SAHIH AL-BUKHARI,
ENGLISH TRANSLATION AND
EXPLANATORY NOTES
Sahih al-Bukhari
English Translation and Explanatory Notes

Based on
the Urdu work Faḍl al-Bārī
by Maulana Muhammad Ali

Part 5

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Preface

The work Faḍl al-Bārī is an Urdu translation of Ṣaḥīḥ al-Bukhārī with extensive explanatory notes by Maulana Muhammad Ali. Its first volume, consisting of nearly the first half of Ṣaḥīḥ al-Bukhārī, was published in 1932. The same contents had been appearing in the form of instalments, each about 100 pages long, starting in 1926. The remaining half or so was published not as instalments but in its entirety as the second volume in 1937. A newly-typeset edition of the entire Urdu work was published in 2012, again in two volumes, by the Ahmadiyya Anjuman Ishā’at Islam Lahore, U.S.A.

Maulana Muhammad Ali (d. 1951) had himself started an English translation of this voluminous work. He reached only as far as Book 2, ch. 21 (ḥadīth 30), and passed on the manuscript to Maulana Aftab-ud-Din Ahmad, who had served as Imām of the Woking Muslim Mission and Mosque in Surrey, England. He continued the translation till his death in 1956, and completed the first three parts and much of the fourth part. The first three parts were then published successively in 1956, 1962 and 1972.

In the mid-1970s Mr Iqbal Ahmad, elder son of Maulana Aftab-ud-Din Ahmad, who also had served in the Woking Muslim Mission, revised the existing, partial translation of Part 4 done by his father. This was serialised in The Light of Lahore, the organ of the Ahmadiyya Anjuman Lahore, from its issue dated June 8, 1983 to its issue dated February 8, 1985.

1 The collection of Bukhari has, like the Holy Qur’ān, been divided into 30 roughly equal parts, irrespective of subject-matter. In terms of subject-matter, it is divided into books, each book being known as a kitāb, which are of greatly varying lengths, and each book is divided into chapters, each chapter known as a bāb.

2 Up to the end of Book 13, The Two Eid Festivals.
Recently, Mr Nasir Ahmad, also son of Maulana Aftab-ud-Din Ahmad, and a veteran of the Ahmadiyya Anjuman Lahore in its propagation and literary work, proposed that the translation be continued. The first step was to complete the remaining translation of Part 4. This was done by me in collaboration with my respected elder, Mr Nasir Ahmad. The portion of Part 4 that was previously translated was also revised for consistency with the new translation.

Now Part 5 has been completed by the collaborative work of myself, Mr Nasir Ahmad, and Imam Kalamazad Mohammed of Trinidad. Nadara Khan of Trinidad assisted with the typing.

In translating the text of Bukhari, we have not merely relied on Maulana Muhammad Ali’s Urdu work, but also kept in view other published translations of Bukhari in English and Urdu, and of course the original Arabic text has been carefully compared.

In the years since the publication of the first edition of Faḍl al-Bārī, a standard scheme of numbering the ḥadīth reports in Bukhari seems to have come into use. We have followed that numbering system here, instead of the ḥadīth numbering adopted in Maulana Muhammad Ali’s work and which was also used in the translation of the three parts that have been previously published. However, in the numbering of the books and chapters of Bukhari, variations are to be found in different publications. We have adhered to the numbering used in the first edition of Faḍl al-Bārī.

As with Part 4, the translation of Part 5 is being made available only electronically and not in print. When the translation of the earlier parts has been re-formatted and made consistent with the style of Parts 4 and 5, and some later parts translated, we hope to publish that in printed form, Allāh willing.

Zahid Aziz, Dr.
May 2016

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3 These variations relate only to numbering, and not to the text of Bukhari. In case of certain books, what some consider as one book is divided by others into two books. For example, Books 8 and 9 in this translation are the single Book 8 in some other publications. Chapter numbering within a book can also differ in this kind of way.
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Book 19: *Tahajjud*

The *Tahajjud* Prayer

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

**Ch. 1: Tahajjud at night**

And the word of Allāh, the Mighty, the Glorious: “And during a part of the night, keep awake by it, beyond what is incumbent on you” (17:79).

1120 Ibn ‘Abbās reported: When the Prophet ﷺ used to get up at night to say the *Tahajjud* prayer, he used to say:² “O Allāh! All

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¹ *Tahajjud* is derived from *hujūd*, meaning ‘sleep’, and *tahajjud* means to come out of sleep. The prayer of the night is called *Tahajjud* because one has to make an effort to wake up from sleep. *Tahajjud* was made compulsory for the Holy Prophet ﷺ in addition to the other prayers and he used to perform it with great care regularly, even during a journey. The person who, following the Holy Prophet ﷺ, wishes to develop a closer relationship with Allāh the Most High, must tread the same path. But this is a voluntary prayer and has not been made obligatory as it would impose hardship on Muslims in general. It has been mentioned in h. 1124 further on that the Holy Prophet ﷺ missed *Tahajjud* prayer due to illness though he never missed any compulsory (*fard*) prayer.

² The Book on *Tahajjud* begins with a prayer to show that it is the most suitable time for making supplications. In those moments of solitude when there was no one else but Allāh the Most High to listen to the yearnings, the Holy Prophet’s engagement in such intense prayers clearly indicates his strong faith in the grandeur and glory of Allāh Most High, His all-powerfulness, His ultimate authority, the truthfulness of His promises, His power of rewarding and punishing, and the truth of his own prophethood. During these prayers in solitude, the mentioning of the veracity of his prophethood, along with the truthfulness of other prophets, shows how his heart was ingrained with certainty about the truthfulness of his prophethood. What is prayer, after all? It is one’s innermost desires that burst out as supplications in the presence of the August Master in the form of heartfelt outpourings. A person, while sitting among his friends or enemies, may say something about himself artificially.
praise is for You, You are the Maintainer of the heavens and the earth and whatever is in them. And all praise is for You, You are the Light of the heavens and the earth and whatever is in them. And all praise is for You, You are the Master of the heavens and the earth and whatever is in them. And all praise is for You, You are the Truth and Your Promise is true and the meeting with You is true, and Your Word is the truth and Paradise is true and Hell is true and all the Prophets are true and Muhammad is true and the Day of Resurrection is true. O Allah! I submit to You, and I believe in You, and I rely on You, and to You I turn, and with Your help I contend (with the opponents), and You I take as a judge. So grant me protection from what I have already done and what I will do, and what I have concealed and what I have made known. You are the One Who brings (consequences) forward and You are the One Who defers. There is no God but You — or (he said), There is no God other than you.”

