

A MANUAL OF HADITH

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PREFACE

. . . The present work was undertaken to fulfill, primarily, the need of English converts to Islam, but it is really a work the need of which is felt throughout the English-speaking Muslim world. It is a faithful picture of the culture of Islam at its source, free from foreign influence and independent of later growth. It shows what the Holy Prophet Muhammad, peace and blessings of Allah be on him, said and did, and what lives his companions led. This is technically known as the *Sunnah* (lit., a manner of acting or a mode of life) of the Holy Prophet, and is popularly known as *Hadith* (lit., a saying), being a record of what he said, did, or approved.

Hadith literature is vast, there being several collections, the most important of which are known as the *Sihah Sittah* or the Six Reliable Works. Among these, the *Bukhari* (more fully, the *Jami* of Muhammad Ismail al-Bukhari) undoubtedly holds the first place. It is not only the first comprehensive collection of Hadith but also the most authentic one. As a recent European writer rightly observes, Bukhari undertook a research into the then prevalent Hadith "with all the painstaking accuracy of a modern writer." In addition to this, in his faqahah or acumen, Bukhari surpasses all other collectors of Hadith

In *A Manual of Hadith* I have tried to give a compendium of the *Sihah Bukhari*, so far as subjects relating to the practical side of a Muslim's life are concerned. I have not touched the historical or prophetic portions of this great work, as I considered this beyond the scope of a handy treatise. In the arrangement of chapters, too, I have mainly followed Bukhari. But as my object was to make this short treatise complete so far as the requirements of an ordinary Muslim are concerned, I have freely drawn upon other collections of Hadith, particularly that well-known work called the *Mishkat*, rendered into English by Matthews about the year 1870

I may further draw the reader's attention to two special features of this work. In the first place, every chapter of this work commences with verses of the Holy Qur'an dealing with the particular subject of that chapter. In this again I have followed Bukhari, who heads the more important of his chapters with a text from the Holy Qur'an, and thus shows that Hadith is only an explanation of the Holy Qur'an and a secondary source of the teachings of Islam

The second feature of this book, which is quite a novelty so far as Hadith literature is concerned, is a brief headnote, following the quotations from the Holy Qur'an, in which is given a brief summary of the teachings of the Holy Qur'an and Hadith on that subject. This headnote will be found useful as it contains a summary of every Hadith given in the chapter, and thus enables the reader to lay his finger on the exact point which is of particular interest to him. By referring to this headnote, he will be able to find the Holy Prophet's guidance on a particular point without going through the whole chapter. I have thus tried my best to facilitate the task of the reader, who in these days of preoccupation with subjects of material interest cannot devote much time to what pertains to his higher moral interests

CHAPTER I

HOW DIVINE REVELATION CAME TO THE HOLY PROPHET

The Qur'an:

1. And it is not for any mortal that Allah should speak to him except by inspiration or from behind a veil or by sending a messenger and revealing by His permission what He pleases (42:51).

¹From *A Manual of Hadith*. Ed. Maulana Muhammad Ali (Lahore, India: 1944). Adapted and edited by George Cronk.

2. And surely this is a revelation from the Lord of the worlds – the Faithful Spirit has come down with it upon thy heart that thou mayest be of the warners – in plain Arabic language (26:192-195).
3. And thus have We revealed to thee an Arabic Qur'an (42:7).
4. The Holy Spirit has brought it down from thy Lord with truth (16:102).
5. Whoever is the enemy of Gabriel, surely he revealed it to thy heart by Allah's command (2:97).
6. We have revealed it, revealing portion by portion (17:106).

Headnote:

Revelation according to the Holy Qur'an is a universal fact. It speaks of revelation to inanimate objects – heaven and earth (41:11, 12; 99:5) – and of revelation to lower animals (16:68, 69). Revelation to man is undoubtedly of a different nature from these revelations, and it is with this that we are at present concerned. In the first verse quoted above it is stated that Allah speaks to man – i.e., revelation to man is granted – in three ways: (1) by infusing an idea into the mind – the word *wahy* used here carries its original significance of a sudden suggestion; (2) from behind a veil, which includes *ruya* (dream), its higher form *kashf* (vision), and the still higher form *ilham*, when voices are heard or uttered in a state of trance; (3) when a messenger, the angel Gabriel, is sent with the Divine message in clear words to the recipient of the revelation. The third is the highest form of revelation: the Divine message is sent not in the form of an idea as in the first case or in the form of a vision as in the second but in words through the angel; and it is peculiar to the prophets. The Holy Qur'an was revealed to the Prophet in words in the Arabic language (vv. 2, 3) through Gabriel, who is also called the Faithful Spirit and the Holy Spirit (vv. 2, 4, 5), the angel descending upon the heart of the Prophet (vv. 2, 5). The last verse shows that the Holy Qur'an was revealed in portions.

The Hadith narrated in this chapter bear out what has been so clearly established in the Holy Qur'an. We are told that before the higher revelation, the Prophet received revelation in the form of dreams; that the Prophet's first experience of higher revelation was marked by the appearance of the Angel, who communicated to him the first Divine message in words, contained in the first five verses of ch. 96; and that the Prophet related his existence to Waraqah, who believed in him, saying that it was the angel Gabriel who brought the Divine message to Moses (h. 2). The Prophet's second experience of the higher revelation was similar to the first (h. 3). It is further shown that the higher revelation of the Holy Qur'an came in words through Gabriel (hh. 4, 5). He felt a great strain when this revelation came to him: he perspired even on cold days and grew heavier and a change came over him. (hh. 5-8). It appears that to receive this spiritual experience he was translated to another sphere, and his detachment from the material environment was so real that it brought about a physical change as well.

Hadith:

1 Umar ibn al-Khattab said, I heard the Messenger of Allah, peace and blessings of Allah be on him, say: Actions shall be judged only by intention, and a man shall have what he intends; so whoever flies from his home for the sake of Allah and His Messenger, his flight shall be accounted for the sake of Allah and His Messenger, and whoever flies from his home for the sake of worldly gain which he aims to attain or a woman whom he wants to marry, his flight shall be accounted for that for which he flies.

2 Aishah said: The first revelation that was granted to the Messenger of Allah . . . was the true dream in a state of sleep, so that he never dreamed a dream but the truth of it shone forth like the dawn of the morning. Then solitude became dear to him and he used to seclude himself in the cave of Hira,¹ and therein he devoted himself to Divine worship for several nights

¹This cave lies to the north-east of Mecca at a distance of about three miles from the city.

before he came back to his family and took provisions for this (retirement); then he would return to Khadijah¹ and take (more) provisions for a similar (period), until the Truth came to him while he was in the cave of Hira; so the angel (Gabriel) came to him and said, Read. He (the Prophet) said, I said I am not one who can read. And he continued: Then he (the angel) took hold of me and he pressed me so hard that I could not bear it any more, and then he let me go and said, Read. I said, I am not one who can read. Then he took hold of me and pressed me a second time so hard that I could not bear it any more, then he let me go again and said, Read. I said, I am not one who can read. (The Prophet) continued: Then he took hold of me and pressed me hard for a third time, then he let me go and said, 'Read in the name of thy Lord Who created – He created man from a clot – Read and thy Lord is most Honorable.' The Messenger of Allah . . . returned with this (message) while his heart trembled and he came to Khadijah, daughter of Khuwailid, and said, Wrap me up, wrap me up, and she wrapped him up until the awe left him. Then he said to Khadijah, while he related to her what had happened: I fear for myself. Khadijah said, Nay, By Allah, Allah will never bring thee to disgrace, for thou unitest the ties of relationship and bearest the burden of the weak and earnest for the destitute and honorest the guest and helpst in real distress.

Then Khadijah went with him until she brought him to Waraqah ibn Naufal ibn Asad ibn Abd al-Uzza, Khadijah's uncle's son, and he was a man who had become a Christian in the time of Ignorance, and he used to write the Hebrew script, and he wrote from the Gospel in Hebrew what it pleased Allah that he should write, and he was a very old man who had turned blind. Khadijah said to him, O uncle's son! Listen to thy brother's son.

Waraqah said to him, My brother's son! What hast thou seen? So the Messenger of Allah . . . related to him what he had seen. Waraqah said to him, This is the angel Gabriel whom Allah sent to Moses; would that I were a young man at this time, would that I were alive when thy people would expel thee! The Messenger of Allah . . . said, Would they expel me? He said, Yes; never has a man appeared with the like of that which thou hast brought but he has been held in enmity; and if thy time finds me (alive) I shall help thee with the fullest help. After that not much time had passed that Waraqah died, and the revelation broke off temporarily.

3 Jabir said, speaking of the temporary break in the revelation, (The Holy Prophet) said in his narrative: Whilst I was walking along, I heard a voice from heaven and I raised up my eyes, and lo! the Angel that had appeared to me in Hira was sitting on a throne between heaven and earth and I was struck with awe on account of him and returned (home) and said, Wrap me up, wrap me up. Then Allah revealed: 'O thou who art clothed! Arise and warn, And thy Lord do magnify, And thy garments do purify, And uncleanness do shun'. Then revelation became brisk and came in succession.

4 Ibn Abbas . . . said, The Messenger of Allah . . . used to exert himself hard in receiving Divine revelation and would on this account move his lips. . . . So Allah revealed: Move not thy tongue with it to make haste with it. Surely on Us devolves the collecting of it and the reciting of it. (75:16, 17.) . . . So after this when Gabriel came to him the Messenger of Allah . . . would listen attentively, and when Gabriel departed, the Prophet . . . recited [exactly] as he (Gabriel) recited it.

5 Aishah reported that Harith ibn Hisham asked the Messenger of Allah . . . , O Messenger of Allah! How does revelation come to thee? The Messenger of Allah . . . said: Sometimes it comes to me like the ringing of a bell and that is the hardest on me, then he departs from me and I retain in memory from him what he says; and sometimes the Angel comes to me in the likeness of a man and speaks to me and I retain in memory what he says. Aishah said, And I saw him when revelation came down upon him on a severely cold day, then it departed from him and his forehead dripped with sweat.

6 Zaid ibn Thabit said, Allah sent down revelation on His Messenger . . . , and his thigh was upon my thigh and it began to make its weight felt to me so much so that I feared that my thigh might be crushed.

7 Safwan ibn Yala reported that Yala said to Umar, Show me the Prophet . . . when revelation is sent down to him. So when the Prophet . . . was in Jiranah, and with him a number of his companions . . . , revelation came to him. Thereupon Umar made a sign to Yala; so Yala came and over the Messenger of Allah . . . was a garment with which he was covered and he

¹Khadijah was Muhammad's wife. He married her when he was twenty-five years old and she was forty. She remained his only wife until her death when he was fifty years of age.

entered his head under the garment), when (he saw that) the face of the Messenger of Allah . . . was red and he was snoring; then that condition departed from him.

8 Ubadah ibn al-Samit said, The Prophet . . . felt, when the revelation was sent down upon him, like one in grief and a change came over his face. And according to one report: He hung down his head, and his companions also hung down their heads [OUT OF RESPECT], and when that state was over, he raised his head.

CHAPTER II IMAN (FAITH) AND ISLAM (SUBMISSION)

The Qur'an:

1. The Messenger has faith in what has been revealed to him from his Lord and so have the believers; they all believe in Allah and His angels and His books and His messengers: we make no difference between any of His messengers (2:285).
2. And those who believe in that which has been revealed to thee and that which was revealed before thee, and of the Hereafter they are sure (2:4).
3. O you who believe! Believe in Allah and His Messenger and the Book which He has revealed to His Messenger (4:136).
4. The dwellers of the desert say, We believe. Say, You believe not; rather say, We submit; and faith has not yet entered into your hearts (49:14).
5. The faithful are only those who believe in Allah and His Messenger; then they doubt not and struggle hard with their wealth and their lives in the way of Allah (49:15).
6. And to Him submits whoever is in the heavens and the earth (3:82).
7. Whoever submits himself entirely to Allah while doing good (to others) – he has his reward from his Lord (2:112).
8. And remember the favor of Allah to you when you were enemies. Then He united your hearts, and so by His favor you became brethren (3:102).
9. And say not to any one who offers you salutation, Thou art not a believer (4:94).

Headnote:

The basis of all higher religions is a faith in Divine revelation, because God is known to man, and personal contact with Him is established, only through revelation. Man can make all discoveries in the sphere of the finite, but he cannot discover the Infinite God; it is God Who reveals Himself to man, and it is therefore only through Divine revelation that man can know God. Bukhari, who was gifted with special insight into matters religious, begins his Jami [Hadith collection] with the book of Revelation and follows it with the book of Faith. But the conception of faith in Islam is widened in two ways. In the first place, faith here stands not for faith in revelation to one person or one generation but a faith in revelation to all people in all ages (v. 1). It is a faith in the books of Allah, and in the messengers of Allah, in all the books and messengers that preceded the Holy Prophet (v. 2). And secondly, faith here combines both belief and actions; in v. 3, believers are asked to believe, which means that they should bring their faith to its full development by good deeds and sacrifices; v. 4 shows that the first step is that of mere acceptance of Islam, and the second is that when faith has taken root in – entered – the heart. When this stage is reached, a man becomes capable of the highest deeds of sacrifice (v. 5). Islam or submission to Divine laws is the rule of nature (v. 6), and man attains perfection only when he submits himself to the revealed laws of God (v. 7). Islam, however, does not aim only at individual perfection; it also establishes a vast brotherhood of humanity, membership in which cannot be denied even to the man who simply offers the Islamic salutation (vv. 8, 9).

