it?" He said, "This is Gabriel" He said, "Is there any one with you?" He said, "Yes, with me is Muḥammad." Then he said, "Has he been sent for?" He said, "Yes." Then when he opened (the door) we rose higher to the other near heaven; then lo there was a man sitting there on whose right

٢٥١ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فَرَجَ عَن سَفْفِ بَيْتِي وَأَنَا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمٍ ثُمَّ جَاءَ بِطَبْطِيبٍ مِّنْ ذَهَبٍ مُّثَلِّئِي حِكْمَةً وَ إِيْمَانًا فَافْرَغَهُ فِي صَدْرِي ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَلَمَّا جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ الْخَازِنُ السَّمَاءِ افْتَحِ قَالَ مَنْ هَذَا قَالَ هَذَا جِبْرِيلُ قَالَ هَلْ مَعَكَ أَحَدٌ قَالَ نَعَمْ مَعِيَ مُحَمَّدٌ ﷺ فَقَالَ ارْسَلِ إِلَيْهِ قَالَ نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فإِذَا رَجُلٌ قَاعِدٌ عَلَى

used to gather there for the same purpose. Similarly, the chapter entitled *Banī Isrā'ī* which starts with the mention of this journey belongs to the early days of the Prophet's Mission. As for the nature of this experience we can neither say that it was in a state of sleep nor can we say that it was in complete wakefulness. It was an experience of the type called spiritual vision. In this state the physical senses of man are suspended and his spiritual senses completely overshadow his consciousness.

396. The trough filled with knowledge and wisdom as spoken of here indicates very clearly that the experience was of the type of spiritual vision. Or else it is difficult to understand how these two abstract things could be contained in a vessel. It is to be noted that the opening of the chest of the Prophet took place on the occasion of his Ascension.



side there were people and on whose left there were people,<sup>397</sup> and when he looked towards his right he laughed, and when he looked towards his left he wept. So he said, "Welcome, O righteous Prophet, and son of a righteous man." I said to Gabriel, "Who is this?" He said, "This is Adam and these people on his right and on his left are the souls of his progeny, and the right-hand people among them are the people of heaven and the people who are on the left hand are the people of hell, so when he looked towards his right he laughed and when he looked towards his left he wept." Till he (Gabriel) ascended with me to the second heaven and said to its keeper, "Open." So the keeper of it said to him like what the first one had said and it was opened.' " Anas said that he (the Prophet further) related that he found in the heavens Adam and Idris and Moses and Jesus and Abraham, peace of Allah be on them and he did not

يَمِينِهِ أَسْوَدَةٌ وَعَلَى يَسَارِهِ أَسْوَدَةٌ إِذَا  
نَظَرَ قَبْلَ يَمِينِهِ ضَحَكَ وَ إِذَا نَظَرَ  
قَبْلَ يَسَارِهِ بَكَى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ  
وَ الْإِبْنِ الصَّالِحِ قُلْتُ لَجَبْرِئِيلَ مِنْ هَذَا قَالَ  
هَذَا آدَمُ وَ هَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَ شِمَالِهِ  
نَسَمُ بَنِيهِ فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ  
وَ الْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ  
فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحَكَ وَ إِذَا نَظَرَ  
قَبْلَ شِمَالِهِ بَكَى حَتَّى عَرَجَ بِي إِلَى السَّمَاءِ  
الثَّانِيَةِ فَقَالَ لِخَازِنَتِهَا افْتَحِي فَقَالَ لَهُ  
خَازِنَتُهَا مِثْلُ مَا قَالَ الْأَوَّلُ ففُتِحَ قَالَ أَنَسٌ  
فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَوَاتِ آدَمَ وَ إِدْرِيسَ  
وَ مُوسَى وَ عِيسَى وَ إِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِمْ

397. *Aswidah* is plural of *Sawād*. The Prophet's seeing all the souls in the first heaven is another indication that he was having this experience in a vision. Otherwise the souls of the unbelievers should be in what is called *Sijjīn* and those of the righteous people should be in what is called "Alli 'alliyīn." The explanations that have been offered by the commentators of the *Hadīth* are unconvincing. For example, some have said that sometimes these souls are taken out of their respective stations and presented before Adam and that the Prophet saw Adam quite incidentally at the time when these souls were presented before him. But the very idea of these souls being presented before Adam is absurd.

describe what sorts of places they were staying in, excepting that he mentioned that he found Adam in the near heaven and Abraham in the sixth heaven.<sup>398</sup> Anas (further) said, "So when Gabriel, on him be peace, moved on with the Prophet to Idris, he (Idris) said, 'Welcome to the righteous Prophet and to the righteous brother.' So I said, 'Who is this?' He said, 'This is Idris.' Then we went to Moses and he said, 'Welcome to the righteous Prophet and the righteous brother.' I said, 'Who is this?' He said, 'This is Moses. Then I went to Jesus and he said, 'Welcome to the righteous brother.' and the righteous Prophet.' I said, 'Who is this?' He said, 'This is Jesus.'<sup>399</sup> Then I went to Abraham and he said, 'Welcome to the righteous Prophet and the righteous son.' I said, 'Who is this?' He said, 'This is Abraham.'" Ibn Shihāb said, "Ibn Hazm reported to me that Ibn

وَلَمْ يُثَبِّتْ كَيْفَ مَنَازِلَهُمْ غَيْرَ أَنَّهُ ذَكَرَ  
 أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا وَابْرَاهِيمَ فِي  
 السَّمَاءِ السَّادِسَةِ قَالَ أَنَسٌ فَلَمَّا مَرَّ جَبْرِيْلُ  
 عَلَيْهِ السَّلَامُ بِالنَّبِيِّ ﷺ بِأَدْرِيسَ قَالَ  
 مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ  
 فَقُلْتُ مَنْ هَذَا قَالَ هَذَا أَدْرِيسُ ثُمَّ مَرَرْتُ  
 بِمُوسَى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ  
 الصَّالِحِ قُلْتُ مَنْ هَذَا قَالَ هَذَا مُوسَى ثُمَّ  
 مَرَرْتُ بِعِيسَى فَقَالَ مَرْحَبًا بِالْأَخِ الصَّالِحِ  
 وَالنَّبِيِّ الصَّالِحِ قُلْتُ مَنْ هَذَا قَالَ هَذَا  
 عِيسَى ثُمَّ مَرَرْتُ بِابْرَاهِيمَ فَقَالَ مَرْحَبًا  
 بِالنَّبِيِّ الصَّالِحِ وَالْأَبْنِ الصَّالِحِ قُلْتُ مَنْ  
 هَذَا قَالَ هَذَا اِبْرَاهِيمُ قَالَ ابْنُ شِهَابٍ فَخَبَّرَنِي

398. This shows that the heaven spoken of here has nothing to do with the spatial height but is only a way of describing the spiritual heights of persons concerned.

399. The Prophet's seeing Jesus is evidently of the same nature as his seeing other prophets. There is nothing to show that Jesus was seen in his physical body and that other prophets were seen in their spiritual forms. This, incidentally, proves that Jesus at the time was dead in the same way as other prophets were dead. The Prophet saw only the soul of Jesus in the spiritual world as he saw there the souls of other prophets. A full discussion on this question of Ascension will take place at the proper occasion.

'Abbās and Abū Habba al-Ansārī used to say that the Prophet peace and blessings of Allah be upon him said, "Then he (Gabriel) ascended with me till I reached a plain in which I began to hear the sound of pens (in writing)." Ibn Ḥazm and Anas ibn Malik reported that the Prophet, peace and blessings of Allah be upon him, said, "Then Allah, the Mighty, the Glorious made fifty prayers obligatory on my followers. So I returned with this (commandment) till I went to Moses and he said, 'What has Allah made obligatory for you on your followers?' I said, 'He has made fifty prayers as obligatory.' He (Moses) said, 'Return to your Lord, for surely your followers will not have the power (to observe it).' So I made a representation and he set aside a part of it, so I returned to Moses and said, 'He (Allah) has set aside a part of it.' So he said, 'Return to your Lord, for surely your followers will not have the power to observe it.' So I made a representation and He set aside a part of it; so I returned to him and he said,

ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَابَا حَبَّةَ الْأَنْصَارِيَّ  
كَانَا يَقُولَانِ قَالَ النَّبِيُّ ﷺ ثُمَّ عَرَجَ نِي  
حَتَّى ظَهَرَتْ لِمُسْتَوَى اسْمَعُ فِيهِ صَرِيْفَ  
الْأَقْلَامِ قَالَ ابْنُ حَزْمٍ وَانْسُ بْنُ مَالِكٍ قَالَ  
النَّبِيُّ ﷺ ففرض الله عز وجل على امتي  
خَمْسِينَ صَلَوةً فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ  
عَلَى مُوسَى فَقَالَ مَا فَرَضَ اللهُ لَكَ عَلَى  
أُمَّتِكَ قُلْتُ فَرَضَ خَمْسِينَ صَلَوةً قَالَ  
فَارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ  
فَرَأَجَعْتَنِي فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلَى مُوسَى  
قُلْتُ وَضَعَ شَطْرَهَا فَقَالَ ارْجِعْ رَبِّكَ فَإِنَّ  
أُمَّتَكَ لَا تُطِيقُ ذَلِكَ فَرَأَجَعْتُ فَوَضَعَ شَطْرَهَا  
فَرَجَعْتُ إِلَيْهِ فَقَالَ ارْجِعْ إِلَى رَبِّكَ فَإِنَّ  
أُمَّتَكَ لَا تُطِيقُ ذَلِكَ فَرَأَجَعْتُهُ فَقَالَ هِيَ

'Return to your Lord, for surely your followers will not have the power to observe it.' So I made another representation and He said, 'These are five and these are fifty—the word cannot be changed in My presence.' So I returned to Moses and he said, 'Make another representation to your Lord.' But I said, 'I feel shy in the presence of my Lord.' Then he (Gabriel) led me on till I was taken to the final lote-tree and it was covered by several colours, which I did not know; then I was made to enter the Paradise and lo! there were in it necklaces of pearls and its earth was musk."<sup>400</sup>

H. 252. 'Ā'isha, the mother of the faithful, reported, "Allah made the prayer obligatory when He issued the commandment for it to consist of two genuflexions while at home as well as while on journey; then the prayer on journey was confirmed as it was, and the prayer at home was increased."<sup>401</sup>

خَمْسٌ وَهِيَ خَمْسُونَ لَا يَبْدُلُ الْقَوْلُ لَدِيَّ  
فَرَجَعْتُ إِلَىٰ مُوسَىٰ فَقَالَ رَاجِعْ رَبِّكَ فَقُلْتُ  
اسْتَحْيَيْتُ مِنْ رَبِّي ثُمَّ انْطَلَقَ بِي حَتَّىٰ انْتَهَيْتُ  
بِي إِلَى السِّدْرَةِ الْمُنْتَهَىٰ وَغَشِيَهَا الْوَانُ لَا  
أَدْرِي مَا هِيَ ثُمَّ أُدْخِلْتُ الْجَنَّةَ فَإِذَا فِيهَا  
حَبَائِلُ اللَّوْلُوءِ وَإِذَا تَرَابُهَا الْمَسْكُ ☆

٢٥٢ - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ  
فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكَعَتَيْنِ  
رَكَعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأُقِرَّتْ صَلَاةُ  
السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ ☆

400 All that is narrated in this hadīth makes it evident that it was purely a vision. The Prophet enters the Paradise and after having seen it thoroughly comes back; but the Qur'an says, "And they will never come out of it." Evidently this sight of the heaven was spiritual sight and is of the same type as his having seen the heaven while he was engaged in prayer at the time of the solar eclipse. The prayers being reduced from fifty times to five times also points to the same direction. This amounts to saying that these five prayers should prepare the mind for a continuous state of prayerfulness. In the same way, the sound of the pens as mentioned here confirms the view that it was a spiritual experience; it is pure commonsense that the affairs that are written down in the presence of God are not done in the same manner as we do here with our ink-pots and pens.

401. In other reports we find 'Ā'isha stating that the prayers were made to consist of four genuflexions only after the Hijra or Migration to Madīna. But as against this we find the Qur'an

## CHAPTER II

The necessity of prayer in clothes<sup>402</sup> and the word of Allāh, the Mighty the Glorious: "Take to your adornment at every prayer" and whoever prays covering himself in one piece of cloth; and it has been reported from Salama ibn al-Akḥwa' that the Prophet, peace and blessings of Allāh be upon him, said, "Button it up even if it be with a pin," and there is some defect in the chain of narration<sup>403</sup> and whoever prays in the cloth in which he has been in sexual intercourse so long as he does not find any pollution in it and the Prophet, peace and blessings of Allāh be upon him, ordered that no one could go round the House of Ka'ba naked.<sup>404</sup>

(R. 89) Umm 'Atiyya reported . . .  
(Repetition of H. 238).<sup>405</sup>

بَابُ وُجُوبِ الصَّلَاةِ فِي الثِّيَابِ وَ قَوْلُ  
اللَّهِ عَزَّوَجَلَّ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ  
مَنْ صَلَّى مُسْتَحْفًا فِي ثَوْبٍ وَاحِدٍ وَ يَذْكُرُ  
عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ النَّبِيَّ ﷺ قَالَ  
يُزْرَهُ وَ لَوْ بِشَوْكَةٍ وَ فِي أَسْنَادِهِ نَظَرٌ  
وَ مَنْ صَلَّى فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ مَا لَمْ  
يَرَّ فِيهِ أَذَى أَمَرَ النَّبِيُّ ﷺ أَنْ  
لَا يَطُوفَ بِالْبَيْتِ عَرِيَانٌ ☆

(م - ٨٩) عَنْ أُمِّ عَطِيَّةَ (مُتَكَرِّر ٢٣٨)

saying: "There is no harm in your shortening the prayer" showing that in the very beginning the prayer consisted of four genuflections and that the shortening was permitted only in the case of journey. A saying of the Prophet accords with this—"It is a charity which is granted to you by God." In other words, the shortening of prayer is God's charity to the believers. In the collection of *Muslim* there is a report of Ibn 'Abbās to the effect that the prayer at home consists of four genuflections and that the prayer in journey consists of two genuflections. So 'Ā'isha's view seems to be based on incorrect data and we must regard the prayer to be the same today as when it was first enjoined. That the prayer consists of four genuflections while at home is further proved by the clause of the Qur'ān quoted in this ḥadīth namely "The words cannot be changed in My presence." If, therefore, prayer is supposed to have been consisting of two genuflections in the beginning and was then made to consist of four genuflections, the word of God is evidently changed. The state of journey being of a passing nature the reduction of prayer to two genuflections in this condition does not amount to changing of the word of God.

402. The Holy Prophet and his companions appear to have been in the habit of saying their prayers wearing one sheet of cloth and they also seem to have stressed on the necessity of covering particularly that part of the body which cannot be kept bare and is termed 'Aurat in the terminology of Sharī'a. This unexposable part in the case of man is from the navel to the knees. In the case of woman it extends to much higher up and much further down. Ibn Ḥazm was of the view that it is agreed on all hands that the Qur'ānic words *Kuuzū Zimatakum* mean the covering of the unexposable part of the body. Wrapping the body in prayer was an indication that certain parts of the body must be covered properly.

403. Some authorities are of the opinion that this ḥadīth is authentic. Conceding that the chain of narration is not so reliable, the matter discussed finds support from other reports, which forbid the uncovering of the *Aurat*. As we proceed we shall come across many ḥadīth to this effect.

(For Note Nos. 404 and 405 see next page)

## CHAPTER III

Tying the lower garment on the shoulder while at prayer and Abū Hazim reported on the authority of Sahl, "People said their prayers with the Prophet, <sup>peace and blessings of Allah be upon him,</sup> tying their lower garments on their shoulders.<sup>406</sup>

بَابُ عَقْدِ الْأَزَارِ عَلَى الْقَفَا فِي الصَّلَاةِ  
وَقَالَ أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ صَلَّوْا  
مَعَ النَّبِيِّ ﷺ عَاقِدِي أُرْزَهُمْ عَلَى  
عَوَاتِقِهِمْ ☆

H. 253. Muḥammad ibn al-Munkadir reported, "Jābir said his prayer in a lower garment which he tied from the side of his shoulder and his upper garment was placed on a cloth-stand and someone said to him, 'Do you say your prayer in one lower garment?' and he said, 'I have done this only that fools like you should see me and

٢٥٣ - عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ صَلَّى  
جَابِرٌ فِي إِزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفَاةٍ  
وَثِيَابَهُ مَوْضُوعَةً عَلَى الْمَشْجَبِ فَقَالَ لَهُ  
قَاتِلُ تَصَلَّى فِي إِزَارٍ وَاحِدٍ فَقَالَ إِنَّمَا صَنَعْتُ  
ذَلِكَ لِيَرَانِي أَحْمَقُ مِثْلِكَ وَ إِنَّمَا كَانَ لَهُ

404. The Holy Prophet had this injunction proclaimed by 'Alī in the city of Makka at the time of pilgrimage, viz. no nude person should be allowed to make circumambulation of the House of God. What applies to the circumambulation of the Ka'ba applies also to prayer which latter is more important from the point of decency. Hence the covering of the *Auroh* must be considered as essential. It is a historical fact that before Islam many people would go about the Ka'ba naked and it is known of some nations other than the Arabs that they consider it very elevating to worship their deity with their nude or semi-nude bodies. The Hindu religious fair known as *Kumbh Mela* which occasioned some heated discussion in the administrative circles of India on account of their religious ascetics insisting on marching in procession in a nude state shows that even in the twentieth century the idea of sanctity attached to nudism persists.

405. In this repetition of H. 238, the report has been shortened as follows :

"(She) said, 'He commanded us that we should take out menstruating women on the two 'Id days and also the women in seclusion so that they should be present in the congregation of the Muslims and their prayers, and the menstruating women should keep away from the place of prayer.' A woman said, O Messenger of Allah, if some of us have no over-garment (what should she do)? He said, Her companion should share her over-garment with her.'" So we see that the covering of the body is necessary even if one is not in prayer. How much more necessary will it then be to cover the body in prayer? Incidentally, we learn from this *hadīth* that women's presence in religious and national assemblies forms an important part of the teachings of Islam.

406. We read in *Fath al-Bāri* that these were that have been called *Ashāb al-Suffa* who spent all their time in the company of the Prophet and in the mosque. The waist cloth used to be tied on the shoulder was to prevent the unexposable part of the body from being exposed during bowing and prostration.

who of us had two pieces of cloth in the time of the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> ?” 407

☆ ثوبان على عهد رسول الله ﷺ

(R. 90) Muḥammad ibn al-Munkadir reported . . . (Repetition of H. 253).<sup>408</sup>

(م - ٩٠) عن محمد بن المنكدر (متكرر)

(٢٥٣)

#### CHAPTER IV

Prayer in one piece of cloth, wrapping oneself with it and Zuhrī said in his narration, “Mūltaḥīf” means “Mutawashshih”<sup>409</sup> and it is throwing the two corners of a piece of cloth on the two shoulders on the opposite sides and this is called “Ishtimāl of a cloth on the shoulders”; and Umm Hānī said, “The Prophet <sup>peace and blessings of Allah be upon him</sup>, covered himself with his piece of cloth and turned its two corners on two of his shoulders on the opposite sides.”

بَابُ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ  
مُلْتَحَفًا بِهِ وَقَالَ الزُّهْرِيُّ فِي حَدِيثِهِ  
الْمُلْتَحَفُ الْمُتَوَشَّحُ وَهُوَ الْمُخَالَفُ بَيْنَ  
طَرَفَيْهِ عَلَى عَاتِقَيْهِ وَهُوَ الْأَسْتِمَالُ عَلَى  
مَنْكَبَيْهِ قَالَ وَقَالَتْ أُمُّ هَانِي التَّحْفَ النَّبِيُّ  
ﷺ بِثَوْبٍ وَخَالَفَ بَيْنَ طَرَفَيْهِ عَلَى  
عَاتِقَيْهِ ☆

H. 254. ‘Umar ibn Abū Salama reported that the Prophet, <sup>peace and blessings of Allah be upon him</sup>

٢٥٤ - عن عمر بن أبي سلمة أن

407. In the earlier days of Islam people were so poor that most of them had but one piece of cloth to wear. Jābir said his prayer in one piece of cloth driving at a point of Shari‘a but also to give people an idea of the economic condition of the earlier days. He was giving this demonstration to a society members of which had forgotten the earlier days and were living in comfort and plenty.

408. The previous report has been reported here but in its shortened form and the words are: “I found Jābir saying his prayer in one piece of cloth.” The other details have been left out but the following words have been added: “He said, ‘I saw the Prophet, peace and blessings of Allāh be upon him, saying his prayer in one piece of cloth.’” That is to say that he found the Holy Prophet saying his prayer wearing only one piece of cloth as he himself had been doing, with the corners of the cloth tied to the shoulders.

409. Saying of prayer in one piece of cloth has been described in different reports by different words as *Multaḥif*, *Mutawashshih*, *Mukhālafa bayna Tarafayhi* and *Mushtamilan bihi*. They mean the same thing, viz, a man’s so wrapping himself in a piece of cloth that each of its upper corners is placed on the opposite shoulder and then both the corners are tied together. The object is to cover the whole body and to prevent the corners of the cloth from slipping away in *Rukū’* and *Sajda*.

<sup>upon him</sup> prayed in one piece of cloth which he turned over his two shoulders from the opposite sides.

النَّبِيُّ ﷺ صَلَّى فِي ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ  
بَيْنَ طَرَفَيْهِ ☆

(R. 91) 'Umar ibn Abū Salama reported . . . (Repetition of H. 254).

(م - ٩١) عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ (متكرر)  
(٢٥٤)

(R. 92) 'Umar ibn Abū Salama reported . . . (Repetition of H. 254).<sup>410</sup>

(م - ٩٢) عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ (متكرر)  
(٢٥٤)

(R. 93). Umm Hānī bint Abū Ṭalib reported . . . (Repetition of H. 217).<sup>411</sup>

(م - ٩٣) عَنْ أُمِّ هَانِيَّ بِنْتِ أَبِي طَالِبٍ  
(متكرر ٢١٤)

H. 255. Abū Hurayrah reported that a man asked the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him</sup>, about saying prayer in one piece of cloth and the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him</sup>, said, "And has every one of you got two pieces of cloth?"

٢٥٥ - عَنْ أَبِي هُرَيْرَةَ أَنَّ سَائِلًا سَأَلَ  
رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ  
فَقَالَ رَسُولُ اللَّهِ ﷺ أَوْ لِكُلِّكُمْ ثَوْبَانِ ☆

## CHAPTER V

When anyone says his prayer in one piece of cloth, he should place (corners of) it on his two shoulders.

بَابُ إِذَا صَلَّى فِي الثَّوْبِ الْوَاحِدِ  
فَلْيَجْعَلْ عَلَى عَاتِقَيْهِ ☆

410. In both these repetitions we find the additional words: "In the house of Umm Salama."

411. In this repetition of H. 217 we find the following additional words: "So I greeted him with peace and he said, 'Who is this?' and I said, 'I am Umm Hānī, daughter of Abū Ṭalib.' And he said, 'Welcome to Umm Hānī.' So when he had finished his bath he stood and said eight genuflexions of prayer wrapping himself in one piece of cloth. So when he had finished this I said, 'O Messenger of Allāh, the son of my mother is determined to kill a man whom I have given refuge, and who is so and so son of Hubayra.' The Messenger of Allāh, peace and blessings of Allāh be upon him, said: 'We have given protection to whom you have given protection, O Umm Hānī.' Umm Hānī said, 'And this was forenoon prayer.'" This shows how much respect Islam inculcates for the women. Umm Hānī was a sister of 'Alī and she gave protection to a man whom 'Alī wanted to kill. But the Prophet honours the word given by this woman to the man saying that her act should be considered an act of the whole nation.



H. 256. Abū Hurayrah reported, "The Messenger of Allāh, peace and blessings of Allāh be upon him, said, 'None of you should say his prayer in one piece of cloth if he has not anything on his shoulders.' " 412

٢٥٦ - عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ ☆

H. 257. Abū Hurayrah reported, "I bear witness that I heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say, 'Whoever says his prayers in one piece of cloth, he should place its two ends on his two opposite sides.' "

٢٥٧ - عَنْ أَبِي هُرَيْرَةَ يَقُولُ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ صَلَّى فِي ثَوْبٍ وَاحِدٍ فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ ☆

#### CHAPTER VI

*When the cloth is narrow.*

بَابٌ إِذَا كَانَ الثَّوْبُ ضَيْقًا ☆

H. 258. Sa'īd ibn al-Hārith said, "Jābir ibn 'Abdullāh asked us about saying prayer in one piece of cloth and he said, 'I went out with the Prophet, peace and blessings of Allāh be upon him, in one of his journeys and I came one night on some business of mine and I found him saying prayer and I had only one piece of cloth, so I wrapped it round my body and said my prayer by his side. When he finished, he said, "What brought you during the night, O Jābir?" I told him about my business and when he

٢٥٨ - عَنْ سَعِيدِ بْنِ الْحَارِثِ قَالَ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ فَقَالَ خَرَجْتُ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ فَجِئْتُ لَيْلَةً لِبَعْضِ أَمْرِي فَوُجِدْتُهُ يُصَلِّي وَ عَلَى ثَوْبٍ وَاحِدٍ فَاسْتَمَلْتُ بِهِ وَ صَلَّيْتُ إِلَى جَانِبِهِ فَلَمَّا أَنْصَرَفَ قَالَ مَا السُّرَى يَا جَابِرُ فَاخْبِرْتَهُ بِحَاجَتِي فَلَمَّا فَرَغْتُ قَالَ مَا هَذَا الْأَشْتِمَالُ الَّذِي رَأَيْتَ

412. This is necessary to be done provided the cloth is wide enough as explained in the next report. If it is a narrow piece of cloth one should only tie it in the waist and let it hang downwards.

finished his prayer he said, "What is this wrapping which I see?" I said, "I had only one piece of cloth. He said, "If it is wide enough wrap it round your self, and if it is narrow, wrap it on the waist." " "

قُلْتُ كَانَ ثَوْبٌ يَعْنِي ضَاقَ قَالَ فَاِنْ كَانَ  
وَاسِعًا فَالْتَحَفْ بِهِ وَ اِنْ كَانَ ضَيِّقًا  
فَاتَزَرَّهُ بِهِ ☆

H. 259. Sahl reported, "Men used to say their prayer with the Prophet, <sup>peace and blessings of Allah be upon him,</sup> tying their waist-wrapper on their shoulders in the manner of children; and it was said to the women, 'Don't raise your head until men take the sitting posture all right.' "413

٢٥٩ - عَنْ سَهْلِ قَالَ كَانَ رِجَالٌ يَصَلُّونَ مَعَ  
النَّبِيِّ ﷺ عَاقِدِي أَرْهَمَ عَلَى أَعْنَاقِهِمْ  
كَهَيْئَةِ الصَّبِيَّانِ وَ يُقَالُ لِلنِّسَاءِ لَا تَرْفَعْنَ  
رُؤُوسَهُنَّ حَتَّى يَسْتَوِيَ الرَّجَالُ جُلُوسًا ☆

## CHAPTER VII

Saying prayer in Syrian upper gown and Hasan has said with regard to the cloths woven by the Magians that he found nothing wrong in them and Ma'mar said, "I have seen Zuhri wearing Yemenite cloth that was dyed in urine and 'Ali ibn Abū Talib said his prayer in a piece of cloth which was not bleached" 414

بَابُ الصَّلَاةِ فِي الْجُبَّةِ الشَّامِيَّةِ وَ  
قَالَ الْحَسَنُ فِي الثِّيَابِ يَنْسُجُهَا الْمَجُوسِيُّ  
لَمْ يَرِ بِهَا بَأْسًا وَ قَالَ مَعْمَرُ ابْنُ الزُّهْرِيِّ  
يَلْبَسُ مِنْ ثِيَابِ الْيَمَنِ مَا صَبِغَ بِالْبَوْلِ  
وَ صَلَّى عَلِيُّ بْنُ أَبِي طَالِبٍ فِي ثَوْبٍ غَيْرِ  
مَنْقُصٍ ☆

413. This step was taken to prevent the women's sight falling on the exposed coverable part of the men's body. The Muslims were at that time in most straitened circumstances. They had left behind all that they possessed in Makka. Many of them had not sufficient cloth to wear but they did not mind all these difficulties in view of the great spiritual wealth which they received under the instructions of the Prophet.

414. Syria in those days was in the hands of unbelievers. The cloth accordingly that came from that country was made by those people. By narrating such incidents Bukhārī wants to convey that no rigidity should be observed in the matter of cloth used by the believers; so long as there (See next page)

H. 260. Muḡhira ibn Shu'ba said, "I was with the Prophet, <sup>peace and blessings of Allah be upon him,</sup> on a certain journey and he said, 'O Muḡhira! take a water-skin,' so I took it. Then he (the Prophet) started moving till he disappeared from me, and he answered the call of nature and on him was an upper gown made in Syria; so he began to push his hands out of its sleeves but they were narrow, so he put out his hand from underneath it and I poured water on it and he made ablution for his prayer and wiped over his socks and said his prayer."

٢٦٠ - عَنْ مُغْبِرَةَ بْنِ شُعْبَةَ قَالَ كُنْتُ  
مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَالَ يَا مُغْبِرَةَ  
خُذِ الْأَدَاةَ فَاخْذُتْهَا فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ  
حَتَّى تَوَارَى عَنِّي فَقَضَى حَاجَتَهُ وَوَعَلِيَ  
جُبَّةً شَامِيَةً فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ  
كُمِّهَا فَضَاقَتْ فَاخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا  
فَصَبَبْتُ عَلَيْهِ فَنَوَّضًا وَضَوْءًا لِلصَّلَاةِ  
وَمَسَحَ عَلَيَّ خَفِيَّيْهِ ثُمَّ صَلَّى ☆

## CHAPTER VIII

Disapproval of *ruḡḡa* in prayer and otherwise.

بَابُ كَرَاهِيَةِ الرُّغْغَةِ فِي الصَّلَاةِ

وَأُخْرَاهَا ☆

H. 261. Jabir ibn 'Abdullah reported, "The Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> was carrying with him stones for Ka'ba and he had a waist-wraper on him. 'Abbas, his uncle, told him, 'O son of my brother, if you had taken off your waist-wraper and placed it on your

٢٦١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ  
اللَّهِ ﷺ كَانَ يَتَّقِلُ مَعَهُ الْحِجَارَةَ  
لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ فَقَالَ لَهُ الْإِبْرَاهِيمُ  
عَمُّهُ يَا ابْنَ أَخِي لَوْ حَلَلْتَ إِزَارَكَ لَجَعَلْتُ

is no tangible impurity found in it. The urine used for the dying of this particular cloth seems to be urine of some animal permissible for food. Since the urine of such animals is not impure in the opinion of Zuhri, these questions of external purity notwithstanding the real purity in prayer should be that of the mind.

shoulder underneath the stone (it would be better).' (The narrator) said, 'So he put it off and placed it on his shoulders and he fell down unconscious and he was not seen naked after that.' 415

عَلَى مَنْكَبَيْكَ دُونَ الْحَجَلَةِ قَالَ فَحَلَّهُ  
فَجَعَلَهُ عَلَى مَنْكَبَيْهِ فَسَطَّ مَغْشِيًا  
عَلَيْهِ فَمَا رَأَى بَعْدَ ذَلِكَ عَرِيَانًا ☆

## CHAPTER IX

Saying prayer in shirt and trousers  
and shorts and long-sleeved gowns. 416

بَابُ الصَّلَاةِ فِي الْقَمِيصِ وَالسَّرَاوِيلِ

وَالْتَبَانِ وَالْقَبَاءِ ☆

H. 262. Abu Hurayrah reported, 'A man went to the Prophet, peace and blessings of Allah be upon him and asked him about saying prayer in one piece of cloth. He said, 'Does each one of you get two pieces of cloth (to wear)?' Then (at a later stage) a man asked 'Umar (about the same) and he said, 'When Allah has bestowed amplexness (of means) spend liberally (on yourselves). Thus one should (normally) put on his (complete) dress. One should say one's prayers in one's waist-wrapper and cloak, in a waist-wrapper and shirt, in a waist-wrapper and full-sleeved gown, in

٢٦٢ - عَنْ أَبِي هُرَيْرَةَ قَالَ قَامَ رَجُلٌ إِلَى

النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الصَّلَاةِ فِي الثَّوْبِ

الْوَاحِدِ فَقَالَ أَوْ كَلِّمَ بِصَلَّتَ ثَوْبَيْنِ ثُمَّ

سَأَلَ رَجُلٌ عُمَرَ فَقَالَ إِذَا وَسَّعَ اللَّهُ فَأَوْمَعُوا

جَمَعَ رَجُلٌ عَلَيْهِ ثِيَابَهُ صَلَّى رَجُلٌ فِي

إِزَارٍ وَرِدَاءٍ فِي إِزَارٍ وَقَمِيصٍ فِي إِزَارٍ وَقَبَاءٍ

فِي سَرَاوِيلٍ وَرِدَاءٍ فِي سَرَاوِيلٍ وَقَمِيصٍ فِي

سَرَاوِيلٍ وَقَمِيصٍ فِي تَبَانٍ وَقَبَاءٍ فِي تَبَانٍ

415. This incident evidently belongs to a time when the Prophet was a very small boy. It cannot be that famous incident of the reconstruction of the Ka'ba in which the Prophet took part when he was 35 years of age. He could not have agreed to have made his body naked when he was grown up because it is known from reliable sources that he was as modest as a virgin girl.

trousers and a shirt, in trousers and a full-sleeved gown, in shorts and a shirt." (The narrator) said, 'And I think 'Umar said, 'In shorts and cloak.'"