(And in another report it is added:) “And there is no might or power except with (the help of ) Allāh.”

Ch. 2:  Excellence of rising at night

1121  ‘Abdullāh ibn ‘Umar reported: In the lifetime of the Prophet ﷺ whenever anyone saw a dream he would narrate it to the Messenger of Allāh ﷺ. I also wanted to see a dream and to narrate it to the Messenger of Allāh ﷺ. I was a young boy and used

However, in such moments of solitude when the whole world around him is asleep, the spontaneous expression of the Holy Prophet’s inner feelings shows his full confidence and faith in the truth of his prophethood. These utterings cannot be those of an imposter, nor can such ideas be nurtured by a lunatic.

3 The Holy Qur’ān is replete with mention of the excellences of the Tahajjud prayer. Some characteristics of the servants of Allāh, the Most High, have been listed in the last section of Sūrah Al-Furqān in these words: “And they pass their night prostrating themselves before their Lord and standing (in prayer)” (25:64). In Sūrah As-Sajdah, Tahajjud prayer has been mentioned as a sign of perfect faith: “They forsake their beds, calling upon their Lord in fear and in hope” (32:16). In Sūrah Adh-Dhāriyāt the righteous ones have been praised in these words: “They used to sleep but little at night” (51:17).
to sleep in the Mosque during the lifetime of the Messenger of Allah ﷺ. I saw in a dream that two angels took hold of me and brought me to the Fire which was built all around like a well and it had two corners and there were people in it known to me. I started saying: “I seek refuge with Allāh from the Fire.” — He (Ibn ‘Umar) added: Then we met another angel who said to me: “Fear not.”

1122 So I narrated it (the dream) to Ḥafṣah, who related it to the Messenger of Allāh ﷺ. He said: “‘Abdullāh is a good man. He should say the night prayer.” And after that he used to sleep only a little at night.⁴

Ch. 3: Lengthy prostration in the night prayer

1123 ‘Ā’ishah reported … (see h. 994).⁵

Ch. 4: Leaving off Tahajjud by a sick person

1124 Al-Aswad reported that he heard Jundab saying: The Prophet ﷺ became ill and did not get up (for Tahajjud prayer) for a night or two.

1125 Jundab ibn ‘Abdullāh reported: Gabriel did not come to the Prophet ﷺ for some time. So one of the women of the Quraish said: “His Satan has delayed in coming to him.” So it was revealed: “And by the brightness of the day! And the night when it is still! Your Lord has not forsaken you nor is He displeased” (93:1-3).⁶

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⁴ According to the Holy Qur’ān, a true dream is a lower form of communication from Allāh the Most High. Sometimes through a dream Allāh warns a person. In the dream in which ‘Abdullāh ibn ‘Umar saw himself being dragged towards a fire, he was informed about a weakness in him. And that is why the Holy Prophet, after listening to the dream, advised him to start performing the Tahajjud prayer.

⁵ This is an exact repetition of the words of h. 944. It mentions that in his Tahajjud prayer the Holy Prophet used to prolong his sajdah so much so that one could recite fifty verses of the Holy Qur’ān. Besides glorification of Allāh during sajdah, he used to make other supplications as well.

⁶ This ḥadīth has apparently no relation to the title of the chapter, but, in fact, it is a part of h. 1124. Tirmidhī has mentioned both parts together. Perhaps İmâm Bukhârî
Ch. 5: The Prophet’s exhorting others to rise for prayer at night and Navūfīl without making them compulsory

One night the Prophet came to Fāṭimah and ‘Alī (to wake them up) for the prayer.

1126 Umm Salamah reported … (see h. 115). 8

1127 ‘Alī ibn Abū Ṭālib reported that one night the Messenger of Allāh came to him and Fāṭimah, daughter of the Prophet, and asked: “Do you two not pray (at night)?” (‘Alī added:) I said: “O Messenger of Allāh, our souls are in the hands of Allāh, so if He wills that we wake up, He will wake us up.” When I said that, he left us without replying to me. Later I heard that when returning he was striking his thigh and saying: “And man in most things is contentious” (the Qur’ān, 18:54). 9

has considered the words of the Qur’ān, “And night when it is still” (93:2), as pointing towards his performing the Tahajjud prayer in the dead of night.

7 In other words, the Holy Prophet wished that people should accomplish the Tahajjud prayer, but he did not make it compulsory.

8 The wording here is almost the same as that of h. 115. There the words are that the Holy Prophet said: ‘Awaken the occupants of the (female) chambers.’ Here, instead of these, his words are: ‘Is there anyone who can make the occupants of the (female) chambers wake up?’ As in h. 115, it ends with the words: ‘for many women (physically) clothed in this world will be (spiritually) naked in the hereafter.’ The Holy Prophet has drawn attention in these words to the fact that prayer serves as a garb, providing a safeguard against attractions of the material world.

9 The Holy Prophet’s striking of his hand on his thigh was an expression of his regret at the reply of ‘Alī, as it was not correct. When a person resolves to get up in the night, he can do so. Today too, people make such excuses and ascribe their laxity and indifference to Allāh, and say about some duty or other that if Allāh had wished them to do it, they would have done it. The fact is that Allāh has endowed man with the ability to do what he firmly resolves to do. The wrong concept of taqādīr as being ‘predestination’ is based on the mistaken idea that whatever bad act one does, or whatever good one fails to do through neglect, is due to Allāh’s will. Also, these sayings show the Holy Prophet’s great strength of conviction that prayer is the only means to achieving success. This is why he always exhorted his wives, his daughter and his son-in-law to get up in the night to say Tahajjud prayer.
‘Ā’ishah reported: The Messenger of Allah ﷺ used to give up a deed, although he loved to do it, fearing that people might act on it and it might be made obligatory for them. And the Messenger of Allah ﷺ never said the Ḍuḥā (mid-morning) prayer, but I pray it.”