Hadith related in this chapter begin with the basic fact that religion does not consist in hard religious exercise but in living a good life in which due regard is paid to the rights of others (hh. 1-3). Good actions, it is further stated, spring from a good heart and hence the need of faith which rules the heart (h. 4). Iman (faith) and Islam (submission to Divine law) are often

used, but Iman strictly indicates the acceptance of a principle which is the basis of action – the theoretical side – and Islam, the action itself – the practical side of man's life (hh. 5, 6). But theory and practice here go hand in hand, and the actions which spring from faith are also called faith. One's faith is therefore greater or less as one's actions are more or less beneficial to humanity. Faith is spoken of as love: the man who has faith in Allah does not spare the doing of good to the nearest passer-by, so broad is his love for humanity (h. 7); he loves the whole of humanity and most of all the Holy Prophet, because he is the greatest benefactor of humanity (h. 8); his love for his brother is not mere word of mouth, but he is guided by that love in his everyday relations with him (h. 9); he loves Allah most of all and loves humanity for the sake of Allah and thus his love for humanity is based on the purest of motives (h. 10).

The next three Hadith show what Islam is. It does not simply mean a certain declaration; the declaration of Divine Unity and prophethood of Muhammad brings a man into the fold of Islam, but to be a Muslim he must live the life of a Muslim, the life of a man who lives in perfect peace with others. The first condition of that life is that he shall not cause injury to any man, either with his tongue or with his hand (h. 11). Such injury, is said to be an act of transgression, even disbelief (hh. 12, 13). It is not permissible, however, to go to the other extreme and call a Muslim a disbeliever or turn him out of the pale of Islam because he has committed an act of disbelief. So long as a man declares his faith in the Unity of Allah and the prophethood of Muhammad, he is a Muslim (hh. 16, 17). Nay, a man who offers prayers like Muslims with his face to the Qiblah has the covenant of Allah and His Messenger that he shall be dealt with as a member of the Muslim brotherhood (h. 15). And the Holy Qur'an goes even further and accepts the Islamic salutation as sufficient proof that such a man is a Muslim, whatever his differences with others (v. 9). H. 18 gives another description of what Islam in practice is.

Hadith:

1 Abu Hurairah reported that The Prophet, peace and blessings of Allah be on him, said: Religion is easy, and no one exerts himself too much in religion but it overpowers him; so act aright and keep to the mean and be of good cheer and ask for (Divine) help at morning and at evening and during a part of the night.

2 Aishah reported that The Prophet . . . entered upon her and with her was a woman. He asked, Who is this? (Aishah) said, She is such and such a one; and began to speak (highly) of her prayers. He said: Enough; only that is binding on you which you are able to do; by Allah, Allah does not get tired but you get tired, and the devotions dearest to Him are those in which the devotee perseveres.

3 Abd Allah ibn Amr reported, The Messenger of Allah . . . said to me, O Abd Allah! Am I not told that thou fastest in the day time and standest up in devotion during the night? I said, Yes, O Messenger of Allah. He said: Do not do so; keep fast and break it and stand up in devotion (in the night) and have sleep, for thy body has a right over thee, and thine eye has a right over thee, and thy wife has a right over thee, and the person who pays thee a visit has a right over thee.

4 Numan ibn Bashir said, I heard the Messenger of Allah . . . say: What is lawful is manifest and what is unlawful is manifest and between these two are doubtful things which many people do not know. So whoever guards himself against the doubtful things, he keeps his religion and his honor unsullied, and whoever falls into doubtful things is like the herdsman who grazes his cattle on the borders of a reserve – he is likely to enter it. Know that every king has a reserve (and) know that the reserve of Allah in His land is what He has forbidden. Know that in the body there is a bit of flesh; when it is sound the whole body is sound, and when it is corrupt the whole body is corrupt. Know, it is the heart.

5 Abu Hurairah said, The Prophet . . . was one day sitting outside among the people when a man came to him and asked, What is faith (Iman)? He said: Faith is that thou believe in Allah and His angels and in meeting with Him and (in) His messengers and that thou believe in being raised to life (after death).

He asked, What is Islam? (The Prophet) said: Islam is that thou shalt worship Allah and not associate aught with Him and (that) thou keep up prayer and pay the zakat as ordained and fast in Ramadan.

He asked, What is ihsan (goodness)? (The Prophet) said: That thou worship Allah as if thou seest Him; for if thou see Him not, surely He sees thee.

6 Ibn Umar said, The Messenger of Allah . . . said: Islam is built on five (things), the bearing of witness that there is no god but Allah and that Muhammad is the Messenger of Allah and the keeping up of prayer and the payment of zakat and the pilgrimage and fasting in Ramadan.

7 Abu Hurairah said, The Messenger of Allah . . . said: Iman (Faith) has over seventy, or over sixty, branches; the most excellent of these is the saying, There is no god but Allah, and the lowest of them is the removal from the way of that which is harmful, and modesty (*haya*, the quality that leads us to shun evil things), too, is a branch of faith.

8 Anas said, The Messenger of Allah . . . said: None of you has faith unless I am dearer to him than his father and his son and all mankind.

9 Anas reported on the authority of the Prophet . . . : None of you has faith unless he loves for his brother what he loves for himself.

10 Anas reported on the authority of the Prophet . . . : There are three qualities in whomsoever . . . has tasted the sweetness of faith – that Allah and His Messenger are dearer to him than anything besides them, that he loves a man and does not love him but for the sake of Allah, and that it is loathsome to him that he may go back into unbelief as it is loathsome to him that he may be thrown into the fire.

11 Abd Allah ibn Amr reported on the authority of the Prophet . . . : A Muslim is he from whose tongue and hand Muslims are safe, and a muhajir [one who flies from evil] is he who forsakes what Allah has forbidden.

12 Abd Allah reported that The Prophet . . . said: To abuse a Muslim is transgression, and to fight him is unbelief.

13 Maroor said, I met Abu Dharr at Rabadhah and he wore a garment and his slave wore a (similar) garment. I questioned him about it. He said, I abused a man and called him by a bad name on account of his mother; so the Prophet . . . said to me: O Abu Dharr! Didst thou call him by a bad name on account of his mother; indeed thou hast in thee ignorance.

14 Abu Hurairah reported on the authority of the Prophet . . . : The signs of the hypocrite are three: when he speaks, he lies; and when he makes a promise, he breaks it; and when he is charged with a trust, he is unfaithful.

15 Anas said: The Messenger of Allah . . . said: Whoever offers prayers as we do and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah; so do not violate Allah's covenant.

16 Anas reported on the authority of the Prophet . . . : There is none who bears witness with sincerity of heart that there is no god but Allah and that Muhammad is the Messenger of Allah but Allah has forbidden his going to fire.

17 Uthman said: The Messenger of Allah . . . said: Whoever dies while he knows that there is no god but Allah enters Paradise.

18 Religion is faithfulness to Allah and His Messenger and to the leaders of Muslims and Muslims in general.

CHAPTER III KNOWLEDGE

The Qur'an:

1. Read in the name of thy Lord Who created; He created man from a clot. Read and thy Lord is most Honorable, Who taught to write with the pen, taught man what he knew not (96:1-5).
2. Allah will exalt those of you who believe and those who are given knowledge to high degrees (58:11).
3. And say, O my Lord! increase me in knowledge (20:114).

4. And whoever is given knowledge is given indeed abundant wealth (2:209).

Headnote:

While faith brings about the spiritual and moral development of man, knowledge brings about his intellectual development, and therefore stands next in importance to faith. In Bukhari's arrangement, therefore, "knowledge follows faith." The first revelation that came to the Holy Prophet is admittedly the first quotation given above. These verses not only lay stress on both reading and writing but also speak of the Lord of Honor in this connection, showing that man can attain to honor only through knowledge. This is expressly stated in v. 2. The Holy Qur'an even directs the Holy Prophet to seek more and more knowledge (v. 3). It is in fact full of praise for knowledge: the words *yaalamun* (they ponder), *yatafakkarun* (they reflect), *yatahdhakkurun* (they meditate), and other similar expressions occur on almost every page of the Holy Qur'an. V. 4 speaks of knowledge as great wealth. Such is also the import of the very first Hadith quoted in this chapter, which speaks of both wealth and knowledge as things which man desires naturally to seek and in which all men should try to emulate each other (h. 1). The Holy Prophet made it incumbent on those who came to him to seek knowledge to impart the same to others (hh. 2, 3) and desired even those who were considered to be in the lowest strata of society to be uplifted to the highest level through education (h. 4). Islam, in fact, lays the basis of mass education, education of men as well as women, of children as well as adults. The Holy Prophet himself made arrangements for the education of women (h. 5). Writing was encouraged (hh. 5-9), and acquisition of knowledge was made the standard of excellence (h. 10). It is spoken of in the highest terms of praise (hh. 11-14), and this explains the insatiable thirst for knowledge of the Muslims of earlier days. H. 15 makes it incumbent upon every Muslim, man or woman, old or young, that he should acquire knowledge, and thus introduces the principle of compulsory education. A warning is given that when a nation gives up the acquisition of knowledge, its downfall is sure (h. 16).

Hadith:

1 Abd Allah ibn Masood said, The Prophet, peace and blessings of Allah be on him, said: There shall be no envy but (emulate) two [types of people]: the person whom Allah has given wealth and the power to spend it in the service of Truth, and the person whom Allah has granted knowledge of things and he judges by it and teaches it (to others).

2 Malik ibn al-Huwairith said, The Prophet . . . said to us: Go back to your people and teach them.

3 Ibn Abbas reported on the authority of the Prophet, peace and blessings of Allah be on him: Let him who is present impart knowledge to him who is absent.

4 Abu Musah said, The Messenger of Allah . . . said: There are three persons for whom there is a double reward: . . . the person who has a slave-girl, and he brings her up and trains her in the best manner, and he educates her and gives her the best education, then sets her free and marries her, he has a double reward.

5 Abu Said Khudri said, The women said to the Prophet . . . : The men have got an advantage over us in approaching thee; therefore appoint for us a day from thyself. So he promised them a day in which he met them, and he exhorted them and gave them commandments.

6 Abu Hurairah reported that The Khuza-ah murdered a man of the Banu Laith in the year of the conquest of Mecca as a retaliation for the murder of one of them whom they had murdered. The Prophet . . . was informed of this, so he mounted his riding camel and delivered an address . . . And there came a man from among the people of Yaman and said, Write it down for me, O Messenger of Allah! So he said: Write down for such and such a one.

7 Abu Hurairah said, There was no one from among the companions of the Prophet . . . who reported more Hadith from him than myself, but Abd Allah ibn Amr used to write while I did not write.

8 Zaid ibn Thabit reported that The Prophet . . . commanded him to learn the writing of the Jews (in Syriac) so that he could write for the Prophet . . . his letters [to the Jews] and read out to him their letters when they wrote to him.

9 Abu Hurairah reported, A man from among the Ansar said . . . : O Messenger of Allah! I hear from thee a Hadith which pleases me very much, but I cannot retain it in memory. The Messenger of Allah . . . said: Seek the help of thy right hand. And he made a sign with his hand for writing.

10 Abu Hurairah said, The Messenger of Allah . . . said: People are mines, like mines of gold and silver; the more excellent of them in the days of Ignorance are the more excellent of them in Islam when they attain knowledge.

11 Abu Hurairah said, The Messenger of Allah . . . said: The word of wisdom is the lost property of the believer, so wherever he finds it he has a better right to it.

12 Anas said, The Messenger of Allah . . . said: He who goes forth in search of knowledge is in the way of Allah till he returns.

13 The Prophet . . . said: Whomsoever Allah intends to do good, He gives right understanding of religion. And Knowledge is maintained only through teaching.

14 The learned ones are the heirs of the prophets – they leave knowledge as their inheritance; he who inherits it inherits a great fortune.

15 Anas said, The Messenger of Allah . . . said: The seeking of knowledge is obligatory upon every Muslim [both man and woman].

16 Anas said, The Messenger of Allah . . . said, One of the signs of the Hour is that knowledge shall be taken away and ignorance shall reign supreme.¹

CHAPTER IV PURIFICATION

The Qur'an:

1. And thy Lord do magnify, And thy garments do purify, And uncleanness do shun (74:3-5).

2. Surely Allah loves those who turn to Him again and again, and He loves those who purify themselves (2:222).

3. Attend to your adornment at every time of prayer (7:31).

4. O you who believe! When you rise up to prayers, wash your faces and your hands as far as the elbows, and wipe our hands and (wash) your feet to the ankles; and if you are under an obligation to perform a total ablution, have a bath; and if you are sick or on a journey, or if one of you comes from the privy, or if you have had contact with women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith; Allah does not desire to put on you any difficulty, but He wishes to purify you that He may complete His favor to you, so that you may be thankful (5:6).

Headnote:

Purification, though a necessary preliminary to prayer, is an independent subject and is dealt with as such in Hadith collections. The first three quotations from the Holy Qur'an given above require in general terms that the man who would turn to his Lord should be pure in body and garments. The purification of the body is thus made a preliminary to prayer so that by external purification a man's attention may be directed to the purification of the soul which is aimed at in prayer. V. 4 gives

¹"The Hour" in the language of Islam indicates as regards an individual, his death; as regards a nation, the hour of its doom; and as regards the whole of humanity, the destruction of all. Evidently, what is meant here is the doom of a particular nation, just as knowledge brings life to a nation, ignorance seals its doom. Thus have Muslims fallen on evil days; instead of that thirst for knowledge which characterized their ancestors, ignorance is now rampant. –M.M. Ali

the details of ablutions which are necessary before prayer. Purity of the body is thus required as a preliminary to the purity of mind, and the Muslim who is required to say prayers five times a day must needs keep himself and his clothes always clean.

It is true that an intelligent man should know for himself what cleanliness is, but religion aims at giving directions to men in all stages of civilization, in early states as well as in the more developed ones. Moreover, the masses among all people stand in need of minute details, and hence while the Holy Qur'an simply gives the general direction to keep oneself in a state of cleanliness, Hadith gives the necessary details. As a matter of fact, Islam directs attention to many details of personal cleanliness of which even the more civilized people are ignorant.