(R. 94) Ibn 'Umar reported . . . .  
(Repetition of H. 115).<sup>417</sup>

## CHAPTER X

What is to be covered is private parts.

H. 263. Abū Sa'īd al-Khudrī reported that the Messenger of Allāh peace and blessings of Allāh be upon him forbade so wrapping the body with a cloth as to make the hands shut up within and a man's sitting on his heels with the knees raised high, while he is wearing only one piece of cloth, in a manner that his private parts have no covering over them.<sup>418</sup>

H. 264. Abū Hurayrah reported, "The Prophet, peace and blessings of Allāh be upon him forbade two kinds of sale—through touch and through throwing<sup>419</sup> and he has also forbidden so wrapping the body

وَقَمِيصٍ قَالَ وَ أَحْسِبُهُ قَالَ فِي تَبَانٍ  
وَرَدَاءٍ ☆

(م - ٩٤) عَنْ ابْنِ عُمَرَ (متكرر ١١٥)

بَابُ مَا يُسْتَرُّ مِنَ الْعَوْرَةِ ☆

٢٦٣ - عَنْ ابْنِ سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ

نَهَى رَسُولُ اللَّهِ ﷺ عَنْ اسْتِمَالِ الصَّمَاءِ

وَ أَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ

عَلَى فَرْجِهِ مِنْهُ شَيْءٌ ☆

٢٦٤ - عَنْ ابْنِ هُرَيْرَةَ قَالَ نَهَى النَّبِيُّ ﷺ

عَنْ بَيْعَتَيْنِ عَنِ اللَّمَّاسِ وَ النَّبَاذِ وَ

416. *Tubbān* means shorts or knicker. The length of this wear is reported to be one span. Naturally this dress cannot go beneath the knees. But even this much covering of the body is all right for prayers, provided it is supplemented by a shirt; but this permission should not be allowed to be an excuse for laziness in dressing well for prayers.

417. In this repetition we find the following additional words: "Nor turban" meaning that a man in pilgrim's dress should not even use a turban.

418. *Isṭimāl al-ṣammā'* means to so wrap a cloth round the body that even the hands are closed inside. If it is just one piece of cloth it is forbidden in prayer because the private parts are likely to be exposed while raising the hands for *Takbir* or in taking other postures in prayer. Similarly, it is forbidden to sit with buttocks on the ground and the knees raised high called *Iḥtibā* in Arabic because such a posture taken in one piece of cloth has the same danger of exposing the private parts.

419. The term 'purchase by touch' is used for a bargain in which the purchaser's touching the goods indicates finalisation of the bargain. Similarly, sometimes throwing of the articles is regarded as a sign of finalisation of the bargain and this is called *Nibāḍh* in Arabic.

with a cloth as to shut up the hands within and a man's sitting on his buttocks with raised knees while wearing one piece of cloth.

أَنْ يَشْتَمَلَ الصَّامَ وَأَنْ يَحْتَبِيَ الرَّجُلُ  
فِي ثَوْبٍ وَاحِدٍ ☆

H. 265. Abū Hurayrah reported, "Abū Bakr sent me to the pilgrimage as one of the announcers on the Day of Sacrifice so that we may announce at Minā that no polytheist should perform the pilgrimage after this year nor should he go round the House of Ka'ba naked; Humayd ibn 'Abd al-Rahmān said, 'Then the Messenger of Allah, peace and blessings of Allah be upon him sent after this 'Alī and ordered him to announce (the Muslims') freedom from obligation (to the unbelievers).'" Abū Hurayrah said, "So 'Alī announced with us among the people gathered at Minā on the Day of Sacrifice: 'After this year no polytheist should perform Hajj nor should he go round the House of Ka'ba naked.'"<sup>420</sup>

٢٦٥ - عَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَنِي  
أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ فِي مُؤَدِّينَ  
يَوْمَ النَّحْرِ نُؤَدِّنُ بِمَنَى أَنْ لَا يَحُجَّ بَعْدَ  
الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عَرَبِيًّا  
قَالَ حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ ثُمَّ أَرَدَفَ  
رَسُولُ اللَّهِ ﷺ عَلَيَا فَأَمَرَهُ أَنْ يُؤَدِّنَ  
بِبَرَاءَةِ قَالَ أَبُو هُرَيْرَةَ فَأَذِنَ مَعَنَا  
عَلَى فِي أَهْلِ مَنَى يَوْمَ النَّحْرِ لَا يَحُجُّ بَعْدَ  
الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عَرَبِيًّا ☆

## CHAPTER XI

Saying prayer without any cloak.

بَابُ الصَّلَاةِ بِغَيْرِ رِدَاءٍ ☆

(R. 95) Muḥammad ibn al-Munkadir reported . . . . (Repetition of H. 253).<sup>421</sup>

(م - ٩٥) عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ (متكرر)  
(٢٥٣)

420. This pilgrimage was the one previous to the farewell pilgrimage and performed a year before. It was announced in this pilgrimage that no one should be allowed to visit the House of God naked. This is also a proof that hiding the private parts is necessary in any act of devotion.

## CHAPTER XII

What has been said regarding the thigh, Abū ‘Abdullāh said, it has been reported by Ibn ‘Abbās, and Jarhad and Muḥammad ibn Jaḥsh on the authority of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> that the thigh is included in unexposable parts; and Anas said, “The Prophet, <sup>peace and blessings of Allah be upon him,</sup> raised his clothes upon his thighs”; Abū ‘Abdullāh said, “The report of Anas is reliable from narration point of view and the report of Jarhad is more guarded and hence one should get out of their differences”; and Abū Musā said, “The Prophet, <sup>peace and blessings of Allah be upon him,</sup> covered his knees when ‘Uthmān entered (the room)” and Zayd ibn Thabit said, “Allāh revealed to His Messenger, <sup>peace and blessings of Allah be upon him,</sup> (His words) and his thigh was on my thigh and it proved so heavy that I feared lest my thigh should be broken.”

H. 266. Anas ibn Malīk reported, “The Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> went to the Battle of Khaybar and we said our morning

بَابُ مَا يُذَكَّرُ فِي الْفَخَذِ قَالَ

أَبُو عَبْدِ اللَّهِ وَ يَرُوى عَنْ ابْنِ عَبَّاسٍ

وَ جَرَهْدٍ وَ مُحَمَّدِ بْنِ جَحْشٍ عَنِ النَّبِيِّ ﷺ

الْفَخَذِ عَمُورَةٌ وَ قَالَ أَنَسٌ حَسَرَ النَّبِيُّ ﷺ

عَنْ فَخَذِهِ قَالَ أَبُو عَبْدِ اللَّهِ وَ حَدِيثُ أَنَسٍ

أَسْنَدٌ وَ حَدِيثُ جَرَهْدٍ أَحْوَطٌ حَتَّى يَخْرُجَ

مِنْ اخْتِلَافِهِمْ وَ قَالَ أَبُو مُوسَى غَطَّى النَّبِيُّ ﷺ

رُكْبَتَيْهِ حِينَ دَخَلَ عُثْمَانُ وَ قَالَ

زَيْدُ بْنُ ثَابِتٍ أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ

وَ فَخَذُهُ عَلَى فَخَذِي فَثَقُلَتْ عَلَيَّ حَتَّى

خَفْتُ أَنْ تَرُضَّ فَخَذِي ☆

٢٦٦ - عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ

ﷺ غَزَا خَيْبَرَ فَصَلَّيْنَا عِنْدَهَا صَلَاةَ

421. In this repetition the word *ridā* has been used in the place of *ḥiyāb*. So it was a cloak that was found on the stool. There are some other minor differences in wording. For example, the number of people who took exception to the scanty dress is reported to be more than one in this report and the reply of Jābir is also addressed in plural, such as *al-jihātu mihlakukum* meaning “ignorant people like you (plural)”.

prayers near that place and it was still dark before the dawn ; then the Prophet, <sup>peace and blessings of Allah be upon him,</sup> rode on his horse and Abū Ṭalḥa also rode and I rode behind Abū Ṭalḥa and the Prophet of Allāh, <sup>peace and blessings of Allah be upon him,</sup> made it (the beast) run in the lanes of Khaybar and my knee was touching the thigh of the Prophet of Allāh, <sup>peace and blessings of Allah be upon him,</sup> then he (the Prophet) raised his waist-wrapper from his thigh so much so that I could see the whiteness of the thigh of the Prophet of Allāh, <sup>422 peace and blessings of Allah be upon him,</sup> and when he entered the village he said, 'Allāhu Akbar, Khaybar is ruined, when we alight in the fields of a nation the morning of these warned people turns evil,' he said this thrice." The narrator (further) said, "And people (Jews) went out to their respective affairs and (they, i.e. Jews of Khaybar) said, 'It is Muḥammad'. 'Abd al-'Azīz said, 'And some of our companions said, 'It is an army,' (i.e. It is Muḥammad with his army)." The narrator said, "So

الغداة بغلس فركب النبي ﷺ وركب  
 أبو طلحة وانا رديف أبي طلحة  
 فاجرى نبي الله ﷺ في زقاق خيبر و  
 ان ركبتي لتمس فخذ نبي الله ﷺ  
 ثم حسر الأزار عن فخذة حتى اني انظر  
 الى بياض فخذ نبي الله ﷺ فلما دخل  
 القرية قال الله اكبر وخرت خيبرا انا  
 اذا انزلنا بساحة قوم فساء صباح  
 المنذرين قالها ثلثا قال وخرج القوم  
 الى اعمالهم فقالوا محمد ﷺ قال عبد العزيز  
 وقال بعض اصحابنا والخميس يعنى  
 الجيش قال فاصبناها عنوة فجمع  
 السبي فجاء دحية فقال يا نبي الله اعطني

422 It is this part of the hadīth which has a bearing on the title of this chapter. Evidently, there is some difference on the question of keeping the thighs bare. This report shows the Prophet himself having once exposed his thighs. Other reports indicate prohibition against exposing the thighs. These two divergent reports can be reconciled: the upper part of the thighs next to the private parts as unexposable and the lower parts just above the knees as exposable under some necessity.



we took it (the city) by force and prisoners were collected ; then came Diḥya and said, 'O Prophet of Allāh, give me a female slave from among the prisoners.' He (the Prophet) said, 'Go and take a female slave.' And he (Diḥya) took Ṣafiyya, daughter of Ḥuyayy, and a man came to the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> and said, 'O Prophet of Allāh, you have given Ṣafiyya, daughter of Ḥuyayy to Diḥya and she is the chief of the tribe of Qurayza and Naḍīr ; she is suitable to none but yourself' He (the Prophet) said, 'Send for him together with the lady.' So he (Diḥya) came with her and when the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> looked at her he said, 'Take a female from the prisoners but not this lady.' He (the narrator) said, "Then the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> set her free and took her in marriage." Then Ṭḥābit said to him (Anas), "O father of Ḥamza ! what dowry did the Prophet give her ?" He said, "He set her person free and took her in marriage, so much so that when he was still on the way (back) Umm Sulaym adorned her and led her to him at night time." And the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> rose in the morning a bridegroom and said, "Whoever has with him anything he should bring

جَارِيَةً مِنَ السَّبْيِ فَقَالَ أَذْهَبُ فَخُذْ جَارِيَةً  
فَاخُذْ صَفِيَّةَ بِنْتِ حَيٍّ فِجَاءَ رَجُلٍ إِلَى  
النَّبِيِّ ﷺ فَقَالَ يَا نَبِيَّ اللَّهُ أَعْطَيْتَ  
دَحِيَّةَ صَفِيَّةَ بِنْتِ حَيٍّ سَيِّدَةَ قُرَيْظَةَ  
وَالنَّضِيرِ لَا تَصْلِحُ إِلَّا لَكَ قَالَ ادْعُوهُ بِهَا  
فِجَاءَ بِهَا فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ  
قَالَ خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا قَالَ  
فَاعْتَقَهَا النَّبِيُّ ﷺ وَتَزَوَّجَهَا فَقَالَ  
لَهُ ثَابِتُ يَا أَبَا حَمْزَةَ مَا أَصْدَقَهَا قَالَ نَفْسَهَا  
أَعْتَقَهَا وَتَزَوَّجَهَا حَتَّى إِذَا كَانَ بِالطَّرِيقِ  
جَهَّزَهَا لَهُ أُمُّ سَلِيمٍ فَأَهْدَتْهَا لَهُ مِنْ  
اللَّيْلِ فَاصْبَحَ النَّبِيُّ ﷺ عَرُوسًا فَقَالَ مَنْ  
كَانَ عِنْدَهُ شَيْءٌ فَلْيَبِجْتِنِي بِهِ وَبَسَطَ نَطْعًا  
فَجَعَلَ الرَّجُلُ يَبِجْتِنِي بِالتَّمْرِ وَجَعَلَ الرَّجُلُ

it," and he spread a table-cloth and someone brought dates and some other man brought melted butter. He (the narrator) said, "And they made a mixture (out of these) and this was the marriage feast of the Prophet, peace and blessings of Allah be upon him."

بِجُنِي بِالسَّمَنِ قَالَ وَاحْسِبُهُ قَدْ ذَكَرَ السَّوِيقَ  
قَالَ فَحَاسُوا حَيْسًا فَكَانَتْ وَلِيمَةً رَسُولِ  
اللَّهِ ﷺ ☆

## CHAPTER XIII

*In how many pieces of cloth is a woman to say her prayer; and 'Ikrima said, "If she covers her body in one piece of cloth it is permissible.*

بَابٌ فِي كَمْ تُصَلِّي الْمَرْأَةُ مِنَ الثِّيَابِ  
وَقَالَ عِكْرِمَةُ لَوْ وَارَتْ جَسَدَهَا فِي ثَوْبٍ جَازٍ ☆

H. 267. 'Ā'ishā reported, "The Messenger of Allah, peace and blessings of Allah be upon him, used to say the morning prayer and with him (many) believing women used to attend the service and they used to be wrapped in their cloaks and they would return afterwards to their respective houses and none would recognise them."<sup>423</sup>

٢٦٧ - عَنْ عَائِشَةَ قَالَتْ لَقَدْ كَانَ رَسُولُ  
اللَّهِ ﷺ يُصَلِّي الْفَجْرَ فَيَشْهَدُ مَعَهُ نِسَاءٌ  
مِنَ الْمُؤْمِنَاتِ مُتَلَفِعَاتٍ فِي مَرُوطِهِنَّ ثُمَّ  
يَرْجِعْنَ إِلَى بَيْوتِهِنَّ مَا يَعْرِفُهُنَّ أَحَدٌ ☆

423. Incidents such as these show the simplicity of the Prophet's life, the extreme scantiness of his economic means. The Jews are proverbially rich in all ages. Throughout history Christian rulers are known to have extorted fabulous wealth from their Jewish subjects. The Prophet was returning after a victory over the Jews. But he is so empty-handed that he has no means to entertain his friends in a marriage feast. He asks his friends to bring their own meals to constitute the marriage feast. The Prophet's marriage with Sāfiyya was an attempt to win over Jewish tribes. This lady was just a female slave and the Prophet could have married her as a female slave and it would be quite in order but the emancipator of the slaves must set an example of how to abolish this inhumane system. He, accordingly, gave this lady her freedom, married her as a free woman and conferred on her rights similar to those enjoyed by the proud Quraysh and this generosity towards a Jew came very shortly after a Jew had poisoned him in Khaybar.

424. This shows that the women in those days used to attend the congregational prayers in the Mosque equally with the men. Here we are told of the women attending the morning prayer. We also learn that it would be still dark when these women returned to their houses after the prayers were over so much so that they could not be recognized on their way back. Unfortunately this wholesome practice of the days of the Prophet has been completely discarded by the Muslims and the Muslim women are conspicuous by their absence from the Mosque on the plea of what is known as *parda*. And this wrong attitude towards the congregational prayers continues in spite of the fact that a large section of our women have come out from their traditional seclusion and attend all sorts of public functions, some of which are not at all elevating.

## CHAPTER XIV

When anyone says his prayer in a cloth wherein there are borders and he looks at its border.

بَابُ إِذَا صَلَّى فِي ثَوْبٍ لَهُ أَعْلَامٌ

وَنَظَرَ إِلَى عِلْمِهَا ☆

H. 268. 'Ā'isha reported that the Prophet, peace and blessings of Allah be upon him, said his prayer in a shawl in which there were borders and he looked at its borders once and when he had finished (his prayer) he said, "Take this shawl of mine to Abū Jahm and bring me the Anbijanī sheet of Abū Jahm, because this one has diverted my attention from my prayer." And Hishām ibn 'Urwa reported on the authority of 'Ā'isha, "The Prophet, peace and blessings of Allah be upon him, said, "I was looking at its border while I was in prayer and I fear that it may put me in trouble."<sup>425</sup>

٢٦٨ - عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ

خَمِيصَةٍ لَهَا أَعْلَامٌ فَذَنَرَ إِلَى أَعْلَامِهَا

نَظْرَةً فَلَمَّا انْصَرَفَ قَالَ أَذْهَبُوا بِخَمِيصَتِي

هَذِهِ إِلَى أَبِي جَهْمٍ وَاتُونِي بِأَنْبِجَانِيَةِ أَبِي

جَهْمٍ فَإِنَّهَا أَلْهَتْنِي أَنْفًا عَنْ صَلَاتِي وَقَالَ

هَشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَ

النَّبِيُّ ﷺ كُنْتُ أَنْظُرُ إِلَى عِلْمِهَا وَأَنَا

فِي الصَّلَاةِ فَاخَافُ أَنْ تَفْتِنَنِي ☆

## CHAPTER XV

If anyone prays in a cloth marked with crosses or pictures, does his prayer become marred (thereby) and the question of being prohibited.

بَابُ إِنْ صَلَّى فِي ثَوْبٍ مُصَلَّبٍ أَوْ

تَصَاوِيرٍ هَلْ تَفْسُدُ صَلَاتُهُ وَ مَا يَنْسَبُ مِنْ

ذَلِكَ ☆

<sup>425</sup>. It appears that border consisted of some kind of picture and it was because of this that the Prophet's attention was diverted thereby. Mere borders could not have caused this diversion. We read in other reports that the Prophet used to wear striped clothes and borders are also a kind of stripes. This ḥadīth incidentally shows the concentration of the Prophet's devotion at the time of prayer. Anything that was likely to cause the slightest diversion in his prayer was considered by him as an obstruction in the way of his devotion. Anbijāni is the name of a place and was known for its shawls.

H. 269. Anas reported, "There was a curtain belonging to 'Ā'isha with which she used to screen a side of her house; so the Prophet, <sup>peace and blessings of Allah be upon him</sup>, said, 'Remove this curtain of yours from us because its pictures continue to present themselves (to me) in my prayer.' " 426

٢٦٩ - عَنْ أَنَسٍ قَالَ كَانَ قَرَامٌ لِعَائِشَةَ  
سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا فَقَالَ النَّبِيُّ ﷺ  
أَمِيطِي عَنَّا قَرَامَكَ هَذَا فَإِنَّهُ لَا تَزَالُ  
تَصَاوِيرُهُ تَعْرُضُ فِي صَلَاتِي ☆

## CHAPTER XVI

One who says his prayers in a silk shirt and then puts it off.

بَابُ مَنْ صَلَّى فِي فُرُوجٍ حَرِيرٍ ثُمَّ نَزَعَهُ ☆

H. 270. 'Uqba ibn 'Āmir reported, "A silk shirt was brought to the Prophet, <sup>peace and blessings of Allah be upon him</sup>, as a present and he put it on, and said prayer in it, and when he finished, he put it off with a vehemence like one who disliked it and said, 'It does not befit the righteous.' " 427

٢٧٠ - عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ أَهْدَى  
إِلَى النَّبِيِّ ﷺ فُرُوجًا حَرِيرًا فَلَبَسَهُ فَصَلَّى  
فِيهِ ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا  
كَالْكَارِهِ لَهُ وَقَالَ لَا يَنْبَغِي هَذَا  
لِلْمُتَّقِينَ ☆

426. The Prophet disliked curtains with pictures on them because they were likely to divert attention at the time of prayer. But the Prophet did not order anything beyond their removal. If pictures were categorically forbidden he would have said so in clear words. The picture of the Cross is not to be found mentioned in the *ḥadīth*. Bukhārī has deduced this from the *ḥadīth* simply because it was a common practice in those days to have such pictures on the cloth that particularly came from Christian lands. Bukhārī has of course recorded a *ḥadīth* in the Book on Dress on the authority of 'Ā'isha which runs thus: "The Messenger of Allāh, peace and blessings of Allāh be upon him, would not leave in his house anything in which there would be the picture of the Cross but he would break it." And some have added the words: "Curtain with crosses" to this *ḥadīth*. It is possible that Bukhārī's reference to clothes with pictures is inspired by this *ḥadīth*. The Prophet's anxiety to discard the picture of Cross indicates his anxiety to finish with the religion based on the Cross. This *ḥadīth* incidentally points to the desirability of keeping the Mosque free from unnecessary paintings and decorations. But this should not be taken to mean that prayers cannot be said in a room that has pictures hanging on its walls. All that it can mean is that the pictures should not be so suspended before a man in prayer as to cause any diversion in his attention.

427. This shows the Prophet's disapproval of silk cloth. But it is also a well-known fact that he did not forbid the wearing of silk clothes by women, even by highly spiritual women. This incidentally indicates a difference in the external standards of piety as between a man and a woman. This

## CHAPTER XVII

Saying prayer in a red cloth.

H. 271. Abū Hujayfa reported, "I saw the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup>, in a red cloak made of leather and I saw Bilāl taking water for ablution for the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup>, and I found the people were in a haste to take something out of that water; so whoever got something out of it, rubbed it (on his own body) and whoever could not get anything out of it took some of the moisture of the hand of his companions, then I saw Bilāl taking his javeline and fixing it (on the ground) and the Prophet, <sup>peace and blessings of Allah be upon him</sup>, came out in a red dress smartly worn and led two genuflexions of prayer for the people, with the javeline in front of him and I saw people and cattle moving about in front of the javeline."<sup>428</sup>

بَابُ الصَّلَاةِ فِي الثَّوْبِ الْأَحْمَرِ ☆

٢٤١- عَنْ أَبِي جَحِيْفَةَ قَالَ رَأَيْتُ

رَسُولَ اللَّهِ ﷺ فِي قُبَّةِ حَمْرَاءَ مِنْ أَدَمِ

وَ رَأَيْتُ بِلَالَآ أَخَذَ وَضُوءَ رَسُولِ اللَّهِ ﷺ

وَ رَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَلِكَ الْوَضُوءَ فَمَنْ

أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ وَ مَنْ لَمْ يُصِبْ مِنْهُ

شَيْئًا أَخَذَ مِنْ بِلَالٍ يَدَ صَاحِبِهِ ثُمَّ رَأَيْتُ

بِلَالَآ أَخَذَ عَنزَةً لَهُ فَرَكَزَهَا وَ خَرَجَ

النَّبِيُّ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشْمَرًا صَلَّى

إِلَى الْعَنزَةِ بِالنَّاسِ رُكْعَتَيْنِ وَ رَأَيْتُ

النَّاسَ وَ الدَّوَابَّ يَمْرُونَ مِنْ بَيْنِ يَدَيْ

الْعَنزَةِ ☆

is understandable since nature herself has allotted different kinds of tasks to the two sexes. It also shows that the prohibition against wearing of silk cloth by men is not based on any inherent impurity of this fibre, but on some other grounds. Men are expected to be austerer in habits of life than the women.

<sup>428</sup> According to Ibn Qayyim, the cloth worn by the Prophet on this occasion had red stripes on it. This shows that colour and design of a cloth have nothing to do with the prayers. This incident belongs to the time of the Truce of Hudaibiyya.

## CHAPTER XVIII

Prayer on the roofs pulpit and timber ; Abū 'Abdullāh (Bukhārī) says: "And Ḥasan did not see anything wrong in prayers being said on frozen water and bridges even if urine flowed underneath it or above it or in front of it, only if there be between them something as a screen and Abū Hurayra said his prayer on the roof of the Mosque in the following of an Imām in prayer and Ibn 'Umar said his prayer on ice."

بَابُ الصَّلَاةِ فِي الْمَطْوُوحِ وَالْمَنْبَرِ وَالْخُشْبِ قَالَ أَبُو عَبْدِ اللَّهِ وَلَمْ يَرَى الْحَسَنُ بَأْسًا أَنْ يُصَلِّيَ عَلَى الْجَمْدِ وَالْقَنَاظِيرِ وَإِنْ جَرَى تَحْتَهَا بَوْلٌ أَوْ فَوْقَهَا أَوْ أَمَامَهَا إِذَا كَانَ بَيْنَهُمَا سِتْرَةٌ وَصَلَّى أَبُو هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ بِصَلَاةِ الْإِمَامِ وَصَلَّى ابْنُ عَمْرٍو عَلَى التَّلْجِ ☆

H. 272. Abū Ḥāzim reported, "People asked Sahl ibn Sa'd, 'Of what thing was the pulpit made?' He said, 'No one among the surviving people is better aware (of it) than myself ; it was of tamarisk tree of Ghāba<sup>429</sup> and it was made by so and so, the freed slave of so and so lady, for the Messenger of Allāh, peace and blessings of Allāh be upon him and when it was made and installed in its place, the Messenger of Allāh, peace and blessings of Allāh be upon him stood upon it and turned his face towards the Qibla and exalted the name of Allāh (saying Allāhu Akbar) and

٢٧٢ - عَنْ أَبِي حَازِمٍ قَالَ سَأَلُوا سَهْلَ بْنَ سَعْدٍ مِنْ أَى شَيْءٍ الْمَنْبَرُ فَقَالَ مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي هُوَ مِنْ أَثْلِ الْغَابَةِ عَمَلَهُ فُلَانٌ مَوْلَى فُلَانَةَ لِرَسُولِ اللَّهِ ﷺ وَ قَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ حِينَ عَمِلَ وَ وُضِعَ فَاسْتَقْبَلَ الْقِبْلَةَ وَكَبَّرَ وَ قَامَ النَّاسُ خَلْفَهُ فَقَرَأَ وَ رَكَعَ وَ رَكَعَ النَّاسُ خَلْفَهُ ثُمَّ رَفَعَ

429. Ghāba literally meaning "wood" or "forest" is the name of a place near Madina, the wood of which the Prophet's pulpit was made was brought from this particular place which seems to be famous for its wood.

people stood behind him ;<sup>430</sup> then he recited from the Qur'ān and went in *Rukū'* and people went in *Rukū'* behind him, then he raised his head, then he turned and walked back till he prostrated on the ground ; then he returned to the Prophet and (again) recited from the Qur'ān and went in *Rukū'* and then he raised his head, then turned and walked back till he prostrated on the ground, so this is the story of it (the pulpit)."

Abū 'Abdullāh (Bukhārī) says, " 'Alī ibn 'Abdullāh said, 'Aḥmad ibn Ḥanbal asked me about this ḥadīth saying, 'And do you mean that the Prophet, peace and blessings of Allah be upon him, was on a higher level than the people, so there is no harm that the Imām should be in a higher place than the people, according to this ḥadīth ?' He said, 'So I said, "Sufyān ibn 'Uyaynā used to be asked about it very often, so did you not hear it from him ?' He said, 'No.' "

رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرَى فَسَجَدَ عَلَى الْأَرْضِ

ثُمَّ عَادَ إِلَى الْمَنْبَرِ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ رَفَعَ

رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالْأَرْضِ

فَهَذَا شَأْنُهُ قَالَ أَبُو عَبْدِ اللَّهِ قَالَ عَلِيُّ بْنُ

عَبْدِ اللَّهِ سَأَلَنِي أَحْمَدُ بْنُ حَنْبَلٍ عَنْ هَذَا الْحَدِيثِ

قَالَ فَإِنَّمَا أَرَدْتُ أَنَّ النَّبِيَّ ﷺ كَانَ

أَعْلَى مِنَ النَّاسِ فَلَا بَأْسَ أَنْ يَكُونَ الْأَمَامُ

أَعْلَى مِنَ النَّاسِ بِهَذَا الْحَدِيثِ. قَالَ فَقُلْتُ إِنَّ

وَمَا بِنِ بِنِ عَيْبِنَةَ كَانَ يُسَالُ عَنْ هَذَا كَثِيرًا

فَلَمْ تَسْمَعْ مِنْهُ قَالَ لَا ☆

H. 273. Anas ibn Mālik reported that the Messenger of Allāh peace and blessings of Allah be upon him, once fell down from his horse and his calf-muscle and his shoulder were bruised and he took a vow to be away from his wives for a month,

٢٤٣ - عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ

ﷺ سَقَطَ عَنْ فَرَسِهِ فَجَحِشَتْ سَاقُهُ أَوْ كَتَمَهُ

430. Bukhārī has deduced from this ḥadīth the permissibility of saying prayers on the roof of the house and bridge, etc. Some reports tell us that the Prophet led the people in prayer from the pulpit just to demonstrate that the difference of level between the Imām and the congregation was quite in order because he is reported to have said after he had finished the prayer, "Say your prayer as you have seen me praying." It is also possible that he kept himself on a higher level just for the people to see him clearly while in the act of prayer.

so he sat on his balcony,<sup>431</sup> of which the stairs were of the trunks of date trees and his companions came to visit him in his illness and he led them in prayer in a sitting posture while they would be standing in prayer, so when he invoked peace and blessings at the end of prayer he said, "The Imām is appointed only to be followed; when he says 'Allāhu Akbar' you say the same and when he goes in *Rukʿ*' you also go in *Rukʿ*' and when he goes to *Sajda* you also go to *Sajda* and when he says his prayer standing you also say your prayer standing." And he came down (from the balcony) after twenty-nine days and people said, "O Messenger of Allāh, you had taken the vow for a month!" He said, "This month consists of twenty-nine days."

وَإِلَىٰ مِنْ تَسَاءَهُ شَهْرًا فَجَلَسَ فِي مَشْرَبَةٍ لَهُ  
 دَرَجَتَهَا مِنْ جَذْوَعِ النَّخْلِ فَأَتَاهُ أَصْحَابُهُ  
 يَعُودُونَهُ فَصَلَّىٰ بِهِمْ جَالِسًا وَهُمْ قِيَامٌ فَلَمَّا  
 سَلَّمَ قَالَ إِنَّمَا جَعَلَ الْإِمَامَ لِيُؤْتَمَّ بِهِ فَإِذَا  
 كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا سَجَدَ  
 فَاسْجُدُوا وَإِنْ صَلَّىٰ قَائِمًا فَصَلُّوا قِيَامًا وَنَزَلَ  
 لَتِسْعٍ وَعَشْرِينَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ الْبَيْتُ  
 شَهْرًا فَقَالَ إِنَّ الشَّهْرَ تِسْعٌ وَعَشْرُونَ ☆

## CHAPTER XIX

When the cloth of praying man while in prostration touches his wife.

بَابُ إِذَا أَصَابَ ثَوْبُ الْمُصَلِّيِ امْرَأَتَهُ

إِذَا سَجَدَ ☆

(R. 96) Maymūna reported ... (Repetition of H. 244)<sup>432</sup>.

(م - ٩٦) عَنْ مَيْمُونَةَ (مُتَكَرِّر - ٢٤٤)

## CHAPTER XX

Saying prayer on a mat, and Jābir ibn 'Abdullāh and Abū Sa'īd said their prayers in a boat standing and Ḥasan said, "Say your prayer standing so

بَابُ الصَّلَاةِ عَلَى الْحَصِيرِ وَصَلَّى

جَابِرُ بْنُ عَبْدِ اللَّهِ وَأَبُو سَعِيدٍ فِي السَّفِينَةِ

431. That is the Prophet was on the balcony and this fact justifies the title of this chapter viz. prayers can be said on the roof of the house.

432. H. 244 has been repeated here with a slight difference of wording.



long as it does not prove hard on your companions and turn with it (the boat) or else say it sitting.”<sup>433</sup>

H. 274. Anas ibn Malīk reported that her grandmother Mulayka invited the Messenger of Allāh, <sup>peace and blessings of</sup> Allāh be upon him, to a meal which she had prepared for him ; so he ate of it and then said, “Stand up so that I may lead you into prayer.” Anas said, “So I stood up to get hold of a mat of ours which had become black by long use, so I washed it with water and the Messenger of Allāh, <sup>peace and blessings of</sup> Allāh be upon him, stood up and I made myself and an orphan into a line behind him and the old lady was behind us, so the Messenger of Allāh, <sup>peace and blessings of</sup> Allāh be upon him, led us in two genuflexions of prayer and then he left.”