‘Ā’ishah reported … (see h. 729).

Ch. 6: The Prophet’s standing (for the Tahajjud prayer) till his feet would become swollen

And ‘Ā’ishah said: “Till his feet would become cracked (tafaṭṭara).” Fuṭūr means cracks, and infaṭar means to get cracked.

Al-Mughīrah reported: The Prophet ﷺ would remain standing or prayed (for a long time) until his feet or calves would become swollen. When he was told about it, he said: “Why should I not be a thankful servant (of Allāh)?”

By becoming “obligatory” for people is meant that they might take it as a mandatory duty and place themselves in difficulty beyond their capacity. This is in matters of worship. In voluntary prayer, as long as a person gains contentment, it leads to his progress and success. But if it becomes burdensome then it does not have this benefit. The Holy Prophet’s giving it up sometimes was to make it clear that it was not obligatory.

The mid-morning prayer was performed by the Holy Prophet (see h. 1103). It may be that he never said this prayer in the presence of ‘Ā’ishah, but the fact that she herself said this prayer indicates that this practice of the Holy Prophet must have been reported to her.

H. 729 has been repeated here with different wording. There it has been mentioned that the Holy Prophet used to say his prayer in his house and the walls of the room were not very high so people saw him saying his prayer. Here it says: ‘One night he said his prayer in the mosque’, and it has been mentioned in h. 924: ‘He went out one night and said his prayers in the mosque.’ It has been added at the end here: ‘And it was during the month of Ramaḍān.’ It indicates, apparently, that the Holy Prophet had a small room constructed in the mosque for observing i’tikāf, and this is what is mentioned here.

The Holy Prophet did not live the life of a hermit. In addition to his role as Head of State, he performed all sorts of work. But the real source of his happiness lay in
Ch. 7: Going to sleep at time of Ṣahar

1131 'Abdullāh ibn 'Amr ibn al-'Āṣ reported that the Messenger of Allah ﷺ said: “The most beloved prayer to Allāh is the prayer of David, and the most beloved fasting to Allāh is the fasting of David. He used to sleep for half of the night, rise up for prayer for one-third of it, and (again) sleep for one-sixth of it, and he used to fast one day and leave it off for one day (i.e., fast every other day).”

1132 Masrūq reported: I asked Ā’ishah: “Which deed was most loved by the Prophet ﷺ.” She said: “A deed done constantly.” I asked: “When did he use to get up (in the night to pray)?” She said: “He used to get up when he heard the crowing of a cockerel.”

Al-Ash‘ath reported: When he (the Holy Prophet) used to hear the crowing of the cockerel, he used to stand up and say his prayer.

his connection with Allāh. He used to feel so much happiness in worship that even bodily hardship could not reduce it. He did not even feel the pain of his feet becoming swollen or cracks resulting from standing for lengthy periods. Despite all worldly benefits potentially available to him as Head of State, and despite having the company of nine or ten wives, what gave him contentment to the extent of making him oblivious to bodily pain was connection with Allāh through prayer. This is why he used to say: “The coolness of my eyes lies in prayer.” In the words, ‘Why should I not be a thankful servant (of Allāh),’ he has explained the true nature of thankfulness for blessings. The more Allāh, the Most High, granted him blessings, the stronger his connection with Allāh became.

14 In other words, two-thirds of the night should be for bodily rest, and one-third should be allocated for prayer. This is for him who wishes to pray at night. He must not deny himself sleep and bodily rest so much that his health suffers. Similarly, moderation has been advised in voluntary fasting. The last one-sixth of the night has been left for rest in order to recover from the exertions of the Tahajjud prayer and get ready for the Fajr prayer.

15 An act, which may be small, if done with constancy, is bound to bring success and lasting results. But an act in which we alternate between overdoing it and not doing it at all, never brings good results nor does it leave any lasting effect.

16 The first crowing of the cock after midnight is meant.
1133 ‘Ā’ishah reported: I always found him — she meant the Prophet ﷺ — sleeping near me at the time of saḥar.\textsuperscript{17}

Ch. 8: Taking of the pre-fast meal and not sleeping until the morning prayers

1134 Anas ibn Mālik reported … (see h. 576).\textsuperscript{18}

Ch. 9: To prolong standing in the night prayer

1135 ‘Abdullāh ibn Mas‘ūd said: “One night I said the (Tahajjud) prayer with the Prophet ﷺ and he kept on standing till I intended to do a bad act.” We asked: “What did you intend?” He said: “It was to sit down and leave the Prophet (standing).”\textsuperscript{19}

1136 Ḥudhaifah reported … (see h. 245).\textsuperscript{20}

\textsuperscript{17} It is mentioned in other reports that the Holy Prophet used to go to sleep after Tahajjud until the call for the Fajr prayer was made and then he used to get up. That is why it is said that at the time of saḥar he used to be asleep. However, as is found in the next ḥadīth, such was not the case in Ramaḍān because that was the time for the early morning meal before beginning the fast. The narration of ‘Ā’ishah is about his general practice. If he went against it at some time, it makes no difference.

\textsuperscript{18} The wording of this repetition is the same as that of h. 576, the only difference being that, instead of ‘he (the Holy Prophet) prayed,’ here the dual form is used: ‘both of them prayed,’ that is, the Holy Prophet and Zaid ibn Thābit. It is mentioned that after eating the pre-fast meal there was such a length of time till Fajr that fifty verses could have been recited in that time.

\textsuperscript{19} This shows that the Companions of the Holy Prophet had developed such a deep sense of right and wrong that they would even regard it as a bad deed if, instead of keeping company with him, they sat down while he was standing. ‘Abdullāh ibn Mas‘ūd was a young man, yet he was not able to keep standing for that length of time which the Holy Prophet took in saying the Tahajjud prayer.