I have divided the chapter into five sections. The first deals with natural evacuations. Purification is called half the faith (h. 1) and the key to prayer (hh. 2-3). It must not be forgotten that purity of the body is a prelude to the purity of the soul (h. 4). Full regard must be paid to personal cleanliness as well as to public hygiene (hh. 5-13). Spitting in public places is forbidden (hh. 16, 17).

The second section deals with tooth-brushing, which occupies a very prominent place in the Muslim's cleanliness. It is spoken of as a means of purifying the mouth and seeking the pleasure of the Lord (h. 18), which is to show that God loves even bodily cleanliness. Great stress is laid upon its use (hh. 19, 20), and the minimum requirement is that the tooth-brush should be used after getting up from sleep (hh. 21, 22). A clean mouth is in fact the greatest help for the preservation of health. Its importance is further emphasized in h. 23.

The third section gives the details of ablution (hh. 25-36) and shows when a fresh ablution becomes necessary (hh. 37-41). A prayer directing attention to purity of the spirit must be offered when the ablution has been performed (h. 43).

The fourth section deals with total ablution or bath, which is made compulsory once a week (hh. 44-46). Particular occasions on which bath must be taken are mentioned in hh. 47-50. A person under an obligation to have a bath on account of janabah and a menstruating woman are not impure (hh. 51, 52). Some details are given in hh. 53 and 54, and taking a bath naked in an open place is strictly forbidden (h. 54).

The fifth section deals with tayammum or wiping the face and hands with pure dust when water is not available for ablution or bath, though it may be available for drinking or domestic purposes, or when the use of water is likely to be harmful (hh. 56-58). This act is as it were a reminder that purification before prayer is an essential thing.

Hadith:

SECTION I. – NATURAL EVACUATIONS.

- 1 Abu Malik said, The Messenger of Allah, peace and blessings of Allah be on him, said: Purification is half the faith.
- 2 Jabir said, The Messenger of Allah . . . said: The key to Paradise is prayer, and the key to prayer is purification.
- 3 Ibn Umar said, The Messenger of Allah . . . said: Prayer is not accepted without purification, nor (is) charity (accepted) out of what is acquired by unlawful means.
- 4 Anas said, When the Prophet . . . went to privy, he used to say: O Allah! I seek refuge in Thee from impure deeds and evil habits.
- 5 Anas reported, When the Prophet . . . went out for natural evacuation, I and a boy used to go and with us. There used to be a bucket of water.
- 6 Abd Allah said, The Prophet . . . went to ease himself, and he asked me to bring him three pebbles [i.e., balls of dry earth].
- 7 Aishah said, The Messenger of Allah . . . said: When one of you goes to ease himself, let him take with him three pebbles with which to clean himself, for these will suffice him.
- 8 Jabir said, When the Prophet . . . wanted to ease himself, he went (to a distant place) until no one could see him.

9 Abu Musah reported, The Prophet . . . said: When one of you wishes to pass urine, let him seek the proper place for urinating.

10 Aishah said, The right hand of the Messenger of Allah . . . was for his ablution and his food, and his left hand for cleaning after easing himself and for removing noxious things.

11 Muadh said, The Messenger of Allah . . . said: Abstain from three objects of curse: easing near springs of water and on roads and under (a tree where men sit for) shade.

12 Hudhaifah said, I saw myself and the Prophet . . . going together, and he came to a heap of sweepings of a people behind a wall, and he was standing as one of you stands. Then he passed . . . urine.

13 Abu Hurairah said, When the Prophet . . . went to the privy, I brought to him water in a small vessel or in a leather bag, and he used water for cleaning, then rubbed his hand on the ground. Then I brought to him another vessel of water and he made ablution.

14 Aishah said, When the Prophet . . . came out of the privy, he used to say: I seek Thy protection.

15 Anas said, When the Prophet . . . came out of the privy, he used to say: Praise be to Allah Who has removed from me noxiousness and given me health.

16 Anas said, The Prophet . . . spat in a cloth of his [rather than on the ground in public places].

17 Anas reported that The Prophet . . . saw phlegm on the front (wall of the mosque), and it was painful to him to such a degree that (signs of) it could be seen in his face. . . . Then he took hold of a corner of his sheet and spat in it; he then turned one part of it over the other and said: Rather let one do like this.

SECTION 2. – THE TOOTH-BRUSH

18 Aishah said on the authority of the Prophet, peace and blessings of Allah be on him, The tooth-brush purifies the mouth and is a means of seeking the pleasure of the Lord.

19 Abu Hurairah said, on the authority of the Prophet . . . : Were it not that I would place too heavy a burden on my community, I would have commanded them to use the tooth-brush at every ablution.

20 Anas said, The Messenger of Allah . . . said: 'I have spoken to you about the tooth-brush too often.

21 Hudhaifah said, When the Prophet . . . got up during the night (for tahajjud), he used to clean his mouth with the tooth-brush.

22 Aishah said, 'Never did the Prophet . . . wake up after sleeping at night or in the day, but he used the tooth-brush before he performed ablution.

23 Shurairh ibn Hani said, asked Aishah, What was the first thing the Messenger of Allah . . . did when he entered his house? She said, Tooth-brushing.

SECTION 3. – ABLUTION OR WUDZU

24 Said ibn Zaid said, The Messenger of Allah, peace and blessings of Allah be on him, said: That man has not performed ablution who does not remember Allah in doing it.

25 Yahya al-Mazini reported that a man said to Abd Allah ibn Zaid, Canst thou show me how the Messenger of Allah . . . performed ablution? Abd Allah ibn Zaid said, Yes.

So he sent for water and poured it over his hands and washed his hands twice; then he rinsed his mouth and sniffed water into his nose thrice; then he washed his face thrice; then he washed his hands up to the elbow twice; then he wiped his head with both his hands so that he carried them from the front and brought them back; he began with his forehead until he carried them to his neck; then he brought them back to the place from which he had started; then he washed his two feet.

26 Ibn Abbas said, The Prophet . . . performed ablution (washing each part) once only.

27 Abd Allah ibn Zaid reported that The Prophet . . . performed ablution (washing each part) twice.

28 It is reported about Uthman that he performed ablution at Maqaid and said: May I not show you the ablution of the Messenger of Allah . . . ? Then he performed ablution (washing each part) thrice.

29 Aishah said, The Prophet . . . was fond of beginning on the right side, in putting on his shoes and in combing his hair and in performing his ablution, (in fact) in all his actions.

30 Abn Hurairah said, The Messenger of Allah . . . said: When you put on clothes and when you perform ablution, begin with the right side.

31 Ibn Abbas reported that The Prophet . . . wiped his head and also his two ears, the internal parts of them, with his two forefingers, and the back parts of them with his two thumbs.

32 Amr ibn Umayyah said, I saw the Prophet . . . passing his hands over his turban and his boots.

33 Mughirah said, I was with the Prophet . . . on a journey, and I bent down to take off his boots but he said, Leave them alone, for I put them on in a state of cleanness; then he passed his hands over them both.

34 Mughirah said, The Prophet . . . performed ablution and passed his hands over the socks and the shoes.

35 Abu Bakrah reported on the authority of the Prophet . . . that He allowed one who is journeying three days and nights and one who is not on a journey one day and night to wipe his boots (instead of washing his feet) when he had put them on in a state of cleanness.

36 Abu Hurairah said, The Messenger of Allah . . . said: Prayer is not accepted of a man who defecates, urinates, or passes wind [*ahdatha*] until he performs ablution.

37 Anas said, The Prophet . . . used to perform ablution at every prayer. I (his disciple) said, How did you act? He said, Ablution sufficed one of us until he voided himself.

38 Anas said, The companions of the Prophet . . . used to wait for the night (Ishah) prayer until their heads nodded (in drowsiness); then they said their prayers and did not perform ablution.

39 Ibn Abbas said, The Messenger of Allah . . . said: Ablution is necessary for him who sleeps reclining, for when he reclines his joints are relaxed.

40 Abu-I-Darda reported that The Messenger of Allah . . . vomited, then performed ablution.

41 It is related about Ibn Umar that He washed his feet after the water, with which he had washed (other parts), had dried up.

42 Umar said, The Messenger of Allah . . . said: Anyone who performs ablution and does it thoroughly, then says I bear witness that there is no god but Allah, He is One. There is no associate with Him, and Muhammad is His servant and His Messenger. O Allah! make me one of those who turn to Thee again and again, and make me one of those who purify themselves – the eight doors of Paradise are opened to him; he enters it by whichever of them he pleases.

SECTION 4. – BATH

43 Abd Allah ibn Umar reported that The Messenger of Allah, peace and blessings of Allah be on him, said: Before one of you comes to the Friday gathering, he should take a bath.

44 Amr ibn Sulaim said, The Messenger of Allah . . . said: Taking a bath on Friday is incumbent on every one who has attained to puberty, and he should use the tooth-brush and use scent if he can find it.

45 Abu Hurairah said, The Messenger of Allah . . . said: It is incumbent upon every Muslim that he should take a bath (at least) once in every seven days and wash his head and his whole body.

46 Abu Hurairah said, The Messenger of Allah . . . said: The person who washes a dead body should take a bath.

47 Qais ibn Asim reported that He was initiated into Islam, and the Prophet . . . commanded him to take a bath with water and (leaves of) the lot tree.

48 Aishah reported that The Prophet . . . commanded the taking of a bath on four occasions: on account of janabah [nocturnal pollution or sexual intercourse], and on Friday, and in case of cupping, and after washing a dead body.

49 Aishah reported that A woman asked the Prophet . . . as to her bathing after menstruation; so he told (her) how to take a bath.

50 (It is related) on the authority of Abu Hurairah that The Prophet . . . met him on a certain road of Medina when he (Abu Hurairah) was junub [unclean because of either nocturnal pollution or sexual intercourse]. Considering myself unclean, I left him and went and took a bath. Then he (Abu Hurairah) came, and (the Prophet) said, Where wast thou, O Abu Hurairah? He said, I was junub, so I did not like that I should sit with thee while I was in a state of impurity. The Prophet said: Allah be glorified, the believer does not get impure.

51 Anas said, When a woman among the Jews had her menses, they would not eat with her and would not be with her in the same room; so the companions of the Prophet . . . asked the Prophet [about this] . . . , and Allah revealed to him: They ask thee about the menses. (2:222.) The Messenger of Allah . . . said: Do everything except . . . sexual intercourse.

52 Ibn Abbas said, Maimunah said, I placed water for the Prophet . . . to bathe with, and he washed his hands twice or thrice; then he poured water on his left hand; then he washed his private parts; then he rubbed his hand on earth; then he rinsed his mouth and sniffed water into his nose and washed his face and his two hands (up to the elbow); then he poured water on his body; then he changed his place and washed his two feet.

53 Aishah said, The Prophet . . . did not perform ablution after taking a bath.

54 Yala said, The Messenger of Allah . . . saw a man bathing (naked) in an open place; so he ascended the pulpit and praised and glorified Allah, and then said: Surely Allah is the Possessor of modesty, the Concealer of faults – He loves modesty and concealing of that in which there is shame; so when one of you takes a bath, let him screen himself from being seen.

SECTION 5. – TAYAMMUM¹

55 Abu Dharr said, The Messenger of Allah, peace and blessings of Allah be on him, said: Pure earth serves the purpose of a Muslim's ablution, though he may not find water for ten years. When he finds water, he should wash with it his body, for that is better.

¹Using earth, dust, or sand for cleansing when water is not available.

56 Ammar said, The Messenger of Allah . . . sent me on some business, and (while journeying) I became a junub [unclean because of nocturnal pollution or sexual intercourse] and did not find water; so I rolled about on earth as an animal rolls, and I mentioned this to the Prophet . . . He said: It was sufficient for thee that thou shouldst have done thus; and he struck his hand on earth once, then he shook off its dust and wiped with it the back of the (right) hand with the left or the back of the left with the (right) hand, then wiped his face with both (hands).

57 It is related that Amr ibn al-As became a junub on a cold night, so he resorted to tayammum and recited the verse, Do not kill yourselves, for Allah is Merciful to you (4: 29). This was mentioned to the Prophet . . . He did not censure (him.)

58 Jabir said, We went out on a journey, and a stone struck a man from among us and wounded his head, and he had nocturnal pollution . . . (The Prophet) said: It was sufficient for him to perform tayammum and to have a bandage on the wounded part, then to wipe it and wash the rest of his body.

CHAPTER VII JAMA'AH OR CONGREGATION

The Qur'an:

1. And establish prayer and pay the zakat and bow down with those who bow down (2:43).
2. Thee do we serve and Thee do we beseech for help. Guide us on the right path (1:4, 5).
3. And when thou art among them and leadest the prayer for them, let a party of them stand with thee and let them take their arms; then when they have prostrated themselves let them go to your rear and let another party who have not prayed come forward and pray with thee(4:102).

Headnote:

The prayer-service of Islam is essentially a congregational service and has, besides the development of the inner self of man through communion with God, other ends as well in view, which show what a unique force the Islamic prayer is in the unification of the human race. In the first place, this gathering of all people living in the same vicinity five times daily in the mosque is a great help to the establishment of healthy social relations, the circle becoming wider in the Friday service, and still more extensive in the Id gatherings. But the jama'ah not only promotes social relations: what is far more important, it levels down social differences. In the congregational prayer, all Muslims stand shoulder to shoulder before their Maker, the king along with his poorest subject, the rich arrayed in costly robes with the beggar clad in rags, the white man along with his black brother. Nay, the king or the rich man standing in a back row is required to lay his head, when prostrating himself before God, at the feet of a slave or a beggar standing in the front row. There could be no greater leveling influence in the world. In fact, congregational prayers are meant, among other things, to carry into practice the theoretical lessons of equality and fraternity for which Islam stands, and however forcibly Islam may have preached in words the equality of man and the fraternity of the community of Islam, all this would have ended in mere talk, had it not been translated into everyday life through the institution of five daily congregational prayers.