قَائِمًا وَ قَالَ الْحَسَنُ تَصَلَّى قَائِمًا مَا لَمْ تَشُقْ

عَلَى أَصْحَابِكَ تَدُورُ مَعَهَا وَ إِلَّا فُقَاعِدًا ☆

٢٤٤ - عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ جَدَّتَهُ

مَلِيكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لَطْعَامَ صَنَعَتْهُ

لَهُ فَأَكَلَ مِنْهُ ثُمَّ قَالَ قَوْمُوا فَلَا صَلَاةَ لَكُمْ قَالَ

أَنَسٌ فَقُمْتُ إِلَى حَصِيرِنَا قَدْ أَسْوَدَ مِنْ طَوْلِ

مَا لَبَسَ فَنَضَحْتَهُ بِمَاءٍ فَقَامَ رَسُولُ اللَّهِ ﷺ

وَ صَفَفْتُ أَنَا وَ الْيَتِيمُ وَ رِأَاهُ وَ الْعَجُوزُ

مِنْ وَرَائِنَا فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ

رَكَعَتَيْنِ ثُمَّ انْصَرَفَ ☆

## CHAPTER XXI

Saying prayer on a small palm-leaf

mat.

(R. 97) Maymūna reported . . . (Repetition of H. 244).<sup>434</sup>

بَابُ الصَّلَاةِ عَلَى الْخَمْرَةِ ☆

(م - ٩٠) عَنْ مَيْمُونَةَ (مُتَكَرِّر - ٢٤٤)

433. What is applicable to the boat is also applicable to a moving carriage, either drawn by animal or driven by power, whether on land or in the air. Of course, in a moving carriage there is the chance of a man falling down if he prays standing. And this very thought of falling down may be a hindrance in the way of concentrating attention. So it is better to say one's prayers sitting in such journeys. In such circumstances one should turn one's face towards the *Qibla* if it is possible, but this direction, evidently, cannot be maintained as the carriage changes direction as it proceeds.

## CHAPTER XXII

Saying prayer on the bed and Anas ibn Malik said his prayer on his bed and Anas said, "We used to say our prayer with the Prophet peace and blessings of Allah be upon him and one of us used to prostrate on his cloak."

بَابُ الصَّلَاةِ عَلَى الْفِرَاشِ وَ صَلَّى أَنَسُ

بْنُ مَالِكٍ عَلَى فِرَاشِهِ وَ قَالَ أَنَسُ كُنَّا نُصَلِّي

مَعَ النَّبِيِّ ﷺ فَيَسْجُدُ أَحَدُنَا عَلَى ثَوْبِهِ ☆

H. 275. 'Ā'isha, the wife of the Prophet, peace and blessings of Allah be upon him said, "I used to sleep in front of the Messenger of Allah, peace and blessings of Allah be upon him and my two legs used to be in front of him, so when he would go into prostration he would press me and I would withdraw my legs, and when he would stand up I would stretch them." She (further) said, "And there used to be no lamps in the houses in those days."<sup>435</sup>

٢٧٥ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا

قَالَتْ كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ

وَ رَجُلَايَ فِي قِبَلَتِهِ فَإِذَا سَجَدَ غَمَزَنِي فَتَقَبَضْتُ

رِجْلِي وَ إِذَا قَامَ بَسَطْتُهُمَا قَالَتْ وَ الْبُيُوتُ

يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ ☆

H. 276. 'Ā'isha reported that the Messenger of Allah, peace and blessings of Allah be upon him used to say his prayers on the bed of the people of his house and she used to be between him and the Qibla in the manner of a dead body in the funeral prayer, lying across in front of the congregation.

٢٧٦ - عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ

كَانَ يُصَلِّي وَهِيَ بَيْنَهُ وَ بَيْنَ الْقِبْلَةِ عَلَى

فِرَاشٍ أَهْلُهُ أَعْتَاضُ الْجَنَازَةِ ☆

But if facing Qibla is not possible it should not be regarded as effecting the prayers. In modern journeys such as in a railway train or in any other conveyance even squatting on the floor or on a bench is not always possible. One can in such cases perform the prayer even with legs suspended and without the normal prostration with head touching the ground. Since prayer cannot be discarded even when one is unable to sit up, it should be said in whatever posture one can physically adopt,

434. The whole of H. 244 is not repeated here. The only words that are found here are: "She said, 'The Prophet, peace and blessings of Allah be upon him, used to pray on a small mat (Kumra).'"

435. In other words, there being no light in the room the only way 'Ā'isha could know about the Prophet's prostration was that his hands would touch her legs and she would have to withdraw them to make room for his prostration. This shows the simplicity of the living conditions of the Prophet and the extreme simplicity of the atmosphere in which Muslim prayers can be said.

(P. 98) 'Urwa reported . . . . (Repetition of H. 276).<sup>436</sup>

(م - ٩٨) عَنْ عُرْوَةَ (متكرر - ٢٤٦)

## CHAPTER XXIII

Going in prostration on some cloth in excessive heat and Ḥasan said, "People used to go into prostration on a turban and a cap and their hands would be within their sleeves."<sup>437</sup>

بَابُ السُّجُودِ عَلَى النَّوْبِ فِي شِدَّةِ الْحَرِّ وَ

قَالَ الْحَسَنُ كَانَ الْقَوْمُ يَسْجُدُونَ عَلَى الْعِمَامَةِ

وَ الْقَلَنْسُوتِ وَ يَدَاهُ فِي كُمِهِ ☆

H. 277. Anas ibn Mālik reported, "We used to say our prayers with the Prophet, peace and blessings of Allah be upon him, and one of us used to keep the end of his cloth at the place of prostration on account of excessive heat."

٢٤٤ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنَّا نُصَلِّي

مَعَ النَّبِيِّ ﷺ فَيَضَعُ أَحَدُنَا طَرَفَ النَّوْبِ

مِنْ شِدَّةِ الْحَرِّ فِي مَكَانِ السُّجُودِ ☆

## CHAPTER XXIV

Saying prayer with shoes on.

بَابُ الصَّلَاةِ فِي النَّعَالِ ☆

H. 278. Abū Maslama Sa'īd ibn Yazīd al-Azdi reported, "I asked Anas ibn Mālik, 'Did the Prophet, peace and blessings of Allah be upon him, say his prayers with his shoes on?' He said, 'Yes'."<sup>438</sup>

٢٤٨ - عَنْ أَبِي مَسْلَمَةَ سَعِيدِ بْنِ يَزِيدَ

الْأَزْدِيِّ قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَمَا كَانَ

النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ قَالَ نَعَمْ ☆

436. This ḥadīth differs from the previous one only on one point. The previous one speaks of just the legs being near the place of prostration and this one speaks of the whole body of 'A'isha lying in front of the Prophet like a dead body in a funeral prayer. Again, whereas this ḥadīth has the words: "On the bed of his wife" the one that follows has the words: "On the bed on which both of them slept."

437. In those early days there were no mats to cover the floor of a Mosque, which would thus naturally be extremely hot in summer. Hence it is that people used to keep something on the floor before they would go in prostration to prevent the skin of the forehead from being scorched by the heat of the floor.

## CHAPTER XXV

Saying prayer with socks on.

بَابُ الصَّلَاةِ فِي الْخُفَّاءِ ☆

H. 279. Hammām ibn Ḥārith reported, "I saw Jarīr ibn 'Abdullah passing urine, then making ablution and wiping over his socks, then standing up and praying; then he said on being asked 'I saw the Prophet, peace and blessings of Allah be upon him doing like this.'" Ibrāhīm said, "And this ḥadīth was to their liking because Jarīr was one of those who embraced Islam in the latter days."<sup>439</sup>

٢٧٩ - عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ بَالَ ثُمَّ تَوَضَّأَ وَ مَسَحَ عَلَى خُفَيْهِ ثُمَّ قَامَ فَصَلَّى فَسُئِلَ فَقَالَ رَأَيْتُ النَّبِيَّ ﷺ صَنَعَ مِثْلَ هَذَا قَالَ ابْرَهيمُ فَكَانَ يُعْجِبُهُمْ لِأَنَّ جَرِيرًا كَانَ مِنْ آخِرِ مَنْ أَسْلَمَ ☆

H. 280. Mughīra ibn Shu'ba reported, "I helped the Prophet, peace and blessings of Allah be upon him, to perform ablution and he wiped over his socks and said his prayers."

٢٨٠ - عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ قَالَ وَضَّأَتُ النَّبِيَّ ﷺ فَمَسَحَ عَلَى خُفَيْهِ وَ صَلَّى ☆

438 As we have said in the previous note there were no mats in the mosques and people had to pray on their rocky and sandy floors which would be very much heated on a hot day. It was as a protection against this heat that the Prophet would sometimes pray with his shoes on. Some people have inferred from a report to be found in Abū Dā'ūd bearing on this subject that it should be a general practice just to mark a difference with the rituals of the Jews. But such an inference is unwarranted, because even if the object of wearing shoes in prayer were a measure of departure from Jewish traditions, it could only be a timely need which does not continue in our days. In this age the floor of the mosques are generally covered with mats or carpets. This being so it is not only unnecessary to say one's prayers with shoes on but is also contrary to the rules of cleanliness, unless it is too cold to take off the shoes as is the case in the extremely cold climates in winter. In tropical countries to enter the Mosque with shoes on should be avoided. In a journey, of course, where no clean floor or ground is available for prayer and one is wearing boots or full-shoes, such footwears need not be taken off. The circumstances should be taken into consideration in a particular case and no hard and fast rules can be framed on this question.

439. The report of Jarīr was agreeable to the people because he was a person who had accepted Islam after the revelation of the rules of ablution as given in the chapter entitled *al-Mā'ida*. The meaning is that some people used to think that although the wiping over the socks was permissible

(See next page)

## CHAPTER XXVI

When one has not completed prostration.

بَابُ إِذَا لَمْ يُتِمَّ السُّجُودَ ☆

H. 281. Hudhayfa reported that he saw a man not completing his *Rukū'* and his prostration ; so when he finished his prayer Hudhayfa said to him, "You have not said your prayer." He (the narrator) said, "And I think he said, 'If you die you will be in a state contrary to the Sunnah of Muḥammad.' "

٢٨١ - عَنْ حَدِيثِهِ أَنَّهُ رَأَى رَجُلًا

لَا يُتِمُّ رُكُوعَهُ وَ لَا سُجُودَهُ فَلَمَّا قَضَى

صَلَوَتَهُ قَالَ لَهُ حَدِيثُهُ مَا صَلَّيْتَ قَالَ

وَ أَحْسِبُهُ قَالَ لَوْ مِتَّ عَلَى غَيْرِ سُنَّةِ

مُحَمَّدٍ ﷺ ☆

## CHAPTER XXVII

One should keep one's upper arms open and keep them away from his sides in the act of prostration.

بَابُ يَبْدَى ضَبْعَيْهِ وَ يُجَافَى

جَنْبَيْهِ فِي السُّجُودِ ☆

H. 282. 'Abdullah ibn Malik ibn Buḥayna reported that the Prophet, peace and blessings of Allah be upon him, when he prayed, used to keep his two hands so apart from the body that the whiteness of his armpits used to be visible.

٢٨٢ - عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُوْحَيْنَةَ

أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ

يَدَيْهِ حَتَّى يَبْدُو بَيَاضُ ابْطِئِهِ ☆

in the beginning it was abrogated by this rule of ablution as given in this chapter. Jarir, however, having embraced Islam after the revelation of these rules, his evidence on the Prophet's having deemed it sufficient to wipe over the socks naturally cancelled the idea of the abrogation and established the fact that wiping over the socks continued to be permissible even after revelation of the rules about ablution.

## CHAPTER XXVIII

The excellence of facing the Qibla and making the sides of the legs face the Qibla which Abū Humayd has reported on the authority of the Prophet, <sup>peace and blessings of Allah be upon him.</sup>

بَابُ فَضْلِ اسْتِقْبَالِ الْقِبْلَةِ بِسْتَقْبَلِ  
بِاطْرَافِ رِجْلَيْهِ الْقِبْلَةَ قَالَ أَبُو حَمِيدٍ  
عَنِ النَّبِيِّ ﷺ

H. 283. Anas ibn Mālik reported, "The Messenger of Allāh, <sup>peace and blessings of Allah be upon him</sup>, said, 'Whosoever says our prayer and faces our Qibla and eats the meat killed by us, so that is a Muslim for whom is the security of Allāh and the security of the Messenger of Allāh, so do not be unfaithful to Allāh in the matter of his security.'"<sup>440</sup>

٢٨٣ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَآكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِ اللَّهِ فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ ☆

(R. 99) Anas ibn Mālik reported ...  
(Repetition of H. 23).<sup>441</sup>

(م - ٩٩) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر ٢٣)

440. That is to say we should not set up any inquisition in ascertaining the niceties of a man's religious conviction. The measure of judging a man's adherence to Islam should be a broad one.

If one is found to say the kind of prayer a Muslim is required to do, to adopt the Qibla which is of the Muslims and to take care to eat meat killed only by Muslim, he is entitled to all the rights and privileges of the Muslim brotherhood. It was a disregard of this broad principle and the pernicious habit of declaring a man heretic on minor differences or ideas and practices that brought about the disintegration in the Muslim brotherhood, ultimately leading to their political downfall. The words of this ḥadīth are a standing prohibition against the issue of the *Fatwā* of unbelief against fellow Muslims.

441. H. 23 has been repeated here with the difference that instead of the words: "And they say the prayer and give *Zakāt*, etc." we read in this ḥadīth, "So when they have said this and said our prayer, turned their faces towards our Qibla and have eaten the meat killed by us, so it has been forbidden to shed their blood or seize their possession excepting to the measure of its needs and their account will be with God." And whereas in the former ḥadīth there is a mention of the whole formula of faith: "There is no object of worship excepting Allāh and Muḥammad is the Messenger of Allāh," in the present one there is nothing than the words: "There is no object of worship excepting Allāh." This should not be taken to mean that a Muslim who is not found to say his prayer regularly or who does not eat any meat should be considered as outside the pale of Islam. All that it means is that a believer should believe in the necessity of saying the prayers in the Islamic manner and in eating the meat killed in the Muslim way. Nor should this ḥadīth lead one into thinking that those who were outside the pale of Islam shall have no security of life, property and honour at the hands of the Muslims. All we are told here is that a Muslim has a special right to security, being so close to us as to be a brother.

(R. 100) Anas ibn Mālik reported . . .  
(Repetition of H. 283).<sup>442</sup>

(م - ۱۰۰) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر ۲۸۳)

## CHAPTER XXIX

The Qibla of the people of Madīna and of the people of Syria and of the people of the East ; Qibla does not lie in the East nor in the West<sup>443</sup> because

بَابُ قِبَلَةِ أَهْلِ الْمَدِينَةِ وَ أَهْلِ الشَّامِ وَ الْمَشْرِقِ لَيْسَ فِي الْمَشْرِقِ وَ لَا فِي

of the saying of the Prophet, <sup>peace and blessings of Allah be</sup>

الْمَغْرِبِ قِبَلَةَ لِقَوْلِ النَّبِيِّ ﷺ

<sup>upon him</sup>, "Don't turn your faces towards the Qibla while you are in privy or while passing urine but turn your faces towards the East or towards the West."

لَا تَسْتَقْبِلُوا الْقِبْلَةَ بَغَائِطٍ أَوْ بَوْلٍ وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا ☆

(R. 101) Abū Ayyūb Ansārī reported . . . (Repetition of H. 125).<sup>444</sup>

(م - ۱۰۱) عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ (متكرر ۱۲۵)

## CHAPTER XXX

The word of Allāh, the Mighty, the Glorious, "And take the place of Abraham as a place of prayer."<sup>445</sup>

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ اتَّخَذُوا

مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى ☆

442. In this repetition of H. 283 we find the following words added in the beginning, "Maymūn ibn Siyāh asked Anas ibn Mālik, 'O father of Ḥamza, what is it that makes the blood of a servant of God and his property sacred?' " And at the end instead of the words: "So that is a Muslim etc." we find the words: "So he is a Muslim, for him is what is due to a Muslim and from him is due what is due from a Muslim."

443. In other words, it is only those people who live either to the east or west of Makka that the Qibla is to the west or to the east ; but for such people as live towards the south as the the people of Madīna or towards the north, such as the people of Syria are, the direction of Qibla should be either to the north or to the south.

444. In this repetition of H. 125 we find the following additional words: "Abū Ayyūb said, 'We arrived in Syria and we found latrines constructed with fronts to the Qibla, so we turned round and asked the forgiveness of Allāh, the Mighty, the Glorious.' "

445. The object of citing these words of the Qur'an is to show that it contains the commandment of turning the face towards the Ka'ba in prayer. Thus Mujāhid is of the view that the words Maqām-i-Ibrāhīm means the house of Ka'ba and not merely the particular spot which goes by this

H. 284. 'Amr ibn Dinār reported, "We asked Ibn 'Umar about a man who circumambulated the House of God for 'Umra (minor pilgrimage) and did not perform the ritual of going about between (the hillocks of) Şafā and Marwa, whether he can go into his wife. He said, '(When) the Prophet, peace and blessings of Allah be upon him, arrived (in Makka) he went round the House of God seven times and said two genuflections of prayer behind the place (of Abraham) and did the ritual going about between Şafā and Marwa and "Surely in the Messenger of Allāh, you have got the best example" (The Holy Qur'ān) and he asked Jābir ibn 'Abdullāh and he said, "And he should not go into her until he has done the ritual going about between Şafā and Marwa." "

H. 285. Mujāhid reported, "Someone came to Ibn 'Umar and told him, 'This is the Messenger of Allāh, peace and blessing of Allah be upon him who has entered the house of Ka'ba.' Ibn 'Umar says: 'So I reached the place and the Prophet, peace and blessings of Allah be upon him had

٢٨٤ - عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ سَأَلْنَا ابْنَ  
عُمَرَ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ الْعُمْرَةَ وَ لَمْ  
يُطِفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ أَيَّتَى أَمْرَاتِهِ  
فَقَالَ قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ  
سَبْعًا وَصَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ وَ طَافَ  
بَيْنَ الصَّفَا وَالْمَرْوَةِ وَ قَدْ كَانَ لَكُمْ  
فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ وَ سَأَلَنَا جَابِرُ  
بْنُ عَبْدِ اللَّهِ فَقَالَ لَا يَقْرَبُهَا حَتَّى يَطُوفَ  
بَيْنَ الصَّفَا وَالْمَرْوَةِ ☆

٢٨٥ - عَنْ مُجَاهِدٍ قَالَ أَتَى ابْنَ عُمَرَ  
فَقَبِيلَ لَهُ هَذَا رَسُولُ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ  
فَقَالَ ابْنُ عُمَرَ فَاقْبَلْتُ وَ النَّبِيُّ ﷺ

name. And although the first ḥadīth of this chapter does not contain any clear indication to this effect, those that follow make this point very clear because these latter make no mention of *Maqām-i-Ibrāhīm*; rather one of them says, "Then he came out and said two genuflections of prayer with his face towards the Ka'ba." And the other one has the words: "So when he came out, he said two genuflections of prayer in front of the Ka'ba."



gone out and I found Bilal standing between the two doors and I asked Bilal saying, "Did the Prophet peace and blessings of Allah be upon him say his prayer in the Ka'ba?" He said, "Yes, two genuflexions between the two columns that stand on the left as you enter"; then he came out and said two genuflexions of prayer in front of the Ka'ba.' "

H. 286. 'Atā reported, "I heard Ibn 'Abbās say, 'When the Prophet, peace and blessings of Allah be upon him, entered the House of God he prayed in all its sides and did not say his prayer until he came out; so when he came out he said two genuflexions of prayer in front of the Ka'ba and said, "This is the Qibla.' "446

قَدْ خَرَجَ وَاجِدٌ بِلَالًا قَائِمًا بَيْنَ الْبَابَيْنِ  
فَسَأَلَتْ بِلَالًا فَقُلْتُ أَصَلَّى النَّبِيُّ ﷺ فِي  
الْكَعْبَةِ قَالَ نَعَمْ رَكَعَتَيْنِ بَيْنَ السَّارِيَتَيْنِ  
الَّتَيْنِ عَلَيَّ يَسَارُهُ إِذَا دَخَلْتُ ثُمَّ خَرَجَ  
فَصَلَّى فِي وَجْهِ الْكَعْبَةِ رَكَعَتَيْنِ ☆

٢٨٦ - عَنْ عَطَاءٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ  
قَالَ لَمَّا دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ دَعَا فِي  
نَوَاحِيهِ كُلِّهَا وَ لَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ  
فَلَمَّا خَرَجَ رَكَعَ رَكَعَتَيْنِ فِي قِبَلِ الْكَعْبَةِ  
وَ قَالَ هَذِهِ الْقِبْلَةُ ☆

### CHAPTER XXXI

To face the Qibla wherever one may be and Abū Hurayra said, "The Prophet, peace and blessings of Allah be upon him, said, 'Turn your face towards the Qibla and say Allāhu Akbar.' "447

بَابُ التَّوَجُّهِ نَحْوَ الْقِبْلَةِ حَيْثُ  
كَانَ وَ قَالَ أَبُو هُرَيْرَةَ قَالَ النَّبِيُّ ﷺ  
اسْتَقْبِلِ الْقِبْلَةَ وَ كَبِّرْ ☆

446. The previous report told us that the Prophet said his prayer inside the Ka'ba and the report comes from Bilāl who accompanied the Prophet to the Sacred House and as such should be regarded as authentic. Ibn 'Abbās had not been with the Prophet when he went in, so he could

H. 287. Barā' reported, "The Messenger of Allāh, <sup>peace and blessings of Allāh be upon him</sup> said his prayer with his face towards Bayt al-Muqaddis for sixteen months or seventeen months and the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him</sup> was desirous of turning his face towards the Ka'ba,<sup>448</sup> so Allāh, the Mighty, the Glorious, revealed, 'Indeed We see the turning of your face to heaven. So he turned towards the Qibla and the fools among the people, and they were the Jews, said, 'What has turned them from their Qibla which they had had? Say: The East and the West belong only to Allāh; He guides whom He likes to the right path.'" So a man said his prayer with the Prophet, <sup>peace and blessings of Allāh be upon him</sup> and went out after he had said the prayer and was passing by a group of people from among the Ansār, who were saying their 'Asr prayer and were saying it with their faces towards Bayt al-Muqaddis, so he said that

٢٨٧ - عَنْ الْبَرَاءِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ أَنْ يُوْجَّهَ إِلَى الْكَعْبَةِ فَانزَلَ اللَّهُ عِزًّا وَجَلًّا قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَتَوَجَّهَ نَحْوَ الْكَعْبَةِ رَقَالَ السُّنْبَاءِ مِنَ النَّاسِ وَهُمْ الْيَهُودُ مَا وَلَّهُمْ عَنْ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا قِيلَ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ فَصَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فِي صَلَاةِ الْعَصْرِ يُصَلُّونَ نَحْوَ

only say what the Prophet did after he had come out of the Sacred House. The previous reports show that according to Bukhārī, *Maqām-i-Ibrāhīm* means the Ka'ba itself and this seems correct. Because even the first hadīth of this chapter says that the Prophet said his prayer behind the *Maqām*. This respect was due evidently not particularly to the spot going under the name but the whole area of the Ka'ba.

447. It is not of the fundamentals of religion to turn the face towards the Qibla in prayer. Had it been so all religions should have only one Qibla. The last and universal religion given to man in the form of Islam appointed the Ka'ba as the Qibla because this happens to be the earliest house of worship and also happens to be in the centre of inhabited world. After all, some point has to be fixed as an appointed direction for congregational prayers. The House of Ka'ba may or may not be there but the direction is an essential need. The house as such has nothing to do with the worship.

he bore witness that he had said his prayer with the Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> and that (the Prophet) had his face towards the Ka'ba; so those people turned round till they had their faces towards the Ka'ba."

بَيْتِ الْمَقْدِسِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى  
مَعَ رَسُولِ اللَّهِ ﷺ وَ أَنَّهُ تَوَجَّهَ نَحْوَ  
الْكَعْبَةِ فَتَحَرَّفَ الْقَوْمُ حَتَّى تَوَجَّهُوا  
نَحْوَ الْكَعْبَةِ ☆

H. 288. Jābir ibn 'Abdullah reported, "The Prophet, <sup>peace and blessings of Allah be upon him,</sup> used to say his prayers on his she-camel turning whichever side she would go and when he intended to say the obligatory prayer he would alight and turn his face towards the Qibla." 449

٢٨٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ  
النَّبِيُّ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ  
تَوَجَّهَتْ بِهِ فَإِذَا أَرَادَ الْفَرِيضَةَ نَزَلَ  
فَاسْتَقْبَلَ الْقِبْلَةَ ☆

H. 289. 'Abdullah reported that the Prophet, <sup>peace and blessings of Allah be upon him,</sup> said his prayer—Ibrāhīm said, "I do not know whether he said more of it or less than it", so when he

٢٨٩ - عَنْ عَبْدِ اللَّهِ صَلَّى النَّبِيُّ ﷺ قَالَ  
أَبْرَاهِيمُ لَا أَدْرِي زَادَ أَوْ نَقَصَ فَلَمَّا  
سَلَّمَ قِيلَ لَهُ يَا رَسُولَ اللَّهِ أَحْدَثَ فِي

448. Some people have held the view that when the Prophet was in Makka he used to turn towards the Ka'ba for his Qibla and that when he went over to Madīna he began to turn his face towards Bayt al-Muqaddis and this continued for sixteen or seventeen months after which he was asked to make the Ka'ba his Qibla and that thus there were two changes in the Qibla. There are, however reports to show that even when at Makka the Prophet used to turn his face at times towards the Ka'ba when possible, i.e. when he would not have to turn his back towards Bayt al-Muqaddis. The Qur'ān also tells us that he had always a sort of reverence for the Ka'ba. But as the Bayt al-Muqaddis happened to be the Qibla of the people of the Book he, as a Prophet, could not have disregarded it without some clear ordinance of God. And this ordinance came only once. All his actions before this ordinance were based on his personal judgement. The commandments on this subject, therefore, came only once and it was for good.

449. That is to say that the Prophet used to say his supererogatory prayers on the camel and the direction would therefore change as the camel changed its course, but so far as the obligatory prayers were concerned he would alight on the ground for their performance, to turn his face towards the Qibla. This shows that the Qur'ānic ordinance for turning towards the Ka'ba for prayers has been taken to apply to obligatory prayers. But even in this one should not be too rigid, because as we have already seen even in obligatory prayers it is sometimes impossible to keep one's face towards the Ka'ba as in a moving vehicle.

invoked peace at the end of prayer he was asked, "O Messenger of Allāh, has anything new happened to the prayer?" He said, "And what is that?" They said, "You said so much of prayer"; at this he returned his legs and turned towards the Qibla and went into prostration twice<sup>450</sup> and then invoked blessings of peace; so when he turned his face towards us he said, "Indeed if anything new had taken place in the matter of prayer I would have told you about it but I am only a man like you, I forget as you forget, so when I forget remind me and when any one of you is in doubt about his prayer he should seek what appears to be correct and complete it, then invoke peace, then go into prostration twice."<sup>451</sup>

الصَّلَاةِ شَيْءٌ قَالَ وَ مَا ذَاكَ قَالُوا صَلَّيْتَ  
كَذَا وَ كَذَا فَثَنِي رَجُلِيهِ وَ اسْتَقْبَلَ  
الْقِبْلَةَ وَ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ فَلَمَّا  
أَقْبَلَ عَلَيْنَا بِوَجْهِهِ قَالَ إِنَّهُ لَوْ حَدَّثَ  
فِي الصَّلَاةِ شَيْءٌ لَنَبَّأْتَكُمْ بِهِ وَ لَكِنْ إِنَّمَا  
أَنَا بَشَرٌ مِثْلُكُمْ أَنَسِيَ كَمَا تَنْسُونَ فَإِذَا  
نَسِيتُ فَذَكِّرُونِي وَ إِذَا شَكَّ أَحَدُكُمْ فِي  
صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيَتِمَّ عَلَيْهِ

ثُمَّ يَسَلِّمُ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ ☆

## CHAPTER XXXII

What has been enjoined about the Qibla and one who does not see any necessity of repeating what he has forgotten and says his prayer without turning towards the Qibla and the Prophet, peace and blessings of Allāh be upon him invoked peace after saying two

بَابُ مَا جَاءَ فِي الْقِبْلَةِ وَ مَنْ لَمْ

يَرَ الْأَعَادَةَ عَلَى مَنْ سَهِيَ فَصَلَّى إِلَى غَيْرِ

الْقِبْلَةِ وَقَدْ سَلَّمَ النَّبِيُّ ﷺ فِي رُكْعَتِي

450. The last hadith in the next chapter will tell us that the Prophet said five genuflections of prayers in his Zuhr prayer instead of the prescribed four genuflections and that he turned his face towards the Ka'ba to perform the additional prostration for the mistake. This shows that in prostrations and similar devout postures other than those in ritual prayers one should turn one's face as far as possible towards the Qibla.

451. That is to say one should decide upon what should have been the right thing to do in the prayer in question and should rectify the mistake of omission or addition and then go in for two extra prostrations as an atonement for the mistake committed.

genuflexions in the Zuhr or early afternoon prayer and turned his face towards the people and completed what he had missed of it.

الظُّهْرَ وَاقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ ثُمَّ أَتَمَّ

مَا بَقِيَ ☆

H. 290. Anas ibn Mālik reported, “‘Umar, <sup>may Allah be pleased with him</sup> said, ‘My view accorded with that of my Lord in three things—I said, “O Messenger of Allāh, I wish we had taken the place of Abraham as our place of prayer,” : so it was revealed: “And appoint for yourselves a place of prayer on the standing place of Abraham”’ (The Qur’an 2 : 125).<sup>452</sup>

‘And (similarly about) the verse on seclusion—I said, “O Messenger of Allāh, I wish you had asked your wives, that they should be in seclusion, for surely the good, as well as the bad people talked to them” : so came the verse on seclusion, and the wives of the Prophet, <sup>peace and blessings of Allah be upon him</sup> united in their jealousy for him and I said,

Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive,” so this verse was revealed.’ ”<sup>455</sup>

٢٩٠ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ عُمَرُ

رَضِيَ اللَّهُ عَنْهُ وَأَفَقْتُ رَبِّي فِي ثَلَاثٍ قُلْتُ يَا

رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ

مُصَلًى فَانزَلْتَ وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ

مُصَلًى وَآيَةَ الْحِجَابِ قُلْتُ يَا رَسُولَ اللَّهِ

لَوْ أَمَرْتَ نِسَاءَكَ أَنْ يَحْتَجِبْنَ، فَانَّهُ

يُكَلِّمُنَّ الْبُرِّ وَالْفَاجِرُ فَانزَلْتَ آيَةَ

الْحِجَابِ وَاجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ فِي

الْغَيْبَةِ عَلَيْهِ فَقُلْتُ لهنَّ عسى ربه أن

يُطَلِّقَنَّ أَنْ يُبَدِّلَهُ زَوْجًا خَيْرًا مِنْكَ

مُسَلَّمَاتٍ فَانزَلَتْ هَذِهِ آيَةُ ☆

452. The phrase *Maqām-i-Ibrāhīm* has been taken to mean differently by different persons. Some say that it is the particular spot associated with the name of that Prophet. Others say that it means the whole of the sacred place called haram. Evidently ‘Umar did not mean that the Holy Prophet said the two genuflections of prayers at the exact place known as *Maqām-i-Ibrāhīm*. His object was to indicate the desirability of making the sacred house of Ka’ba as the turning point in prayer. Bukhārī’s reference to this particular verse of the Qur’an in this connection points the same way. The words of the Qur’an “So turn your face towards the sacred mosque” prove conclusively that *Maqām-i-Ibrāhīm* and the sacred mosque are identical things.

H. 291. 'Abdullah ibn 'Umar reported, "Once when the people were engaged in the morning prayer at Qubā' suddenly a man came to them and said: 'The Messenger of Allāh, <sup>peace and blessings of Allāh be upon him</sup> has received revelation of the Qur'ān at night and surely he has been commanded to turn his face towards the Ka'ba (in prayer), so people turned towards it, while (before this) their faces were towards Syria, so they turned towards the Ka'ba.'"

٢٩١ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ بَيْنَمَا  
النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَ  
هُمْ آتٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ  
أُنزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ وَقَدْ أُمِرَ أَنْ  
يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا وَكَانَتْ  
وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ

(R. 102) Abdullah reported . . . .  
(Repetition of H. 289).<sup>455</sup>

(م - ١٠٢) عَبْدُ اللَّهِ (متكرر ٢٨٩)

### CHAPTER XXXIII

*Scraping off the spittle with hand  
from the Mosque.*

بَابُ حَكَ الْبُزَاقِ بِالْيَدِ مِنَ الْمَسْجِدِ ☆

In *Fathal-Bārī* we are told that the number of occasions on which 'Umar's suggestion accorded with God's will were fifteen. Even in *Bukhārī* we read of other incidents than the three mentioned here, in which 'Umar's view of things was in tune with the revelation of God. Such for example as the question of saying funeral prayer over the bodies of the hypocrites. 'Umar was of the view that such prayers should not be said and this view was confirmed by the revelation of God. There is ḥadīth recorded by *Tirmidhī* to the effect that whenever any matter came before the people for judgment and 'Umar happened to differ with the rest of the people, the Qur'ān used to confirm the view of 'Umar. The fact is that the very nature of some believers is so constituted that it closely resembles that of the Prophet and these are called *Muḥaddath*. 'Umar was a man of this type and hence it is that the Holy Prophet said about him, "Had there been a Prophet after me it must have been 'Umar."