\textsuperscript{20} This is merely a repetition of h. 245, except that here the words ‘for Tahajjud’ have been added after ‘when he stood up.’ In this ḥadīth it is mentioned that the Holy Prophet used to brush his teeth before going to sleep. The prolonging of the prayer has not been mentioned. Bukhārī’s inference may be that if the prolonging of the prayer had not been the purpose, then why should he have gone to the extent of brushing his teeth after rising in the night, or that preparation for prayer should be considered as part of the act of worship.
Ch. 10: How is the prayer at night performed and how did the Prophet ﷺ pray at night?

1137 ‘Abdullāh ibn ‘Umar reported … (see h. 472).

1138 Ibn ‘Abbās reported … (see h. 472).

1139 Masrūq reported: I asked ‘Ā’ishah about the prayer of the Prophet ﷺ at night. She said: “It was seven, nine or eleven (rak’ahs), besides the two rak’ahs (Sunnah) of the Fajr prayer.”

1140 ‘Ā’ishah reported: The Prophet ﷺ used to pray at night thirteen rak’ahs, which included Witr and two rak’ahs (Sunnah) of the Fajr prayer.

Ch. 11: The rising of the Prophet ﷺ at night, his sleeping, and what was abrogated of the rising at night

21 Here h. 472 has been repeated briefly. *A man asked: “O Messenger of Allāh, how is the night prayer (Tahajjud) performed?”* He said: “Say it in twos. And if you fear the approaching of morning, then say one rak’ah to make them odd (Witr).” * That is, say two rak’ah prayers, and when the morning approaches, say one extra to make the number odd.

22 Here h. 472 has been repeated very briefly. *He said: “The night prayer (Tahajjud) of the Prophet ﷺ was of thirteen rak’ahs.”* A detailed discussion about the number of rak’ahs of the Tahajjud prayer of the Holy Prophet is found in h. 992.

23 The Holy Prophet usually said eleven rak’ahs in Tahajjud prayer, as has been mentioned in h. 1140 and h. 1147. When he had less time, he may have said seven or nine rak’ahs. Reports from Ibn ‘Abbās in which thirteen rak’ahs have been mentioned seem to be the result of a misunderstanding.

24 Imām Bukhārī has used the word naskh or ‘abrogation’ in the sense of explanation because, in fact, here there is nothing which abrogates nor anything which is abrogated. At the beginning of the sūrah of the Qur’ān mentioned in the chapter heading, the commandment is: “Rise to pray by night except a little, half of it or lessen it a little, or add to it, and recite the Qur’ān (distinctly) at a leisurely pace” (73:2–4). That is, stand for prayer for a little less than one-half of the night or a little more than it. In the second section of that sūrah (73:20) it is mentioned that the Holy Prophet and his Companions devoted to Tahajjud prayer two-thirds of the night, half the night, or one-third of it. But it is added that Allāh knew that they, all of them, could not always maintain it. The reason for it has also been given: that at times
And the word of Allāh: “O you covering yourself up! Rise to pray by night except a little, half of it. … Truly you have by day prolonged occupation” (73:1–7), and His word: “He knows that all of you are not able to do it, so He has turned to you (mercifully); so read of the Qur’ān whatever is easy for you. … And ask forgiveness of Allāh. Surely Allāh is Forgiving, Merciful” (73:20).

Ibn ʿAbbās said: *nashā’a* in *al-Ḥabashiyyah* (i.e., the Abyssinian language) means ‘he stood up’, and *wat’an* means to be in accord with the Qur’ān, that is, when the hearing, the sight and the heart of man are to the utmost in harmony with it (i.e., with the Qur’ānic recitation).

The word *li-yuwāfiqū* means *li-yuwāṭū* (‘to be in accord’).

**1141** Anas reported: Sometimes the Messenger of Allāh ﷺ would not fast in a month till we thought that he would not fast in that month, and sometimes he used to fast in a month till we thought he would not leave off fasting at all that month; and if you wanted to see him praying at night, you could see him praying, and if you wanted to see him sleeping, you could also see him sleeping.

Some may be ill, or some may have to undertake journeys to do business, and even go to fight in the way of Allāh. In such cases it is not possible to perform Tahajjud prayer regularly. In other words, the commandment “rise to pray” has been further explained to say that it is not always essential. Thus Imām Bukhārī has clearly used the word *naskh* or ‘abrogation’ as meaning elucidation. The Companions also used this word in this sense to explain certain points.

It means that at that time a person’s feelings, heart and mind are completely free from any extraneous thoughts or diversions, there is no disturbance from outside at that time, and the human mind is more receptive to the recitation of the Qur’ān.

*Editor’s Note:* The explanation of Ibn ʿAbbās is in connection with the following words of verse 73:6 of the Qur’ān: “The rising (nāshiʿat) by night is surely the firmest way to tread (aṣḥaddu waṭ’an)”. He says that the “rising” means standing up for prayer. As regards *aṣḥaddu waṭ’an*, there are different interpretations and translations of it, and Ibn ʿAbbās here says it means that all the senses of man during the Tahajjud prayer are in full accord with what he is reciting from the Qur’ān.

See next page.
Ch. 12: Satan tying a knot at the nape of the neck of one who does not pray at night

1142 Abū Hurairah reported that the Messenger of Allah ﷺ said: “Satan puts three knots at the back of the head of anyone of you if he is asleep. He blows over every knot the following words: ‘The night is long, so stay asleep.’ If he wakes up and remembers Allāh, one knot is untied, if he then performs ablution (wuḍū’), the second knot is untied, and if he then prays, the third knot is untied, and the next morning he finds himself happy, in good heart; otherwise, the next morning he gets up feeling bad and lazy.” 28

1143 Samurah ibn Jundab reported that the Prophet ﷺ said of a dream: “He whose head was being crushed with a stone was one who had learnt the Qur’ān but then discarded it, and slept while ignoring the obligatory prayers.” 29

27 It means that the Holy Prophet prayed at night and also went to sleep. That is, he neither stayed awake throughout the night nor sleep during the whole night. It may also mean that on some nights he was awake for longer than on other nights.