The stress laid by the Holy Qur'an on jama'ah is evident not only from the express command contained in v. 1; the very word used in it for the observance of prayers is evidence that congregation is of the essence of prayer. Wherever the institution of prayer is spoken of, one of the derivatives of the word *iqamah*, which signifies the putting (of an affair) into a right state or the keeping up or establishing of it, is used to indicate its proper observance. This very word *iqamah* technically signifies the pronouncement of certain sentences before the congregational service is held, for which see the preceding chapter. The word *iqamah* being thus associated with congregational service by the Holy Prophet himself is a clear indication that by the *iqamah* of prayer in the Holy Qur'an is meant the establishment of the congregational service. In fact, the stress laid on jama'ah by the Holy Qur'an is evident from its prayers, which all aim at the development of the community as a whole – v. 2, which contains the most frequently repeated prayer of Islam, affords an example of this. V. 3 shows that the importance attached to congregational prayer is so great that even when facing the enemy in the battle-field, Muslims are required to say their prayers in congregation.

Of the Hadith related in this chapter, the first three lay stress on the importance of the congregational prayer; h. 4 shows that when the congregational prayer is being said, no prayer shall be said singly. H. 5 speaks of the excellence of congregational prayer, while h. 6 shows that when it would be hard on people to gather together in the mosque they should be allowed to say their prayers in their abodes. Hh. 7 and 8 show that even women were required to join the congregation, while h. 14 requires that women should form a separate row by themselves. Hh. 9-12 relate to the arrangement of ranks, while h. 13 shows that a single man shall not form a row by himself.

Hadith:

1 Abu Hurairah reported that The Messenger of Allah, peace and blessings of Allah be on him, said: I swear by Him in Whose hand is my soul, I had almost determined that I should order that wood should be collected, then I should order that a call should be sounded for prayer, then I should order a man that he should lead the prayer, then I should go to the people who have absented themselves and burn their houses on them.

2 Abu-1-Darda said, The Messenger of Allah . . . said: There are not three people, either in the town or in the desert, among whom prayer is not said in congregation but the devil will surely overcome them; so stick to the congregation; for the wolf eats the one that has strayed away from the flock.

3 Malik said, Two men who intended going out on a journey came to the Prophet . . . , and the Prophet . . . said: When you go out, give out a call for prayer, then recite the iqamah, then let the senior of you lead the prayer.

4 Abu Hurairah said, The Messenger of Allah . . . said: When the iqamah for prayer has been called, no prayer but the one that is obligatory shall be said.

5 Ibn Umar reported that The Messenger of Allah . . . said: Prayer said in congregation excels the prayer said alone by twenty-seven degrees.

6 Nafi said, Ibn Umar gave a call for prayer in Dzajnan on a cold night, then said: Say prayers in your abodes; and he informed us that the Messenger of Allah . . . used to order a muadhhdhin, on a cold or rainy night and during journey, to give a call for prayer, then say, on finishing it, Beware! Say prayers in (your) abodes.

7 Ibn Umar reported on the authority of the Prophet . . . : When your women ask your permission to go to the mosque at night, give them permission.

8 Aishah reported that The Messenger of Allah . . . used to say the morning prayer when it was yet dark; so the women of the believers returned while they could not be recognized on account of darkness and while they did not recognize one another.

9 Anas reported on the authority of the Prophet . . . : Arrange your ranks properly, for the proper arrangement of ranks is part of the keeping up of prayer.

10 Abu Hurairah reported that The Messenger of Allah . . . said: Did people know the importance of the adhan and of being in the first row, and they had no choice but to draw lots for it, they would draw lots for it.

11 Abn Masood said, The Messenger of Allah . . . used to touch our shoulders at the time of prayer and used to say: Keep straight and do not be uneven, for in that case your hearts would disagree. Let those from among you, who are possessed of understanding and wisdom, stand nearest to me, then those who are next to them, then those who are next to them.

12 Anas said, The Messenger of Allah . . . said: Complete the first row, then the one that is next to it, and whatever deficiency there is, let it be in the last row.

13 Wabisah said, The Messenger of Allah . . . saw a man praying alone behind the row; so he commanded him to say the prayer over again.

14 Anas said, I and an orphan in our house prayed behind the Prophet . . . (in one row), and my mother . . . was behind us.

CHAPTER VIII THE IMAM

The Qur'an:

1. And when his Lord tried Abraham with certain words, he fulfilled them. He said, Surely I will make thee a leader (imam) of men. Abraham, said, And of my offspring? My covenant does not include the unjust, said He (2: 124.)

Headnote:

Imam is literally *one who is imitated* or *whose example is followed* from *itamma bi-hi*, he followed or imitated him. It generally means a head or a chief or a leader whether he follows the right way or not. In relation to congregational prayers, the imam is the person who leads the prayer. Abraham is spoken of as having been made an imam because he fulfilled the Divine commandments – and every imam should try to follow his example; and an unjust person did not deserve to be made a leader – even though he may be of high parentage (v. 1).

That the man who leads the prayers is called an imam shows that he should be one occupying the highest place of honor in his community on account of his righteousness. While alive, the Holy Prophet himself acted as imam; and when he was unable during his last illness to perform that function, he ordered that Abu Bakr should act as imam (h. 1).

The honor of acting as an imam should be conferred upon the man who occupies the highest place of honor in a community (h. 1): it is further laid down that the man having the greatest knowledge of the Qur'an should be chosen as imam (hh. 2, 3), even though he be a slave (h. 4). He should not be paid any remuneration for leading prayers. It is not, however, prohibited to say prayers behind an imam who is either a usurper (h. 5) or an unrighteous person (b. 6). A blind man is not unfit to lead the prayers (h. 7), nor is a woman (h. 8). The imam should have regard for the weak and the sick among those who follow him (h. 9). Those who follow the imam shall not anticipate him in any movement (h. 10). When a person joins the congregational service, he should start his prayer where he finds the imam (h. 11). The position which the imam occupies in relation to the congregation is explained in hh. 12-14. There is no harm if a wall intervenes between the imam and the congregation (h. 15).

Hadith:

1 Abu Musah said, The Prophet, peace and blessings of Allah be on him, fell ill and his illness became severe; so he said: Tell Abu Bakr that he should lead the prayer for the people. So the messenger came to him, and he (Abu Bakr) led the prayer for the people in the lifetime of the Prophet, peace and blessings of Allah be on him.

2 Abu Masood said, The Messenger of Allah . . . said: The man who knows most the Book of Allah shall act as imam of a people; and if there are persons equal in their knowledge of the Qur'an, then he who has greater knowledge of the Sunnah; and if they are equal in their knowledge of the Sunnah, then he who is first in *hijrah*; and if they are equal in *hijrah*, then he who is older in years; and a man shall not lead another in prayer in the place where he (the latter) is in authority, and no one shall occupy the place of honor in another man's house except with his permission.

3 Ibn Abbas said, The Messenger of Allah . . . said: The most virtuous among you shall deliver the adhan [call to prayer], and those having most knowledge of the Qur'an shall act as imams.

4 Ibn Umar said, When the first emigrants came to Usbah . . . , before the coming of the Messenger of Allah . . . , the slave of Abu Hudhaifah used to act as their imam, and he had the greatest knowledge of the Qur'an.

5 Ubaid Allah reported that He entered upon Uthman ibn Affan, and he was then besieged (by the rebels). He said, Thou art the imam of the people and to thee has happened what thou seest, and the rebel imam leads our prayers and we consider this to be a sin. He said, Prayer is the best of things which people do; so when people do a good work, do thou also do the good with them, and when they do evil, do thou shun their evil.

6 Abu Hurairah said, The Messenger of Allah . . . said: Jihad is incumbent on you under every commander whether he is virtuous or wicked, even though he be guilty of heinous sins, and prayer is incumbent on you behind every Muslim whether he is virtuous or wicked, even though he be guilty of heinous sins; and the holding of a (funeral) service on every Muslim is incumbent whether he is virtuous or wicked, even though he be guilty of heinous sins.

7 Anas reported that The Prophet . . . left Ibn Umm Maktum after him to act as imam of the people, and he was a blind man.

8 It is reported about Umm Waraqah, who had learned the Qur'an by heart, that The Prophet . . . commanded her that she should act as imam of the people of her house; and she had a muadhhdhin, and she used to act as imam of the people of her house.

9 Abu Hurairah reported that The Messenger of Allah . . . said: When one of you leads the prayer for the people, he should lighten it, for among them is the weak one and the sick one and the old one; and when one of you prays alone, he may lengthen (it) as he likes.

10 Bara said, It was the practice that when the Messenger of Allah . . . said *sami Allahu li-man hamidah*, none of us bent down his back (for falling down in prostration) until the Prophet . . . fell down in prostration, and then we fell down in prostration after him.

11 Abu Hurairah said, The Messenger of Allah . . . said: When you come to prayer, and we have fallen down in prostration, fall down in prostration and do not count it as anything, and whoever joins in one rakah joins the prayers.

12 Samurah said, The Messenger of Allah . . . commanded us that when we were three, one of us should stand in the front.

13 Abu Hurairah said, The Messenger of Allah . . . said: Keep the imam in the middle and close the openings.

14 Ibn Abbas said, I said my prayers with the Prophet . . . on a certain night, and I stood on his left, and the Messenger of Allah . . . took hold of my head from behind me and placed me on his right hand. Then he said prayers.

15 Aishah said, The Messenger of Allah . . . used to say his prayers at night in his enclosure, and the wall of the enclosure was low, so the people saw the person of the Prophet . . . (standing in prayer), and some people got up and followed him in his prayers.

CHAPTER IX INSTITUTION OF PRAYER

The Qur'an:

1. Recite that which has been revealed to thee of the Book, and establish prayer: Surely prayer keeps one away from indecency and evil (29:45).
2. And establish prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds. This is a reminder to the mindful (11:114).
3. Establish prayer, from the declining of the sun till the darkness of the night, and the morning recitation; surely the morning recitation is witnessed (17:78).
4. Surely prayer is a timed ordinance for the believers (4:103).
5. Guard (your) prayers and the most excellent prayer, and stand up truly obedient to Allah (2:238).
6. Woe to the praying ones, who are unmindful of their prayers, who pray to be seen, and withhold alms (107:4-7).

Headnote:

In this chapter I have collected the Hadith relating to the times of prayer and other external circumstances relating to it, while the prayer-service itself is dealt with in the next chapter.

Prayer was made an institution by Islam. It was not left to individual choice to resort to prayer when and how one liked. The order to establish prayer as an institution is very frequent in the Holy Qur'an, the first three verses quoted above being given as an example. The purification of the mind is the great aim (vv. 1, 2; hh. 1, 2), which is attained by resorting to the remembrance of Allah time after time in the midst of one's worldly pursuits. The spirit to serve humanity is also imbibed through prayer; and unless that spirit is imbibed, prayer is simply a show (v. 6). The times of prayer were fixed by Divine ordinance (v. 4). There is a continuity in prayer from the declining of the sun till the darkness of the night (v. 3) – early afternoon, late afternoon, after sunset, and early hours of the night (h. 3) – and then there is a break till dawn (v. 3), which is the time of the fifth prayer (h. 3). To say prayer purposely when the sun is rising, or when it is setting, is prohibited (h. 5). The two afternoon prayers and the two early night prayers may be combined (h. 6). The morning and the late afternoon prayers must not be missed on any account (h. 7). When a prayer has been unavoidably missed (h. 8), or when one forgets the saying of a prayer (h. 9), the prayer must be said at the first opportunity. It is undesirable to sleep before the Ishah prayer or engage in unnecessary talk after it (h. 10). Everything must be avoided which may distract one's attention from prayer (hh. 11-13). One must not hurry for prayer, for it would destroy the calm of mind which is so essential for prayer (h. 14): nor should one when taking food make haste and leave his food for the sake of prayer (h. 15). Prayer may be said even when riding (h. 16) in a boat or a railway carriage. As regards dress, a man may wear any dress that he can afford or that is convenient for him, and prayer may be said even in knickers and shirt (h. 17). It is not proper for any one to pass in front of the man who is praying (h. 18), and a sutra may be set up when prayer is said in an open place.

Hadith:

1 Abu Hurairah reported that He heard the Messenger, peace and blessings of Allah be on him, say: Tell me if there is a stream at the door of one of you, in which he bathes five times every day; what dost thou say, will it leave anything of his dirt? They said, It would not leave anything of his dirt. He said: This is the likeness of the five prayers, with which Allah blots out (all) faults.

2 Anas reported: The Prophet . . . said: When one of you says prayers, he holds confidential intercourse with his Lord.

3 Ibn Abbas said, The Messenger of Allah . . . said: Gabriel acted as imam for me twice in the (Sacred) House; so he said the Zuhr Prayer with me when the sun had declined from the meridian and (the shadow) was the measure of a thong; and he said the Asr prayer with me when the shadow of everything was the like of it; and he said the Maghrib prayer with me when one who fasts breaks the fast; and he said the Ishah prayer with me when redness in the horizon had disappeared; and he said the Fajr prayer with me when food and drink are prohibited to one who fasts. When it was the next day, he said with me the Zuhr prayer when the shadow (of a thing) was the like of it; and he said with me the Asr prayer when the shadow (of a thing) was its double; and he said with me the Maghrib prayer when one who fasts breaks the fast; and he said with me the Ishah prayer when one-third of the night had passed; and he said with me the Fajr prayer when the dawn was bright. Then he turned to me and said, O Muhammad! This is the time of the prophets before thee, and the time is between these two times.

4 Ibn Abbas reported that The Prophet . . . forbade prayer after the morning prayer till the sun brightens and after Asr till it sets.'

5 Ibn Umar said, The Messenger of Allah . . . said: Do not purposely seek in your prayer the rising of the sun or the setting of it.