453. The details of the question of seclusion would be found later in the commentary on the chapter entitled 'Aḥzāb', whereas the united action of the wives of the Prophet will be found in detail in the commentary on the chapter entitled 'Taḥrīm'.

454. This incidentally shows the unquestioning faith of the companions in the Holy Prophet. Even such a revolutionary change in the prayer as the change of the turning point did not become any subject of discussion.

455. In H. 289 it was not clearly stated whether the Prophet said more prayers than was prescribed or less than it. This ambiguity is removed here and we are told that instead of four genuflexions which are appointed for the Zuhr prayer he said five genuflexions. The words are: He said, "The Prophet, peace and blessings of Allāh be upon him, said five genuflexions of prayer in the 'Zuhr prayer; so people said, 'Has an addition been made in prayers?' He said, 'And what is that?' They said, 'You said five genuflexions.'" He (the narrator) said, "So he turned his legs and made two prostrations."

H. 292. Anas ibn Mālik reported that the Prophet, <sup>peace and blessings of Allah be upon him</sup> saw some phlegm before him (on the wall); it was painful to him, so much so that it (annoyance) was visible on his face, so he stood up and scraped it off with his hand and said, "When any one of you stands for his prayer he is soliciting his Lord and his Lord is between him and the Qibla ; so none of you should spit towards his Qibla<sup>456</sup> but towards his left or underneath his feet," then he took an end of his cloak and spat on it and turned a part of it on another part and said, "Or, do like this."

(R. 103) 'Abdullah ibn 'Umar reported . . . (Repetition of H. 292).<sup>457</sup>

٢٩٢ - عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي الْقِبْلَةِ فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رُعِيَ فِي وَجْهِهِ فَقَامَ فَحَكَهُ بِيَدِهِ فَقَالَ إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلَاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ أَوْ إِنْ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَلَا يَبْزُقَنَّ أَحَدُكُمْ قَبْلَ قِبْلَتِهِ وَلَكِنْ عَنِ يَسَارِهِ أَوْ تَحْتَ قَدَمَةٍ ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ فَقَالَ أَوْ يَفْعَلْ هَكَذَا ☆

(م-١٠٣) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (متكرر ٢٩٢)

456. It is in the interest of good manners that spitting is forbidden towards the Qibla, because in the state of prayer a man is like one who is standing in the court of a king and submitting his petition. This is the meaning of the words: "Surely his Lord is between him and the Qibla". As for spitting under the left foot it was suggested in view of the fact that in those days the floor of the Mosque was made of loose bricks and stone-pieces. Of course in a cemented or paved floor such spitting is out of place. The best method is, therefore the one shown by the Prophet himself, viz., to spit on a corner of one's cloak or, to speak in terms of modern life, on a handkerchief and clean it later on outside the Mosque. The Prophet's scraping the phlegm with his own hands means he did it himself. As we shall see further on, he did this scraping with the help of a stone-piece. This incident shows that the Prophet, in spite of his exalted position, both as the high priest and the king of the nation, did not, in any way, feel it beneath his dignity to do such trivial things as the removing of a filthy matter from the walls of a mosque. This is, indeed, an example worthy to be emulated by men in high position particularly those of religious circles. This also shows his anxiety for the maintenance of a high standard of cleanliness in the mosques. Another report bearing on this subject tells us further that not satisfied with the cleaning he also sent for some saffron and had it rubbed on the spot that was cleaned.

457. H. 292 has been repeated here in abbreviated form and the words: "And this made him annoyed so much so that it could be seen on his face and he stood up" have been left out and similarly the words: "But towards his left, etc."

(R. 104) 'Ā'ishā reported . . . (Repetition of H. 292).<sup>458</sup>

(م - ١٠٤) عَنْ عَائِشَةَ (متكرر ٢٩٢)

### CHAPTER XXXIV

Scraping off nasal discharge from the Mosque with a pebble and Ibn 'Abbās said, If you tread upon wet filth, then wash it and if it is dry then there is no need.<sup>459</sup>

بَابُ حَكِّ الْمَخَاطِ بِالْحَصِيِّ مِنَ الْمَسْجِدِ  
وَ قَالَ ابْنُ عَبَّاسٍ اِنْ وَطِئْتَ عَلٰى قَدْرٍ  
رَطْبٍ فَاغْسِلْهُ وَ اِنْ كَانَ يَابِسًا فَلَا ☆

(R. 105) Ḥumayd ibn 'Abd al-Raḥmān reported . . . (Repetition of H. 292).<sup>460</sup>

(م - ١٠٥) عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ  
(متكرر ٢٩٢)

### CHAPTER XXXV

One should not spit on one's right in one's prayer.

بَابٌ لَا يَبْصُقُ عَنْ يَمِينِهِ فِي الصَّلَاةِ ☆

(R. 106) Ḥumayd ibn 'Abd al-Raḥmān reported . . . (Repetition of H. 292).<sup>461</sup>

(م - ١٠٦) عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ  
(متكرر ٢٩٢)

(R. 107) Anas reported . . . (Repetition of H. 292).<sup>462</sup>

(م - ١٠٧) عَنْ أَنَسٍ (متكرر ٢٩٢)

458. The statement of the same ḥadīth with greater brevity with the difference only of some words, for example: "He saw on the wall on the side of Qibla some nasal discharge or some spittle or some phlegm and he scraped it."

459. Apparently Ibn 'Abbās' report has no connection with the title of the chapter. It is possible that the argument is something like this: when there is nothing wrong in walking over dry filth, there can be no harm in scraping with hand a dried phlegm.

460. In this ḥadīth apart from some difference of wording, we find these additional words: "So he took a pebble and scraped it" as also the following words: "Neither on his right side" and further the words, "the left" after the words "under his foot," that is to say, it is to be spat out under the left foot.

461. In this repetition of H. 292 as well as in the three unnumbered ḥadīth that follow, we find only the addition of the words: "Neither on his right" but in the last of these instead of the word "nor" we find the words: "He forbade" and excepting in the last one of these we find the word "the left" after the word "leg" or "foot" in all.



## CHAPTER XXXVI

One should spit on one's left or بَابُ لَيْبِصُقَ عَنْ يَسَارِهِ أَوْ تَحْتَ  
under one's left foot.

بَدَمِهِ الْيَسْرَى ☆

(R. 108) Anas ibn Malīk reported  
.... (Repetition of H. 292).<sup>463</sup>

م - ١٠٨) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر ٢٩٢)

(R. 109) Abū Sa'īd reported ....  
(Repetition of H. 292)<sup>464</sup>

م - ١٠٩) عَنْ أَبِي سَعِيدٍ (متكرر ٢٩٢)

## CHAPTER XXXVII

The atonement or spitting in the  
Mosque.

بَابُ كَفَّارَةِ الْبُزَاقِ فِي الْمَسْجِدِ ☆

H. 293. Anas ibn Malīk reported,  
"The Prophet, <sup>peace and blessings</sup> of Allah be upon him, said,  
'It is a sin to spit in the Mosque  
and the atonement thereof is to  
bury it.'"<sup>465</sup>

٢٩٣ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ  
النَّبِيُّ ﷺ الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ  
وَ كَفَّارَتُهَا دَفْنُهَا ☆

## CHAPTER XXXVIII

The burying of phlegm in the  
Mosque.

بَابُ دَفْنِ النَّخَامَةِ فِي الْمَسْجِدِ ☆

(R. 110) Abū Hurayra reported  
.... (Repetition of H. 292)<sup>466</sup>

م - ١١٠) عَنْ أَبِي هُرَيْرَةَ (متكرر ٢٩٢)

462. In this repetition the ḥadīth takes the form of an injunction and the words are: "The Prophet, peace and blessings of Allah be upon him, said, 'None of you should spit in front of himself or on his right but on his left or under his left foot.'"

463. In this repetition of H. 292 the words up to: "And he scraped it with his hand" are missing.

464. In this repetition of the same ḥadīth we find the words as in R. 104.

465. The word "bury" shows that the floor of the mosque in those days used to be of loose material. The idea was to keep the mosque clean whatever the method adopted. Apart from the respect which is particularly due to a place of worship, a mosque is also a place where people gather and run the risk of being affected by each other's diseases and hence this prohibition against spitting about carelessly. The sense of cleanliness in connection with spitting is a feature of our scientific civilization of the twentieth century. That a teacher of religion and instructor of spirituality should be so particular about this in the seventh century of the Christian era is really amazing. This is one of the many proofs of the perfection of religion at the hands of the Prophet.

(See next page)

## CHAPTER XXXIX

When the spittle comes irresistibly, one should take it in a side of one's cloth.

بَابُ إِذَا بَدَرَهُ الْبُزَاقُ فَلْيَأْخُذْهُ

بِطَرَفِ ثَوْبِهِ ☆

(R. 111) Anas ibn Mālik reported . . . . (Repetition of H. 292).<sup>467</sup>

(م - 111) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر 292)

## CHAPTER XL

The Imām admonishing the people for the completion of the prayer and a discussion on the Qibla.

بَابُ عِظَةِ الْأَمَامِ النَّاسِ فِي اِتِّمَامِ

الصلوة و ذكر القبلة ☆

H. 294. Abū Hurayra reported that the Messenger of Allāh, <sup>peace and blessings of</sup> Allah be upon him, said, "Do you think my Qibla to be here and by Allāh your fear (of the Lord) and your going into Rukū' do not remain hidden from me, for surely I see you from behind my back."<sup>468</sup>

294 - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ هَلْ تَرَوْنَ قِبَلَتِي هَهُنَا فَوَ اللَّهُ مَا يَخْفَى

عَلَى خَشْوَعِكُمْ وَلَا رُكُوعِكُمْ إِنِّي لَأَرَى كُم

مِنْ وَّرَاءِ ظَهْرِي ☆

(R. 112) Anas ibn Mālik reported . . . . (Repetition of H. 294).<sup>469</sup>

(م - 112) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر 294)

## CHAPTER XLI

Can it be said, "It is the Mosque of such and such a clan"?

بَابُ هَلْ يُقَالُ مَسْجِدُ بَنِي فُلَانٍ ☆

466. In this repetition of the same ḥadīth we find the wording as follows: "The Prophet, peace and blessings of Allāh be upon him, said, 'When any of you stands up in prayer he should not spit in front of him for he is only having a confidential intercourse with Allāh so long as he is in the place of his prayer; so he should neither spit on his right for surely on his right is an angel, and he should spit on his left or underneath his foot and bury (the spittle).'"

467. In this narration of the same ḥadīth by Anas there is a slight difference of wording and although there is no clear mention of the urgent need for spitting, it is evident that it discourages spitting of any kind in prayer unless it is unavoidable.

468. This should not be taken to mean that the Messenger of Allāh, peace and blessings of Allāh be upon him, could actually see things happening behind his back, because the Qur'an clearly says: "I am only a man like you". It is as a matter of fact through a spiritual vision that he could perceive the spiritual devotion or otherwise of those who used to follow him in a prayer. Also in a general way, the relationship between the Imām and the others of the congregation is so important

H. 295. 'Abdullah ibn 'Umar reported that the Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> held a race between horses that were trained for the purpose from Ḥafyā' to Ṭhaniyyah al-Wadā' the goal, and he (also) held a race of horses that were not trained from Ṭhaniyyah to the Mosque of Banū Zurayq and that 'Abdullah ibn 'Umar was of those who competed in the race.<sup>470</sup>

٢٩٥ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي أُتِمِرَتْ مِنَ الْحَفْيَاءِ وَ أَمْدَمَهَا ثَنِيَّةَ الْوَدَاعِ وَ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضَمَّرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ وَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابَقَ بِهَا ☆

## CHAPTER XLII

*Distribution and hanging of bunches of date in the Mosque ; Abū 'Abdullāh said, " 'Qinw' means bunch and its dual form is 'Qinwān' and plural also is 'Qinwān' in the manner of singular 'sinw' and plural and dual 'sinwān.' "*

بَابُ الْقِسْمَةِ وَ تَعْلِيْقِ الْقَنَوِ فِي الْمَسْجِدِ قَالَ أَبُو عَبْدِ اللَّهِ الْقَنَوُ الْعَقْدُ وَ الْأَثْنَانِ قَنَوَانٌ وَ الْجَمَاعَةُ أَيضًا قَنَوَانٌ مِثْلُ صِنُوٍّ وَ صِنَوَانٌ ☆

that the psychological condition of the one is sure to affect that of the other. It is understandable that a sensitive mind such as the Prophet was, he could feel the waves of thought coming from those praying behind him.

469. In this repetition of H. 294 the words are : "The Prophet led us in prayer and then mounted the pulpit and said, 'I see you behind me in the prayer and in your Rukū' as I see you (now).'"

470. The object of the chapter seems to be to show that there is harm in calling a mosque by the name of some clan or community. And yet there remains the danger of such mosques coming to be treated as the exclusive property of such persons or clans or communities to whom they are ascribed. A mosque should be treated as the common property of all believers of the world, and no one should be discouraged from saying his prayer in it whatever sect or school of thought he may belong to. To name a mosque after a person or a society for the sake of identification or location is quite a different thing from giving it the complexion of sectarian or personal exclusiveness against which the Qur'ān issues an injunction in the words : "And who is more unjust than he who prevents His name being remembered in the Mosque of Allāh." The places mentioned in this ḥadīth are situated near Madīna. The distance between the first two was of six miles and between the next two was of one mile.

H. 296. Anas reported, "Riches from Bahrayn were brought to the Prophet, <sup>peace and blessings of Allah be upon him</sup> and he said 'Place it in the Mosque', and it was the largest quantity of riches that was ever brought to the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> so the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> came out for prayer and did not take any notice of it and when he finished his prayer he came and sat near it and he did not see anyone but gave him of it."<sup>471</sup> At that very moment 'Abbās <sup>may God be pleased with him</sup> came to him and said, 'O Messenger of Allah, give me (of it) for surely I paid the ransom for myself and also for 'Aqil',<sup>472</sup> and the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> said

٢٩٦ - عَنْ أَنَسٍ قَالَ أُنِيَ النَّبِيُّ ﷺ بِمَالٍ مِنَ الْبَحْرَيْنِ فَقَالَ انْثَرُوهُ فِي الْمَسْجِدِ وَكَانَ أَكْثَرَ مَا أُتِيَ بِهِ رَسُولُ اللَّهِ ﷺ فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَلَمْ يَلْتَفِتْ إِلَيْهِ فَلَمَّا قَضَى الصَّلَاةَ جَاءَ فَجَاسَ إِلَيْهِ فَمَا كَانَ يَرَى أَحَدًا إِلَّا أَعْطَاهُ إِذْ جَاءَ الْعَبَّاسُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ يَا رَسُولَ اللَّهِ اعْطِنِي فَإِنِّي فَادَيْتُ نَفْسِي وَفَادَيْتُ

471. This money had come from Bahrayn and was the taxes of the people of that place and was one lac Dirhams in amount. The Prophet did not leave anything of this money by the evening, so liberally he distributed it among the believers. This act of the Prophet should not be taken to mean that nothing should be at all kept in the public exchequer. It was a special occasion. The Muslims were hard up and this was the first money coming from a foreign land. He wanted to afford some relief to the believers hard hit by a long series of wars. The Prophet's distribution was on perfectly socialistic lines. He made no distinction between the great and the small in this connection. We also notice that the Prophet himself was absolutely indifferent towards this heap of money. Then the believers are shown here to be strictly honest and devoid of greed, inasmuch as all this cash money needed no guard or locked-up room to protect it from theft or any mishandling of that nature; it was lying in a heap in the courtyard of the Mosque. This would provide an occasion for the critics of the Prophet to revise their opinion about the object of the Prophet's wars. Far from these being inspired by any greed for pelf, they were fought by people who were a band of saints so to speak who had no attraction for anything that could be called worldly. Like their illustrious leader they lived and died for values purely spiritual.

472. 'Abbās was an uncle of the Holy Prophet and was deeply attached to him from the very beginning of his life. Although he did not become a Muslim when the Prophet was called to the office, yet he had great sympathy for his nephew and was anxious for his safety when he and his followers came under the severe persecution of the Makkans. When the people of Madīna swore their protection to the Prophet it was 'Abbas who negotiated this solemn contract. In the Battle of Badr he, of course, came with the enemy army and when the defeat was inflicted on them by the Prophet he was taken prisoner and had accordingly to pay his ransom as well as that of 'Aqīl, the brother of 'Alī. It is to this ransom that the ḥadīth under discussion refers. Later on, however, he proved a very dashing soldier of Islam and was one of the most trusted of the Prophet's companions. With all this, he seems to have some weakness for wealth. The Prophet was naturally surprised because this kind of weakness was evidently rare among the companions.

to him, 'Take', so he put (the riches) on his cloth with his joined hands and started lifting it and had not the power to do so ; so he said, 'O Messenger of Allah, order some people to lift it on to me.' He (the Prophet) said, 'No'. He said, 'Then lift it yourself on to me' ; he (the Prophet) said, 'No.' So he took something out of it and then began to lift it and said, 'O Messenger of Allah, order someone to lift it on to me.' He (the Prophet) said, 'No.' He said, 'Then lift it yourself on to me.' He (the Prophet) said, 'No.' So he took something out of it, and then lifted it and placed it on his shoulder and left ; and the Messenger of Allah, peace and blessings of Allah be upon him, continued to gaze at him till he disappeared from out sight in a state of surprise at his greed, and the Messenger of Allah, peace and blessings of Allah be upon him, did not rise from his seat so long as there remained one Dirham of it."

عَقِيلًا فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ خذْ  
فَحَثًا فِي ثَوْبِهِ ثُمَّ ذَهَبَ بِقَلْبِهِ فَلَمْ يَسْتَطِعْ  
فَقَالَ يَا رَسُولَ اللَّهِ أَوْرِ بِبَعْضِهِمْ يَرْفَعُهُ إِلَيَّ  
فَقَالَ لَا قَالَ فَارْفَعَهُ أَنْتَ عَلَيَّ قَالَ لَا فَانْثَرِ  
مِنْهُ ثُمَّ ذَهَبَ بِقَلْبِهِ فَقَالَ يَا رَسُولَ اللَّهِ  
أَوْرِ بِبَعْضِهِمْ يَرْفَعُهُ إِلَيَّ قَالَ لَا فَقَالَ فَارْفَعَهُ  
أَنْتَ عَلَيَّ قَالَ لَا فَانْثَرِ مِنْهُ ثُمَّ احْتَمَلَهُ  
فَالْقَاهُ عَلَى كَاهِلِهِ ثُمَّ انْطَلَقَ فَمَا زَالَ  
رَسُولُ اللَّهِ ﷺ يَتَّبِعُهُ بِبَصَرِهِ حَتَّى خَفِيَ  
عَلَيْنَا عَجَبًا مِمَّنْ حَرَصَهُ فَمَا قَامَ رَسُولُ اللَّهِ  
ﷺ وَثَمَّ مِنْهَا دِرْهَمٌ ☆

## CHAPTER XLIII

One who is invited to a meal in the  
Mosque and one who accepts it. 473

بَابُ مَنْ دُعِيَ لَطَعَامٍ فِي الْمَسْجِدِ وَ

مَنْ أَجَابَ مِنْهُ ☆

473. The title of this chapter and the ḥadīth recorded under it show that Imām Bukhārī is anxious to prove that mosques are not devoted exclusively to prayers but can equally be the venue

(See next page)

H. 297. Anas reported, "I found the Prophet, <sup>peace and blessings of Allah be upon him,</sup> in the Mosque and with him were some people and I stood up and he said to me, 'Has Abū Ṭalḥa sent you?' And I said, 'Yes.' He said, 'For meal?' I said, 'Yes.' And he said to those around him, 'Get up'. Then he departed and I went ahead of him."<sup>474</sup>

٢٩٧ - عَنْ أَنَسٍ قَالَ وَجَدْتُ النَّبِيَّ ﷺ فِي الْمَسْجِدِ وَمَعَهُ نَاسٌ فَتَقَدَّمْتُ فَقَالَ لِي أَرْسَلَكِ أَبُو طَالِحَةَ فَتَقَاتِ نَعَمَ قَالَ لِطَعَامٍ قَاتِ نَعَمَ فَقَالَ لِمَنْ حَوْلَهُ قَوْمُوا فَأَنْطَلِقُ وَأَنْطَلَقَتْ بَيْنَ أَيْدِيهِمْ ☆

## CHAPTER XLIV

Giving decision and invoking mutual curse between men and women in the Mosque.

بَابُ الْقَضَاءِ وَاللَّعَانِ فِي الْمَسْجِدِ بَيْنَ

الرِّجَالِ وَالنِّسَاءِ ☆

H. 298. Sahl ibn Sa'd reported that a man said, "O Messenger of Allāh, what do you think of a man who finds another man with his wife ; is he to kill him? And they both invoked curses on one another in the Mosque and I was present."<sup>475</sup>

٢٩٨ - عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقَتَلُهُ فَتَلَاعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ ☆

of many kinds of national assemblies and affairs. The Prophet himself had lodged foreign deputations in his Mosque at Madīna. The distribution of public money is also reported to have taken place in this Mosque ; and now we read of people being invited to dinner in the Mosque. The fact is that from the very beginning the mosques were intended to be centres of Muslim national activities and have been used for the welfare of the believers, both spiritual and mundane. In the Prophet's own time and even after him the consultations for national affairs used to be held in the Mosque and it was also used as a centre for religious education. Religious and other educational libraries were to be attached to these mosques.

474. This hadīth No. 297 has been repeated later on. Here it is narrated very briefly but in the book "Signs of Prophethood" it will be found in greater details.

475. This hadīth, i.e., H. 298 will also be found repeated in the chapter "Mutual Cursing" in greater details. *Lā'ān* is a dispute in which a husband accuses his wife of adultery of which he is an eye witness and the wife denies the charge and, therefore, both are required to swear on oath that their respective statements are correct and each invokes the curses of God on whoever is lying, after which the marriage tie is regarded as having ended.

## CHAPTER XLV

When one enters a house one should pray wherever one likes and wherever one is asked and should not scrutinize.

(R. 113) 'Itbān ibn Malīk reported . . . . (Repetition of H. 299)<sup>476</sup>

بَابُ إِذَا دَخَلَ بَيْتًا يُصَلِّي حَيْثُ شَاءَ

أَوْ حَيْثُ أُمِرَ وَلَا يَتَجَسَّسُ ☆

(م - ۱۱۳) عَنْ عِتْبَانَ بْنِ مَالِكٍ (مُتَكَرِّرٌ)

(۲۹۹)

## CHAPTER XLVI

Mosques in the houses and Barā' ibn 'Azīb said his prayer in the mosque of his house in congregation.

H. 299. 'Itbān ibn Malīk reported and he was one of the companions of the Messenger of Allāh, <sup>peace and blessings of</sup> Allāh be upon him, and one of those who had been in the Battle of Badr from among the Ansār, that he went to the Messenger of Allāh, <sup>peace and blessings of</sup> Allāh be upon him and said, "O Messenger of Allāh, my eyesight has become weakened and I lead my people in prayer; so when it rains and water flows in the low ground that lies between myself and those people

بَابُ الْمَسَاجِدِ فِي الْبُيُوتِ وَ صَلَّى

الْبُرَاءُ بْنُ عَازِبٍ فِي مَسْجِدِ دَارِهِ جَمَاعَةً ☆

۲۹۹ - عَنْ عِتْبَانَ بْنِ مَالِكٍ وَ هُوَ مِنْ

أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِمَّنْ شَهِدَ بَدْرًا

مِنَ الْإِنصَارِ أَنَّهُ أُنِيَ رَسُولَ اللَّهِ ﷺ فَقَالَ

يَا رَسُولَ اللَّهِ قَدْ أَنْكَرْتُ بَصْرِي وَ أَنَا

أُصَلِّي لِقَوْمِي فَإِذَا كَانَتْ الْأَمْطَارُ سَالَ

الْوَادِي الَّذِي بَيْنِي وَ بَيْنَهُمْ لَمْ اسْتَطِعْ

476. This is the same as the next hadīth H. No. 299 but here it is in a very brief form: "Verily the Prophet, peace and blessings of Allāh be upon him, came to him in his house and said, 'Where do you like me to say my prayer for you in your house?' He said, 'So I pointed towards a place and the Prophet, peace and blessings of Allāh be upon him, said, 'Allāh-u-Akbar,' and we formed a line behind him and he said two genuflexions of prayer."

I am unable to go to their Mosque to lead them in prayer, and I like, O Messenger of Allah, that you should come here and say your prayer in my house and I make it a place of prayer." He (the narrator) said, "And the Messenger of Allah, peace and blessings of Allah be upon him, said to him, 'If Allah wills I will do so.' Itbān said, 'So the Messenger of Allah, peace and blessings of Allah be upon him, and Abū Bakr came to me when the sun had risen high and the Messenger of Allah asked my permission and I gave him permission and he did not sit when he entered the house and said, 'Where do you like me to say my prayer in your house?' He said, 'Then I made a sign to him towards a side of the house and the Messenger of Allah, peace and blessings of Allah be upon him, stood up and said *Allāhu-Akbar*; so we stood up and made into a line<sup>477</sup> and said two genuflexions of prayer and then invoked peace' (as a mark on the

أَنْ أَتَى مَسْجِدَهُمْ فَأَصَلَى بِهِمْ وَوَدِدْتُ يَا  
رَسُولَ اللَّهِ أَنْكَ تَأْتِيَنِي فَتُصَلِّيَ فِي بَيْتِي  
فَاتَّخِذْهُ مِصْلًا قَالِ فَقَالَ لَهُ رَسُولُ اللَّهِ  
ﷺ سَأَفْعَلُ إِنْ شَاءَ اللَّهُ تَعَالَى قَالِ  
عُتْبَانُ فَعَزَا عَلَى رَسُولِ اللَّهِ ﷺ وَ  
أَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ فَاسْتَأْذَنَ  
رَسُولَ اللَّهِ ﷺ فَأَذْنَتْ لَهُ فَلَمْ يَجْلِسْ  
حِينَ دَخَلَ الْبَيْتَ ثُمَّ قَالَ أَيْنَ تُحِبُّ أَنْ  
أُصَلِّيَ مِنْ بَيْتِكَ قَالَ فَأَشْرَتْ لَهُ إِلَى  
تَاحِيَةِ مِنَ الْبَيْتِ فَقَامَ رَسُولُ اللَّهِ ﷺ  
فَكَبَّرَ فَقَمْنَا فَصَفَفْنَا فَصَلَّى رَكَعَتَيْنِ  
ثُمَّ سَلَّمَ قَالَ حَبْسَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا

477. This shows that there are occasions when supereogatory prayers can be said in congregation, although the Prophet used to say these prayers generally without any congregation.



end of prayer). He (the narrator) said, 'And we detained him to entertain him to (some) pie which we had prepared for him.'"<sup>478</sup> He (the narrator) said: "Then came in the house men from the neighbourhood and gathered and one of them said, 'Where is Malik Dukhayshin or Ibn Dukhshun.'<sup>479</sup> Some of them said: 'He is a hypocrite who does not love Allah and His Prophet.' Then the Messenger of Allah, peace and blessings of Allah be upon him, said: 'Dont' say that; do you not see him saying "There is no object of worship excepting Allah' seeking thereby the pleasure of Allah?' He (that man) said, 'Allah and His Messenger know best': he (the same man) said, 'So surely we see his attention and well wishes with the hypocrites.' The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Surely Allah, the Mighty, the Glorious, has made the fire forbidden for one who says: "There is no object of worship excepting Allah," seeking thereby the pleasure of Allah.'"

لَهُ قَالَ فَتَابَ فِي الْبَيْتِ رِجَالٌ مِّنْ أَهْلِ  
الْبَادِيَةِ ذَوُو عَدَدٍ فَاجْتَمَعُوا فَقَالَ قَائِلٌ مِنْهُمْ  
أَيُّ مَالِكِ بْنِ الدُّخَيْشِيِّ أَوْ ابْنِ الدُّخَشْنِيِّ  
فَقَالَ بَعْضُهُمْ ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَ  
رَسُولَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ لَا تَقُلْ  
ذَلِكَ إِلَّا تَرَاهُ قَدْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يُرِيدُ  
بِذَلِكَ وَجْهَ اللَّهِ قَالَ اللَّهُ وَرَسُولَهُ أَعْلَمُ  
قَالَ فَمَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى  
الْمُنَافِقِينَ قَالَ رَسُولُ اللَّهِ ﷺ فَإِنَّ اللَّهَ  
عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ  
إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ ☆

478. *Khazira* otherwise known as *Halim*, is according to *Fath al-Bārī* prepared in the following manner: "The meat is made into very small pieces and boiled in a large quantity of water, and when these pieces have become very soft they sprinkle flour on it and the preparation is completed."

479. Mālik ibn Dukhayshin or Dukhshun is reported to be one who had taken part in the Battle of Badr. Ibn Ishāq has said that he was one of the two persons whom the Prophet had sent to burn the mosque erected by the intriguers in the outskirts of Madina and termed as *Masjidi Dzarā* in the Qur'an. In the meeting referred to in this ḥadīth there was someone who had become suspicious about him just because he had seen him mixing with some known hypocrites.

## CHAPTER XLVII

To begin with the right step in entering the Mosque, etc., and Ibn 'Umar used to begin with his right leg and when he would come out he would begin with his left leg.<sup>480</sup>

(R. 114) 'Ā'isha reported . . . (Repetition of H. 141).<sup>481</sup>

بَابُ التَّيْمُنِ فِي دُخُولِ الْمَسْجِدِ وَغَيْرِهِ

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِرِجْلِهِ الْيُمْنَى

فَإِذَا خَرَجَ بَدَأَ بِرِجْلِهِ الْبُسْرَى ☆

(م - ١١٤) عَنْ عَائِشَةَ (مُتَكَرِّرًا ١٤١)

## CHAPTER XLVIII

Should the graves of the polytheists of the Days of Ignorance be dug up and mosques constructed in their place because of saying of the Prophet, <sup>peace and blessings of Allah be upon him</sup> "Allah cursed the Jews who have made mosques out of the graves of their Prophets and inasmuch as prayers at the graves have been considered as unseemly" and 'Umar ibn al-Khatṭāb

بَابُ هَلْ تُنْبَشُ قُبُورُ مُشْرِكِي

الْجَاهِلِيَّةِ وَ يُتَّخَذُ مَكَانَهَا مَسَاجِدَ

لِقَوْلِ النَّبِيِّ ﷺ لَعَنَ اللَّهُ الْيَهُودَ

اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ وَ مَا

يُكْرَهُ مِنَ الصَّلَاةِ فِي الْقُبُورِ وَ رَأَى عُمَرُ

But even this suspicion was distasteful to the Prophet and he gave the ruling that anyone who testified to the truth of the Muslim formula of faith should not be suspected in this way. There is much food for thought in this rule for the 'Ulamā' of our times who are only anxious to dub any man a *Kāfir* or infidel if he happens to differ a bit from the popular interpretation of religion. Although the Prophet has attached the condition of a person's believing in the *Kalima* with the object of winning God's pleasure, yet anyone who has not been converted to Islam by physical force and professes Islam without any compulsion must be regarded as doing so only for the sake of God's pleasure. And when he is thus a *bona fide* Muslim, according to the interpretation of the Prophet nothing can turn him out of the fold of this religion, whatever the difference in his interpretation of the faith and its requirements.

480. This is a requirement of good manners and the Prophet himself and his close friends were never amiss even in these small details of refined manners. It is polished behaviour carried to perfection

481. In this repetition we find the words: "As far as it lay in his power" added to the *hadīth*. That is to say that in everything which was to his liking, the Prophet began from the right side. Entrance into a mosque is one of these likeable acts. But cleaning the nose or washing the private parts after voiding of any manner are acts of a different kind and the Prophet used to do them with his left hand.

found Anas ibn Malik praying near a grave and he said, "Beware of the graves, beware of the graves" and did not ask him to repeat the prayer.<sup>482</sup>

بْنِ الْخَطَّابِ أَنَسِ بْنِ مَالِكٍ يُصَلِّي عِنْدَ قَبْرِ  
فَقَالَ الْقَبْرِ الْقَبْرِ وَلَمْ يَأْمُرْهُ بِالْإِعَادَةِ ☆

H. 300. 'A'isha reported that Umm Habiba and Umm Salama spoke about a Church which they had seen in Abyssinia in which there were pictures, so they spoke about it to the Prophet, peace and blessings of Allah be upon him, and he said: 'Verily when there is a pious man among them and he dies they make a mosque on his grave and adorn it with these pictures and they are the worst of the people in the presence of Allah on the Day of Resurrection.'<sup>483</sup>

٣٠٠ - عَنْ عَائِشَةَ أَنَّ أُمَّ حَبِيبَةَ وَ أُمَّ  
سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا ذَكَرْنَا كَنِيسَةً رَأَيْنَاهَا بِالْحَبِشَةِ  
فِيهَا نَصَاوِيرٌ فَذَكَرْنَا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ  
فَقَالَ إِنَّ أَوْلَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ  
الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا  
وَ صَوَّرُوا فِيهِ تِلْكَ الصُّورَ فَأَوْلَئِكَ  
شَرَّارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ ☆

H. 301. Anas ibn Malik reported: "The Prophet, peace and blessings of Allah be upon him, on

٣٠١ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ النَّبِيُّ

482. Idolatry had become almost a second nature with the Arabs and the Prophet was commissioned to root out this habit of worshipping false gods from his nation. Hence it is that he would not allow anything that smacked of polytheism of any kind. His prohibition against saying prayer in burial grounds and on a cloak having pictures are acts inspired by his anxiety for the eradication of polytheistic tendencies from the minds of the Arabs. This, however, should not be taken to mean absolute prohibition, but a mere discouragement. If under unavoidable necessity one says one's prayer in some burial ground or on a prayer-mat with pictures on it, the prayer does not become null and void thereby.