28 In the Qur’ān and Ḥadīth generally, anything which prevents one from doing good has been attributed to Satan. During sleep, one naturally becomes lazy and careless and this prevents one from awakening. That is why it has been considered as a knot tied by Satan. The tying of three knots by Satan means excess of indifference and laxity. And Satan’s blowing into the knot means casting bad thoughts that there is yet much time left in the night to be enjoyed in sleeping. But when one gets up, and invokes praise of Allāh, and performs ablution, and prays, the laziness is thereby entirely removed, and all the knots are, as it were, untied. Those who do not observe moderation in sleep and keep sleeping throughout long nights, rising late in the morning, become lazy and sluggish in the long run, and lose the motivation to work with devotion and concentration. On the other hand, those who maintain control over their sleep and are moderate in it remain fresh and active.

29 This ḥadīth is a part of h. 1386. In that ḥadīth, a dream of the Holy Prophet has been narrated and it details what kinds of punishment he saw being inflicted on certain people. In this part, two things have been mentioned: to acquire knowledge of the Qur’ān but then forsake it, and to be indifferent to the obligatory prayers. In h. 1386, instead of this detail, the following words occur: ‘The one whose head you saw being broken is a man whom Allāh had given the knowledge of the Qur’ān but he slept neglectful of it at night and did not act upon it during the day.’ These words accord with the chapter heading as it refers to prayer at night. And in h. 1386 also it
Ch. 13: He who sleeps and does not perform prayer, Satan urinates into his ears

1144 ʿAbdullāh reported: A man was mentioned before the Prophet ﷺ and someone said: “He kept on sleeping till morning and did not get up for the prayer.” He (the Prophet) said: “Satan urinated into his ears.” 30

Ch. 14: Supplication and prayer in the last part of the night

And Allāh said: “They used to sleep (yahjaʿūn) but little at night” (51:17). Yahjaʿūn means yanāmūn (‘sleep’).

1145 Abū Hurairah reported that the Messenger of Allāh ﷺ said: “Our Lord, the Blessed, the Most High, comes down every night to the nearest Heaven when the last one-third of the night remains, saying: ‘Is there anyone who calls upon Me so that I may is mentioned that he does not recite the Qur’ān by getting up in the night. But in h. 1143 here the ignoring of obligatory prayers by sleeping is mentioned which has no connection with the chapter heading. It may be that ‘Ishā’ and Fajr prayers have also been included in prayer at night. The other point which is explained in h. 1386 is that what has been considered as discarding or forsaking the Qur’ān here has been considered there as not acting upon it. In other words, not to act upon the Qur’ān after learning it amounts to discarding and forsaking it.

30 The tying of knots by Satan has just been mentioned. Here, passing of urine (bāla) by Satan is mentioned. Both are in a metaphorical sense. Ibn Kathīr explains it as follows: “It is said that its meaning is to make a fool of the man and overwhelm him to such an extent that he slept becoming oblivious of obeying Allāh, the Mighty, the Glorious. As a poet said: (The star) Suhail urinated (bāla) in the faḍīkh (a kind of wine made from raw dates) and it turned bad.” The meaning is that when the star Suhail rose, the season of raw dates came to an end, and it was as if by its rising this wine turned bad. Similarly, the passing of urine by Satan also means to make things go wrong. Ibn Athīr, after quoting several other Ḥadīth reports about Satan urinating, writes that all this is by way of metaphor or simile. In Tāj al-ʿArūs, the word baul or urine metaphorically means a son, and therefore if it is said about someone that “he has passed a noble urine” (bāla baul-an sharīf-an), it means that a noble son has been born to him. Similarly, the word bāla is also used for the sprouting of a thing or infijār. The words bāla al-shaḥma means ‘the fat melted’. Therefore, to think that Satan urinates in the manner of a human being is not correct. It only means that Satan made him go wrong or that the characteristics of Satan appeared in him.
accept his call? Is there anyone who asks (something) from Me so that I may grant him (his request)? Is there anyone seeking My forgiveness so that I may forgive him?” 31

Ch. 15: Going to sleep early at night and rising towards the last part of the night

And Salmān said to Abū al-Dardā’: “Go to sleep.” When it was the last part of the night he said: “Rise up.” The Prophet ﷺ said: “Salmān spoke correctly.” 32

1146 Al-Aswad reported: I asked ’Ā’ishah: “How does the Prophet ﷺ perform the night prayer?” She replied: “He used to go to sleep early at night, and get up in its last part to pray, and then return to his bed. When the caller to prayer called the Adhān, he would get up. If he was in need of a bath he would take it; otherwise, he would perform wuḍū’ and go out (for the prayer).”

Ch. 16: The keeping awake of the Prophet ﷺ at night in Ramaḍān and otherwise

1147 Abū Salamah ibn ’Abdur Raḥmān reported that he asked ’Ā’ishah: “How did the Messenger of Allāh ﷺ perform prayer during Ramaḍān?” She said: “The Messenger of Allāh ﷺ never exceeded eleven rak’ahs in Ramaḍān or in other months. He would say four rak’ahs, and do not ask me about their beauty and their

31 Ibn Athīr has mentioned this ḥadīth under the word nazala (he came down) and writes that nuzūl (descent) and su’ūd (ascent), or movement and stillness, are characteristics of the human body and Allāh is above such actions. When used for Allāh the meaning here is mercy and bounties of Allāh and their nearness to human beings. The ḥadīth has itself explained what the nuzūl or “coming down” of Allāh means by adding that supplications made during that period are most likely to be accepted, and the suppliant is granted what he petitioned for, and also one seeking forgiveness is forgiven. In other words, the human heart at that time has such intense feelings of closeness to Allāh and His presence that there is greater acceptance by Allāh of supplications made at that time.