6 Ibn Abbas reported that The Prophet . . . said prayers in Medina seven (rakahs) and eight (rakahs), Zuhr and Asr and Maghrib and Ishah.

7 Fadzalah said, The Messenger of Allah . . . taught me, and there was in what he taught me (the command): And be mindful of the five prayers. He said, I said, These hours are such that I have (other) business to attend to therein, so command me something comprehensive so that when I have done it, it should suffice me. He said: Be mindful of the two Asr prayers. This

was not known in our idiom. So I said, what are the two Asr prayers? He said: A prayer before the rising of the sun and a prayer before the setting of it.

8 Jabir reported that Umar ibn al-Khattab came on the day of the Ditch after the sun had set, and he began to abuse the disbelieving Quraish. He said, O Messenger of Allah! I could not manage to say the Asr prayer until the sun was about to set. The Prophet . . . said: I call Allah to witness that I (too) have not said it. Then we got up towards Buthan, and he performed ablutions for prayer, and we too performed ablutions for it, and he said the Asr (prayer) after the sun had set, and after that he said the Maghrib (prayer).

9 Anas reported on the authority of the Prophet . . . : Whoever forgets (the saying of) a prayer, let him say the prayer when he remembers it; there is no atonement for it but this: 'Establish the prayer for My remembrance'.

10 Abu Barzah reported that The Messenger of Allah . . . disliked sleeping before the Ishah (prayer) and conversation after it.

11 Anas said, Aishah had a figured curtain of red wool, with which she had covered a side of her apartment. The Prophet . . . said: Remove from us thy curtain, for its figures come before me in my prayers.

12 Aishah said, I asked the Messenger of Allah . . . about casting side glances in prayer. He said: That is a snatching from the prayer of the servant, which the devil snatches away by deceit.

13 Zainab, wife of Abd Allah ibn Masood, said, The Messenger of Allah . . . said to us: When one of you goes to the mosque, let her not use scent.

14 Abu Qatadah said, While we were saying our prayers with the Prophet . . . , he suddenly heard noise of (running) people. When he finished the prayer, he said, What was the matter with you? They said, We were hastening for the prayer. He said: Do not do so; when you come to prayer, you should be perfectly calm; then whatever part of it you overtake, say (it with the imam), and complete the part that has escaped you.

15 Ibn Umar said, The Prophet . . . said: When one of you is taking food, let him not hasten until he satisfies his need, even though the iqamah [the call to line up] for prayer has been recited.

16 Jabir said, The Prophet . . . used to say his prayers on his riding camel in whichever direction it turned with him; but when he intended to say the obligatory prayer, he got down and faced towards the Qiblah.

17 Abu Hurairah said, A man got up before the Prophet . . . and asked him about praying in one garment. He said: Can every one of you get two garments? Then a man asked Umar, and he said, When Allah gives ample, then you should use amply; a man wore his garments, a man prayed in a waist-wrapper and an outer garment, in a waist-wrapper and a shirt, in a waist-wrapper and a cloak, in trousers and outer garment, in trousers and a shirt, in trousers and a cloak, in knickers and a cloak, in knickers and a shirt, and I think he said, in knickers and an outer garment.

18 Abu Juhaim said, The Messenger of Allah . . . said: Did the passer in front of one who is praying know what burden is on him, it would be better for him to wait for forty (days) than that he should pass in front of him.

CHAPTER XVI CHARITY AND ZAKĀT

The Qur'an:

1. The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grains in every ear, and Allah multiplies for whom He pleases, and Allah is Ample-giving, Knowing (2:261).
2. O you who believe! Give in charity of the good things you earn and of what We have brought forth for you out of the earth, and do not aim at giving in charity what is bad (2:267).
3. If you give in charity openly, it is well; and if you hide it and give it to the poor, it is better for you (2:271).

4. Righteousness is this: that one believes in Allah and the last day and the angels and the Book and the prophets and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the emancipation of the captives and keeps up prayer and pays the zakat (2:177).

5. (Zakat) charity is only for the poor and the needy, and the collectors appointed for its collection, and those whose hearts are made to incline to truth, and the ransoming of captives, and those in debt, and for the way of Allah, and (for) the wayfarer (9:60).

Headnote:

The Arabic word for charity is *sadaqah* (from *sidq*, meaning truth). *Zakat*, is originally *zakawah*, of the same measure as *sadaqah*, and its primary significance is increase or purification. Technically *zakat* is a fixed portion of one's wealth which it is obligatory to give away annually for the benefit of the poor; the giving away of wealth to the needy is thus regarded as bringing about its purification and increase. Charity is likened to the sowing of seed which brings immense reward (v. 1). Only that charity is acceptable to God which is given out of one's lawful earnings (v. 2). It may be given either openly or in secret (v. 3). Zakat is obligatory charity in addition to voluntary charity, and it forms with the keeping up of prayer the basis of Islam (v. 4; h. 10). Those appointed to collect the zakat are included among the persons who are entitled to receive the zakat (v. 5); and thus it is definitely laid down that the zakat must be collected as public money and distributed as such, under the directions of the head of the state or the head of a community.

Hadith gives equal conspicuousness to this subject. Charity is here given the broadest possible significance, including the doing of any good to a fellowman or to an animal, refraining from doing evil, meeting one's brother with a cheerful countenance, and so on (hh. 1-6). The giving of charity in secret is praised (h. 7). Asking for other people's charity is disapproved, earning one's livelihood by hard labor being far more preferable (h. 8).

Zakat is a tax distinct from voluntary charity and the most important obligation next to prayer (H. 5, 6; hh. 9, 10). The minimum limit on which zakat is payable is in silver about Rs. 50 (h. 11). Zakat is payable at the rate of 2.5% on all savings (h. 12) over which a year has passed (h. 13). A woman must pay zakat out of her ornaments (h. 14). A trader is also liable to pay zakat on his goods (h. 15), and being a tax on property it is payable out of the property of an orphan (h. 16). The zakat is payable to the Muslim state or some other authority; it must be collected at some central place and then distributed (hh. 17, 18). One-third or one-fourth of zakat may be left in the hands of the person who pays the zakat for distribution according to his choice (h. 19). The tax on land-produce is one-tenth or one-twentieth (h. 20), while in the case of treasure-trove or minerals it is one-fifth (hh. 21, 22).

Hadith:

1 Abu Musah reported, The Prophet, peace and blessings of Allah be on him, said: Sadaqah is incumbent on every Muslim. They (his companions) said, O Prophet of Allah! And (what about him) who has not got (anything to give)? He said: He should work with his hand and profit himself and give in charity. They said, If he has nothing (in spite of this). He said: He should help the distressed one who is in need. They said, If he is unable to do this. He said: He should do good deeds and refrain from doing evil – this is charity on his part.

2 Abu Hurairah reported, The Prophet . . . said: On every bone of the fingers charity is incumbent every day: One assists a man in riding his beast or in lifting his provisions to the back of the animal, this is charity; and a good word and every step which one takes in walking over to prayer is charity; and showing the way (to another) is charity.

3 Abu Hurairah reported, The Prophet . . . said: Removal from the way of that which is harmful is charity.

4 Jabir said, The Messenger of Allah . . . said: Every good deed is charity, and it is a good deed that thou meet thy brother with a cheerful countenance and that thou pour water from thy bucket into the vessel of thy brother.

5 Abu Hurairah said, The Prophet . . . said: The man who exerts himself on behalf of the widow and the poor one is like the one who struggles in the way of Allah, or the one who keeps awake in the night (for prayers) and fasts during the day.

6 Abu Hurairah said, The Messenger of Allah . . . said: A prostitute was forgiven – she passed by a dog, panting with its tongue out, on the top of a well containing water, almost dying with thirst; so she took off her boot and tied it to her head-covering and drew forth water for it; she was forgiven on account of this.

It was said: Is there a reward for us in (doing good to) the beasts? He said: In every animal having a liver fresh with life there is a reward.

7 Abu Hurairah said on the authority of the Prophet . . . : There is a man who gives a charity and he conceals it so much so that his left hand does not know what his right hand spends.

8 Zubair reported, The Prophet . . . said: If one of you should take his rope and bring a bundle of fire-wood on his back and then sell it, with which Allah should save his honor, it is better for him than that he should beg of people whether to give him or not to give him.

9 Fatimah bint Qais said, The Messenger of Allah . . . said: In (one's) wealth there is a due besides the zakat; then he recited: It is not righteousness that you turn your faces towards the East and the West (2:177).

10 Ibn Abbas reported, The Prophet . . . sent Muadh to Yaman and said: Invite them to bear witness that there is no god but Allah and that I am the Messenger of Allah; if they accept this, tell them that Allah has made obligatory on them five prayers in every day and night; if they accept this, tell them that Allah has made obligatory in their wealth a charity which is taken from the wealthy among them and given to the poor among them.

11 Abu Said said, The Prophet . . . said: There is no zakat in what is less than five auqiyah (of silver), nor is there any zakat in the case of less than five camels, nor is there any zakat in what is less than five wasaq.

12 Ali said, The Messenger of Allah . . . said: I remit (zakat on) horses for riding and slaves for service; but pay the zakat on silver, one dirham out of every forty dirhams; and there is no zakat if there are 190 dirhams, but when it reaches two hundred, there are (to be paid) out of it five dirhams (of zakat).

13 Ibn Umar said: The Messenger of Allah . . . said: Whoever acquires wealth, there is no zakat on it until a year has passed over it.

14 Umm Salamah said, I used to wear ornaments of gold. So I said, O Messenger of Allah! Is this hoard? He said: Whatever reaches the limit that thou shouldst pay zakat out of it and the zakat is paid thereon, it is not hoarding.

15 Samurah reported, The Messenger of Allah . . . commanded us that we should pay zakat out of that which we provided for trade.

16 Amr ibn Shuaib reported on the authority of his grandfather, The Prophet . . . addressed the people and said: Beware! Whoever is the guardian of an orphan who has property should trade with it and should not leave it (undeveloped), so that the zakat should consume it.

17 Abu Hurairah said, When the Messenger of Allah . . . died and Abu Bakr became (his successor) and those of the Arabs who would disbelieve disbelieved, Umar said, [Once I asked Muhammad,] How dost thou fight people (who profess Islam)? And the Messenger of Allah . . . said: I have been commanded to continue fighting against people until they say, There is no god but Allah; whoever says this will have his property and his life safe unless there is a due against him and his reckoning is with Allah. [Then Abu Bakr] said, By Allah! I shall fight those who make a difference between prayer and zakat, for zakat is a tax on property; By Allah! If they withhold from me even a she-kid which they used to make over to the Messenger of Allah . . . I shall fight against them for their withholding it. Umar said, By Allah! Allah opened the heart of Abu Bakr (to receive the truth), so I knew that it was true.

18 Abn Humaid said, The Messenger of Allah . . . appointed a man from among the Asad to collect the zakat of Banu Sulaim – he was called Ibn al-Lutbiyyah – so when he came to him, he called him to account for it.

19 Sahl reported, The Messenger of Allah . . . said: When you have formed an opinion, then take (the zakat) and leave one-third; if you do not leave one-third, leave one-fourth.

20 Abd Allah reported, The Prophet . . . said: In (the produce of) lands watered by rain and springs, or in what is watered by water running on the surface of the ground, is one-tenth; and (in) what is watered by wells, one-twentieth.

21 Abu Hurairah reported, The Prophet . . . said: In treasure-trove (or minerals), one-fifth (shall be taken by the state).

22 Ibn Abbas said Amber is not treasure-trove; it is a thing which the sea casts forth. And Hasan said, In amber and pearls, one-fifth (shall be taken by the state).

CHAPTER XVII FASTING

The Qur'an:

1. O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may guard (against evil) . . . ; and those who find it hard to do so may effect a redemption by feeding a poor man (2:183, 184).

2. The month of Ramadan is that in which the Qur'an was revealed Therefore, whoever of you witnesses the month, he shall fast during it, and whoever is sick or on a journey (he shall fast) a (like) number of other days (2:185).

3. It is made lawful to you to approach your wives on the night of the fast: they are an apparel for you and you are an apparel for them . . . , and eat and drink until the whiteness of the day becomes distinct to you from the blackness of the night at dawn. Then complete the fast till night (2:187).

Headnote:

The directions relating to fasts are all contained in vv. 2:183-187 [of the Qur'an]. Fasts are to be kept during the 29 or 30 days of Ramadan (v. 2). The Fast consists in abstaining daily, from dawn till sunset, from food and drink and sexual intercourse (v. 3). Fasting is recognized in Hadith as one of the pillars of Islam (H. 5, 6), but too much voluntary fasting is prohibited (H. 3). While fasting, one must cultivate the habit of abstaining from evil, from foul talk and falsehood (hh. 1, 2), and [the habit of] of charity to fellow-men (h. 3). Fasting starts with the first day of Ramadan and ends with the last day of it. Ramadan being a lunar month, its beginning and end depend on the appearance of the new moon (H. 1, 2). The fast must not be kept on a doubtful day (h. 4). The fast begins when dawn appears (h. 5) and ends when the sun sets (h. 6). When fasting, it is recommended that one should have a meal in the morning (h. 7) a little before dawn (h. 8).

Breaking the fast when one is journeying is permitted, but fasting is allowed in such a case unless it entails hardship (hh. 9, 10). One who is ill, the pregnant woman, the woman who gives suck, and a very old person may feed a needy person instead of fasting (h. 11). A woman should not fast when she is menstruating, but she should fast for the same number of days afterwards (h. 12). When for some reason the number of fasts is to be completed after Ramadan, it may be done at any time before the next Ramadan (h. 13). Fasting on Id days is strictly prohibited (h. 14). When a person eats or drinks forgetting that he is fasting, the fast is not broken (h. 15). Cooling oneself, taking a bath, gargling or rinsing the mouth, and tasting of the food in the cooking-pot do not break the fast (h. 16), nor does vomiting (h. 17). I'tikaf or keeping to the mosque during the last ten days of Ramadan, and not going out of it except for a need, may be resorted to by those who fast, and it is in these nights that the Laila al-Qadr must be sought (hh. 18, 19).