483. This implies that such ḥadīth as speak of angels refraining from entering a house in which there happen to be pictures, refer to such pictures as are held in worshipful esteem or even as objects of worship as was to be found in religious communities like Christians. Similarly, reference to angels means agencies or forces that inspire man with noble thoughts. The idea is that people given to undue veneration or to the worship of deities other than God cannot have visions of higher objects of life. Umm Habiba and Umm Salama were both wives of the Prophet and had migrated to Abyssinia in the early days of Islam when they were not yet married to the Prophet. These ladies spoke having seen the Churches under reference during the last illness of the Prophet and the Prophet made it an occasion to warn his followers against making his own tomb a place of veneration and worship.

his arrival in Madīna alighted on the higher quarters of Madīna in a tribe known as Banū 'Amr ibn 'Auf and the Prophet, peace and blessings of Allah be upon him, stayed with them for twenty-four nights, then he sent a message to Banū Najjār, so they came with the swords hanging from their necks and I seemed to be looking at the Prophet, peace and blessings of Allah be upon him, on his she-camel (even now) and Abū Bakr sitting behind him and the members of Banū Najjār around him; till he halted at the courtyard of Abū Ayyūb and he liked to pray whenever the time for it arrived and he used to pray in the pens of sheep and he ordered for the construction of a mosque and sent a message to the members of Banū Najjār and said: 'O Banū Najjār! settle with me the price of this plot of land of yours.' They said, 'No, by Allāh, we demand its price only from Allāh, the Mighty and the Glorious.' " Anas said, "And there was in it what I am going to tell you, viz. the graves of the poly-

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَنَزَلَ أَعْلَى الْمَدِينَةَ فِي  
حَيِّ يُقَالُ لَهُمْ بَنُو عَمْرٍو بْنِ عَوْفٍ  
فَأَقَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ أَرْبَعًا وَعِشْرِينَ  
لَيْلَةً ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاعُوا  
مُتَقَلِّدِينَ السُّيُوفَ فَكَانِي أَنْظَرَ إِلَى النَّبِيِّ  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاحِلَتِهِ وَابْوَيْكَرَ رَدْفِهِ وَمَلَأَ  
بَنِي النَّجَّارِ حَوْلَهُ حَتَّى اتَّقَى بِفَنَاءِ أَبِي  
أَيُّوبَ وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتَهُ  
الصَّلَاةُ وَ يُصَلِّيَ فِي مَرَابِضِ الْغَنَمِ  
وَ أَنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ فَأَرْسَلَ إِلَى مَلَأَ  
مَنْ بَنِي النَّجَّارِ فَقَالَ يَا بَنِي النَّجَّارِ ثَامِنُونِي  
بِحَائِطِكُمْ هَذَا قَالُوا لَا وَاللَّهِ لَا نَطْلُبُ  
ثَمَنَهُ إِلَّا إِلَى اللَّهِ عَزَّ وَجَلَّ قَالَ أَنَسٌ فَكَانَ  
فِيهِ مَا أَقُولُ لَكُمْ قُبُورُ الْمُشْرِكِينَ

theists and in it were the ruins<sup>484</sup> and in it also were date-trees, so the Prophet, <sup>peace and blessings of Allah be upon him,</sup> ordered in respect of the graves of the polytheists and they were dug up,<sup>485</sup> then in respect of the ruins and they were levelled, and then in respect of the date-trees and they were cut down and these date-trees were piled up in lines on the side of Qibla of the mosque and the stones were placed at the two sides of it and people were removing the stones and were reciting verses and the Prophet, <sup>peace and blessings of Allah be upon him,</sup> was with them and he was saying, 'O Allah ! there is no good excepting the good of the Hereafter, so afford protection to the Ansār and the Muhājir.' "

وَفِيهِ خَرِبٌ وَفِيهِ نَخْلٌ فَأَمَرَ النَّبِيُّ

ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ ثُمَّ

بِالْخَرِبِ فَسَوِّيَتْ وَبِالنَّخْلِ فَقَطِّعَ فَصَفَّوْا

النَّخْلَ قِبْلَةَ الْمَسْجِدِ وَجَعَلُوا أَعْضَادَتَيْهِ

الْحِجَارَةَ وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ

يَرْتَجِزُونَ وَالنَّبِيُّ ﷺ مَعَهُمْ وَهُوَ يَقُولُ

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ ☆

فَاغْفِرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ ☆

## CHAPTER XLIX

*Saying prayer in the pens of sheep.*

بَابُ الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ ☆

(R. 115) Anas ibn Mālik reported  
.... (Repetition of H. 301).<sup>486</sup>

(م - 115) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر 301)

484. This shows that the graves were extremely old and were in a dilapidated condition. They looked like heaps of ruins. Incidentally, this report shows that in the construction of the mosque the Holy Prophet joined his companions in rendering physical labour in the manner of a labourer. This menial labour such as the carrying of long and baskets of debris has come to be regarded as a holy practice of the Holy Prophet and no shame or ignominy should attach in Islam to this kind of humble labour.

485. The meaning of this ḥadīth is that when the graves of a particular place are dug up and the ground is made smooth and level and no sign is left of these graves, it can no longer be regarded as a burial ground and one can without any scruple say one's prayer in such a place.

486. Only a part of H. 301 is repeated here and the following additional words are found in it. Later on I heard him (Anas) say: "He (the Prophet) used to say prayer in the pens of goats before the mosque was constructed." In other words, the Prophet began to say his prayers when the mosque was constructed, in this mosque and no longer in the enclosures of goats. His saying prayer in the pens of goats should not be taken to mean that it is quite good to say one's prayer in places strewn with dung of these animals. Considering the highly sensitive mind of the Prophet in respect of cleanliness he must have chosen a spot for such prayer that was clean without any kind of dirt in it.

## CHAPTER L

Saying prayer at the places of camels.

H. 302. Nafi' reported, "I saw Ibn 'Umar praying towards his camel and he said, "I have seen the Prophet, peace and blessings of Allah be upon him, doing so."<sup>487</sup>

بَابُ لِلصَّلَاةِ فِي مَوَاضِعِ الْأَبَلِ ☆

٣٠٢ - عَنْ نَافِعٍ قَالَ رَأَيْتُ ابْنَ عُمَرَ يُصَلِّي إِلَى بَعِيرِهِ وَ قَالَ رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ ☆

## CHAPTER LI

One who says one's prayer while one has an oven before one or a fire or something which is worshipped and one desires thereby the pleasure of Allah, the Mighty, the Glorious, and Zuhri said, "Anas ibn Mālik has reported to me that the Prophet, peace and blessings of Allah be upon him, said: 'Fire was brought before me while I was praying.' "

بَابُ مَنْ صَلَّى وَ قَدَامَهُ تَنْوِيرٌ أَوْ نَارٌ أَوْ شَيْءٌ مِمَّا يُعْبَدُ فَارَادَ بِهِ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ وَ قَالَ الزُّهْرِيُّ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ قَالَ النَّبِيُّ ﷺ عُرِضَتْ عَلَيَّ النَّارُ وَ أَنَا أُصَلِّي ☆

(R. 116) 'Abdullah ibn 'Abbās reported . . . . (Repetition of H. 77).<sup>488</sup>

(م - ١١٦) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ (متكرر)

﴿﴿

## CHAPTER LII

Prayer in the burial places considered unseemly.

بَابُ كَرَاهِيَةِ الصَّلَاةِ فِي الْمَقَابِرِ ☆

487. Apparently, no distinction should be made between a place used by goats and the one used as a sitting place for the camels. But some hadith speak of the place used for keeping camels as forbidden for prayers. This may be due to constant dirtiness of a place meant for the camels and the difficulty of its cleaning.

H. 303. Ibn 'Umar reported that the Prophet, peace and blessings of Allah be upon him, said, "Say a part of your prayers in your houses and do not make them graves."<sup>489</sup>

٣٠٣ - عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ  
قَالَ اجْعَلُوا فِي بَيْوتِكُمْ مِنْ صَلَاتِكُمْ وَ لَا  
تَتَّخِذُوهَا قُبُورًا ☆

## CHAPTER LIII

Saying prayer in sunken places and in those visited with the punishment from Allah and it is related that 'Alī, may Allah be pleased with him, disliked saying his prayer in the sunken ground of Babylonia.

بَابُ الصَّلَاةِ فِي مَوَاضِعِ الْخَسْفِ  
وَ الْعَذَابِ وَ يُذَكَّرُ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَرِهَ  
الصَّلَاةَ بِخَسْفِ بَابِلَ ☆

H. 304. 'Abdullah ibn 'Umar may Allah be pleased with him reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, "Don't go to these people visited with Divine wrath<sup>490</sup> unless you are in a state of weeping and if you are not weeping then do not go to them so that what befell them may not befall you."

٣٠٤ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ لَا تَدْخُلُوا عَلَى هَؤُلَاءِ  
الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ فَإِنْ  
لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ  
لَا يَصِيبُكُمْ مَا أَصَابَهُمْ ☆

488. H. 77 has been repeated here with brevity. The words to be particularly noted in this repetition are: He said, "The sun had gone in eclipse and the Messenger of Allāh, peace and blessings of Allāh be upon him, said his prayer and then said, 'I have been shown the hell and I had never seen a sight more horrible than the one I have seen to-day.'"

489. That is to say, some parts of our prayers should be said at home, such as the supererogatory prayers and the midnight prayers. The obligatory prayers must be said under any circumstances, with the congregation in the mosque.

## CHAPTER LIV

Saying prayer in the Church and

'Umar, <sup>may Allah be pleased with him</sup> said, "We do not enter your Churches because of the statues in which there are pictures" and Ibn 'Abbas used to say his prayers in the Church excepting in one in which there were statues.

(R. 117) 'Ā'isha reported . . . (Repetition of H. 300).<sup>491</sup>

H. 305. 'Ā'isha reported as also 'Abdullah ibn 'Abbas, "When the condition of the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> became serious, he began to draw his sheet of cloth over his face and when he would feel suffocated thereby he would remove it from his face and (once) said in that condition, Curse of Allāh be upon the Jews and Christians who took the tombs of their Prophets as mosques,' warning (the people) against what they did."<sup>492</sup>

بَابُ الصَّلَاةِ فِي الْبَيْعَةِ وَ قَالَ عُمَرُ

عَنْهُ أَنَا لَا نَدْخُلُ كَنَائِسَكُمْ مِنْ أَجْلِ التَّمَائِيلِ

الَّتِي فِيهَا الصُّورُ وَ كَانَ ابْنُ عَبَّاسٍ

يُصَلِّي فِي الْبَيْعَةِ إِلَّا بَيْعَةَ فِيهَا تَمَائِيلٌ ☆

(م - 117) عَنْ عَائِشَةَ (مُتَكَرِّرٌ ٣٠٠)

٣٠٥ - عَنْ عَائِشَةَ وَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ

قَالَ لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَفِقَ

يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ فَإِذَا

اِغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ وَ هُوَ

كَذَلِكَ لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَ النَّصَارَى

اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ يُحَدِّثُونَ

بِمَا صَنَعُوا ☆

490. This incident took place during the Prophet's expedition of Tabūk when he had to pass by the ruined habitations of the ancient tribe of Thamūd. This is intended to make the believing mind sensitive enough to be filled with the fear of the Lord at the mention of the signs of nations visited with Divine chastisement.

491. In this repetition we do not get the mention of both the ladies found in H. 300 but only of Umm Salama; and here we are told the name of the Church which these ladies had seen with pictures in it. The words are: "It was called the Church of Mary." It is a well-known fact that the Roman Catholics install the statue of their religious personalities in their Churches and it was this which the Prophet disliked. This dislike of the Prophet has been taken to mean that saying of prayer is forbidden in a place where any picture is exhibited or any statue or bust installed. Evidently, the purpose is to prevent Islam from being contaminated by feelings or worshipful veneration for objects and beings other than God.



(R. 118) Abū Hurayra reported  
 . . . . (Repetition of H. 305).<sup>493</sup>

(م - ۱۱۸) عَنْ أَبِي هُرَيْرَةَ (متكرر ۳۰۵)

## CHAPTER LV

The saying of the Prophet,  
 peace and blessings of Allah be upon him, "The earth has been  
 made a mosque and a means of  
 cleaning for me."<sup>494</sup>

بَابُ قَوْلِ النَّبِيِّ ﷺ جُعِلَتْ لِي

الْأَرْضُ مَسْجِدًا وَطَهْرًا ☆

(R. 119) Jabir ibn 'Abdullah re-  
 ported . . . . (Repetition of H. 246).<sup>495</sup>

(م - ۱۱۹) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ (متكرر)

(۲۶۶)

## CHAPTER LVI

Woman sleeping in the mosque.

بَابُ نَوْمِ الْمَرْأَةِ فِي الْمَسْجِدِ ☆

H. 306. 'Ā'ishā reported that a  
 certain Arab tribe had a black  
 female slave and they made her  
 free and she continued to be with

۳۰۶ - عَنْ عَائِشَةَ أَنَّ وَلِيدَةً كَانَتْ

سَوْدَاءَ لِحِيٍّ مِنَ الْعَرَبِ فَأَعْتَقُوهَا فَكَانَتْ

492. What an anxiety the Prophet bore on account of the spiritual welfare of his followers and how jealous of the unity of the Godhead! Even when death was staring him in the face he was found admonishing people not to pay him any reverence more than is due to a human being and not to worship his grave after his death as had been done by the Jews and Christians. The Jews, of course, revered many prophets that appeared among them, but the only Prophet whom the Christians have a real regard for and was raised by them even to divinity was Jesus. As for the other Prophets of the Jewish tradition, the Christians have very scanty regard for them. Because according to the Christian view they were all guilty of heinous sins and as such incapable of saving their own souls, not to speak of saving others. The Holy Prophet's reference to the Christians paying worshipful homage to the tomb of their Prophet, must, therefore, be taken to mean what is regarded by the Christians as the tomb of Jesus in Jerusalem where his body was kept for a while after the event known as crucifixion. The Christian location of Jesus' tomb may not be identical with the actual tomb of this Prophet which clear historical evidences have proved to be situated in Mahallah Khan Yar Khan in the city of Srinagar, Kashmir, but the fact remains that according to the Holy Prophet, Jesus already lies buried in his grave somewhere on this earth. This is thus a repudiation of the idea held by some people that this great Jewish Prophet is still alive with his physical body in heaven.

493. In this repetition of H. 305 only the following words are recorded: "Verily, the Messenger of Allāh, peace and blessings of Allāh be upon him, said, The curse of Allāh be upon the Jews for their adopting the graves of their prophets as places of worship."

494. That is to say, any spot on the surface of this earth can be used as a place of worship by the Muslims and needs no consecration for that purpose. Of course, if a place is rendered filthy by tangible impurity, one should not use it for the purpose of prayer, unless it is first cleaned.

495. In this repetition of H. 246 we find the words: "From among the Prophets" added next to the word "Any one" thus meaning that no other Prophet before our Holy Prophet had the privilege of these five things.

them and she said, "A girl of this tribe came to her with a necklace of red laces." She (further) said, "And she (this girl) either dropped it or it fell down (from her hand) and a kite happened to pass by it while it was lying dropped and she thought it to be some piece of meat and she pounced upon it and carried it away." She (further) said, "And people searched for it and did not find it." She (further) said, "And they accused me on account of it." She (further) said, "And they began to search my body, so that they searched my frontal private parts." She (further) said, "And by Allah, while I was still standing with them, Lo! the kite flew by and dropped the necklace." She (further) said, "And it dropped in their midst." She (further) said, "And I said, 'This is the thing on account of which you were making an accusation against me; you suspected me and I was innocent, and here is the thing.'"

'Ā'isha said, "Then she (that girl) came to the Messenger of Allah peace and blessings of Allah be upon him and embraced Islam."

'Ā'isha (also) said, "And she had a tent in the mosque, or say a booth."<sup>496</sup> She (also) said, "And she used to come to me, talking

مَعَهُمْ قَالَتْ فَخَرَجَتْ صَبِيَّةً لَهُمْ عَلَيْهَا

وَشَاحٌ أَحْمَرٌ مِنْ سُورٍ قَالَتْ فَوَضَعَتْهُ

أَوْ وَقَعَ مِنْهَا فَمَرَّتْ بِهِ حُدِيَاءُ وَ هُوَ

مُلَقًى فَحَسِبْتُهُ لَحْمًا فَخَطَفْتُهُ قَالَتْ

فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ قَالَتْ فَاتَّهَمُونِي

بِهِ قَالَتْ فَطَفِقُوا يُفْتَشُونِي حَتَّى فَتَشَوْا

قُبُلَهَا قَالَتْ وَ اللَّهُ إِنِّي لَقَائِمَةٌ مَعَهُمْ إِذْ

مَرَّتْ الْحُدِيَاءُ فَالْقَتَهُ قَالَتْ فَوَقَعَ بَيْنَهُمْ

قَالَتْ فَقُلْتُ هَذَا الَّذِي اتَّهَمْتُمُونِي بِهِ

زَعَمْتُمْ وَأَنَا مِنْهُ بَرِيئَةٌ وَ هُوَ ذَا هُوَ قَالَتْ

فَجَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَاسْلَمَتْ قَالَتْ

عَائِشَةُ فَكَانَتْ لَهَا خَبَاءٌ فِي الْمَسْجِدِ أَوْ

حَفْشٌ قَالَتْ فَكَانَتْ تَأْتِينِي فَتَحَدِّثُنِي عِنْدِي

about various things to me.” She (also) said, “And she did not sit in my company but used to say:

‘And the day of the necklace is among the wonders of our Lord.

Beware it is this which rescued me from the city of unbelief.’”

‘Ā’isha said, “So I said to her, ‘What is the matter with you and you don’t sit with me for a while but you say this?’” She (also) said, “So she related to me this particular event.”

قَالَتْ فَلَا تَجْلِسُ عِنْدِي مَجْلِسًا إِلَّا قَالَتْ

وَيَوْمَ الْوَشَاحِ مِنْ تَعَاجِيبِ رَبِّنَا

إِلَّا أَنَّهُ مِنْ بَلَدَةِ الْكُفْرِ أَنْجَانِي

قَالَتْ عَائِشَةُ فَفُتَّتْ لَهَا مَا شَأْنُكَ لِأَنَّ

تَقْعُدِينَ مَعِيَ مَقْعِدًا إِلَّا قُلْتِ هَذَا

قَالَتْ فَحَدَّثْتَنِي بِهَذَا الْحَدِيثِ ☆

## CHAPTER LVII

*Men sleeping in the mosque and* Abu Qilāba reported on the authority of Anas ibn Mālik, “Some people belonging to the tribe of ‘Ukl came to the Prophet, <sup>peace and blessings of Allah be upon him</sup> and they stayed in Ṣuffa<sup>497</sup> and ‘Abdul Raḥmān ibn Abū Bakr said, “The people of Ṣuffa were poor and needy.’”

بَابُ نَوْمِ الرِّجَالِ فِي الْمَسْجِدِ وَ قَالَ

أَبُو قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَدِمَ رَهْطٌ

مِّنْ عُكْلٍ عَلَى النَّبِيِّ ﷺ وَ كَانُوا فِي

الصُّفَّةِ وَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ

كَانَ أَصْحَبُ الصُّفَّةِ الْفُقَرَاءَ ☆

H. 307. ‘Abdullah ibn ‘Umar reported that he used to sleep in

٣٠٧ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ

496. This shows that a person can stay in the mosque with a tent pitched for the purpose, even it be a woman.

497. It is the same people who had become ill and were sent to the public enclosure for the camels for a change of climate and sufficient supply of camel’s milk to help them recover their health but who on regaining their health turned apostates and killed the keepers of the place and carried away the camels. Ṣuffa was a part of the Prophet’s Mosque in Madīna especially covered to serve the purpose of residence for the homeless believers.

the Mosque of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> and he was an unmarried youth who had no wife.<sup>498</sup>

H. 308. Sahl ibn Sa'd reported, 'The Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> went to the house of Fatima and did not find 'Ali in the house and he said, 'Where is the son of your uncle?' She said, 'Something has happened between him and me and he is angry with me, and he went out and did not sleep at my place at noon time.' So the Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> said, to a person, 'Look where is he?' So, he came and said, 'O Messenger of Allah, he is sleeping in the mosque.' So the Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> came to him and he was lying in a way that his cover-sheet had dropped from his side and dust had stuck to his body; so the Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> began to remove the dust from him with his hands and say, 'Get up, O one covered with dust, get up, O one covered with dust.'<sup>499</sup>

يَنَامُ وَهُوَ شَابٌ أَعَزُّ لَأَهْلِ لَهٗ فِي

مَسْجِدِ النَّبِيِّ ﷺ ☆

٣٠٨ - عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَاءَ

رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ فَلَمْ يَجِدْ

عَلِيًّا فِي الْبَيْتِ فَقَالَ آيْنَ ابْنُ عَمِّكَ قَالَتْ

كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ فَاغْضَبَنِي فَخَرَجَ

فَلَمْ يَقُلْ عِنْدِي فَقَالَ رَسُولُ اللَّهِ ﷺ

لَأَنْسَانَ انظُرْ آيْنَ هُوَ فَجَاءَ فَقَالَ يَا رَسُولَ

اللَّهِ هُوَ رَاقِدٌ فِي الْمَسْجِدِ فَجَاءَ رَسُولُ اللَّهِ

ﷺ وَهُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ

شِقِّهِ وَاصَابَهُ تَرَابٌ فَجَعَلَ رَسُولُ اللَّهِ

ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ قُمْ يَا تَرَابُ

قُمْ يَا تَرَابُ ☆

498. This shows that the companions of the Prophet did not see anything wrong if anyone slept in the mosque. We learn from various *hadith* that unmarried people were often found to sleep in the mosque. It is true that persons like 'Abdullāh ibn Mas'ūd and 'Abdullāh ibn 'Abbās did not like it. This may be due to their apprehension that the mosque, being a place of prayer, might not be so crowded as to make it difficult for people to find room for prayers in them.

499. This shows the frank and unassuming manners of the Prophet. He takes interest even in the small domestic quarrels of a pair and himself goes to the mosque to appease the angry husband by shaking the dust from his body and even resorting to good humour.

H. 309. Abū Hurayra reported, "I saw seventy people from among the people of Suffa and not one man among them had a sheet of cloth to cover his body or a waist-wrapper or even a blanket which they could tie on their necks, so much so that some of their clothes would reach only up to the middle of their calf-muscles and some of them would reach up to the ankles and the man concerned would hold it with his hand for fear of showing his private parts."

٣٠٩ - عَنْ أَبِي هُرَيْرَةَ قَالَ لَقَدْ رَأَيْتُ  
سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ مَا مِنْهُمْ رَجُلٌ  
عَلَيْهِ رِدَاءٌ أَوْ إِزَارٌ أَوْ أَمَا كَسَاءٌ قَدْ  
رَبَطُوا فِي أَعْنَاقِهِمْ فَمِنْهَا مَا يَبْلُغُ نِصْفَ  
السَّاقَيْنِ وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ  
فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةَ أَنْ تَرَى عَوْرَتَهُ ☆

## CHAPTER LVIII

Saying prayer on returning from a journey, and Ka'b ibn Malik said, "The Prophet, peace and blessings of Allah be upon him, when he returned from a journey used to come to the mosque first and say prayer therein."

بَابُ الصَّلَاةِ إِذَا قَدِمَ مِنْ سَفَرٍ وَقَالَ

كَعْبُ بْنُ مَالِكٍ كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ

مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ ☆

H. 310. Jabir ibn 'Abdullah reported, "I went to the Prophet, peace and blessings of Allah be upon him, while he was in a mosque". Mis'ar said, "I think he said, 'In the forenoon' and he (the Prophet) said, 'Say two genuflexions of prayer' and he owed me some money, so he paid it back and gave me (something) more." 500

٣١٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَتَيْتُ

النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ قَالَ مَسَعَرٌ

أَرَاهُ قَالَ ضَحَى فَقَالَ صَلِّ رَكْعَتَيْنِ

وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وَزَادَنِي ☆

## CHAPTER LIX

When any of you enters the mosque he should say two genuflexions of prayer before he sits down.

بَابُ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ

فَلْيَرْكَعْ رَكَعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ ☆

H. 311. Abū Qatada al-Salamī reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, "When any of you enters the mosque he should say two genuflexions of prayer before he sits down."

٣١١ - عَنْ أَبِي قَتَادَةَ السَّلَمِيِّ أَنَّ رَسُولَ

اللَّهِ ﷺ قَالَ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ

فَلْيَرْكَعْ رَكَعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ ☆

## CHAPTER LX

Nullification of ablution in the mosque.

بَابُ الْحَدَثِ فِي الْمَسْجِدِ ☆

H. 312. Abū Hurayra reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, "Verily, the angels pray for one of you so long as he is in his place of prayer in which he has said his prayer, until he does something which nullifies ablution; they say, 'O Allah, give him protection, O Allah have mercy on him.'"

٣١٢ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ

ﷺ قَالَ إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ

مَا دَامَ فِي مَضَلَّهِ الَّذِي صَلَّى فِيهِ مَا لَمْ يُحْدِثْ

تَقُولُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ ☆

## CHAPTER LXI

The building of the mosque; and Abū Sa'īd said, "The roof of the

بَابُ بَنِيَانِ الْمَسْجِدِ وَقَالَ أَبُو سَعِيدٍ

500. This report is found in greater details in the "Book of Terms" and it reads there something like this: "Jābir said, 'My camel was not moving. The Holy Prophet gave him a stroke from behind and it started moving in a manner no camel had done before. On the Prophet's asking I sold it to him on condition that I would ride on it up to my own house. When we reached Madīna I gave the camel to the Prophet as stipulated and he gave me more than its price.'" It is to this loan to which a reference is made in this ḥadīth. Jābir further says, 'The Holy Prophet later returned the camel to me and said, 'It is your property.'"

mosque was of sticks of date-tree," and 'Umar ordered the building of the mosque and said, "I protect the people from rain and beware of making it (mosque) red or making it yellow, so that you may put people in trial"; Anas said, "People will show their pride on it and will not make use of it but a little"; and Ibn 'Abbās said, "Verily, you will so adorn it as the Jews and the Christians adorn (their houses of worship)."<sup>501</sup>

كَانَ سَقْفُ الْمَسْجِدِ مِنْ جَرِيدِ النَّخْلِ وَ أَمَرَ  
عُمَرَ بِنَاءَ الْمَسْجِدِ وَقَالَ اكْنِ النَّاسَ مِنَ الْمَطَرِ  
وَ اِيَّاكَ اَنْ تُحْمَرَ اَوْ تُصْفَرَ فَتَفْتِنَ النَّاسَ  
وَ قَالَ اَنْسَ يَتَبَاهَوْنَ بِهَا ثُمَّ لَا يَعْمُرُونَهَا  
اِلَّا قَلِيْلًا وَقَالَ ابْنُ عَبَّاسٍ لَتُزَخَّرَفْنَهَا  
كَمَا زَخَّرَفَتِ الْيَهُودُ وَ النَّصَارَى ☆

H. 313. 'Abdullah ibn 'Umar reported that the mosque in time of the Messenger of Allah, <sup>peace and blessings</sup> was built of raw bricks and its roof was of sticks and its pillar was of the wood of date-tree and Abū Bakr did not add anything to it and 'Umar added to it and built it in the manner of the time of the Messenger of Allah, <sup>peace and blessings</sup> with raw bricks and sticks and he reconstructed its pillar with wood, then 'Uthmān

٣١٣ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ اَنَّ الْمَسْجِدَ  
كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَبْنِيًّا  
بِاللَّبَنِ وَ سَقْفُهُ الْجَرِيدُ وَ عَمْدُهُ خَشَبُ  
النَّخْلِ فَلَمْ يَزِدْ فِيهِ اَبُو بَكْرٍ شَيْئًا وَ زَادَ  
فِيهِ عُمَرُ وَ بَنَاهُ عَلَى بَنِيَانِهِ فِي عَهْدِ  
رَسُولِ اللَّهِ ﷺ بِاللَّبَنِ وَ الْجَرِيدِ وَ اَعَادَ  
عَمْدَهُ خَشْبًا ثُمَّ غَيَّرَهُ عُثْمَانُ فَزَادَ فِيهِ

501. This should not be taken to mean that to make a beautiful mosque is forbidden. What is forbidden is the lavishness of decoration. The spirit of Islam demands simplicity in the surrounding of the place of worship. What Anas and Ibn 'Abbās wanted to stress is that people would gradually be very anxious for the adornment of the mosque buildings but would pay very little attention to the fulfilment of the object of the mosque viz., their being frequented by people with devout minds for the purpose of spiritual elevation, and it is this which is happening to-day. People are found constructing mosques not so much to create an atmosphere of devoutness but as a means of competition and satisfaction of vanity. Reference to Jews and the Christians is intended to point out the dangers of form-worship and dry ceremonialism crushing the spirit of faith.

added to it much and built its walls with sculptured slabs of stone and made its pillars (also) of sculptured slabs of stone and its roof of teak wood."<sup>502</sup>

زِيَادَةٌ كَثِيرَةٌ وَ بَنَى جِدَارَهُ بِالْحِجَارَةِ  
الْمَنْقُوشَةِ وَالْقَصَّةَ وَ جَعَلَ عَمْدَهُ مِنْ حِجَارَةِ  
مَنْقُوشَةٍ وَ سَقَفَهُ بِالسَّاجِ ☆

## CHAPTER LXII

Helping the building of the mosque; and the word of Allāh the Mighty, the Glorious, "The idolaters have no right to maintain the mosques of Allāh" up to the end of the verse (9 : 17).