32 This is a small portion of a lengthy ḥadīth which occurs in the Book of Manners (Kitāb al-adab, h. 6139).
length, then (again) four rak‘ahs, and do not ask me about their beauty and their length, and then three rak‘ahs.” ‘Ā’ishah further said: “I asked, ‘O Messenger of Allāh! Do you sleep before saying the Witr prayer?’ He replied: ‘O ‘Ā’ishah! My eyes sleep but my heart does not!’” 33

1148 ‘Ā’ishah reported … (see h. 1119). 34

Ch. 17: Excellence of being in a state of wuḍū’ day and night as well as of prayer after wuḍū’ day and night

1149 Abū Hurairah reported that the Prophet ﷺ asked Bilāl at the time of Fajr: “Bilāl, Tell me of the best deed you did after (embracing) Islām, for I heard your footsteps ahead of me in Paradise.” 35 Bilāl replied: “I did not do anything which I consider worth mentioning, except that whenever I perform ablution at any

33 This shows that the Holy Prophet used to take some rest after saying four rak‘ahs. At that time his sleep was not so deep and the interval was to give some rest to the tired body. That is why when ‘Ā’ishah asked him whether he used to take a little nap before saying Witr, which was probably referring to this interval, the Holy Prophet said: “My heart does not sleep.”

34 H. 1119 has been repeated here up to and including the words thumma raka‘a (‘then he would bow down’) with a slight difference of wording, mentioning that the Holy Prophet used to sit down in the Tahajjud prayer in old age.

35 It is evident that this was a dream. There are many arguments to show this. Firstly, it was said by the Holy Prophet after the Fajr prayer. It was his practice to ask the Companions about their dreams, and to relate to them his dreams, after the Fajr prayer. Secondly, in the book ‘Merits of the Companions’ under ‘Virtues of ’Umar’ (book 62, ch. 6, h. 3679), somewhat similar remarks have been made about Bilāl, and it is stated: “I saw that I had entered Paradise.” In a report in Şaḥīḥ Muslim the words are: “I heard last night” (book: ‘Merits of the Companions’, ch. ‘Virtues of Bilāl’). This shows that it was a dream which he related to people. In it the Holy Prophet heard the sound of Bilāl walking ahead of him. It has been called diffa na‘l-un, that is, the sound which is produced by the shoes when one walks. He asked Bilāl as to which was the good deed which brought such a glad tiding. In his reply, by “I pray” Bilāl meant the voluntary prayer which is known as tahiyyat al-wuḍū’ (‘greeting of ablution’). In other words, the Holy Prophet was shown in a dream that Bilāl was foremost in turning to Allāh. His spiritual condition was shown to the Holy Prophet in the form of his walking ahead in Paradise.
time during the day or night, I pray after that ablution as much as is destined for me.”

Ch. 18: Excess in matters of worship is undesirable

1150 Anas ibn Mālik reported: Once the Prophet ﷺ entered the mosque and there was a rope tied between two of its pillars. He asked: “What is this rope for?” People said: “This rope is for Zainab. When she feels tired, she holds it (to keep standing for prayer).” The Prophet ﷺ said: “No (that should not be). Untie the rope. You should pray as long as you feel happy about it, and when you get tired, sit down.” 36

1151 Ṭāʾishah reported … (see h. 43). 37

Ch. 19: It is disliked for that person to give up the night prayer who used to get up for it 38

36 The meaning of worship which was in vogue before him was changed by the Holy Prophet. He explained and showed by practice that worship is not hardship but a means of spiritual elevation. Obviously the only worship that can be a source of spiritual progress is the one which brings inner happiness and closer relationship with one’s Creator. To glorify Allāh, or to say voluntary prayers, by some set number does not fulfil the true purpose of worship. The mention here of saying prayer while sitting may also mean that if one gets tired standing, one can sit down to continue the prayer, and it also may mean that one can end the prayer. This applies only to voluntary prayers.

37 There is a difference in the wording in this repetition. At the beginning there is an addition that, instead of just “a woman”, it says: ‘a woman from the tribe of Banā’i Asad.’ And there is a further addition: ‘She does not sleep in the night.’ The last part of h. 43, beginning with the words ‘The religion most liked by Him’ is absent here.

38 Just as coercion is not approved of in the matter of worship, as the real object of worship, i.e., the progress of the soul, is not attained in this manner, similarly it is disapproved that a person should adopt a certain way to make progress and then abandon it. One should always go forward and never retreat. If a person gets up in the night to pray, and then ceases to do it, he has taken a retrograde step and instead of progress he has followed the path of spiritual decline.
1152 ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ reported: The Messenger of Allāh ﷺ said to me: “O ‘Abdullāh! Be not like so and so, who used to get up at night (to pray) and then gave up getting up at night.”

Ch. 20: Concerning the above

1153 ‘Abdullāh ibn ‘Amr reported: Once the Prophet ﷺ said to me: “Have I not been informed that you pray during the (whole of the) night and fast during the day?” I said: “I do that.” He said: “If you do so, your eyes will become sunken and you will become weak. Surely your body has a right over you, and your wife has a right over you. So keep fast (some days) and break it (on other days); and stand to pray and (also) sleep.”

Ch. 21: Excellence of one who wakes up at night to pray

1154 ‘Ubādah ibn aṣ-Ṣāmit reported that the Prophet ﷺ said: “Whoever gets up at night and says: ‘There is none to be worshipped but Allāh, Who is One and has no partners; for Him is the Kingdom and all praise is for Him; He has power over all things; all praise is for Allāh, glory be to Allāh, and Allāh is the greatest; and there is no might nor power except with Allāh’; and then he says: ‘O Allāh! Forgive me,’ or makes supplication, his supplication will be responded to. And if he performs ablution and prays, his prayers will be accepted.”

1155 Al-Haitham ibn Abū Sinān reported that he heard Abū Hurairah in one of his preachings mention the Messenger of Allāh ﷺ as saying: “Your brother does not say inappropriate things”, meaning thereby ‘Abdullāh ibn Rawāḥah (in these poetic verses): 39

39 In other words, it is also a good deed if a person merely wakes up in the night and remembers Allāh the Most High and makes supplications. But it is much better if he performs ablution (wudu’) and says his prayers.