Hadith:

1 Abu Hurairah reported, The Messenger of Allah, peace and blessings of Allah be on him, said: Fasting is an armor with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odor of the mouth of one fasting is sweeter in the estimation of Allah than the odor of muskh – he who gives up his food and his drink and his (sexual) desire for MY sake; fasting is for Me, and I will grant its reward. A virtue brings reward ten times like it.

2 Abu Hurairah said, The Messenger of Allah . . . said: He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink.

3 Ibn Abbas said, The Messenger of Allah . . . was the most generous of all people, and he was most generous in Ramadan, when Gabriel met him; and he met him in every night of Ramadan and read with him the Qur'an; so the Messenger of Allah . . . was more generous in the doing of good than the wind which is sent forth (on everybody).

4 Silah said, reporting on the authority of Ammar, Whoever keeps fast on a doubtful day, disobeys Abu-I-Qasim [one of Muhammad's titles], peace and blessings of Allah be on him.

5 Adiy ibn Hatim said, When it was revealed, Until the khait al-abyadz becomes distinct to you from the khait al-aswad, I betook myself to a black cord and a white cord and put them under my pillow; and I looked at them (now and then) during the night, but I could not distinguish between them; then I came to the Messenger of Allah . . . in the morning, and I mentioned this to him. He said: By this is meant only the blackness of the night and the whiteness of the day.

6 Umar said, The Messenger of Allah . . . said: When the night comes on from there and the day departs on this side and the sun goes down, the one who is fasting should break the fast.

7 Anas said, The Prophet . . . said: Have the meal before dawn, for there is blessing in the meal before dawn.

8 Abu Hazim said that he heard Sahl ibn Sa'd saying, I used to have my meal before dawn in my family, then I used to hasten to overtake the morning prayer with the Messenger of Allah

9 Anas said, We used to be on journey with the Prophet . . . , and he who kept the fast did not find fault with him who broke it, nor did he who broke the fast find fault with him who kept it.

10 Jabir said, The Messenger of Allah . . . was on a journey, and he saw a crowd and a man who was placed under a shade. He said, What is this? They said, He is one fasting. He said: There is no great virtue in fasting when on journey.

11 Ata said, One should break the fast on account of illness, whatever it may be, as Allah has said. And Hasan and Ibrahim said, concerning the woman who gives suck and the one with child, when they fear about themselves or their child, they should break the fast and then fast on other days. And as to the very old man when he cannot bear fasting – Anas, after he became old, fed one who was needy for a year or two daily with bread and meat, and so broke the fast.

12 Abu-I-Zinad said, The menstruating woman has to fast afterwards, and she has not to perform any prayer (for the prayers omitted).

13 Abu Salamah said, I heard Aishah say, I used to be under obligation to fast on account of (the fasts omitted in) Ramadan, and I was not able to perform this obligation except in Shaban.

14 Abu Ubaid said, I was present at Id with Umar and he said, The Messenger of Allah . . . forbade fasting on these two days, the (Id) day of your breaking the fast and the other (Id) day on which you eat of your sacrifices.

15 Abu Hurairah reported, The Prophet . . . said: When one forgets and eats and drinks, he should complete his fast, for Allah made him eat and drink.

16 Ibn Umar moistened a cloth and cast it over him while he was fasting; and Shabi entered a bath while he was fasting. Ibn Abbas said, There is no harm that one should taste of the food in the cooking-pot and anything else. And Hasan said, There is no harm in rinsing the mouth with water, and getting cooled, by one who fasts.

17 Abu Hurairah said, When a person vomits, he should not break the fast.

18 Aishah said, The Messenger of Allah . . . used to confine himself (to the mosque) in the last ten days of Ramadan, and he would say: Seek the Lailat al-Qadr [the Night of Majesty, commemorating the revelation of the Qur'an] in the last ten days of Ramadan.

19 Aishah said, The Messenger of Allah . . . would cause his head to get to me while he was in the mosque, and I would comb his hair; and he did not enter the house when performing itikaf [confinement in the mosque during the last ten days of Ramadan] except for a need.

CHAPTER XVIII PILGRIMAGE (HAJJ AND UMRAH)

The Qur'an:

1. Surely the first House appointed for men is the one at Mecca, blessed and a guidance for the nations And pilgrimage to the House is incumbent upon men for the sake of Allah, upon every one who is able to undertake the journey to it (3:95, 96).

2. The pilgrimage is performed in the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no amorous speech, nor abusing, nor disputing in the pilgrimage, and make provision (2:197).

Headnote:

The word *hajj* means literally *qasd* (betaking oneself to a person or a place), and technically it means betaking oneself at a particular time to Mecca to perform certain devotional acts required by Islam. *Umrah*, from *amara*, meaning he paid a visit to a place, means a visit to Mecca at any time of the year and consists of some of the devotional acts of hajj. The Sacred House, called the Kab'ah, a rectangular building 40 ft. by 35 ft., and the Haram, including Mecca and some adjacent territory, form the center of the devotional acts of hajj and umrah.

The Kab'ah is called the first House of Divine worship on earth, and a pilgrimage to it is made incumbent upon every Muslim who has the means to undertake the journey to it (v. 1). Pilgrimage is spoken of as one of the basic institutions of Islam (h. 6), and its performance once in a lifetime is obligatory (h. 1). If a person is unable to perform it personally, he can do it through a substitute (h. 2). One must provide oneself beforehand with what is required for the journey (h. 3). Hajj can be performed only at a fixed time (h. 4). Umrah may be performed at any time. Ihram is the condition in which the pilgrim puts himself; what is to be done or not done in this state is described in hh. 5-8. There are particular places on the different routes to Mecca where the pilgrim must enter into the state of ihram (h. 9). The particular dhikr of hajj is the utterance of labbaika in a loud voice (h. 10). Making circumambulations of the Kab'ah, or tawaf, is the first devotional act of hajj or umrah (h. 11); it is performed by men and women together (h. 12) and may be made while riding (h. 13). The tawaf is commenced at the corner where the Black Stone is fixed, which is kissed at the start by making a sign with something (h. 13). In kissing it there is no idea of paying Divine honor to it; the other corners were also kissed (hh. 14, 15). The tawaf, as a devotional act, is likened to prayer, and therefore a menstruating woman should postpone it (hh. 16-17). In the tawaf, the first three circuits are made running and the last four walking (h. 18). Running between the Safa and the Marwah, known as sa'y, is the next devotional act of hajj and umrah, and with this the umrah ends (h. 18). The hajj proper begins on the 8th Dhu-I-Hijjah, which is called the yaum al-tarwiyah, when the pilgrims proceed to Mina, and here they say their Zuhr and Asr prayers (hh. 19, 20). On the 9th Dhu-I-Hijjah, called yaum al-Arafah, the pilgrims proceed from Mina to Arafat, where they say the Zuhr and Asr prayers, and the imam delivers the Khutbah (h. 21). Arafat is left after sunset, and the Maghrib and Ishah prayers on that day and the Fajr prayer on the following day are said at Muzdalifah (hh. 22, 23), which is left before sunrise for Mina where the animals are sacrificed at about breakfast time. Then the tawaf al-ifadzah is performed, and after this the pilgrim gets out of the state of ihram (h. 24). The flesh of the animals sacrificed may be eaten, stored, or distributed, and their skins must be given in charity (h. 25, 26). The head is shaven or the hair is clipped as a sign of getting out of the state of ihram (h. 27). The 10th Dhu-I-Hijjah and the following two or three days, called the ayyam al-tashriq, are spent in Mina. During these days the pilgrims may occasionally visit the Kab'ah (h. 28). Stones are thrown at three places known as the Jamrah and the pilgrim prays to God to keep the Evil one away from him (h. 29). The final act of hajj is the tawaf al-wada, the circumambulation of the Kab'ah when leaving Mecca (h. 30). The pilgrim is allowed to do any business before or after the hajj (h. 31).

Hadith:

1 Ibn Abbas reported, Al-Aqra asked the Prophet, peace and blessings of Allah be on him, O Messenger of Allah! Is the pilgrimage to be performed every year or only once? He said: Only once; and whoever does it more than once, it is supererogatory.

2 Ibn Abbas said, Fadl was riding behind the Messenger of Allah . . . , when a woman of (the tribe of) Khatham came, and she said, O Messenger of Allah! The ordinance regarding pilgrimage made obligatory by Allah for His servants found my father a very old man unable to sit firmly on a riding camel; shall I perform a pilgrimage on his behalf? He said, Yes. And this happened in the Farewell Pilgrimage.

3 Ibn Abbas said, The people of Yaman used to go to pilgrimage while they had no provisions with them and they said, We are those who trust (in Allah). But when they came to Mecca, they begged of people, so Allah revealed: And make provision, for the benefit of provision is the guarding of oneself.

4 Ibn Umar said, The months of hajj are Shawwal and Dhul-I-Qadah and (the first) ten days of Dhu-I-Hijjah. And Ibn Abbas said, It is the Sunnah that a man shall not enter the state of ihram [a state in which certain ordinary things are forbidden] except in the months of pilgrimage.

5 Ibn Umar reported about the Prophet . . . : A man asked him, What should a man wear in the state of ihram? He said: He shall not wear shirt, nor turban, nor trousers, nor head-gear, nor any cloth dyed with wars or saffron; and if he does not find shoes, let him wear leather stockings, and he should cut them off so that they may be lower than the ankles.

6 Ibn Abbas said, One in a state of ihram may smell sweet-smelling plants, and look in the looking-glass, and use medicines out of what he eats, (such as) olive oil and butter; and Ata said, He can wear a ring and carry a purse; and Ibn Umar made circuits, while he was in a state of ihram, and he had girdled his belly with a cloth; and Aishah's opinion was that there was no harm in wearing knickerbockers.

7 Ibn Umar reported, He heard the Messenger of Allah . . . forbidding women in a state of ihram wearing gloves, and veil, and garments dyed with wars and saffron, and (saying) that they might wear besides this what they liked of garments colored with safflower, or made of silk (or silk and wool), or ornaments, or trousers, or shirt.

8 Abu Allah said, I heard the Messenger of Allah . . . uttering labbaika [see h. 10, below] with glued hair.

9 Ibn Abbas said, The Prophet . . . appointed for the people of Medina Dhu-I-Hulaifah as the place where they should enter into the state of ihram; for the people of Syria, Juhfah; for the people of Najd, Qarn al-Manazil , and for the people of Yaman, Yalamlam. These are for them and for those who come upon them from other places, of those who have determined the performance of the hajj and umrah; and for him who is on the nearer side (of Mecca), the appointed place is from where he starts, so that for the people of Mecca it is Mecca.

10 Ibn Umar reported, The uttering of labbaika by the Messenger of Allah . . . was thus: I am at Thy service, O Allah! I am at Thy service. I am at Thy service; Thou hast no associate, I am at Thy service. Thine is the praise and Thine the favor and Thine the kingdom, Thou hast no associate.

11 Urwah said, Aishah informed me that when the Prophet . . . entered (Mecca on pilgrimage), the first thing that he did was that he performed ablutions, then he made circuits (round the Kab'ah), and there was no umrah.

12 Ibn Juraj reported, When Ibn Hisham forbade women making circuits along with men, Ata said, How dost thou forbid them while the wives of the Prophet . . . made circuits along with men? I said, Was it after the (verses relating to) curtains (were revealed) or before (it)? He said, By my life! I found this after the curtain (orders). I said, How did men mix with them?

He said, They did not mix with them; Aishah used to make circuits remaining aside from the men, not mixing with them; but when they intended to go into the (Sacred) House, they stopped before entering (it) till the men were turned out.

13 Ibn Abbas said, The Prophet . . . made circuits of the House [the Kab'ah] riding on a camel, and every time that he came to the Corner, he made a sign with something which he had with him and said, Allahu Akbar.¹

14 Ibn Umar reported, Umar said, speaking of the Corner (the Black Stone), I call Allah to witness that I know that thou art a stone; thou canst not harm or profit; and if I had not seen the Messenger of Allah . . . kissing thee, I would not have kissed thee. Then he kissed it.

15 Ibn Umar said, I have not given up the kissing of these two corners [the Shami and the Iraqi corners], in difficulty and in ease, since I saw the Messenger of Allah . . . kissing them both.

16 Ibn Abbas reported, The Prophet . . . said: The making of circumambulations round the House is like prayer except that you talk in it; and whoever talks in it, let him not talk anything but good.

17 Aishah said, 'We went out with nothing in view but hajj, and when we reached Sarif, I menstruated. The Messenger of Allah . . . entered upon me and I was weeping. He said, What is the matter with thee? Hast thou menstruated? I said, Yes. He said: This is a matter that Allah has ordained for the daughters of Adam, so do what the pilgrims do, except that thou shalt not make circuits round the House.

18 Ibn Umar reported, When the Messenger of Allah . . . made circuits in the hajj and the umrah, on first coming (to Mecca), he started with three circuits at a fast pace and then made four circuits walking; then he said two rakas of prayer; then he ran between the Safa and the Marwah.²

19 Jabir said, We came with the Prophet . . . We were not in a state of ihram till the day of tarwiyah, and with Mecca to our back we uttered labbaika for the hajj.

20 Abd al-Aziz said, I asked Anas, Inform me about something which thou hast known about the Prophet . . . Where did he say the Zuhr and the Asr prayers on the day of tarwiyah? He said, At Mina.

21 Salim reported, Hajjaj ibn Yusuf, in the year in which he attacked Ibn al-Zubair, asked Abd Allah, How dost thou do in the halting-place on the day of Arafah? Salim said, If thou wilt follow the Sunnah, say the prayer at an early hour on the day of Arafah. Then Abd Allah ibn Umar said, He is right; they used to combine the Zuhr and Asr prayers according to Sunnah.