بَابُ التَّعَاوُنِ فِي بِنَاءِ الْمَسْجِدِ وَ قَوْلُ  
اللَّهِ عَزَّ وَجَلَّ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا  
مَسَاجِدَ اللَّهِ الْآيَةَ ☆

H. 314. 'Ikrima reported, "Ibn 'Abbās said to me and to his son 'Alī, 'Go to Abū Sa'id and listen to his talk'; so we went and lo! he was in a garden, putting it right, and he took his cloak and sat on his heels, then he began to talk to us, so much so that he came to the discussion about the construction of the mosque and said: 'We were carrying one faw brick each of us at a time and 'Ammar was carrying two bricks at a time and the Prophet, peace and blessings of Allah be upon him, saw

٣١٤- عَنْ عِكْرِمَةَ قَالَ لِي ابْنُ عَبَّاسٍ  
وَ لِابْنِهِ عَلِيٌّ أَنْتَظِقَا إِلَى أَبِي سَعِيدٍ  
فَاسْمَعَا مِنْ حَدِيثِهِ فَانْطَلَقْنَا فَإِذَا هُوَ فِي  
حَائِطٍ يَصْلُحُهُ فَاخَذَ رِدَاعَهُ فَاحْتَبَى ثُمَّ  
أَنشَأَ يَحْدِثُنَا حَتَّى أَتَى عَلِيٌّ ذَكَرَ بِنَاءَ الْمَسْجِدِ  
فَقَالَ كُنَّا نَحْمِلُ لَبْنَةً لَبْنَةً وَ عَمَّارٌ  
لَبْنَتَيْنِ لَبْنَتَيْنِ فَرَأَاهُ النَّبِيُّ ﷺ

502. Even this slight departure of 'Uthmān from the tradition in the reconstruction of the mosque was the subject of criticism by his contemporaries, as we shall see later on, although he did not had any pictures engraved or painted in the walls of the building. It seems the Caliph did not like the mosque building to be so plain when people were making very fine buildings for their residence. This reconstruction by 'Uthmān took place in the thirtieth year of Hijra.



him and began to shake the dust from him and he was saying, "Woe unto 'Ammār, the rebellious party will kill him, he will invite them towards Paradise and they will invite him to fire.'" He (Abū Sa'id) said, 'Ammār used to say, "I seek refuge in Allāh from the trials.'" <sup>503</sup>

فَجَعَلَ يَنْفُضُ التُّرَابَ عَنْهُ وَ يَقُولُ

وَيَحِ عَمَّارَ تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَّةُ

يَدْعُوهُمْ إِلَى الْجَنَّةِ وَ يَدْعُوْنَهُ إِلَى النَّارِ

قَالَ يَقُولُ عَمَّارٌ أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ ☆

### CHAPTER LXIII

*Seeking assistance from the carpenters and artisans in connection with the wood of the pulpit and with that of the mosque.*

بَابُ الْأَسْتَعَانَةِ بِالنَّجَّارِ وَالصُّنَّاعِ فِي

أَعْوَادِ الْمَنْبَرِ وَالْمَسْجِدِ ☆

H. 315. Sahl reported, "The Messenger of Allāh, peace and blessings of Allāh be upon him sent

٣١٥ - عَنْ سَهْلِ قَالَ بَعَثَ رَسُولُ اللَّهِ

508. 'Alī ibn 'Abdullāh ibn 'Abbās who is reported here to have accompanied 'Ikrima was born during the closing days of the Khilafat of 'Alī. Abu Sa'id Khudrī, as we have noted, was one of the distinguished companions of the Holy Prophet from whom we get a large number of ḥadīth. It is remarkable that even at the time of the incident referred to in this ḥadīth when the Muslims had acquired an empire, these leading figures of early Islam are found to do the work of wage labourer without feeling any humiliation. In fact, it was this austerity of life that made these people deserving of the great position they acquired in the world. Another thing which is noticeable here is that these stalwarts of early Islam kept their love for knowledge undimmed by the surroundings of material prosperity of their nation. Thus we see a man like Ibn 'Abbās renowned for his own learning and knowledge of religion sending his own son and a disciple to this great companion of the Prophet. The words of the Prophet: "A rebellious party will kill him" are regarded as constituting a prophecy about the battle of Siffin which was fought by 'Alī on the one hand and Mu'āwiyā on the other and in which 'Ammār was killed fighting on the side of 'Alī. This will mean that Mu'āwiyā was a rebel against the then constituted authority. It is true 'Alī was reluctant to punish the murderers of 'Uthmān as the party of Mu'āwiyā wanted him to do and it was this hesitation on the part of 'Alī that created misunderstanding in the minds of such great personalities as 'A'isha, Talḥa, and Zubayr and it was this which kindled the fire of mutual suspicion and prolonged fighting in the Muslim community. Be that as it may, the fact remains that whatever 'Alī decided was done with the purest of motives and in the interest of peace. Nobody, therefore, not even Mu'āwiyā, should have defied the authority of a man than whom a better and more righteous man was not available at that time to pilot the ship of the empire. The reference to paradise and hell should not be taken to mean the spiritual heaven and hell that await man in the life after death but to the heaven of peace and the hell of internecine war in the Muslim community. It has, however, been suggested that these words ascribed to the Prophet and purporting to be a prophecy about the manner of 'Ammār's death are not to be found in the original manuscript of Bukhārī's Ḥadīth and that Bazzār has reported on the authority of 'Abū Sa'id that the latter had never heard these words from the mouth of the Prophet himself but only from others. If so the inviters of 'Ammār to the hell will be the unbelievers of Makka who wanted him to become an apostate. Some have also suggested that although the words used in this prophecy are apparently in the future tense, it really means past. The meaning in that case will be that the man in question was in the past invited by certain people who can be regarded as rebellious against God towards the life in hell whereas he on his part was arguing with them all the time on behalf of the truth of Islam which promised a safe passage to a heavenly life.

a message to a woman saying, 'Order your slave carpenter to make for me (a seat) whereon I will sit.' "

(R. 121). Jābir ibn 'Abdullāh reported . . . . (Repetition of H. 315).<sup>504</sup>

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى امْرَأَةٍ مَرَى غُلَامَكَ النَّجَارَ يَعْمَلُ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ ☆

(م - ١٢١) عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ (متكرر)

(٣١٥)

## CHAPTER LXIV

*One who constructs a mosque.*

بَابُ مَنْ بَنَى مَسْجِدًا ☆

H. 316. 'Ubaydullah al-Khawlanī reported that he heard 'Uthmān ibn 'Affān, may Allah be pleased with him, say when people were talking against him, on his having reconstructed the mosque of the Messenger of Allāh, peace and blessings of Allah be upon him, "Surely you are talking much and I have heard the Messenger of Allāh, peace and blessings of Allah be upon him, say: 'Whoever constructs a mosque.' " Bukayr said, "I think that he said, 'Seeking thereby the pleasure of Allāh. 'Allāh will construct for him the like of it in the paradise.' "<sup>505</sup>

٣١٦ - عَنْ عَبْدِ اللَّهِ الْخَوْلَانِيِّ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانٍ عَنْهُ يَقُولُ عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْكُمْ أَكْثَرْتُمْ وَاتَى سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَنَى مَسْجِدًا قَالَ بِكَبِيرٍ حَسِبْتُ أَنَّهُ قَالَ يَبْتَنِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ ☆

504. The hadīth in full is "A woman said, 'O Messenger of Allāh, should I not make for you a thing on which you can sit? For surely I have a slave practising the art of carpentry.' He (the Prophet) said, 'If you like you may make for me a pulpit.'" Between this version and the one given in H. 315 there is no contradiction. In the one case the woman herself is reported to have offered her services in this connection, in the other the Prophet himself is reported to have asked her to have the pulpit made for him. It seems to be a case of confusion of narration—one reporter having reported only one part of the story and the other one the other part.

505. The meaning is that there is no sin in making a good mosque so long as the object is to make the place fit for devoted prayers. The explanation was occasioned by some people observing that the mosque of the Prophet should continue to be as plain and simple in structure as it was at the time of the Prophet himself. 'Uthmān looked at the question from a more liberal point of view.



## CHAPTER LXVII

*Reciting verses (of poetry) in the mosque.*

H. 319. Abū Salama ibn 'Abdur Raḥmān ibn 'Auf reported that he heard Ḥassān ibn Thābit al-Anṣārī calling to witness Abū Hurayra saying: 'I ask you in the name of Allah, Did you (or did you not) hear the Prophet, peace and blessings of Allah be upon him, say: 'O Ḥassān, reply on behalf of the Messenger of Allah peace and blessings of Allah be upon him; O Allāh, help him with the holy spirit' " ? Abū Hurayra said "Yes."<sup>508</sup>

بَابُ الشَّعْرِ فِي الْمَسْجِدِ ☆

٣١٩ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ  
بْنِ عَوْفٍ أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتِ الْأَنْصَارِيِّ  
يَسْتَشْهَدُ أَبَا هُرَيْرَةَ أَنْشَدَكَ اللَّهُ هَلْ سَمِعْتَ  
النَّبِيَّ ﷺ يَقُولُ يَا حَسَّانُ اجِبْ عَنْ رَسُولِ  
اللَّهِ ﷺ اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ قَالَ  
أَبُو هُرَيْرَةَ نَعَمْ ☆

## CHAPTER LXVIII

*(The presence of) people with jave-  
lin in the mosque.*

H. 320. 'A'isha reported, "I saw the Messenger of Allāh, peace and blessings of Allah be upon him, one day at the gate of my chamber and some Abyssinians were sporting in the mosque and the Messenger of Allāh, peace and blessings of Allah be upon him, was covering me with his cloak, and I was watching their sport" and in another

بَابُ أَصْحَابِ الْحِرَابِ فِي الْمَسْجِدِ ☆

٣٢٠ - عَنْ عَائِشَةَ قَالَتْ لَقَدْ رَأَيْتُ  
رَسُولَ اللَّهِ ﷺ يَوْمًا عَلَى بَابِ حُجْرَتِي  
وَالْحَبِشَةُ يَلْعَبُونَ فِي الْمَسْجِدِ وَرَسُولُ  
اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ أَنْظُرُ إِلَى

508. 'Umar, a great champion of austerity, remonstrated Ḥassān the poet-laureate so to speak, of early Islam, against reciting poems in the mosque. It was as a protest against this remonstrance that Ḥassān called Abū Hurayra to witness that he (Ḥassān) used to recite poems in the presence of the Holy Prophet himself and that the Prophet used to pray for a successful composition and recitation and all this under inspiration from the Holy spirit. This shows that there is no harm in the reciting or singing of verses that are not lustful or immoral in their meaning. Some other reports have the words: "And the Angel Gabriel is with you" instead of "O Allāh, help him with the holy spirit," showing that the holy spirit in the mind of the Prophet was the same thing as Gabriel. In a narration of 'A'isha we read that the Prophet kept a pulpit in the mosque for Ḥassān to recite his versified replies to the unbelievers, standing on it.

narration—she said, “I saw the Prophet, peace and blessings of Allah be upon him, and some Abyssinians were sporting with their javelins.”<sup>509</sup>

لَعِبِهِمْ (وَفِي رَوَايَةٍ) قَالَتْ رَأَيْتُ النَّبِيَّ  
وَالْحَبَشَةَ يَلْعَبُونَ بِحُرَابِهِمْ ☆

## CHAPTER LXIX

Talking about buying and selling  
from the pulpit in the mosque.<sup>510</sup>

بَابُ ذِكْرِ الْبَيْعِ وَالشِّرَاءِ عَلَى

الْمَنْبَرِ فِي الْمَسْجِدِ ☆

H. 321. ‘A’isha reported that Barīrah (a slave) came to her, asked from her (some help to fulfil her obligations) in respect of her *Kitaba*, and she (‘A’isha) said, “If you like, I will give (this money) to your masters and the heritage will be mine.” Her masters said, “If you like you can give her the rest of the amount due from her. And Sufyān once said, “If you like you can set her free and the heritage will be ours.’ So when the Messenger of Allah, peace and blessings of Allah be upon him, came I (‘A’isha) told him about it and he said “Purchase her and set her free,

٣٢١ - عَنْ عَائِشَةَ قَالَتْ آتَتْهَا بَرِيرَةُ  
تَسْأَلُهَا فِي كِتَابَتِهَا. فَقَالَتْ إِنَّ شِئْتَ  
أَعْطَيْتُ أَهْلَكَ وَيَكُونُ الْوَلَاءُ لِي وَ قَالَ  
أَهْلِهَا إِنَّ شِئْتَ أَعْطَيْتُهَا مَا بَقِيَ وَ قَالَ  
سُفْيَانٌ مَرَّةً إِنَّ شِئْتَ أَعْتَقْتُهَا وَ يَكُونُ  
الْوَلَاءُ لَنَا فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ  
ذَكَرْتُهُ ذَلِكَ فَقَالَ ابْتَاعِيهَا فَأَعْتَقِيهَا

509. This shows that the women are allowed to see games and sports from behind screens. This report does not conflict with the other one that has gone before to the effect that the blades of arrows should be held in hand while passing through a mosque. The prohibition was issued on a different background. It was only when people are sitting about unguarded. But when there is a game those taking part in it are kept confined within a specified area and the men watching it are all kept at a safe distance. Thus there is no danger in this latter case of the spearheads or the arrowheads causing any injury to the people present in the mosque. Incidentally this particular incident throws a flood of light on the position of mosque in relation to the general life of the people in those early days—even a game could be played in the compound of the mosque.

510. That is to say, it is not only permissible but even necessary to issue instructions about the propriety or otherwise of terms of business transactions from the pulpit of the mosque. Islam being a religion of practical day-to-day life has its say in everything concerning also that part of man's life which is called mundane and pulpit is the issuing place of all rulings on behalf of this religion. These words approve of casual settlement of business terms within the precincts of the mosque.

for surely the heritage belongs to one who sets any slave free. Then the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him</sup>, stood on the pulpit and Sufyān once said, "And the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him</sup>, climbed on the pulpit and said, 'What is the state of those people who impose conditions that are not in the book of Allāh and whoever fixes a condition that is not in the book of Allāh, he is not entitled to it, even if he fixes his condition hundred time.'"<sup>511</sup>

فَإِنَّ الْوَلَاءَ لَمَنْ أَعْتَقَ ثُمَّ قَامَ رَسُولُ  
 اللَّهِ ﷺ عَلَى الْمَنْبِرِ وَقَالَ سَفِينٌ مَرَّةً  
 فَصَعِدَ رَسُولُ اللَّهِ ﷺ عَلَى الْمَنْبِرِ فَقَالَ  
 مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَ فِي  
 كِتَابِ اللَّهِ مِنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ  
 اللَّهِ فَلَيْسَ لَهُ وَإِنْ اشْتَرَطَ مِائَةَ مَرَّةٍ ☆

## CHAPTER LXX

*Asking for the return of debts and following one closely in the mosque.*

H. 322. Ka'b reported that he asked from Ibn Abū Ḥadrad the repayment of a debt which the latter owed to him in the mosque and their voices became very loud, so much so that the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him</sup>, heard it and he was in his house, so he came out to them so much so that he lifted the curtain of his chamber and called aloud, "O Ka'b!" He

بَابُ التَّقَاضِي وَالْمُلَازِمَةِ فِي الْمَسْجِدِ ☆

٣٢٢ - عَنْ كَعْبٍ أَنَّهُ تَقَاضَى ابْنَ أَبِي  
 حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ  
 فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ  
 ﷺ وَهُوَ فِي بَيْتِهِ فَخَرَجَ إِلَيْهِمَا  
 حَتَّى كَشَفَ سَجْفَ حُجْرَتِهِ فَنَادَى يَا كَعْبُ

511. *Kitāba* is a technical word connoting a contract between a slave and his master according to which the slave can earn by overtime-work somewhere else and pay his own price to the master by easy instalments and thereby purchase his freedom. The slave who makes a contract is called *Mukātib*. Barīra was a person having such a contract with her masters and some instalments of her dues to the masters were still to be paid and she asked for this money from 'A'isha who told her masters that in case she paid this balance money she would be considered entitled to the heritage of Barīra. Barīra's masters contended that even if the female slave were thus freed, the inheritance should be theirs. It was against this attitude of Barīra's masters that the Holy Prophet preached his sermon and gave his ruling that it does not lie within the rights of person to impose conditions on a contract that are not sanctioned by the *Sharī'a*.

said, "Here am I, O Messenger of Allāh"; he said, "Forego this much from your dues" and he made a sign to him meaning "Half". He said, "I have done so, O Messenger of Allāh." He (the Prophet) said (to the other man), "Get up and pay it off."<sup>512</sup>

قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ ضَعَّ مِنْ  
دَيْنِكَ هَذَا وَ أَوْماً إِلَيْهِ أَيْ الشَّطْرُ  
قَالَ لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ قَالَ قُمْ  
فَاقْضِهِ ☆

## CHAPTER LXXI

*Sweeping the mosque and removing  
the rags and sticks and pieces of wood.*

بَابُ كَنْسِ الْمَسْجِدِ وَالتَّقَاتِ الْخَرْقِ

وَالتَّقَدِّ وَالْعَيْدَانِ ☆

H. 323. Abū Hurayra reported that there was a black man or a black woman who used to sweep the Mosque. He (or she) died. So the Prophet, peace and blessings of Allāh be upon him, asked about him and they said: "He has died." And he said, "Why did you not inform me about him, show me his grave" or he said, "Her grave." So he went to his grave and said prayers over it.<sup>513</sup>

٣٢٣ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا أَسْوَدًا  
أَوْ امْرَأَةً سَوْدَاءَ كَانَ يَقْمُ الْمَسْجِدَ فَمَاتَ  
فَسَأَلَ النَّبِيُّ ﷺ عَنْهُ فَقَالُوا مَاتَ فَقَالَ  
أَفَلَا كُنْتُمْ إِذْ تَمَوْنِي بِهِ دُلُونِي عَلَى قَبْرِهِ  
أَوْ قَالَ عَلَى قَبْرِهَا فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهَا ☆

## CHAPTER LXXII

*Prohibition against trade in in-  
toxicants in the mosque.*

بَابُ تَحْرِيمِ تِجَارَةِ الْخَمْرِ فِي الْمَسْجِدِ ☆

512 It is a noble form of charity that is recommended here. A sum of money is given to a man by way of loan without any interest. Afterwards it is found that the debtor is finding it difficult to pay back the money. It is recommended that the creditor should forego a part of the money loaned to make it easy for the debtor to repay the loan. This sort of generosity is the very basis of a wholesome social relationship and Islam is anxious to inculcate this virtue in the minds of its believers.

513. The Prophet appears to be very attentive towards all those persons, high or low, who do anything to do with him. In this particular case he was very particular about this man or woman because of his or her services to the mosque.

H. 324. 'Ā'ishā reported, "When the verses in the Surah al-Baqara dealing with usury were revealed, the Prophet, <sup>peace and blessings of Allah be upon him.</sup> came out to the mosque and recited them before the people, he prohibited trade in intoxicants."<sup>514</sup>

٣٢٤ - عَنْ عَائِشَةَ قَالَتْ لَمَّا أَنْزَلَتْ  
الآيَاتُ مِنْ سُورَةِ الْبَقَرَةِ فِي الرَّبْوِ خَرَجَ  
النَّبِيُّ ﷺ إِلَى الْمَسْجِدِ فَقَرَأَهُنَّ عَلَى  
النَّاسِ ثُمَّ حَرَّمَ تِجَارَةَ الْخَمْرِ ☆

## CHAPTER LXXIII

*Servant for the mosque ; and Ibn 'Abbās said (quoting the Qur'ānic verse) I vow to Thee what is in my womb, to be devoted (to Thy service)" that is to say : "To the mosque to serve it."*<sup>515</sup>

بَابُ الْخَدَمِ لِلْمَسْجِدِ وَقَالَ ابْنُ عَبَّاسٍ  
نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا لِلْمَسْجِدِ  
يُخْدَمُهُ ☆

(R. 122) Abū Hurayra reported . . . .  
(Répetition of H. 323).<sup>516</sup>

(م - ١٢٢) عَنْ أَبِي هُرَيْرَةَ (مُذَكَّر ٣٢٣)

## CHAPTER LXXIV

*Tying the prisoner and the debtor in the mosque.*

بَابُ الْأَسِيرِ أَوْ الْغَرِيمِ يُرْبَطُ فِي  
الْمَسْجِدِ ☆

H. 325. Abū Hurayra reported on the authority of the Prophet,

٣٢٥ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

<sup>514</sup>. The question of intoxicants came in for discussion in the mosque because of the general permission for trade in the Qur'ān. This hadīth clarifies the issue by saying that even after this general permission only such trades are to be considered as permissible as are not connected with goods that are forbidden and that the trade in intoxicants and such like things should neither be plied nor talked about.

<sup>515</sup>. The word *Muharrar* used in this hadīth literally means "one freed". This hadīth explains the underlying meaning of this word as used in the Qur'ān. It is that she was freed from all other obligations to be solely devoted to the service of the house of God.

<sup>516</sup>. In this repetition of H. 323 we find the following additional words : "I think it was a woman" showing that the care-taker of the mosque who thus died was a woman.



peace and blessings of Allah be upon him) that the Prophet said, "Surely a crafty one from among the Jinn suddenly fell upon me last night" or words similar to this<sup>517</sup> "with the object of breaking my prayers, and Allah gave me power over him and I intended to tie him to a pillar from among the pillars of the mosque, so that you may all have a look at him in the morning and (then) I remembered the words of my brother Solomon: 'Grant me a kingdom which is not fit for (being inherited by) any one after me. (The Qur'an, 38 : 35)." Rūḥ (a narrator) said "So he let him go after his humiliation."

قَالَ إِنَّ عَفْرِيَّتًا مِّنَ الْجِنِّ تَفَلَّتْ عَلَيَّ  
الْبَارِحَةَ أَوْ كَلِمَةً نَّحْوَهَا لِيَقْطَعَ عَلَيَّ  
الصَّلَاةَ فَمَا مَكَّنَنِي اللَّهُ مِنْهُ فَارَدْتُ أَنْ  
أَرْبِطَهُ إِلَى سَارِيَةٍ مِّنْ سَوَارِي الْمَسْجِدِ  
حَتَّى تَصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ  
فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ رَبِّ هَبْ لِي  
مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي قَالَ  
رُوحٌ فَرَدَّهُ خَطْمًا ☆

## CHAPTER LXXV

*Taking bath when embracing Islam, tying the prisoners in the mosque and Shurayh used to enjoin people to tie the debtor to a pillar of the mosque.*

بَابُ الْأَغْتَسَالِ إِذَا أَسْلَمَ وَرَبَطَ  
لِالسَّيْرِ أَيْضًا فِي الْمَسْجِدِ وَكَانَ شَرِيحًا  
يَأْمُرُ الْغَرِيمَ أَنْ يُجْبَسَ إِلَى سَارِيَةٍ  
الْمَسْجِدِ ☆

517. Who was this Jinn spoken of here? Were it an invisible being of our fairy tales, the Holy Prophet could not have thought of tying him to a pillar of the mosque for all people to see him. It must be a human being of a rebellious nature. Bukhārī himself has characterised this being as a prisoner. It seems this unruly man had attacked the Prophet and that the Prophet overpowered him and out of mercy let him go. It is possible, it is the same person who is spoken of in the next ḥadīth and whose name we are told was Thumāma. The Prophet's generosity in setting this man free had a very wholesome effect on this man's mind and he became a Muslim. The Prophet's reciting the Qur'ānic words: "My Lord! Grant me a kingdom which is not fit for (being inherited by) any one after me" shows that like his predecessor Solomon, he was anxious to carve out not an earthly empire but a spiritual one in which he would rule over people's thoughts with his spiritual influence and not through administrative laws. It was this view of his whole rulership that prompted him to set this man free.

H. 326. Abū Hurayra reported :  
 "The Prophet, peace and blessings of Allah be upon him sent some men on horseback towards Najd and they brought a man from Banū Hanifa called Thumāma ibn Uthāl and they tied him to a pillar from among the pillars of the mosque, and the Prophet, peace and blessings of Allah be upon him, came out to him and said, 'Set Thumāma free,' and he (Thumāma) went towards the date-trees that were near the mosque and said : 'I bear witness that nothing is worthy of worship excepting Allah and that Muḥammad is the Messenger of Allah.' "518

٣٢٦ - عَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَ النَّبِيُّ ﷺ خِيَلًا قَبْلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ أَطْلِقُوا ثُمَامَةَ فَاذْهَبْ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسِلْ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ ☆

## CHAPTER LXXVI

*Tent in the mosque for the sick and others.*

بَابُ الْخِيْمَةِ فِي الْمَسْجِدِ لِلْمَرَضِيِّ وَ

غَيْرِهِمْ ☆

H. 327. 'A'isha reported, "Sa'd received a wound on the Day of the Ditch in the middle vein of his arm and the Prophet, peace and blessings of Allah be upon him, pitched a tent in the mosque so that people might visit him from time to time from near places ;

٣٢٧ - عَنْ عَائِشَةَ قَالَتْ أُصِيبَ سَعْدُ يَوْمَ الْخَنْدَقِ فِي الْأَكْحَلِ فَضَرَبَ النَّبِيُّ ﷺ خِيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ فَلَمْ

518. Thumāma was kept tied in the mosque not for any punishment but to make him realise his vanquishment and appreciate the generosity of the Prophet. Thus when on the third day the Prophet felt that this lesson had gone into the prisoner's heart he ordered his release and the man embraced Islam. This shows whatever punishment the Prophet meted out to people was prompted by the motive of correction and not once was he seized with the idea of revenge.

and in the mosque there was a tent of Banū Ghifar, nothing frightened them except the blood which flowed towards them and they said, 'O people of the tent, what is this coming to us from your side?' Lo S'ad's wound was bleeding and he died thereof.'<sup>519</sup>

يُرْعَهُمْ وَ فِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ  
إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ فَقَالُوا يَا أَهْلَ الْخَيْمَةِ  
مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ فَاذَا  
سَعِدٌ يَغْزُو جَرْحَهُ دَمَا فَمَاتَ فِيهَا ☆

## CHAPTER LXXVII

Taking the camel inside the mosque for some need and Ibn 'Abbas said, "The Prophet, <sup>peace and blessings</sup> upon Allah be upon him, made his ritual circumambulation of the Ka'ba on his camel."<sup>520</sup>

بَابُ ادْخَالِ الْبَعِيرِ فِي الْمَسْجِدِ  
لِلْعَلَّةِ وَقَالَ ابْنُ عَبَّاسٍ طَافَ النَّبِيُّ ﷺ  
عَلَى بَعِيرِهِ ☆

H. 328. Umm Salama reported: "I complained to the Messenger of Allah, <sup>peace and blessings</sup> of Allah be upon him, that I was ill, (and) he said, 'Make your circumambulation remaining behind the people on the back of an animal,' so I made my circumambulation and the Messenger of Allah, <sup>peace and blessings</sup> of Allah be upon him, was saying his prayer in a side of the house of Allah and reciting, 'Consider the Mountain, and the Book written'" (The Qur'an 52 : 1, 2).

٣٢٨ - عَنْ أُمِّ سَلَمَةَ قَالَتْ شَكَّوتُ إِلَى  
رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِيهِ قَالَ طُوفِي  
مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ فَطُفْتُ  
وَرَسُولُ اللَّهِ ﷺ يَصَلِّي إِلَى جَنْبِ الْبَيْتِ  
يَقْرَأُ بِالطُّورِ وَ كِتَابَ مَسْطُورٍ ☆

519. This was Sa'd ibn Mu'adh. He was wounded in the battle known as the Battle of the Ditch and also as the Battle of the Allies. He was lodged in the mosque for proper nursing and attention. Thus the mosque was used by the Prophet as a sort of hospital. And this was because it was not possible for the small Islamic State struggling for its very existence to have separate buildings for different purposes.

520. In the collection of Abū Dā'ūd there is a report of Ibn 'Abbās that the Holy Prophet on his arrival at Makka for pilgrimage felt indisposed and had to perform the circumambulation of the

## CHAPTER LXXVIII

Going to a mosque in a dark night.

☆ بَابُ

H. 329. Anas reported, "Two men from among the companions of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> departed from the Prophet, <sup>peace and blessings of Allah be upon him,</sup> one of them was 'Abbād ibn Bishr and I think the second one was Usayd ibn Ḥudayr, on a dark night and with them were (seen) like two lamps that were lighting (the space) in front of them, and when they parted from one another one (lamp) continued to be with each of them till he came to his own people."<sup>521</sup>

٣٢٩ - عَنْ أَنَسٍ أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ أَحَدُهُمَا عَبَادُ بْنُ بَشْرٍ وَأَحْسَبُ الثَّانِي أُسَيْدَ بْنَ حُضَيْرٍ فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمَصْبَاحَيْنِ يُضِيئَانِ بَيْنَ أَيْدِيهِمَا فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ ☆

## CHAPTER LXXIX

Aperture and passage in the mosque.

☆ بَابُ الْخَوْخَةِ وَالْمَمَرِ فِي الْمَسْجِدِ

H. 330. Abū Sa'īd al-Khudrī reported, "The Prophet, <sup>peace and blessings of Allah be upon him,</sup> delivered a sermon and said, 'Verily, Allah, glory be to Him, gave a choice to a servant between this world and what is with His

٣٣٠ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَطَبَ النَّبِيُّ ﷺ فَقَالَ إِنَّ اللَّهَ سَبَّحَانَهُ خَيْرَ عِبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ

Ka'ba riding on an animal. Jābir reports that he made this circumambulation on the back of an animal in order that he might be properly seen by the people and approached by them for elucidation of various injunctions connected with pilgrimage. In this circumambulation one has to pass through the Sacred Mosque and the Prophet's passing through it on the back of an animal shows that in time of extreme necessity even animals can be led through the mosque.

521. These two companions of the Prophet were sitting in the mosque with the Prophet waiting for the late evening prayer and it is this fact which connects it with the title of the chapter. It was a very dark night and the light that guided their path was evidently a miraculous phenomenon, one of the supernatural signs that would attend many of the affairs of the Prophet himself and his illustrious companions.

own self and he chose what is with Allāh.' At this Abū Bakr wept; so I said within myself 'What makes this old man weep if Allāh has given a choice to a servant between this world and what is with Himself and he chose what is with Allāh, the Mighty, the Glorious?' And the Messenger of Allāh, peace and blessings of Allāh be upon him, was the servant and Abū Bakr was the best-knowing man among us, so he (the Prophet) said, 'O Abū Bakr! don't weep, verily one who has done the greatest amount of good to me among the people by his companionship and his wealth is Abū Bakr, and were I to take any friend from among my followers I must have taken Abū Bakr, but (there remains the fact of) the brotherhood of Islam and its love; no door opening on to the mosque should be left unclosed excepting the door of Abū Bakr.' "522

فَاخْتَارَ مَا عِنْدَ اللَّهِ فَبَكَى أَبُو بَكْرٍ فَقُلْتُ  
 فِي نَفْسِي مَا يَبْكِي هَذَا الشَّيْخَ إِنْ يَكُنِ اللَّهُ  
 خَيْرَ عِبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ  
 فَاخْتَارَ مَا عِنْدَ اللَّهِ عِزًّا وَجَلًّا فَكَانَ رَسُولُ  
 اللَّهِ ﷺ هُوَ الْعَبْدُ وَكَانَ أَبُو بَكْرٍ  
 أَعْلَمَنَا فَقَالَ يَا أَبَا بَكْرٍ لَا تَبْكُ إِنْ أَمِنَ  
 النَّاسُ عَلَيَّ فِي صُحْبَتِهِ وَوَالَهُ أَبُو بَكْرٍ  
 وَلَوْ كُنْتُ مَتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ  
 أَبَا بَكْرٍ وَلَكِنْ أَخُوَّةُ الْإِسْلَامِ وَوَدْدُهُ لَا  
 يَبْقَيْنَ فِي الْمَسْجِدِ بَابَ الْأَسَدِ إِلَّا بَابُ أَبِي بَكْرٍ ☆

522. Abū Bakr was gifted with a very high order of knowledge which secured for him the title of Siddiq. It was this extraordinary insight into the reality of facts that enabled him to recognise the prophethood of the Prophet at the first announcement of his claim. All the other companions of the Prophet acknowledged this superiority of Abū Bakr's knowledge. On the occasion of the truce of Hudaibia when all believers including 'Umar thought the terms of the treaty were humiliating and damaging to the faith of Islam, Abū Bakr agreed with the Prophet's view that in this treaty was hidden a great triumph for Islam. It is the considered view of the authorities on Tasawwuf that Siddiqs are very close to the position of the Prophet in respect of insight into the reality of things and Abū Bakr for this reason was considered as a personality next only to the Prophet. His faith in the decisions and views of the Prophet was of a type that made him the first person among the believers. The subject-matter of the ḥadīth under discussion furnishes another illustration of the unrivalled understanding of Abū Bakr in discerning the true meaning of the Prophet's expressions. He at once understood that the person to whom the choice between the life on this earth and the life with God was given was no other than the Prophet himself and that it was a prediction of his death. It was this high understanding of the Prophet's mind that gave him the high position in the life-time of the Prophet and made him the first Khalīfa of Islam. Whatever emanated from the blessed hands of this man of faith was blessed with auspicious results for the nation. The Prophet's leaving the window of Abū Bakr Siddiq open on to the mosque indicated his regard for this great believer. This ḥadīth incidentally shows that it is permissible to have the door or windows of residential houses opening towards the mosque. The Prophet's action, however, in ordering the closing of all the doors before his death excepting one seems to indicate some dangers this kind of doors and windows may lead to. The exception made in the case of Abū Bakr's window indicates the rule.

(R. 123) Ibn 'Abbās reported . . . .  
(Repetition of H. 330).<sup>523</sup>

(م - ١٢٣) عَنْ ابْنِ عَبَّاسٍ (متكرر ٣٣٠)

## CHAPTER LXXX

Doors and locks for the Ka'ba and the mosques, Abū 'Abdullah said, " 'Abdullah ibn Muḥammad said to me, 'Sufyān narrated to us on the authority of Ibn Jurayj, Ibn Abzū Mulayka reported, "O 'Abdul Malik! had you but seen the mosques of Ibn 'Abbās and its doors?" " "

بَابُ الْأَبْوَابِ وَالْغُلُقِ لِلْكَعْبَةِ  
وَالْمَسَاجِدِ قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ لِي عَبْدُ  
اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا سَفِيْنٌ عَنْ ابْنِ جُرَيْجٍ  
قَالَ قَالَ لِي ابْنُ أَبِي مُلَيْكَةَ يَا عَبْدَ الْمَلِكِ  
لَوْ رَأَيْتَ مَسَاجِدَ ابْنِ عَبَّاسٍ وَأَبْوَابَهَا ☆

(R. 124) Ibn 'Umar reported . . . .  
(Repetition of H. 285).<sup>524</sup>

(م - ١٢٤) عَنْ ابْنِ عُمَرَ (متكرر ٢٨٥)

## CHAPTER LXXXI

A polytheist entering the mosque.<sup>525</sup>

بَابُ دُخُولِ الْمُشْرِكِ فِي الْمَسْجِدِ ☆

(R. 125) Abū Hurayra reported . . . .  
(Repetition of H. 326).<sup>526</sup>

(م - ١٢٥) عَنْ أَبِي هُرَيْرَةَ (متكرر ٣٢٦)

523. In this repetition of H. 330 we do not find the mention of the choice given to the Prophet nor of Abū Bakr's weeping. Instead we find it beginning with the words: "The Messenger of Allāh, peace and blessings of Allāh be upon him, came out during his illness leading to his death tying a rag round his head and sat on the pulpit and praised his God on it", then there is a mention of the Prophet's recounting the help Abū Bakr rendered to the Prophet.