40 Abū Hurairah was preaching, and in his talk, referring to how the Holy Prophet said his prayers, he said that the description given by ‘Abdullāh ibn Rawāḥah in his poetic verses was not mere poetry but accurately represent the Holy Prophet’s worship.
“The Messenger of Allâh is among us who recites His Book / when the bright morning dawns. He showed us the guidance when we were blind, so our hearts / firmly believe that whatever he says will come to pass. At night his sides do not touch his bed / when the beds of the idolaters are heavy (with their weight).” 41

1156 Ibn 'Umar reported: In the lifetime of the Prophet ﷺ I saw in a dream that a piece of silk cloth was in my hand and that it was flying me to whatever place in Paradise I wanted. I also saw two (angels) come to me who wanted to take me to Hell. Then an angel joined them and said (to me): “Be not afraid”, (and to them): “Leave him.”

1157 Hafṣah related one of my dreams to the Prophet ﷺ and he said: “‘Abdullâh is a good man. He should say the night prayer.” So (after that) ‘Abdullâh used to pray at night. 42

1158 They (the Companions) used to relate their dreams to the Prophet ﷺ that it (Lailat-ul-Qadr) was on the seventh night of the last ten (i.e., 27th Ramaḍân). The Prophet ﷺ said: “I see that your 41 It means that the idolaters can never get up in the night for worship. Only a person who feels the highest pleasure in remembering Allâh the Most High can forsake sleep for it. He can sacrifice anything to achieve that state of bliss. The Companions of the Holy Prophet were much more convinced of his truth when they saw him passing nights in intense remembrance of Allâh, while he would not sleep during the day but would perform all his worldly duties. It is not possible for an imposter or a pleasure-seeker to spend his nights in this way in the worship of God. And if the Holy Qur’ân had been his own fabrication, he could not possibly have enjoyed its recitation so much that he would continue to recite it even after his feet had become swollen and stiff.

42 The part of the ḥadîth relating to the dream (h. 1156) has already occurred in h. 1121. But the details mentioned there are not present here and those mentioned here are not present there.
dreams concur on the last ten (nights of Ramaḍān), so whoever seeks it should look for it in the last ten.” ⁴³

Ch. 22:  Being regular in two rak’ahs (of Sunnah) in Fajr

1159  ‘Ā’ishah reported … (see h. 1140). ⁴⁴

Ch. 23:  Lying down on the right side after two rak’ahs of the Fajr prayer

1160  ‘Ā’ishah reported: The Prophet said, after praying two rak’ahs (Sunnah) of the Fajr prayer, used to lie down on his right side.

Ch. 24:  He who talks after the two rak’ahs (Sunnah of the Fajr prayer) and does not lie down

1161  ‘Ā’ishah reported … (see h. 1119). ⁴⁵

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⁴³ This portion of the ḥadīth occurs as follows in the report from Ibn ‘Umar in the Book on Fasting (h. 2015): “Some of the Companions of the Prophet were shown the Night of Majesty (Lailat-ul-Qadr) in a dream during the last seven (nights of the month of Ramaḍān). So the Messenger of Allāh said: “I see that your dreams concur on the last seven. So whoever seeks it should look for it in the last seven.”

⁴⁴ The wording of this repetition is as follows: “The Prophet said the ‘Ishā’ prayer. Then he said eight rak’ahs, and said two rak’ahs while sitting. He (then) said two rak’ahs between the two calls (i.e., between the Adhān and the Iqāmah for Fajr) and these two he never missed.” The two rak’ahs said between the Adhān and the Iqāmah are the two Sunnah of the Fajr prayer. Witr prayer has not been mentioned here. The report from Laith says: “He (the Holy Prophet) used to say thirteen rak’ahs: nine of these while standing and two while sitting.” This shows that the ninth rak’ah was that of the Witr, and he said a further two rak’ahs while sitting. This was not the usual practice. Usually he said the Witr prayer towards the end.

⁴⁵ Only the last part of h. 1119, with a difference in the wording, occurs here: “When the Prophet had finished his prayer and I was awake then he would talk to me, otherwise he would lie down till the call for prayer.” It is not mentioned here after which prayer he did this. In h. 1119, his talking and lying on his side to sleep have been mentioned after the night prayer. Both these have been explained in h. 1160, that his lying on his side to sleep was after saying the two rak’ahs of Sunnah, before the Iqāmah for Fajr prayer. This has also been mentioned in h. 994 and h. 1123.
Ch. 25: Concerning saying optional prayers in rak‘ahs by twos

Muḥammad said: And this has been mentioned by ’Ammār and Abū Dharr and Anas and Jābir ibn Zaid and ’Ikrimah and az-Zuhrī. And Yahyā ibn Sa‘īd al-Anṣārī said: “I found the scholars of my time always ending the prayer with Taslīm after every two rak‘ahs during the day.” 46

1162 Jābir ibn ‘Abdullāh reported: The Messenger of Allāh ﷺ used to teach us to say the Istikhārah prayer in (important) matters as he would teach us a chapter of the Qur’ān. He said: “If anyone of you intends to undertake a work he should pray two rak‘ahs other than the obligatory ones and then say: O Allah! I seek goodness from You on account of Your knowledge, and seek power from You on account of Your might, and I ask You (to give me something) out of Your great grace. You have power and I do not. You know and I do not know, and You are the great Knower of the Unseen. O Allah! If You know that this work is good for me in my faith, in my livelihood and in the final end of my affairs — or he said: in the immediate and final result of my work — then ordain it for me and make it easy for me, and then make it blessed for me. And if You know that this work is harmful for me in my faith, in my livelihood and in the final end of my affairs — or he said: in the immediate and final result of my work — then keep it away from me and keep me away from it. And ordain for me good wherever it may be, and make me pleased with it.”