22 Ibn Umar said, The Prophet . . . combined the Maghrib and Ishah prayers at Muzdalifah. The iqama was called out for each one of them; and he did not say any supererogatory prayer between them, nor after any one of them.

23 Amr ibn Maimun said, I was present with Umar; he said the morning prayer at Muzdalifah.

¹The Kab'ah has four comers (arkan, sing. rukn): the Black Stone, called here al-Rukn, the Corner, but generally known as al-hajar al-aswad or the Black Stone; and the corners on the Yaman side are known as the Yamani corners; the other two being the Shami (on the side of Syria) and the Iraqi (on the side of Mesopotamia). The circuit is commenced at the Black Stone, which is the corner stone of the Kab'ah - it is often called al-Rukn or the Corner. The other corners may also be kissed, but the kissing of the Black Stone, the cornerstone of the Kab'ah, is one of the chief features of pilgrimage. Jesus Christ was referring to this very stone when he said, "The stone which the builders rejected, the same is become the head of the corner" (Matt. 21:42). It is, in fact, an emblem, a token, that part of the progeny of Abraham, Ishmael and his descendants, which was rejected by the Israelites. was to become the cornerstone of the Kingdom of God. That there is no idea at all of Divine honor being paid to the Black Stone in kissing it, is shown by the next two hadith. -M.M. Ali

²Safa and Marwah are two little hills near Mecca. This devotional act of Hajj is called sa'y. The running between Safa and Marwah is performed seven times. The limits are indicated by two minarets. In the case of umrah, the pilgrim gets out of the state of ihram with the sa'y. -M.M. Ali

24 Ibn Umar said, In the Farewell Pilgrimage the Messenger of Allah . . . profited by combining the umrah with the hajj So he performed the tawaf when he came to Mecca; and the first thing that he did was that he kissed the Corner, then he ran in the first three circumambulations and walked in four; then when he had finished the tawaf of the House, he said two rakahs of prayer near the Standing-Place (of Abraham); then he uttered taslim; and when he had done this, he came to the Safa, and made tawaf of the Safa and the Marwah seven times; then nothing that was forbidden to him (in ihram) became lawful to him until he completed his hajj and sacrificed the animal on the day of Sacrifice. And he returned and performed the tawaf of the House; then everything that was forbidden to him (in ihram) became lawful for him.

25 Ali said: The Prophet . . . appointed me, so I superintended the sacrifice of camels; and he ordered me, so I distributed their flesh; then he ordered me, and I distributed their coverings and their skins.

26 Jabir said, We used not to eat of the flesh of our sacrifices beyond the three days of Mina; then the Prophet . . . gave us permission and said: Eat and take it as a provision (for the journey). So we ate and took it as a provision.

27 Abd Allah said, The Prophet . . . and a party of his companions had their heads shaven, and some of them had their hair clipped.

28 Ibn Abbas reported, The Prophet . . . used to visit the House in the days of Mina.

29 Jabir reported, The Prophet . . . threw stones in the forenoon on the day of Sacrifice, and after this he threw stones in the afternoon.

30 Anas reported, The Prophet . . . said the Zuhr and the Asr and the Maghrib and the Ishah prayers; then he slept a little at Muhassab; then he rode to the House and performed tawaf.

31 Ibn Abbas reported, Dhu-l-Majaz and Ukaz were markets for trade (during the pilgrimage) in the Days of Ignorance. When Islam came, they (the Muslims) disliked this until it was revealed: There is no blame on you if you seek bounty from your Lord, (that is to Say), at the time of pilgrimage.

CHAPTER XIX JIHAD

The Qur'an:

1. And those who strive hard for Us, We will certainly guide them in Our ways (29:69).
2. Strive hard against them a mighty striving with it (the Qur'an) (25:52).
3. And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful (3:103).
4. There is no compulsion in religion (2:256).
5. And fight in the way of Allah with those who fight with you, and do not exceed this limit (2:190).
6. And they will not cease fighting with you until they turn you back from your religion if they can (2:217).
7. And fight with them until there is no persecution and all religions are only for Allah (8:39).
8. And if they incline to peace, do thou incline to it and trust in Allah. And if they intend to deceive thee, then surely Allah is sufficient for thee (8:61, 62).
9. He it is who has sent His Messenger with the guidance and the true religion that He may make it overcome all (other) religions (61:9).

Headnote:

Jihad means the exerting of one's power in repelling the enemy or in contending with an object of disapprobation. It carries a twofold significance in Islam, being applied to both: the purely missionary activities of a Muslim and his defense of the Faith, when necessary, in a physical sense. The first duty – the duty to invite people to Islam – is a permanent duty laid upon all Muslims of all ages; while the second is a duty which arises upon certain contingencies. The Holy Qur'an calls attention to both these duties in the clearest and most forceful words. In the first place, it speaks of a Jihad to attain to Allah (v. 1). Then it speaks of carrying on a Jihad against unbelievers by means of the Holy Qur'an, and this it calls Jihad-an kabir-an, a very great Jihad (v. 2). Islam's greatest Jihad is, therefore, not by means of the sword, but by means of the Holy Qur'an, i.e., a missionary effort to establish Islam. We are further told that there should always be among Muslims a party who invite people to Islam (v. 3). Thus the missionary Jihad of Islam is to be carried on in all circumstances.

The sword could never be used to force Islam on others, compulsion in religion being forbidden in clear words (v. 4). Fighting was undoubtedly allowed, but it was expressly allowed only as a defensive measure against those who were bent upon annihilating Islam by the sword, not to compel people to accept Islam (vv. 5, 6). When persecution ceased and everyone was at liberty to profess whatever religion he liked, the sword had to be sheathed (v. 7). Even in the midst of the war, if the enemy wanted peace, war was to be discontinued (v. 8). The good news is finally given that not only will Islam not be annihilated but it would ultimately be ascendant over all other religions (v. 9).

Hadith also speaks of both kinds of Jihad. It is a Muslim's foremost duty and the most excellent deed a Muslim can do (hh. 1, 2). A promise is given that if Muslims exerted themselves to their utmost to uphold the cause of Islam, they would be in the ascendant (hh. 3, 4). There is a further promise that divinely inspired persons, called rnujaddids, shall appear among Muslims to revive the faith (h. 5) and that a Messiah shall appear among them to carry the message of Islam to the Christian nations of the world in particular (h. 6).

Guiding a man to truth is spoken of as a Muslim's greatest treasure (h. 7), and the Holy Prophet himself wrote letters to kings in the 6th year of Hijrah, inviting them to accept Islam (h. 8). He never threatened any of them with invasion if his message was not accepted (h. 9). Muslims had to fight their battles, but this they had to do simply to defend Islam which unbelievers wanted to annihilate (vv. 5, 6). The cause of Truth was, however, to be defended unto death (h. 10), and Muslims were told to be always ready, if the need arose, to defend the Faith with the sword, that being the way to Paradise (h. 11). The Holy Prophet's own soul yearned after martyrdom in defense of the Truth and if possible, to come back to life and die again defending the Truth (h. 12), and such should, therefore, be the desire of every Muslim. Martyrdom could, however, be attained in other ways too (h. 13). Even women took part in the battles which were being fought in defense of Islam (hh. 14, 15). Non-combatants were not to be killed in battle, there being a prohibition against the killing of women and children (h. 16). Fighting was to cease if the enemy offered peace, even though his intention might be to deceive (v. 8), or if the enemy entered the brotherhood of Islam (h. 17).

Hadith:

1 Abu Hurairah said, A man came to the Messenger of Allah, peace and blessings of Allah be on him, and said, Guide me to a deed which is equal to Jihad. He said, I do not find it. (Then) he said: Is it in thy power that when the one engaged in Jihad goes forth, thou shouldst enter thy mosque and stand in prayer and have no rest, and that thou shouldst fast and break it not? He said, Who can do it?

2 Abu Said al-Khudri said, It was said, O Messenger of Allah! Who is the most excellent of men? The Messenger of Allah . . . said: The believer who strives hard in the way of Allah with his person and his property.

3 Mughirah reported, The Prophet . . . said: Some people from among my community shall remain in the ascendant, until the command of Allah comes to them and they shall be triumphant.

4 Imran ibn Husain said, The Messenger of Allah . . . said: A party of my community shall not cease fighting for the Truth – they shall be triumphant over their opponents.

5 Abu Hurairah reported, The Messenger of Allah . . . said: Surely Allah will raise for this community at the beginning of every century one who shall revive for it its faith.

6 Abu Hurairah said, The Messenger of Allah . . . said: How would you feel when the son of Mary makes his appearance among you, and he is your imam from among yourselves.¹

7 Sahl reported, He heard the Messenger of Allah . . . say: Then invite them to Islam, and inform them of what is incumbent on them; for, by Allah, if a single man is guided aright through thee, it is better for thee than red camels.

8 Ibn Abbas reported, The Messenger of Allah . . . wrote to the Caesar [the Roman Emperor], inviting him to Islam, and sent his letter to him with Dihyah al-Kalbi, and the Messenger of Allah . . . ordered him to make it over to the Chief of Busra that he might send it to the Caesar.

9 Ibn Abbas reported [that the Prophet's letter to the Caesar] ran as follows: In the name of Allah, the Beneficent, the Merciful. From Muhammad, the servant of Allah and His Messenger, to Heraclius, the Chief of the Roman Empire. Peace be with him who follows the guidance. After this, I invite thee with invitation to Islam. Become a Muslim and thou wilt be in peace – Allah will give thee a double reward; but if thou turnest away, on thee will be the sin of thy subjects. And, O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allah, and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.

10 Salamah said, I swore allegiance to the Prophet Then I turned to the shade of a tree. When the crowd diminished, he (the Prophet) said, O Ibn al-Akwah! Will thou not swear allegiance? He said, I have already sworn allegiance, O Messenger of Allah! He said, And do it again. So he swore allegiance to him a second time. I (the reporter) said to him, O Abu Muslim! For what did you swear allegiance (to him) then? He said, For death.

11 Abd Allah ibn Abu Aufa reported, The Messenger of Allah . . . said: And know that Paradise is beneath the protection of the swords.

12 Abu Hurairah said, I heard the Prophet . . . say: By Him in Whose hand is my soul, were it not that there are men among the believers who cannot bear to remain behind me – and I do not find that on which to carry them – I would not remain behind an army that fights in the way of Allah; and by Him in Whose hand is my soul, I love that I should be killed in the way of Allah and then brought back to life, then killed again, then brought to life again, then killed again, then brought to life again, then killed again.

¹This is a further prophecy relating to the ascendancy of Islam. The son Of Mary is the Messiah, and Muslims are told that a Messiah would appear among them. This Messiah is called *imamu-kum min-kum*, i.e., your imam from among yourselves. In a hadith of the Sahih Muslim on the same subject, the words are *wa amma-kum min-kum*, i.e., he (the Messiah) shall be your imam from among yourselves, leaving no doubt that a member of the Muslim community would be raised to the dignity of the Messiah. These words were no doubt added by the Holy Prophet to remove the possible misconception that the Israelite Messiah would appear among Muslims.

The prophecy relating to the advent of a Messiah among Muslims, generally known as the second advent of the Messiah, is on all fours with the prophecy relating to the second advent of Elias among the Israelites: "Elijah went up by a whirlwind into heaven" (II Kings 2:11); "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). When Jesus Christ was confronted with this difficulty - "Why then say the Scribes that Elias must first come?" (Mt. 17: 10) - he simply replied: "Elias is come already but they knew him not Then the disciples understood that he spake unto them of John the Baptist" (Mt. 17:11-13); because, as further explained, John the Baptist came "in the spirit and power of Elias" (Lk. 1:17). The appearance of the Messiah among Muslims thus meant only the appearance of a mujaddid "in the spirit and power" of the Messiah.

The Messiah's work is thus described in the Bukhari: "The son of Mary will appear among you as a judge, doing justice (between people), and he will break the Cross and kill the swine" (B. 60:49). This clearly shows that the Messiah would come when the religion of the Cross will be in the ascendant, and that his work will be to spread Islam among the Christian nations of the world in particular. which in other Hadith is described as the rising of the sun in the West, the sun standing for the Sun of Islam and the West for the Western nations. Thus this prophecy speaks in fact of the final ascendancy of Islam in the world. –M.M. Ali

13 Abu Hurairah said, The Messenger of Allah . . . said: Whom do you count to be a martyr among you? They said, O Messenger of Allah! Whoever is killed in the way of Allah is a martyr. He said: In that case the martyrs of my community shall be very few – he who is killed in the way of Allah is a martyr; he who dies a natural death in the way of Allah is a martyr; he who dies of the plague (in the way of Allah) is a martyr; he who dies of cholera (in the way of Allah) is a martyr.

14 Anas said, On the day that battle was fought at Uhud, (some) people fled away from the Prophet He said, And I saw Aishah, daughter of Abu Bakr, and Umm Sulaim, and they had both tucked up their garments, so that I could see the anklets on their shanks, and they were carrying skins (full of water) on their backs, and they poured water into the mouths of the people, and then they went back and filled them again, then came and poured them into the mouths of the people again.

15 Rubayyi, daughter of Muawwidh, said: We used to be with the Prophet . . . (in his battles), giving drink to and tending the wounded and removing the slain to Medina.

16 Abd Allah reported, A woman was found among the killed in one of the battles of the Prophet So the Messenger of Allah . . . forbade the killing of women and children.

17 Ibn Umar reported, The Messenger of Allah . . . said: 'I have been commanded that I should fight these people till they bear witness that there is no god but Allah and keep up prayer and pay zakat. When they do this, their blood and their property shall be safe with me except as Islam requires, and their reckoning is with Allah.