524. In this repetition of H. 285 there is a lot of difference in the statement. For example, we read in this: "The Prophet, peace and blessings of Allāh be upon him, on his arrival in Makka, sent for 'Uthmān ibn Talḥa and he opened the door and the Prophet, peace and blessings of Allāh be upon him, together with Bilāl, 'Uthāma ibn Zayd and 'Uthmān ibn Talḥa entered the sacred house and then closed the door and stayed within it for some time and then he came out; Ibn 'Umar said, 'And I hurried and asked Bilāl who said, "He (the Prophet) prayed within it" and I said, "In which place?" He said, "Between the two pillars" and Ibn 'Umar said, "And I forgot to ask him how much he prayed."'" The concluding words evidently clash with what has been said in H. 285 where the following words are attributed to Bilāl instead: "He said, 'Yes, he said two genuflexions of prayer.'" We have either to assume that this reply of Bilāl does not form a part of the real report or that Ibn 'Umar later on inquired of Bilāl about this and got the information or that Ibn 'Umar has himself added these words in his report. We must not forget in this connection that in all such reports the reporters have not been very particular to maintain the accuracy of their narration because these were not concerned with any religious principle.

## CHAPTER LXXXII

Raising of voice in the mosque.

بَابُ رَفْعِ الصَّوْتِ فِي الْمَسْجِدِ ☆

H. 331. Sa'ib ibn Yazīd reported, "I was sitting in the mosque and a man pelted me with a pebble, so I looked towards him and lo ! it was 'Umar ibn al-Khaṭṭāb, and he said, 'Go and bring these two persons to me.' So I took them to him and he said, 'Who are you?' or, 'From where are you?' They said, '(We are) from the people of Ṭā'if." He said, 'Had you been from among the people of this city, I would have punished you (because) you are raising your voices in the mosque of the Messenger of Allah, peace and blessings of Allah be upon him."

٣٣١ - عَنْ سَائِبِ بْنِ يَزِيدَ قَالَ كُنْتُ قَائِمًا فِي الْمَسْجِدِ فَحَصَبَنِي رَجُلٌ فَنَظَرْتُ إِلَيْهِ فَاذَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ اذْهَبْ فَأَتَنِي بِهِذَيْنِ فَجِدْتُهُ بِهِمَا فَقَالَ مَنْ أَنْتُمْ أَوْ مِنْ أَيْنَ أَنْتُمْ قَالَا مِنْ أَهْلِ الطَّائِفِ قَالَ لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ لَأَوْجَعْتُكُمَا تَرْفَعَانِ أَصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ ☆

(R. 126) Ka'b ibn Mālik reported . . . . (Repetition of H. 322).<sup>527</sup>

(م - ١٢٦) عَنْ كَعْبِ بْنِ مَالِكٍ (متكرر ٣٢٢)

525. The permissibility of polytheists entering the mosques, excepting, of course, the sacred House of Ka'ba against which there is a clear Qur'anic prohibition (9:28) is evident from the practice of the Prophet. The case of Thumāma is a point in instance. Another example is the Prophet's lodging the deputation of Ṭhaqīf in the mosque. Of course, such staying in the mosque must be by the permission of the Imām. But a mere visit does not require any such permission. The uncleanness of the polytheists spoken of in the Qur'an is that of the mind and has nothing to do with their body as they come in the mosque.

526. In H. 326 it is said that people tied the man to one of the pillars of the mosque.

527. H. 322 has been repeated here practically in the same words. We learn from this repeated report that in the mosque of the Prophet, Ka'b ibn Mālik and Ibn Abū Ḥadrād quarrelled between themselves on the question of some loan and the voices of both became so loud that it reached the ear of the Messenger of Allāh but he did not show any harshness on them; whereas the previous ḥadīth tells us that 'Umar told these two persons that had they not been strangers to the place he would have punished them. There is no clash between these two statements. In both, the persons that were making noise have been remonstrated with. The Prophet must have instructed the prevention of the noise and 'Umar must have intervened at the instruction of the Prophet. The Holy Prophet showed two qualities of mind on the occasion: he admonished consideration to the strangers and also taught the wholesome lesson of quietness in the mosque. The mosque is a place of prayer and devotion and nothing should be allowed in it that may disturb the solemnity and serenity of its atmosphere. It is for this reason that we find ḥadīth asking people to carry their sharp-edged weapon with proper covering so that it may not infringe on the serenity of the mosque's atmosphere.

(See next page)

## CHAPTER LXXXIII

Forming into circles and sitting in the mosque.<sup>528</sup>

H. 332. Ibn 'Umar reported, "A man asked the Prophet, peace and blessings of Allah be upon him. while the latter was on the pulpit, 'What do you think about the prayer of the night?' He said, 'Two genuflexions at a time.' So when any of you is afraid of (the approach of dawn) he should say just one genuflexion and it will make for him *Witr* of what prayer he has said," and surely he (Ibn 'Umar) used to say, 'Make *Witr* your last prayer at night, for surely the Prophet, peace and blessings of Allah be upon him. has enjoined it.' "

(R. 127) Ibn 'Umar reported . . . .  
Repetition of H. 332).<sup>529</sup>

(R. 128) Abū Waqid al-Laythiy reported . . . . (Repetition of H. 61).<sup>530</sup>

بَابُ الْحَلَقِ وَالْجُلُوسِ فِي الْمَسْجِدِ ☆

٣٣٢ - عَنْ ابْنِ عُمَرَ قَالَ سَأَلَ رَجُلٌ

النَّبِيَّ ﷺ وَهُوَ عَلَى الْمَنْبَرِ مَا تَرَى

فِي صَلَاةِ اللَّيْلِ قَالَ مَثْنِي مَثْنِي فَاذَا

خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى وَاحِدَةً فَاتَوَرَّتْ

لَهُ مَا صَلَّى وَ إِنَّهُ كَانَ يَقُولُ اجْعَلُوا

آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرَاءَ فَإِنَّ النَّبِيَّ ﷺ

أَمَرَ بِهِ ☆

(م - ١٢٠) عَنْ ابْنِ عُمَرَ (متكرر ٣٣٢)

(م - ١٢٨) عَنْ أَبِي وَقِيدٍ اللَّيْثِيِّ (متكرر)

(٦١)

It is true that the mosque can be used for national affairs but such affairs also should be conducted in a manner that they do not stand in the way of the devotees pursuing their spiritual objects in the mosque. The times of prayer in particular should be given a special consideration. In this matter Islam takes its usual middle course demanding the maintenance of an atmosphere in the mosque, neither too sacrosanct to be touched by any current of life nor too secular to appear profane.

528. The title of the chapter is intended to show that it is permissible to sit in the mosque in a circle when there is any religious talk in it. Although in the first two *hadith* of this chapter there is no mention of this sitting in a circle but such a mention is found in R. 130 in which we have been told that the Holy Prophet was admonishing people when a man came in and sat down in a space which was vacant in the circle. It is evident from this event that people used to sit around the Prophet on such occasions because it facilitates the task of an admonisher who is easily heard. There is of course a report found in the collection of *Muslim* that once when the Prophet on entering the mosque found the people sitting in circles he said, "What is the matter that I see you divided into groups?" This does not mean any prohibition against sitting in circles as such but against sitting in scattered groups which is contrary to the rules of united community life in the mosque. Sitting around one particular person, say the Prophet or the Imam, to listen to his unofficial sermons is quite a different thing altogether.

529. It is a repetition of the last *hadith* with a slight difference in the narration. For example, instead of reporting that the Prophet was standing on the pulpit this one says that he was delivering a sermon.

530. It is a repetition of H. 61 with very little difference in narration.



## CHAPTER LXXXIV

Lying flat on one's back in the mosque.

H. 333. 'Abbad ibn Tamīm reported on the authority of his paternal uncle that he saw the Messenger of Allah, peace and blessings of Allah be upon him lying on his back in the mosque placing one of his legs on the other and Ibn Shihāb reported on the authority of Sa'īd ibn al-Musayyab, that 'Umar and 'Uthmān used to do the same.<sup>531</sup>

بَابُ الْأَسْتَلْقَاءِ فِي الْمَسْجِدِ ☆

٣٣٣ - عَنْ عَبْدِ بْنِ تَمِيمٍ عَنْ عَمِّهِ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ وَأَضْعَا أَحَدَهُ رِجْلَيْهِ عَلَى الْأُخْرَى وَعَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ كَانَ عُمَرُ وَعُثْمَانُ يَفْعَلَانِ ذَلِكَ ☆

## CHAPTER LXXXV

A mosque which is situated on a thoroughfare, without causing any difficulty to the people thereby. an and Ayyūb and Mālik held the same view.

H. 334. 'Ā'ishā, the wife of the Prophet, peace and blessings of Allah be upon him reported, 'I have found my parents following the path of Islam ever since I have been able to understand things and not a day passed on us but the Messenger of Allah, peace and blessings of Allah be upon him came to us at the two ends of

بَابُ الْمَسْجِدِ يَكُونُ فِي الطَّرِيقِ مِنْ

غَيْرِ ضَرَرٍ بِالنَّاسِ فِيهِ وَبِهِ قَالَ الْحَسَنُ وَابُوبُ وَمَالِكُ ☆

٣٣٤ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ لَمْ أَعْقِلْ أَبَوِي الْأَوْهُمَا يَدِينَانِ الدِّينَ وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ بِكُرَّةٍ وَ

531. There are ḥadīth to the effect that one should not lie flat on one's back. But this seems to apply to cases where the clothes are scantily worn, particularly if the lower dress is an unsewn piece of cloth; because in such a case there is a chance of a man's exposing his nudity.

the day, morning and evening— then it occurred to Abū Bakr and he constructed a mosque in the courtyard of his house and used to say his prayer therein and recite the Qur'an, and the women of the polytheists and their sons used to stand by him wondering and looking at him and Abū Bakr was a man easily moved to tears and he had no control over his eyes when he recited the Qur'an and this thing upset the leaders of the Quraysh from among the polytheists."<sup>532</sup>

عَشِيَّةً ثُمَّ بَدَأَ لِأَبِي بَكْرٍ فَاثْنَى مَسْجِدًا  
بِفَنَاءِ دَارِهِ فَكَانَ يُصَلِّي فِيهِ وَ يَقْرَأُ  
الْقُرْآنَ فَيَقِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ  
وَ ابْنَاؤُهُمْ يَعْجَبُونَ مِنْهُ وَ يَنْظُرُونَ  
إِلَيْهِ وَ كَانَ أَبُو بَكْرٍ رَجُلًا بَكَاءً وَ لَا  
يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ فَافْزَعَ  
ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ ☆

## CHAPTER LXXXVI

Saying prayer in the mosque of a market and Ibn 'Awn said his prayer in a mosque situated in a house of which the door opening on it would be closed.

بَابُ الصَّلَاةِ فِي مَسْجِدِ السُّوقِ وَصَلَّى  
أَبْنُ عَوْنٍ فِي مَسْجِدٍ فِي دَارٍ يُغْلَقُ عَلَيْهِمْ  
الْبَابُ ☆

H. 335. Abū Hurayra reported on the authority of the Prophet,

٣٣٥ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

582 Roads and streets that are public thoroughfares belong to the public who have every right to pass through it and no one is entitled to use any part of it for his private use without permission from the public. Abū Bakr built the mosque evidently in the courtyard of his own house, so it can by no means be called a building in the street. *Finā'* is an open space which is found in front of a man's house and is called courtyard not on the public thoroughfare but in his own house. The polytheists of Makka who did not allow him even to say his prayers and to recite the Qur'an openly could not have allowed him to construct the mosque on the public road. These people complained to Ibn Daghna under whose protection Abū Bakr returned to Makka after he had resolved to leave the city to be away from the persistent annoyance caused by these people, that Abū Bakr had violated the terms of the contract, inasmuch as he had started saying his prayer and reciting the Qur'an openly. When they were so intolerant as such they could have by no means allowed him to construct a mosque on the road belonging to the public. So if by the words that Bukhārī has chosen for the title of this chapter, i. e., "(Constructing) mosque on the road" he means constructing on a ground that is one's private property but by the side of a road and so does not obstruct the traffic, it is all right; otherwise the title would be inappropriate. This ḥadīth will be discussed at length in the chapter. "The Prophet's Migration".

peace and blessings  
of Allah be upon him.

"The prayer in congregation enjoys superiority over one's prayers in one's own house and over the prayer in a market by twenty-five degrees, so surely when any of you makes ablution and makes it well and comes to the mosque with the sole purpose of prayer, he does not take a step in which Allāh does not raise him a degree and removes from him a sin till he enters the mosque and when he enters the mosque he is in a state of prayer so long as it detains him, and the angels pray for him so long as he is in his place of sitting in which he prays, saying, 'O Allāh, give him protection against sins, O Allāh, have mercy on him', so long as he does not harm anyone and have any natural evacuation."<sup>533</sup>

قَالَ صَلَاةُ الْجَمِيعِ نَزِيدٌ عَلَى صَلَاتِهِ فِي  
بَيْتِهِ وَصَلَاتِهِ فِي سُوْقِهِ خَمْسًا وَعِشْرِينَ  
دَرَجَةً فَإِنْ أَحَدَكُمْ إِذَا تَوَضَّأَ فَاحْسَنَ  
وَ أَتَى الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ  
لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً  
وَ حَطَّ عَنْهُ بِهَا خَطِيئَةً حَتَّى يَدْخُلَ  
الْمَسْجِدَ وَ إِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ  
مَا كَانَتْ تَحِبُّهُ وَ تُصَلِّي الْمَلَائِكَةُ عَلَيْهِ  
مَا دَامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ اللَّهُمَّ  
اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُؤْذِ يَحْدِثْ

فِيهِ ☆

## CHAPTER LXXXVII

*Tashbīk* (i.e. dovetailing the fingers  
of one hand into those of the other)

بَابُ تَشْبِيكِ الْأَصَابِعِ فِي الْمَسْجِدِ

533. Saying prayer in the market may mean either saying it at the place where one transacts one's business or saying it in a mosque that may have been constructed in the market area. Both the meanings are interconnected, because when it is permissible to say one's prayer in the market-place it must be permissible to set apart a particular place or construction thereon for the purpose of prayer. But it can by no means mean constructing a mosque obstructing any public road or street. All it can mean is to construct a mosque in a suitable place in the market area.

in the mosque and other places.<sup>534</sup>

و غيره ☆

H. 336. Ibn 'Umar or Ibn 'Amr reported, "The Prophet, peace and blessings of Allah be upon him dovetailed the fingers of his one hand into those of the other" and Asim ibn 'Ab said, 'Āsim ibn Muḥammad reported, "I heard this report from my father but I could not preserve it in my memory and Waqid corrected me in this on the authority of his father." He (also) said, 'I heard my father say: 'Abdullah ibn 'Amr said: The Messenger of Allah, peace and blessings of Allah be upon him, said, "O 'Abdullah ibn 'Amr, what will be your condition when you will be left in the midst of unworthy people?" " " "

٣٣٦ - عَنْ ابْنِ عَمْرٍو او ابْنِ عَمْرٍو قَالَ  
شَبَّكَ النَّبِيُّ ﷺ اَصَابِعَهُ وَ قَالَ عَاصِمٌ  
بْنُ عَلِيٍّ حَدَّثَنَا عَاصِمٌ بِنُ مُحَمَّدٍ قَالَ سَمِعْتُ هَذَا  
الْحَدِيثَ مِنْ اَبِي فَلَمْ اَحْفَظْهُ فَقَوْمُهُ لِي  
وَاقِدٌ عَنْ اَبِيهِ قَالَ سَمِعْتُ اَبِي وَ هُوَ  
يَقُولُ قَالَ عَبْدُ اللَّهِ ابْنُ عَمْرٍو قَالَ رَسُولُ اللَّهِ  
ﷺ يَا عَبْدَ اللَّهِ بِنِ عَمْرٍو كَيْفَ بَكَ اِذَا  
بَقِيَتْ فِي حَتَاةٍ مِّنَ النَّاسِ بِهَذَا ☆

H. 337. Abū Mūsā reported on the authority of the Prophet, peace and blessings of Allah be upon him that he said, "Surely a believer is unto another believer like a piece of masonry work, each imparting strength to the other," and dovetailed the fingers of his one hand into those of the other.<sup>535</sup>

٣٣٧ - عَنْ اَبِي مُوسَى عَنِ النَّبِيِّ ﷺ  
قَالَ لَنْ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ  
يَشُدُّ بَعْضُهُ بَعْضًا وَ شَبَّكَ اَصَابِعَهُ ☆

534. The word in Arabic that has been translated as the fingers of one hand dovetailed into those of the other is *Tashbik*. There are *hadith* to the effect that *Tashbik* is forbidden but they should be considered either unreliable or be interpreted as pertaining only to the ritual prayer. Otherwise, as we see here, the Holy Prophet himself used to do this to illustrate some idea.

535. By placing the fingers of one hand in juxtaposition to those of the other, the Prophet showed that together they would foil all attempts to separate them one from the other. Similarly when one Muslim is united to the other Muslim in the manner of these dovetailed fingers they together constitute a force that will prevent any enemy from doing any harm to them. This instruction of the Prophet repeated so often with so many illustrations seems to be lost on the present generation of Muslims. They seem to have forgotten that without this unity among themselves they will be lying as a heap of stray bricks and that given this unity they will appear like a well-laid house of bricks.

H. 338. Abū Hurayra reported, "The Messenger of Allāh, <sup>peace and blessings</sup> of Allāh be upon him, led us in one of the two prayers that are said after the sun." Ibn Sīrīn said, "Abū Hurayra named this prayer but I have forgotten." He the (reporter further) said, "So he led us in two genuflexions of prayer, then invoked blessings of peace at the termination of prayer and stood up near a piece of wood lying across the mosque and reclined on it and it appeared that he was angry and he placed his right hand over his left and dovetailed the fingers of the one into those of the other and placed his right cheek on the back of his left hand and people who were in a hurry went out by the doors of the mosque and said, 'The prayers have been shortened'; and among the people were Abū Bakr and 'Umar and these two were afraid of talking to him and among the people there was a man whose hands were long and who used to be called a man with two hands (*Dhul-Yadayn*) who said, 'O Messenger of Allāh, have you forgotten or the prayer has been shortened?' He (the Prophet) said, "Neither have I forgotten nor has it been shortened" and he said, "Is it as *Dhul-Yadayn* is saying?" And they said, "Yes."<sup>536</sup> Then he went forward and said what he had left out (of prayer) and then invoked peace as a sign of remission.<sup>537</sup> and (in this) he cried Allāhu-Akbar and prostrated like his prostration or longer,

٣٣٨ - عَنْ أَبِي هُرَيْرَةَ قَالَ صَلَّى بِنَا  
رَسُولُ اللَّهِ ﷺ أَحْسَى صَلَوَاتِي الْعَشِيِّ قَالَ  
ابْنُ سِيرِينَ قَدْ سَمَّاهَا أَبُو هُرَيْرَةَ  
وَلَكِن نَسِيتُ أَنَا قَالَ فَصَلَّى بِنَا رَكَعَتَيْنِ  
ثُمَّ سَلَّمَ فَقَامَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي الْمَسْجِدِ  
فَاتَّكَأَ عَلَيْهَا كَأَنَّهُ غَضَبَانٌ وَوَضَعَ يَدَهُ  
الْيُمْنَى عَلَى الْيُسْرَى وَشَبَكَ بَيْنَ أَصَابِعِهِ  
وَوَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى  
وَخَرَجَتِ السَّرْعَانُ مِنَ أَبْوَابِ الْمَسْجِدِ  
فَقَالُوا قُصِرَتِ الصَّلَاةُ وَفِي الْقَوْمِ أَبُو بَكْرٍ  
وَ عُمَرُ فَهَابَا أَنْ يَكَلِّمَاهُ وَفِي الْقَوْمِ  
رَجُلٌ فِي يَدَيْهِ طُولٌ يُقَالُ لَهُ ذَوَالْيَدَيْنِ  
قَالَ يَا رَسُولَ اللَّهِ أَنْسَيْتَ أَمْ قُصِرَتِ الصَّلَاةُ  
قَالَ لَمْ أَنْسَ وَلَمْ تَقْصُرْ فَقَالَ أَكَمَا يَقُولُ  
ذَوَالْيَدَيْنِ فَقَالُوا نَعَمْ فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ  
ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ

then raised his head and cried "Allahu-Akbar" and again cried and went into prostration like his own prostration or longer, then again raised his head and cried "Allahu-Akbar" and several times people asked him (Ibn Sirīn), "Then did he invoke peace as a mark of termination?" and he used to say, "I have been informed that 'Imrān ibn Husayn reported, 'Then he invoked peace as a mark of termination.'"

أَوْ اطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ كَبَّرَ  
وَسَجَدَ مِثْلَ سَجُودِهِ أَوْ اطْوَلَ ثُمَّ رَفَعَ  
رَأْسَهُ وَكَبَّرَ فَرُبَّمَا سَأَلُوهُ ثُمَّ سَلَّمَ فَيَقُولُ  
نَبَّئْتُ أَنَّ عِمْرَانَ بْنَ حِصِينٍ قَالَ ثُمَّ سَلَّمَ ☆

## CHAPTER LXXXVIII

Mosques that are situated on the streets of Madīna and in places in which the Prophet, peace and blessings of Allah be upon him said his prayer.

بَابُ الْمَسَاجِدِ الَّتِي عَلَى طُرُقِ الْمَدِينَةِ  
وَالْمَوَاضِعِ الَّتِي صَلَّى فِيهَا النَّبِيُّ ﷺ ☆

H. 339. Mūsā ibn 'Uqba reported, "I saw Salim ibn 'Abdullāh searching for certain spots on the road and saying his prayer on them and he used to narrate that his father used to say his prayer at these places and that he (the father) saw the Prophet, peace and blessings of Allah be upon him, saying prayer at those places." He (father) said, "And Nāfi' reported to me on the authority of Ibn

٣٣٩ - عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ  
رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يَتَحَرَّى أَمَاكِنَ مِنَ  
الطَّرِيقِ فَيُصَلِّي فِيهَا وَيُحَدِّثُ أَنَّ أَبَاهُ كَانَ  
يُصَلِّي فِيهَا وَأَنَّهُ رَأَى النَّبِيَّ ﷺ  
يُصَلِّي فِي تِلْكَ الْأَمْكَانَةِ قَالَ وَ  
حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي

536. In one hadīth it is reported, "I am nothing but a man, so I forget as you forget." In the chapter of the Qur'ān, *al-A'ālā* it is written, "We shall make you read and you will not forget excepting what Allāh wills." This means that the Prophet was likely to forget things, excepting only what came to him through revelation. There is a hadīth: "Adam forget his offspring." In short, forgetfulness is unattributable only to God. Even the greatest of men can forget things, so that he may not appear as God.

'Umar that he used to say prayers at these places and I asked Ṣalīm and as far as I know he agreed with Nafi' about all these places but they disagreed only on the question of the mosque at Sharaf al-Rawḥā.<sup>537</sup>

H. 340. 'Abdullāh ibn 'Umar reported<sup>538</sup> that the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him,</sup> used to alight at Dhul Ḥulayfa, when he used to make his 'Umra (minor and informal pilgrimage) and also in his Ḥajj when he would make the Ḥajj under a tree on the spot of the mosque which is in Dhul Ḥulayfa, and when he used to return from an expedition and he would be on this road, or on

فِي تِلْكَ الْأَمْكَانَةِ، وَ سَأَلْتُ سَالِمًا فَلَا  
أَعْلَمُهُ إِلَّا وَافَقَ نَافِعًا فِي الْأَمْكَانَةِ  
كُلِّهَا إِلَّا أَنَّهُمَا اِخْتَلَفَا فِي مَسْجِدِ بَشْرَفِ  
الرَّوْحَاءِ

٣٤٠ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ  
اللَّهِ ﷺ كَانَ يَنْزِلُ بِذِي الْحَلِيفَةِ حِينَ  
يَعْتَمِرُ وَ فِي حَجَّتِهِ حِينَ حَجَّ نَحْتِ سَمْرَةَ  
فِي مَوْضِعِ الْمَسْجِدِ الَّذِي بِذِي الْحَلِيفَةِ وَ  
كَانَ إِذَا رَجَعَ مِنْ غَدْوٍ كَانَ فِي تِلْكَ الطَّرِيقِ  
أَوْ حَجَّ أَوْ عَمَرَ هَبْطًا مِنْ بَطْنِ وَادٍ فَإِذَا ظَهَرَ

537. In this incident the Prophet did not say the complete prayer. He only said two genuflexions and so he terminated the prayers with invocation of peace on his right and left both before the prostrations of forgetfulness as well as after these prostrations. We shall go into the details of this in the chapter entitled "Forgetfulness".

538. 'Abdullāh ibn 'Umar was so fond of imitating the habits of the Prophet that he would do anything to do things which the Prophet did. Accordingly, he would stop and pray at all those places on his way to Makka for Ḥajj and 'Umra (informal minor Ḥajj) where the Prophet stopped and prayed. Such imitation of the Prophet is no part of religion proper but is an expression of the emotional love of a man towards the Prophet. It has its own satisfaction value but cannot be regarded as a rule of life. Caliph 'Umar seems to have taken a different view of such an imitation. Finding people rushing towards a place to reach it quicker than the others he asked what it was for and on being told that it was a place where the Prophet had once said his prayer, he stopped these people from rushing in that way. The fact is that in the enthusiasm of such imitation people are apt to create evils for others. If we can keep such emotions within proper bounds there is of course no harm in such imitations. It is a good thing to perpetuate the memory of a great event in the past but not to the extent of developing what may be called memorial-worship. Sharaf al-Rawḥā is a place thirty miles from Madīna.

539. In this report the narrator gives all those places where the Holy Prophet stopped on his way and said his prayer and 'Abdullāh ibn 'Umar also did the same in imitation. We are told here of eight stages on the way from Madīna to Makka, but excepting the mosque at Dhul Ḥulayfa there is no sign of these stages left now. The distance between Makka and Madīna is of 270 miles and if we regard these eight stages as the correct number we are to conclude that the Holy Prophet covered a distance of 30 miles per day. The caravans are known generally to complete the journey in twelve stages. The words: "And 'Abdullāh ibn 'Umar narrated this to him" are an indication of the end of the description of one stage and the beginning of another.

pilgrimage or 'Umra he would alight in the midst of the valley; then when he would ascend from the decline of that valley, he would make his she-camel kneel down on the stony ground which is at the eastern border of the valley and he would take rest during the later part of the night at this place, so much so that it would be morning time and this place is not near the mosque which is on the rocks, nor on the hillock on which the mosque is situated. There is a streamlet near which 'Abdullah used to say his prayer; in the bed of the streamlet there were mounds and there the Messenger of Allah, peace and blessings of Allah be upon him, used to say prayers and torrents of water had filled it with pebbles, so much so that the spot wherein 'Abdullah used to pray is buried, and that 'Abdullah ibn 'Umar narrated to him that the Prophet, peace and blessings of Allah be upon him, said his prayer where lies the small mosque which is near the mosque that is in Sharaf al-Rawḥa' and 'Abdullah used to know this place at which the Prophet, peace and blessings of Allah be upon him, used to pray; he used to say that this place would be on your

مِنْ بَطْنِ وَادِ اَنَاخَ بِالْبَطْحَاءِ الَّتِي عَلَى شَفِيرِ  
الْوَادِي الشَّرْقِيَّةِ فَعَرَّشَ ثُمَّ حَتَّى يُصْبِحَ لَيْسَ  
عِنْدَ الْمَسْجِدِ الَّذِي بِحِجَارَةٍ وَلَا عَلَى الْاَكْمَةِ  
الَّتِي عَلَيْهَا الْمَسْجِدُ كَانَ ثُمَّ خَلِيجٌ يُصَلِّي  
عَبْدُ اللَّهِ عِنْدَهُ فِي بَطْنِهِ كُتِبَ كَانَ رَسُولُ اللَّهِ  
ﷺ ثُمَّ يُصَلِّي فَدَحَا فِيهِ السَّيْلُ بِالْبَطْحَاءِ حَتَّى  
دَفَنَ ذَلِكَ الْمَكَانَ الَّذِي كَانَ عَبْدُ اللَّهِ يُصَلِّي فِيهِ  
وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ  
صَلَّى حَيْثُ الْمَسْجِدِ الصَّغِيرِ الَّذِي دُونَ الْمَسْجِدِ  
الَّذِي بِشَرَفِ الرَّوْحَاءِ وَقَدْ كَانَ عَبْدُ اللَّهِ يَعْلَمُ  
الْمَكَانَ الَّذِي كَانَ صَلَّى فِيهِ النَّبِيُّ ﷺ  
يَقُولُ ثُمَّ عَنْ بَيْتِكَ حِينَ تَقُومُ فِي الْمَسْجِدِ  
تُصَلِّي وَذَلِكَ الْمَسْجِدُ عَلَى حَافَةِ الطَّرِيقِ الْبَيْتِي  
وَ أَنْتَ ذَاهِبٌ إِلَى مَكَّةَ بَيْنَهُ وَ بَيْنَ  
الْمَسْجِدِ الْاَكْبَرِ رَمِيَةً بِحِجْرٍ أَوْ نَحْوِ ذَلِكَ  
وَ أَنَّ ابْنَ عُمَرَ كَانَ يُصَلِّي إِلَى الْأَمْرِقِ الَّذِي عِنْدَ  
مُنْصَرَفِ الرَّوْحَاءِ وَ ذَلِكَ الْعَرَقُ انْتِهَاءُ



right as you stand to pray in the mosque and this (small) mosque is on the right edge of the road when you start going towards Makka and between it and the big mosque is the distance of a stone-throw or like it, and that Ibn 'Umar used to pray towards the hillock which is near the end of Rawḥā' and this hillock has its side ending at the edge of the road near the mosque which lies between it and the end (of Rawḥā) as you go towards Makka, and a mosque has been built there. 'Abdullāh ibn 'Umar prayed in this mosque and he used to leave it on his left or behind himself and he used to pray in front of it towards the hillock itself, and 'Abdullāh used to start from Rawḥā, and would not say the Zuhr prayer till he came to this place and he used to say his Zuhr prayer in it and when he proceeded from Makka and if he happened to pass by it an hour before the morning or towards the end of dawn, he would

طَرَفَهُ عَلَى حَافَةِ الطَّرِيقِ دُونَ الْمَسْجِدِ الَّذِي  
بَيْنَهُ وَبَيْنَ الْمُنْصَرَفِ وَأَنْتَ ذَاهِبٌ إِلَى  
مَكَّةَ وَقَدْ ابْتَدَيْتَنِي ثُمَّ مَسَّجِدًا فَلَمْ يَكُنْ  
عَبْدُ اللَّهِ بْنِ عُمَرَ يُصَلِّي فِي ذَلِكَ الْمَسْجِدِ كَانَ  
يَتَرَكُهُ عَنْ بَسَارِهِ وَوَرَاءَهُ وَ يُصَلِّي أَمَامَهُ  
لِي الْعَرَقِ نَفْسَهُ وَ كَانَ عَبْدُ اللَّهِ يُرْوَجُ مِنْ  
الرُّوحَاءِ فَلَا يُصَلِّي الظُّهْرَ حَتَّى يَأْتِيَ ذَلِكَ  
الْمَكَانَ فَيُصَلِّي فِيهِ الظُّهْرَ وَإِذَا أَقْبَلَ مِنْ  
مَكَّةَ فَإِنَّ مَرَّةً بِهِ قَبْلَ الصُّبْحِ بِسَاعَةٍ أَوْ  
مِنْ آخِرِ السَّحْرِ عَرَسَ حَتَّى يُصَلِّي بِهَا الصُّبْحَ  
وَ أَنَّ عَبْدَ اللَّهِ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ  
يَنْزِلُ تَحْتَ سَرْحَةٍ ضَخْمَةٍ دُونَ الرُّوَيْثَةِ  
عَنْ يَمَانِ الطَّرِيقِ وَ وُجَّاهِ الطَّرِيقِ فِي مَكَانٍ  
بَطْحِ سَهْلٍ حَتَّى يُقْضَى مِنْ أَكْمَةِ دُوَيْنَ بَرِيدِ  
الرُّوَيْثَةِ بِدَيْلَيْنِ وَقَدْ انْكَسَرَ أَعْلَاهَا فَأَنْشَأَنِي  
فِي جَوْفِهَا وَ هِيَ قَائِمَةٌ عَلَى سَاقٍ وَ فِي

alight (here) till he would say his morning prayer here and that 'Abdullah reported that the Prophet, <sup>peace and blessings of Allah be upon him</sup> used to alight under a massive tree near Ruwaytha on the right side of the road and opposite the road at a place that was open and soft so that he would depart from the hillock which was at a distance of two miles from Ruwaytha<sup>540</sup> and the top of it (tree) has broken and hung down doubled at its middle and it stands on a trunk and in its trunk there are mounds many in number and that 'Abdullah ibn 'Umar reported that the Prophet, <sup>peace and blessings of Allah be upon him</sup> said his prayer on the edge of the mound behind 'Arj and as you go towards Haḍba<sup>541</sup> near this mosque there are two or three graves and on the graves are huge stones, on the right side of the road near the stones of the road, and 'Abdullah used to depart from 'Arj after the sun had declined at mid-day between these stones and used to say his Zuhr prayer in this mosque and that 'Abdullah ibn 'Umar

سَاقَهَا كُتِبَ كَثِيرَةٌ وَأَنَّ عَبْدَ اللَّهِ بْنَ  
عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي طَرَفِ ثَلَاثَةِ  
مَنْ وَرَاءَ الْعَرَجِ وَأَنَّ ذَاهِبًا إِلَى  
هَضْبَةٍ عِنْدَ ذَلِكَ الْمَسْجِدِ قَبْرَانِ أَوْ ثَلَاثَةٍ  
عَلَى الْقُبُورِ رَضِمَ مِنْ حِجَارَةٍ عَنْ يَمِينِ  
الطَّرِيقِ عِنْدَ سَلَمَاتِ الطَّرِيقِ بَيْنَ أُولَئِكَ  
السَّلَامَاتِ كَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ الْعَرَجِ  
بَعْدَ أَنْ تَمِيلَ الشَّمْسُ بِالْهَاجِرَةِ فَيُصَلِّي  
الظُّهْرَ فِي ذَلِكَ الْمَسْجِدِ وَأَنَّ عَبْدَ اللَّهِ بْنَ  
عُمَرَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ عِنْدَ  
سَرَاحَاتٍ عَنِ يَسَارِ الطَّرِيقِ فِي مَسِيلٍ دُونَ  
هَرَشَى ذَلِكَ الْمَسِيلِ لَأَصَقَ بِكِرَاعِ هَرَشَى  
بَيْنَهُ وَبَيْنَ الطَّرِيقِ قَرِيبٌ مِنْ غَلْوَةٍ  
وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُصَلِّي إِلَى سَرَاحَةٍ

540. *Ruwaytha* is the name of a village situated at a distance of 17 leagues from Madīna. The expression *Barīd al-Ruwaytha* according to some, means the road leading to Ruwaytha and, according to others, it is the name of the stage, and in common parlance the word *Barīda* means distance.