CHAPTER XXX ETHICS (Adab)

The Qur'an:

1. The noblest of you in the sight of Allah is the best of you in conduct (49:13).
2. And do good to your parents. If either of them or both of them reach old age with thee, say not to them, fie: nor chide them: and speak to them a generous word. And make thyself submissively gentle to them with compassion, and say, My Lord! Have mercy on them as they brought me up when I was little (17:23, 24).
3. And do not kill your children for fear of poverty. We give them sustenance and yourselves too (17:31).
4. And when about the one buried alive it is asked, For what sin was she killed? (81:8, 9).
5. Righteousness is this that one should believe in Allah . . . and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the emancipation of the captives (2:17).
6. And they (the women) have rights similar to those (men have) over them in a just manner (2:228).
7. And keep them (your wives) in good fellowship (2:229, 231).
8. The believers are but brethren, so make peace between your brethren (49:10).
9. Muhammad is the Messenger of Allah, and those with him are firm of heart against the disbelievers, merciful among themselves (48:29).
10. As for the men who speak the truth and the women who speak the truth . . . , Allah has prepared for them forgiveness and a great reward (33:35).
11. Woe to every slanderer, defamer (104:1).
12. Let not a people deride another people nor let women deride women Neither defame one another, nor call one another by nicknames Shun much suspicion. And spy not, nor backbite one another (49:11, 12).

13. And fulfill promise, for the promise shall be questioned about (17: 34).
14. And give full measure when you measure out, and weigh with a true balance (17: 35).
15. And do not kill any one whom Allah has forbidden except for a just cause (17: 33).
16. And those who shun the great sins and indecencies, and whenever they are angry they forgive (42:37).
17. And the recompense of evil is punishment like it; but whoever forgives and amends, he shall have his reward from Allah (42:40).
18. And the servants of the Beneficent are they who walk on earth in humbleness; and when the ignorant address them they say, Peace (25:63).
19. And go not nigh to fornication, for it is an indecency and evil is the way (17:32).
20. Say to the believing men that they cast down their looks and guard their private parts. Say to the believing women that they cast down their looks and guard their private parts and not display their beauty except what appears thereof; and let them draw their head-coverings over their bosoms (24:30, 31).
21. And as for women advanced in years who do not hope for a marriage, it is no sin for them if they put off their cloaks, not displaying their beauty (24:60).
22. Do not enter houses other than your own houses without permission and saluting their inmates; and if it is said to you, Go back, then go back (24:27, 28).

Headnote:

The word *adab* signifies discipline of the mind, or every praiseworthy discipline by which a man is trained in any excellence. Good morals and good manners are the real test of a man's excellence (v. 1; hh. 1, 9). Goodness to one's parents occupies a very high place in the moral code of Islam, the mother coming first (v. 2; h. 2), so much so that Paradise is said to be beneath the mother's feet (h. 3). Kindness and love for children is inculcated (vv. 3, 4; hh. 4, 5), and suffering on account of them is called a screen from fire (h. 6). Doing good to relatives is a source of blessings in this life and the next (v. 4; hh. 7, 8). Wives have their rights over their husbands, and they must be kept in good fellowship (vv. 6, 7). The best of men is said to be one who is kindest to his wife (h. 9), and it is recommended that one should help her in her work (h. 10). Muslims are brethren – members of one body and parts of one structure – and they must help one another and be kind to one another (vv. 8, 9; hh. 11-14), their blood, property, and honor being inviolable (h. 15). They are forbidden to hate and boycott one another (h. 16), to call one another kafir [unbeliever] or fasiq [sinner] (h. 17), and to fight with one another (h. 18). A neighbor, whether a Muslim or a non-Muslim, must be treated kindly (hh. 19, 20). One must be kind and generous to one's slaves or servants, who must in all other matters be treated on a basis of equality (hh. 21-23). Looking after widows and orphans is an act of highest merit (hh. 24, 25). Even an enemy must be treated generously (hh. 26, 27). Divine mercy is shown to him who is merciful to God's creatures (hh. 28, 29), even to dumb animals (h. 30). Man must cultivate the habit of being truthful, for truth is the basis from which virtue springs, while falsehood leads to vice (v. 10; h. 31). Special stress is laid that a man must be fair and forgiving in his dealings with other people and must avoid everything which hurts them (vv. 11-19; h. 32). At the end are given a few verses and Hadith relating to good manners (vv. 20-22; hh. 33-41)

Hadith:

1 Abd Allah ibn Amr said, The Prophet, peace and blessings of Allah be on him, used to say: The best of you are those who have the most excellent morals.

2 Abu Hurairah said, A man came to the Messenger of Allah . . . and said: O Messenger of Allah! Who has the greatest right that I should keep company with him with goodness? He said, Thy mother. He said, Who then? He said, Thy mother. He said, Who then? He said, Thy mother. He said, Who then? He said, Then thy father.

3 Muaviyah Ibn Jahimah reported, Jahimah came to the Prophet . . . and said: O Messenger of Allah! I intended that I should enlist in the fighting force, and I have come to consult thee. He said: Hast thou a mother? He said, Yes. He said: Then stick to her, for Paradise is beneath her two feet.

4 Aishah said, A dweller of the desert came to the Prophet . . . and said: You kiss children, but we do not kiss them. The Prophet . . . said: Do I control aught for thee if Allah has taken away mercy from thy heart?

5 Aishah reported, The Prophet . . . took a baby in his arms, rubbing its palate (with chewed date), and it urinated on him, so he sent for water and made it follow the urine.

6 Aishah said, A woman came, with her being her two daughters, asking for charity, but she did not find with me anything except a date. I gave it to her, and she divided it between her two daughters and did not herself eat of it. Then she got up and went out, and the Prophet . . . entered on us, and I informed him about it. So the Prophet . . . said: Whoever is thrown into a trial on account of these daughters, they are a screen for him from fire.

7 Anas said, I heard the Messenger of Allah . . . say: Whomsoever it pleases that his sustenance should be made ample to him or that his life should be lengthened, let him be kind to his relatives.

8 Abu Hurairah reported, The Prophet . . . said: Rahim [the womb] is an offshoot of Rahman [mercy]; so Allah said, Whoever makes his ties close with thee I will make My ties close with him, and whoever severs his ties with thee I will sever My ties with him.

9 Abu Hurairah said, The Messenger of Allah . . . said: The most perfect of the believers in faith is the best of them in moral excellence, and the best of you are the kindest of you to their wives.

10 Aswad said, I asked Aishah, What did the Prophet . . . do when in his house? She said, he served his wife, meaning that he did work for his wife.

11 Ibn Umar reported, The Messenger of Allah . . . said: A Muslim is the brother of a Muslim; he does him no injustice, nor does he leave him alone (to be the victim of another's injustice); and whoever does the needful for his brother, Allah does the needful for him; and whoever removes the distress of a Muslim, Allah removes from him a distress out of the distresses of the day of resurrection; and whoever covers (the fault of) a Muslim, Allah will cover his sins on the day of resurrection.

12 Anas said, The Messenger of Allah . . . said: Help thy brother whether he is the doer of wrong or wrong is done to him. They (his companions) said, O Messenger of Allah! We can help a man to whom wrong is done, but how could we help him when he is the doer of wrong? He said: Take hold of his hands from doing wrong.

13 Numan said, The Messenger of Allah . . . said: Thou wilt see the faithful in their having mercy for one another and in their love for one another and in their kindness towards one another like the body; when one member of it ails, the entire body (ails), one part calling out the other with sleeplessness and fever.

14 Abu Musah reported, The Prophet . . . said: Believers are in relation to one another as (parts of) a structure, one part of which strengthens the other. And he inserted the fingers of one hand amid those of the other (so as to conjoin his two hands).

15 Ibn Umar reported, The Prophet . . . , while at Mina, said: Do you know what day is this? They said, Allah and His Messenger know best. He said, This is a sacred day. Do you know what city is this? They said, Allah and His Messenger know best. He said, Sacred city. Do you know what month is this? They said, Allah and His Messenger know best. He said: Sacred month. Then he said: Surely Allah has made sacred to you your blood and your property and your honor as this day of yours is sacred in this month of yours in this city of yours.

16 Anas reported, The Messenger of Allah . . . said: Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of Allah (as) brethren; and it is not lawful for a Muslim that he should sever his relations with his brother for more than three days.

17 Abu Dharr reported, He heard the Prophet . . . say: A man does not accuse another of being a transgressor, nor does he accuse him of being a kafir [infidel, unbeliever], but it (the epithet) comes back to him, if his companion is not such.

18 Abu Bakrah said, I heard the Messenger of Allah . . . say: When two Muslims meet each other with their swords, both of them are in the fire.

I said, O Messenger of Allah! This is for the murderer, but what about the one who is murdered? He said: He was desirous of murdering his companion.

19 Abu Hurairah said, The Messenger of Allah . . . said: Whoever believes in Allah and the latter day should not harm his neighbor, and whoever believes in Allah and the latter day should honor his guest.

20 Aishah reported, The Prophet . . . said: Gabriel continued to enjoin me with good treatment towards the neighbor until I thought that he would make him heir of the property (of the deceased neighbor.)

21 Abu Dharr said . . . , The Prophet . . . said to me: Your slaves are your brethren. Allah has placed them under your control; so whoever has his brother under his control should feed him from what he eats and should give him clothes to wear from what he wears; and do not impose on them a task which should overpower them; and if you impose on them such a task, then help them (in doing it).

22 Anas said, I served the Prophet . . . for ten years, and he never said to me, Fie. Nor, Why hast thou done (this)? Nor, Why hast thou not done (this)?

23 Abu Hurairah said, The Prophet . . . said: One who manages the affairs of the widow and the poor man is like the one who exerts himself hard in the way of Allah, or the one who stands up for prayer in the night and fasts in the day.

24 Sahl ibn Sa'd reported, The Messenger of Allah . . . said: The man who brings up an orphan will be in Paradise like this. And he pointed with his two fingers, the forefinger and the middle finger [meaning that one who brings up an orphan will be with the orphan in Paradise].

25 Abu Hurairah reported, Tufail ibn Amr al-Dausi and his companions came to the Prophet . . . and said: O Messenger of Allah! Daus have disobeyed and refused, so pray to Allah for their punishment. And it was said, Daus have perished. But he said: O Allah! Guide Daus and bring them.

26 Aishah reported, The Jews came to the Prophet . . . and said: Death overtake you! Aishah said, And you, and may Allah curse you and may Allah's wrath descend on you. He (the Prophet) said: Gently, O Aishah! Be courteous, and keep thyself away from roughness.

27 Jarir said: The Messenger of Allah . . . said: Allah has no mercy on him who is not merciful to men.

28 Ibn Abbas said, The Messenger of Allah . . . said: He is not of us who does not show mercy to our little ones and respect to our great ones.

29 Sahl said, The Messenger of Allah . . . passed by a camel that had grown extremely lean. So he said: Be careful of your duty to Allah regarding these dumb animals; ride them while they are in a fit condition, and eat them while they are in a fit condition.

30 Abd Allah reported, The Prophet . . . said: Surely truth leads to virtue, and virtue leads to Paradise, and a man continues to speak the truth until he becomes thoroughly truthful; and surely falsehood leads to vice, and vice leads to the fire, and a man continues to tell lies until he is written down a great liar with Allah

31 Anas said, The Prophet . . . was not a reviler, nor foul in speech, nor a curser. To reprove one of us he would say: What is the matter with him? May his forehead abound with dust [i.e., may he prostrate himself in prayer frequently].

32 Ali said, The Messenger of Allah . . . said: A Muslim owes to a Muslim six (duties) to be bestowed liberally – he should offer him salutation when he meets him, and he should accept when he invites him, and he should pray for him when he sneezes, and he should visit him when he is sick, and he should follow his bier when he dies, and he should love for him what he loves for himself.

33 Abu Hurairah reported, The Prophet . . . said: The younger one should offer salutation to the older one, and the one who is going along to the one who is sitting, and the smaller group to the larger group.

34 Abd Allah ibn Amr reported, A man asked the Messenger of Allah . . . , what Islam is the best one? He said: That thou feed (the poor) and offer salutation to whom thou knowest and whom thou dost not know.

35 Qatadah said, I said to Anas, Did the companions of the Prophet . . . shake hands (when they met)? He said, Yes.

36 Aishah said, Zaid ibn Harithah [a slave set free by Mumammad] came to Medina, and the Messenger of Allah . . . stood up to receive him, and he embraced him and kissed him.

37 Ubaid ibn Umair reported, Abu Musah al-Ashari sought permission to see Umar and he was not permitted, as if he [Umar] was engaged, and Abu Musah came back [later].

38 Said ibn Abu-I-Hasan said to Hasan, Women, other than Arabs, keep their bosoms and their heads uncovered. He said, Turn thou away thy eyes from them.

39 Aishah reported, Saudah bint Zamah went out on a certain night. Umar saw her and recognized her and said, By Allah, O Saudah, thou canst not hide thyself from us. So she returned to the Prophet . . . and mentioned this to him while he was dining in my apartment . . . , and he said: It is permitted to you (women) that you go out for your needs.¹

40 Aishah reported, Asmah, daughter of Abu Bakr, came to the Messenger of Allah . . . , and she was wearing thin clothes. The Messenger of Allah . . . turned away his face from her and said: O Asmah! When the woman attains her majority, it is not proper that any part of her body should be seen except this and this. And he pointed to his face and his hands.²

¹We find women in the Holy Prophet's time repairing unveiled to mosques to join the congregational prayers, carrying provisions for soldiers, taking care of the sick and the wounded, taking part in actual fighting when necessary, helping their husbands in the labor of the field, serving the male guests at a feast, carrying on business, carrying on trade with men, and so on. –M.M. Ali

²A woman is not required to cover her face or wear a veil. In fact, in pilgrimage she is required to keep herself unveiled because the veil was worn as a mark of rank, and was not required by the law of Islam. –M.M. Ali