541. 'Arj is the name of a village. It is at a distance of 14 miles from Ruwaytha. The Arabic word *haḍba* means a hill which is spread irregularly over a large area without any sharp peak. In the opinion of some, 'Arj is at a distance of five leagues from the mosque of the Prophet at Madīna as one proceeds towards Haḍba, a place, as we have said, so called because of its geographical condition.

reported that the Messenger of Allah, peace and blessings of Allah be upon him, alighted near the trees<sup>542</sup> on the left side of the road in the streamlet near Harsha; this streamlet touches the outskirts of Harsha and between it and the road is a distance of about bow-shot and 'Abdullah ibn 'Umar used to say his prayer towards the tree which was the nearest to the road, and it was the tallest of them all, and that 'Abdullah ibn 'Umar reported that the Prophet, peace and blessings of Allah be upon him, used to alight in this streamlet which was below Marr al-Zahrān and in the direction of Madīna when you descend from Ṣafrāwat; he (the Prophet) used to alight in the bed of this streamlet on the left side of the road as you go towards Makka, the distance between the alighting place of the Messenger of Allah, peace and blessings of Allah be upon him, and this road is only of a stone-throw, and that 'Abdullah ibn 'Umar reported to him that the Prophet, peace and blessings of Allah be upon him, used to alight at Dhū Tuwā and used to spend a night till the morning and he would say his morning prayer when he would arrive at Makka, and this spot where the Messenger of Allah, peace and blessings of Allah be upon him,

هِيَ أَقْرَبُ السَّرْحَاتِ إِلَى الطَّرِيقِ وَ هِيَ  
 أَطْوَلُهُنَّ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ  
 النَّبِيَّ ﷺ كَانَ يَنْزِلُ فِي الْمَسِيلِ الَّذِي  
 فِي أَدْنَى مَرِّ الظُّهْرَانِ قَبْلَ الْمَدِينَةِ حِينَ  
 يَهْبِطُ مِنَ الصَّفْرَاوَاتِ يَنْزِلُ فِي بَطْنِ  
 ذَلِكَ الْمَسِيلِ عَنِ يَسَارِ الطَّرِيقِ وَأَنْتَ ذَاهِبٌ  
 إِلَى مَكَّةَ لَيْسَ بَيْنَ مَنْزِلِ رَسُولِ اللَّهِ  
 ﷺ وَ بَيْنَ الطَّرِيقِ إِلَّا رَمِيَةٌ بِحَجَرٍ وَ  
 أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ  
 كَانَ يَنْزِلُ بِذِي طُوًى وَيَبِيتُ حَتَّى يَصْبِحَ  
 يُصَلِّي الصُّبْحَ حِينَ يَقْدُمُ مَكَّةَ وَ مُصَلِّي رَسُولِ  
 اللَّهِ ﷺ ذَلِكَ عَلَى أَكْمَةِ غَلِيظَةٍ لَيْسَ  
 فِي الْمَسْجِدِ الَّذِي بَنَى ثُمَّ وَلَكِنْ أَسْفَلَ  
 مِنْ ذَلِكَ عَلَى أَكْمَةِ غَلِيظَةٍ وَأَنَّ

542. *Sarḥa* means a big tree. *Harsha* is the name of a hill and is situated at the point where the roads from Madīna and Syria meet. The tree which is closest to this point and the biggest of all is the one which 'Abdullah ibn 'Umar used to face while saying his prayer there because the Holy Prophet in his own days had said his prayer at this spot.

said his prayer, is on a hard rock and it was not in the mosque which has been built there but below that on a hard rock; and that 'Abdullah ibn 'Umar reported to him that the Prophet, <sup>peace and blessings of Allah be upon him</sup>, turned his face towards the two peaks of the mountain which were between him and the high mountain in the direction of the Ka'ba, and he ('Abdullah) made the mosque which has been built there on the left of the mosque which is on the edge of the rock, and the place of prayer of the Prophet, <sup>peace and blessings of Allah be upon him</sup>, is below this on the black rock; you leave ten cubits from the rock or something like this and you say your prayer with your face towards the two peaks of the mountain which lies between you and the Ka'ba.

عَبْدُ اللَّهِ بْنِ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَقْبَلَ فَرَضَتِي الْجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ نَحْوَ الْكَعْبَةِ فَجَعَلَ الْمَسْجِدَ الَّذِي بَنَى ثُمَّ يَسَارَ الْمَسْجِدَ بِطَرْفِ الْأَكْمَةِ وَمُصَلَّى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْفَلَ مِنْهُ عَلَى الْأَكْمَةِ السُّودَاءِ تَدْعُ مِنَ الْأَكْمَةِ عَشْرَةَ أَذْرُعٍ أَوْ نَحْوَهَا ثُمَّ تَصَلِّي مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الْجَبَلِ الَّذِي بَيْنَكَ وَبَيْنَ الْكَعْبَةِ ☆

## CHAPTER LXXXIX

*The Sutra (the screening piece) of Imam is (also) the Sutra of those who are behind him.*

(R. 129) 'Abdullah ibn 'Abbas reported . . . . (Repetition of H. 69).<sup>543</sup>

بَابُ سِتْرَةِ الْأَمَامِ سِتْرَةً مَنْ خَلْفَهُ ☆

(م - ١٢٩) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ (متكرر)

(٦٩)

H. 341. Ibn 'Umar reported that when the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup>, used to come out on

٣٤١ - عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

543. In this repetition of H. 69 we read the words: "With the people" after the words: "He was saying his prayer", showing that the Prophet was then leading the people in prayer. In this report there is no mention of any *Sutra* or screen-piece. But we know from other *hadith* that the Holy Prophet was in the habit of fixing some spear or javelin in front of himself while saying his prayer on a journey. The object of such screen is to prevent people from passing in front of a man in prayer close to the place of prostration.

the day of the 'Id, he would order for a spearhead that would be placed before him and he would pray towards it while the people would be behind him and he used to do the same while on a journey and it is because of this that the rich people have adopted this.

كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ  
فَتَوَضَّعَ بَيْنَ يَدَيْهِ فَيُصَلِّيُ إِلَيْهَا وَ  
النَّاسُ وَرَاءَهُ وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ  
فَمَنْ تَمَّ اتَّخَذَهَا الْأَمْرَاءَ ☆

(R. 130) 'Awn ibn Abū Juḥayfa reported . . . . (Repetition of H. 271).<sup>544</sup>

(م - ١٣٠) عَنْ عَوْنِ بْنِ أَبِي حُجَيْفَةَ  
(متكرر ٢٢١)

## CHAPTER XC

What should be the proper measure of distance between the man in prayer and the Sutra

بَابُ قَدْرِ كَمَ يَنْبَغِي أَنْ يَكُونَ بَيْنَ  
الْمُصَلِّيِّ وَالسُّتْرَةِ ☆

H. 342. Sahl ibn Sa'd reported, "There used to be a space sufficient for a goat to pass through between the prayer place of the Messenger of Allah peace and blessings of Allah be upon him and the wall."<sup>545</sup>

٣٤٢ - عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ كَانَ بَيْنَ  
مُصَلِّي رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْجِدَارِ مَسْرُ  
الشاة ☆

(R. 131) Salama reported . . . . (Repetition of H. 343).<sup>546</sup>

(م - ١٣١) عَنْ سَلَمَةَ (متكرر ٣٤٣)

544. In this repetition of H. 271 we find only a small fragment of it but the following words also in addition: "The Prophet, peace and blessings of Allah be upon him, said two genuflections of Zuhr prayer and two of 'Asr prayer at Baḥā and in front of him was a javelin and women and asses were passing in front of him. The Zuhr and 'Asr prayers, in this case, were, evidently shortened on account of journey.

545. In a report of Bilāl we find that a space of three cubits lay between him and the Sutra, a space enough for a man to go in prostration. The place of prayer or Musalla of the Prophet means the whole space taken by a man to pray up to the state of prostration. Thus the meaning is that the space that intervened between the point of prostration and the wall that acted as a screen was big enough for a goat to pass through.

546. In this second version of H. 343 we find the following words added: "The wall of the mosque was near the pulpit leaving a space wide enough for a goat to pass through somehow."

## CHAPTER XCI

*Praying towards the spearhead.*

بَابُ الصَّلَاةِ إِلَى الْحَرْبَةِ ☆

(R. 132) 'Abdullah ibn 'Umar reported . . . . (Repetition of H. 341).<sup>547</sup>

(م - ١٣٢) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (متكرر) (٣٢١)

## CHAPTER XCII

*Praying towards a javeline.*

بَابُ الصَّلَاةِ إِلَى الْعَنْزَةِ ☆

(R. 133) 'Awn ibn Abū Hujayfa reported . . . . (Repetition of H. 271).<sup>548</sup>

(م - ١٣٣) عَنْ عَوْنِ بْنِ أَبِي حَجِيْفَةَ (متكرر ٢٢١)

(R. 134) Anas ibn Malīk reported . . . . (Repetition of H. 129).<sup>549</sup>

(م - ١٣٤) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر ١٢٩)

## CHAPTER XCIII

*Sutra at Makka and other places.*

بَابُ السُّتْرَةِ بِمَكَّةَ وَغَيْرِهَا ☆

(R. 135) Abū Hujayfa reported . . . . (Repetition of H. 271).<sup>550</sup>

(م - ١٣٥) عَنْ أَبِي حَجِيْفَةَ (متكرر ٢٢١)

## CHAPTER XCIV

*Saying prayer towards a pillar and 'Umar said, "The people in*

بَابُ الصَّلَاةِ إِلَى الْأُسْطُوَانَةِ وَ قَالَ

547. In this repetition of H. 341 we find the following words: "The Prophet, peace and blessings of Allāh be upon him, used to have a spear fixed on the ground before him facing which he prayed.

548. In this repetition of H. 271, we find much that is similar to R. 130. Here we are further told that he was out at noon time and the water for ablution was brought to him.

549. In this repetition of H. 129, we find the following additional words: "And we had with us a spear or a javeline" and further we find after the words: "We had with us a water-pot" and the additional words "And when he had finished attending his needs we handed on to him the pot"

550. The words of this report closely resemble R. 130, but instead of the words: "Women and asses were passing in front of him" we find the words: "And he made his ablution and people began to rub on their bodies the water of his ablution." The purpose of this chapter is to show the importance of *Sutra* in prayers said in an open place without any walls in front and to reject the view held by some people on the basis of some unauthentic reports that the Prophet was seen saying his prayer without any *Sutra*.

prayer have a better right to the pillars than those who are engaged in talks near it." And Ibn 'Umar saw a man saying prayer between two pillars and he brought him near a pillar and said, "Pray towards it." 551

عمر المصلون أحق بالسواري من المتحدثين

اليها ورأى ابن عمر رجلاً يصلي بين

أستوانتين فادناه إلى سارية فقال

صَلِّ إِلَيْهَا ☆

H. 343. Yazīd ibn Abū 'Ubayd reported, "I would come with Salama ibn al-Akwa' and he used to pray near the pillar which was near the holy text and I said, 'O Abū Muslim, I have seen you making efforts to say your prayer near this pillar,' he said, 'So surely I have seen the Prophet, <sup>peace and blessings of Allah be upon him</sup>, trying to say his prayer near it." 552

٣٤٣- عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ

كُنْتُ أَنِي مَعَ سَلَمَةَ بْنِ الْأَكْوَعِ فَيُصَلِّي

عِنْدَ الْأَسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ فَقُلْتُ

يَا أَبَا مُسْلِمٍ أَرَأَيْتَ تَتَحَرَّى الصَّلَاةَ عِنْدَ

هَذِهِ الْأَسْطُوَانَةِ قَالَ فَأَنِّي رَأَيْتُ النَّبِيَّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَحَرِّيٍّ عِنْدَهَا ☆

H. 344. Anas ibn Malik reported, "I have seen the greatest among the companions of the Prophet, <sup>peace and blessings of Allah be upon him</sup>, hurrying towards the pillars at the time of Maghrib prayer." 553

٣٤٤- عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَقَدْ

رَأَيْتُ كِبَارَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَبْتَدِرُونَ السَّوَارِيَ عِنْدَ الْمَغْرَبِ ☆

551. All the reports speaking of saying prayer towards some pillar means that the pillar was used as a *Sutra* so that other people coming in and going out from the mosque could do so without disturbing the prayer of the men engaged in prayer, because of this pillar used as *Sutra*. This is the object of forbidding people against saying prayer between the pillars and this prohibition is applicable only to prayers said singly. Prayers said in congregation cannot be subject to this rule.

552. The word *Mushaf* meaning the holy text refers to the one which 'Uthmān, the third Caliph, had got written in seven copies and sent to various centres. A copy of this was kept in Madina in the mosque of the Prophet.

## CHAPTER XCV

Prayer between the pillars besides the congregation prayer.

بَابُ الصَّلَاةِ بَيْنَ السَّوَارِي فِي غَيْرِ

جماعة ☆

(R. 136) Ibn 'Umar reported . . . .  
(Repetition of H. 285).<sup>554</sup>

(م - ١٣٦) عَنْ ابْنِ عُمَرَ (مَنْكُر ٢٨٥)

(R. 137) 'Abdullah ibn 'Umar reported . . . . (Repetition of H. 285).<sup>555</sup>

(م - ١٣٧) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (مَنْكُر ٢٨٥)

(٢٨٥)

## CHAPTER XCVI

بَابُ ☆

H. 345. Nafi' reported that when 'Abdullah would enter the Ka'ba he would walk towards his front, till he would enter it and leave the door towards his back, then he would walk till there would be about three yards of distance between himself and the wall which would be in front of him, he would pray here seeking the spot

٣٤٥ - عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ كَانَ إِذَا  
دَخَلَ الْكَعْبَةَ مَشَى قَبْلَ وَجْهِهِ حِينَ  
يَدْخُلُ وَجَعَلَ الْبَابَ قَبْلَ ظَهْرِهِ فَمَشَى  
حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الَّذِي  
قَبْلَ وَجْهِهِ قَرِيبًا مِّنْ ثَلَاثَةِ أَذْرُعٍ صَلَّى

553. A report says: "There is prayer between every two "*Adhān* (call to prayer)". In other words, some kind of optional prayers can be said between the call to prayer and the *Iqāma* or the starting point of the congregational prayer. Accordingly, the companions of the Prophet used to say some optional prayer before the *Iqāma* in the *Maghrib* prayer and it is in this that they would make the pillars of the mosque their *Sutra*. A further reference to this fact will be found in the book of *Adhān*.

554. This *hadīth* has already been referred to in R. 124 and the present repetition has very much the same wording as the previous one excepting that here it is rather brief. Thus we have: "The Prophet, peace and blessings of Allāh be upon him, entered this sacred house together with Uthāma, 'Uthmān ibn Talhā, and Bilāl stayed long, then came out and I was the first among people to follow him and I asked Bilāl, 'Where did he pray?' and he said, 'Between the two front pillars.'"

555. The first part of this second repetition of H. 285 resembles the last part of the previous repetition excepting that the reply of Bilāl is given in greater details. He said, "He (the Prophet) had one pillar on his left and one pillar on his right and three pillars behind him and the sacred house in those days had six pillars. Then he said his prayer and Ismā'il told us: 'Mālik narrated it to me saying, "Two pillars are on his right."'. The report made by Ismā'il gives a complete account of the six pillars.



in which Bilāl had informed him that the Prophet, peace and blessings of Allah be upon him, said his prayer and he (also) said, "There is no harm if any of us prayed in any place in the sacred house which he likes."<sup>556</sup>

بَتَوَخَّى الْمَكَانَ الَّذِي أَخْبَرَهُ بِهِ بِلَالٌ  
 أَنَّ النَّبِيَّ ﷺ فِيهِ قَالَ لَيْسَ عَلَى أَحَدِنَا  
 بَأْسٌ أَنْ صَلَّى فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ ☆

## CHAPTER XCVII

Saying prayer towards a she-camel and a he-camel and a tree and towards a saddle.

بَابُ الصَّلَاةِ إِلَى الرَّاحِلَةِ وَالْبَعِيرِ  
 وَالشَّجَرِ وَالرَّحْلِ ☆

H. 346. Ibn 'Umar reported on the authority of the Prophet, peace and blessings of Allah be upon him, that he would make his she-camel sit cross-wise and used to pray towards it. "I said, 'What do you think if the beast moved. He said, 'He used to take the saddle and put it right and prayed towards the end (Ākhiratiḥi) of it' or he said, 'Muakhirihī' and Ibn 'Umar used to do like this."<sup>557</sup>

٣٤٦ - عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ  
 أَنَّهُ كَانَ يَعْضُ رَاحِلَتَهُ فَيُصَلِّي إِلَيْهَا  
 قُلْتُ أَفَرَأَيْتَ إِذَا هَبَّتِ الرِّكَابُ قَالَ  
 كَانَ يَأْخُذُ الرَّحْلَ فَيَعْدِلُهُ فَيُصَلِّي إِلَى  
 آخِرَتِهِ أَوْ قَالَ مُؤَخَّرِهِ وَكَانَ ابْنُ عُمَرَ  
 يَفْعَلُهُ ☆

556. This is a very wise observation on the part of Ibn 'Umar. Though himself highly emotional in imitating the Prophet and very particular in doing a thing in the same manner as the Prophet did, he gives it the ruling that it is not contrary to Sunnah to observe it in some other manner that kept the spirit and the actual form attached to it. For example, it is a rule of Islam that certain parts of the body must always be kept hidden. The Prophet observed this rule by using a waist-wrapper but it is quite in keeping with the Sunnah to cover the same part of the body with a dress of some other type, say, a pair of trousers or a similar thing.

557. That is to say there is nothing wrong in keeping an animal or an inanimate object in front to serve as a *Sutra*. This should not be taken to mean worship of these things in prayer. In the same way to turn one's face towards the Ka'ba in prayer can by no means suggest the worship of this sacred house. The word 'tree' used in the title of the chapter is a deduction from the saddle of the camel referred to in the *ḥadīth*.

## CHAPTER XCVIII

Praying towards a bedstead.

بَابُ الصَّلَاةِ إِلَى السَّرِيرِ ☆

H. 347. 'Ā'isha reported, "Do you place us in the same category as the dog and the ass? and forsooth, I have seen myself lying on my bedstead and the Prophet, <sup>peace and blessings of Allah be upon him,</sup> coming in and placing himself by the middle of the bedstead and saying prayer and I disliked that I remain in front of him, so I would slip in the direction of my bed in the bedstead so much so that I would slip out of my quilt."<sup>558</sup>

٣٤٤- عَنْ عَائِشَةَ قَالَتْ أَعَدَلْتُمُونَا  
بِالنَّكَبِ وَالْحِمَارِ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً  
عَلَى السَّرِيرِ فَيَجِيئُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ  
السَّرِيرَ فَيُصَلِّي فَأَكْرَهُهُ أَنْ أَسْنَحَهُ فَاَنْسَلُ  
مِنْ قِبَلِ رِجْلِي السَّرِيرِ حَتَّى أَنْسَلَ مِنْ  
لِحَافِي ☆

## CHAPTER XCIX

The man in prayer should remove one who passes in front of him and Ibn 'Umar removed one such man in the course of reciting the formula "I bear witness that there is no object of worship excepting God, etc." and in the house of Ka'ba, and he said, "If he would not desist unless one would fight with him, one should fight."<sup>559</sup>

بَابُ يَرُدُّ الْمُصَلِّيَّ مِنْ مَرٍّ بَيْنَ

يَدَيْهِ وَرَدَّ ابْنُ عُمَرَ فِي الشَّهَادَةِ وَفِي الْكَعْبَةِ

وَ قَالَ إِنَّ أُمَّيَ إِلَّا أَنْ تُقَاتِلَهُ قَاتِلَهُ ☆

H. 348. Abū Ṣāliḥ-al-Sammān reported, "I saw Abū Sa'īd al-Khudrī praying on the day of Jum'ah towards a thing that screened him

٣٤٨- عَنْ أَبِي صَالِحِ السَّمَّانِ قَالَ رَأَيْتُ

أَبَا سَعِيدِ الْخُدْرِيِّ فِي يَوْمِ جُمُعَةٍ يُصَلِّي

558. Some people have unwarrantedly taken this hadīth to mean that the Prophet stood on the bedstead in prayer. The Imām, however, is right in thinking that he was standing on the ground near the bedstead lying in front of him. Thus in another collection of hadīths we find the following words in this report: "And the bed was lying between him and the Qibla." 'Ā'isha was anxious to contradict the wrong view held by some people that there was a saying of the Prophet to the effect that if a woman or a dog or an ass passed in front of a man in prayer, the prayer becomes void." She ridicules the idea.

559. This does not mean that one should start fighting in the midst of the prayer. All it means is that one should be very strict in this matter so that people should know how to behave when they find a man engaged in prayer.

from people and a young man from among the tribe of Banū Abū Mua'iyt wanted to pass in front of him and Abū Sa'id prevented him from doing so with his hand placed on his chest and the young man looked (towards him) but did not find any passage but through the space in front of him, so he began to pass through the same space and Abū Sa'id prevented him from doing so with severity greater than before and he (the young man) abused Abū Sa'id and then went to Marwān and complained about what he had experienced from Abū Sa'id and Abū Sa'id (also) came to Marwān following him and he said, 'What has happened between you and the son of your brother, O Abū Sa'id?' He said, 'I have heard the Prophet, peace and blessings of Allah be upon him, say, "When any of you says his prayer towards something that screens him from people and anyone wants to pass in front of him, he should prevent him (from doing so) and if he refuses, one should fight with him, for surely he is a devil." " 560

أَلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَرَادَ شَابٌ مِنْ  
بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ  
فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ فَتَنَظَرَ الشَّابُّ  
فَلَمْ يَجِدْ مَسَاغًا إِلَّا بَيْنَ يَدَيْهِ فَعَادَ  
لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ  
مِنَ الْأُولَى فَنَابَلَ مِنْ أَبِي سَعِيدٍ ثُمَّ دَخَلَ  
عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ  
وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ  
فَقَالَ مَالِكٌ وَ لِابْنِ أَخِيكَ يَا أَبَا سَعِيدٍ  
قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ إِذَا صَلَّى  
أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَرَادَ  
أَحَدًا أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيُدْفَعْهُ  
فَإِنَّ أَبِي فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ ☆

## CHAPTER C

The sin of one who passes by  
the front of a man in prayer.

بَابُ إِثْمِ الْمَارِبِينَ بِيَدِي الْمُصَلِّي ☆

560 The people who thus cause disturbance in prayer have been called devils. This shows the wide meaning of this particular term. Some people have concluded from this use of the word that such a man should be given a fight very similar to the one we give to Shayṭān, i.e. a moral fight. And Sa'id himself only stopped the man attempting to pass in front of him and did not give him any fight and he resorted to this act only because the man was, as it appears, passing very close to him.

H. 349. Busr ibn Sa'īd reported that Zayd ibn Khalid sent him to Abū Juhaym inquiring from him what he had heard from the Messenger of Allah, peace and blessings of Allah be upon him, about one who passes in front of a man in prayer and Abū Juhaym said that the Messenger, of Allah peace and blessings of Allah be upon him, said, 'If the man who passes in front of a man in prayer knew what sin is recorded against him, his waiting for forty years would have proved better for him than his passing in front of this man.' Abū al-Nadr said, "I do not know whether he (the Prophet) said forty "days" or "months" or "years."<sup>561</sup>

٣٤٩ - عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّيِّ فَقَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللَّهِ ﷺ لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّيِّ مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ قَالَ أَبُو النَّضْرِ لَا أَدْرِي أَقَالَ أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً ☆

## CHAPTER CI

A man's standing in front of a man while the latter is in prayer and 'Uthmān did not like that one should be in front of a man in prayer and this is in cases where it causes any diversion in him, but if there is no diversion caused in him then Zayd ibn Thābit said, "I do not mind, for surely man does not cause distraction to the prayer of another."

بَابُ اسْتِقْبَالِ الرَّجُلِ الرَّجُلَ وَهُوَ يَصَلِّي وَكَرِهَ عُثْمَانُ أَنْ يُسْتَقْبَلَ الرَّجُلُ وَهُوَ يَصَلِّي وَانَّمَا هَذَا إِذَا اشْتَغَلَ بِهِ فَمَا إِذَا لَمْ يَشْتَغَلَ بِهِ فَقَدْ قَالَ زَيْدُ بْنُ ثَابِتٍ مَا بَالَيْتُ أَنَّ الرَّجُلَ لَا يَقْطَعُ صَلَاةَ الرَّجُلِ ☆

561. In another collection of ḥadīths we find the word "*Kharifa*" (years) after the word "forty" making the meaning very clear. All this is meant to prevent anyone from causing diversion in the mind of the man in prayer.

(R. 138) 'Ā'ishā reported . . . . (Repetition of H. 347).<sup>562</sup>

(م - ۱۳۸) عَنْ عَائِشَةَ (متكرر ۳۲۷)

## CHAPTER CII

Saying prayer while a sleeping person lies in front.<sup>563</sup>

بَابُ الصَّلَاةِ خَافَ النَّائِمِ ☆

H. 350. 'Ā'ishā reported, "The Prophet, peace and blessings of Allah be upon him, used to say his prayer while I would be sleeping lying crosswise on his bed and when he would want to say his Witr prayer he would awake me so I would say my Witr prayer."<sup>564</sup>

۳۵۰ - عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ يَصَلِّي وَ أَنَا رَاقِدَةٌ مُعْتَرِضَةٌ عَلَيْهِ فَرَأَاهُ فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأُوتِرْتُ ☆

## CHAPTER CIII

Saying supererogatory prayer while a woman is in the front.

بَابُ النَّطُوعِ خَلْفَ الْمَرْأَةِ ☆

(R. 139) 'Ā'ishā reported . . . . (Repetition of H. 275).<sup>565</sup>

(م - ۱۳۹) عَنْ عَائِشَةَ (متكرر ۲۷۵)

## CHAPTER CIV

One who says that nothing can break off the prayer.

بَابُ مَنْ قَالَ لَا يَقْطَعُ الصَّلَاةَ شَيْئٌ ☆

562. In this repetition of H. 847, we find the report beginning with the words: "That it was asked in her presence, 'What breaks off the prayer?'" And the people said in reply, 'The dog, the ass and the woman breaks it' and she said, 'Forsooth you have made us as good as dog.'" There is also some difference further on. For example, "I saw the Prophet, peace and blessings of Allah be upon him, saying his prayer and that between him and the Qibla I was sleeping on a bedstead and I did not need to attend and I did not like to be in front of him, so I slipped off quietly."

563. According to some authorities it is undesirable to say one's prayer while somebody is sleeping in front. Evidently Bukhārī is not of this view.

564. This shows that the wives of the Prophet would also get up towards the end of the night and say their prayers.

565. In this repetition of H. 275, the prayer referred to is the one called *Tahajjud* which is said about the midnight and is supererogatory.

(R. 140) 'Ā'ishā reported . . . (Repetition of H. 347).<sup>568</sup>

(م - ١٢٠) عَنْ عَائِشَةَ (متكرر < ٣٤٤)

(R. 141) Ibn Akhī ibn Shihāb reported . . . (Repetition of H. 276).<sup>567</sup>

(م - ١٢١) عَنْ ابْنِ أَخِي ابْنِ شِهَابٍ (متكرر

(٢٤٦)

### CHAPTER CV

When one carries a small girl on one's neck in prayer.

بَابُ إِذَا حَمَلَ جَارِيَةً صَغِيرَةً عَلَى

عُنُقِهِ فِي الصَّلَاةِ ☆

H. 351. Abū Qatāda al-Ansārī reported that the Messenger of Allah, peace and blessings of Allah be upon him, used to say his prayer while carrying Umāma bint Zaynab daughter of the Messenger of Allah, peace and blessings of Allah be upon him, and she was the daughter of Abū al-'Ās ibn Rabiā' ibn 'Abd al-Shams, and when he went in prostration he would lay her down and when he would stand up he would carry her.<sup>568</sup>

٣٥١ - عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ

رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ

أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ

وَ لِأَبِي الْعَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ

فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا ☆

### CHAPTER CVI

When one says prayer towards a bed wherein is a woman in menstruation.

بَابُ إِذَا صَلَّى إِلَى فِرَاشٍ فِيهِ حَائِضٌ ☆

568. In this repetition of H. 347 instead of the words, "And I disliked that I should be in front of him, so I slipped off quietly", we have the words, "And I disliked that I should be sitting and cause disturbance to the Prophet, peace and blessings of Allāh be upon him, so I slipped off from this side where the legs are kept."

567. In this repetition of H. 276 the report begins with the words: "Ibn Shihāb reported that he asked his uncle if anything breaks the prayer. He said (in reply), 'Nothing breaks it off.'" The report of Ibn 'Abbās to the effect that he was passing in front of the lines of congregational prayer on his ass and the report of 'Ā'ishā together cancel the view held by some that animals and women passing in front of prayer render the prayer void. Some people have tried to reconcile the two views by holding that this kind of passing in front of a man in prayer does not nullify the prayer but causes disturbance all right.

568. In the collection of *Muslim* and *Abū Dā'ūd* the report under reference says that the Prophet was conducting the prayer at that moment and Abū Dā'ūd also adds that it was either Zuhr or 'Asr prayer. Other reports say that he used to place the baby on the floor while going into Rukū'. The Holy Prophet had great love for the children and this particular child was the daughter of his daughter. Incidentally this shows that the Prophet had great regard for girls, a thing that was contrary to the attitude of the Arabs then existing. The Arabs as History shows, before the time of the Prophet used to hate the very birth of a female child and went to the extent of burying them alive. This regard of the Prophet for the daughter's daughter was a silent protest in fact of that deprecable attitude of the Arab mind. Some people have tried to belittle the importance of this report but such an attempt is unwarranted.

(R. 142) 'Abdullah ibn Shaddad ibn al-Had reported . . . . (Repetition of H. 244).<sup>569</sup>

(م - ١٤٢) عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ (متكرر ٢٤٤)

(R. 143). 'Abdullah ibn Shaddad reported . . . . (Repetition of H. 244).<sup>570</sup>

(م - ١٤٣) عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ (متكرر ٢٤٤)

### CHAPTER CVII

Should a man make a sign to his wife at the time of going in prostration so that he may prostrate.

بَابُ هَلْ يَخْمِزُ الرَّجُلُ امْرَأَتَهُ عِنْدَ

السُّجُودِ لِكَيْ يَسْجُدَ ☆

(R. 144) 'A'isha reported . . . . (Repetition of H. 347).<sup>571</sup>

(م - ١٤٤) عَنْ عَائِشَةَ (متكرر ٣٤٧)

### CHAPTER CVIII

A woman removing from man in prayer anything that is dirty.

بَابُ الْمَرْأَةِ تَطْرُحُ عَنِ الْمَصَلِّ

شَيْئًا مِنَ الْأَنْثَى ☆

(R. 145) 'Abdullah reported . . . . (Repetition of H. 191).<sup>572</sup>

(م - ١٤٥) عَنْ عَبْدِ اللَّهِ (متكرر ١٩١)

569. In this repetition of H. 244, we find the wording as follows: "She said, 'My bed was near the praying place of the Prophet, peace and blessings of Allāh be upon him, and several times his clothes would fall upon me while I was lying on my bed.'"

570. The words of this repetition of H. 244 are very similar to the one which has just gone before excepting that we find in it the additional words: "While I was menstruating", and instead of the word "near" we find the words "while I was sleeping by his side".

571. The words of this repetition of H. 347 are: "How bad a thing you place us in the same level as the dog and the asses and I have seen the Messenger of Allāh, peace and blessings of Allāh be upon him, saying his prayer while I would be sleeping between him and the Qibla, and when he would want to go in prostration he would make a sign on my legs and I would withdraw them".

572. There is a slight difference between this report and H. 191 and seventh man among the seven men of the Quresh upon whom the Prophet invoked curses of God which the narrator could not remember in the previous report has been mentioned here and it is 'Ammāra ibn al-Walīd.