He (then) said: “And he should mention his need.” 48

46 It is explicitly mentioned in h. 952 that the Tahajjud prayer is said in sets of two rak‘ahs.

47 Istikhārah means to ask Allāh for guidance before making a decision.

48 Istikhārah prayer, as is evident from its name, is to wish for good, asking that if what a person intends to do would prove to be good for him, which only Allāh knows, then Allāh should facilitate it by clearing the way for it and providing the necessary resources; but if Allāh knows that it would be harmful then He should
1163 Abū Qatādah reported ... (see h. 444).  
1164 Anas ibn Mālik reported ... (see h. 380).  
1165 'Abdullāh ibn 'Umar reported ... (see h. 937).  
1166 Jābir ibn 'Abdullāh reported ... (see h. 930).  
1167 Mujāhid reported ... (see h. 397).

 disincline him from doing it. It does not mean that Allāh will necessarily indicate to him what to do.

49 H. 444 has been repeated here with a slight difference in wording: ‘When anyone of you enters a mosque, he should not sit down until he has prayed two rak‘ahs.’

50 In this repetition, only the last part of h. 380 occurs: ‘The Messenger of Allāh led us in two rak‘ahs of prayer and then departed.’

51 In this repetition, the subject of h. 937 has been dealt with again. There the practice of the Holy Prophet was mentioned, but here the narrator tells about his own practice, as follows: ‘I prayed with the Messenger of Allāh two rak‘ahs of Sunnah before Zuhr and two after Zuhr, two rak‘ahs after Jumu‘ah, two rak‘ahs after Maghrib, and two rak‘ahs after ‘Ishā’. The words “with the Messenger of Allāh” should not be taken to mean that the Holy Prophet led him in these rak‘ahs. What is meant is that both of them prayed individually. In h. 937 it is mentioned clearly that the Holy Prophet said two of these, i.e., those after Maghrib and those after Jumu‘ah prayers, at home. And in h. 1172 it is mentioned that he used to say two rak‘ahs at home after Maghrib and ‘Ishā’.

The words of this ḥadīth are as follows: ‘The Messenger of Allāh, while he was delivering the sermon, said: “When one of you comes, and the Imām is delivering the sermon or has come forth (to deliver it), he should pray two rak‘ahs (of Sunnah).” ’

52 The words of this ḥadīth are as follows: ‘The Messenger of Allāh advised me to pray two rak‘ahs of Duhā.’ The second is from the report by ‘Ītibān ibn Mālik in h. 425: ‘The Messenger of Allāh and Abū Bakr came to me in the morning after sunrise and we made a row behind him (the Holy Prophet) and prayed two rak‘ahs.’ The second is part of a lengthy ḥadīth, h. 425, but there the name of ‘Umar has not been mentioned. The purpose of these reports is to show that the Holy Prophet, after saying Sunnah or other optional prayers in two rak‘ahs, would end the two rak‘ahs with a Taslīm. This was his usual practice.
Ch. 26: Talking after two rak’ahs (Sunnah) of Fajr

1168 ‘Ā’ishah reported … (see h. 1119).\(^{54}\)

Ch. 27: Strictly observing the two (Sunnah) rak’ahs of Fajr and the one who calls them as optional\(^{55}\)

1169 ‘Ā’ishah reported: The Prophet ﷺ used to observe more strictly the two rak’ahs (Sunnah) of the Fajr prayer, out of all the optional prayers (Nawâﬁl).

Ch. 28: What is to be recited in the two (Sunnah) rak’ahs of Fajr

1170 ‘Ā’ishah reported … (see h. 1140).\(^{56}\)

1171 ‘Ā’ishah reported: The Prophet ﷺ used to say the two rak’ahs before the Fajr prayer so briefly that I could not say if he recited the Fātiḥah (or not).\(^{57}\)

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\(^{54}\) This repetition consists of the last part of h. 1119 in the following words: ‘The Prophet ﷺ, after saying two rak’ahs, would talk to me (‘Ā’ishah) if I was awake; otherwise he would lie down.’ After this it is mentioned: ‘And I said to Sufyān (i.e., the last narrator said to the previous one): “Some people narrate that it was the two rak’ahs of Fajr prayer.” Sufyān said: “Yes, That is so.” ’ Thus the two rak’ahs mentioned by ‘Ā’ishah were those of Fajr prayer.

\(^{55}\) Besides the obligatory (fard) prayers, whatever more is done willingly is considered as nafl (‘beyond what is obligatory’), whether it is in the form of Sunnah, Witr or Nafl.

\(^{56}\) In h. 1140 it says: ‘The Prophet ﷺ used to pray at night thirteen rak’ahs, which included Witr and two rak’ahs (Sunnah) of the Fajr prayer.’ Here the repetition states: ‘The Prophet ﷺ used to pray at night thirteen rak’ahs, then when he would hear the call for the morning prayer he would say two brief ra’kahs.’ There is a clear difference between these two reports, the former stating that the thirteen rak’ahs include the two ra’kahs of Fajr, while here the two ra’kahs of Fajr are in addition to the thirteen rak’ahs. In h. 1147 the report from ‘Ā’ishah clearly states that in the month of Ramadān or in other months the Holy Prophet did not say more than eleven rak’ahs of Tahajjud prayer. Thus, there is an error in this repetition. From the mention of two brief rak’ahs here, it is inferred that in these two rak’ahs the recitation of the Qur’ān used to be short.
Ch. 29: Voluntary prayers after obligatory ones

1172 Ibn 'Umar reported … (see h. 937).\(^{58}\)

1173 (Ibn 'Umar added:)…\(^{59}\)

Ch. 30: One who does not say voluntary prayers after the obligatory ones

1174 Ibn 'Abbās reported … (see h. 543).\(^{60}\)

Ch. 31: Ḍuḥā (mid-morning) prayer during a journey


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\(^{57}\) What is meant is that he used to recite the shorter chapters of the Qur’ān. In Ṣaḥîh Muslim it is mentioned that he used to recite Qul Huw-Allāh (ch. 112).

\(^{58}\) The wording of h. 1172 is similar to h. 1165 (cf. h. 937) except instead of the word rak'atain (two rak'ahs) the word sajdatain (two prostrations) is used, the Friday prayer is mentioned towards the end, and after that is the following addition: ‘Maghrib and 'Ishā’ (Sunnah) were at his house.’

\(^{59}\) This addition is as follows: ‘My sister Ḥafṣah told me that the Prophet ﷺ used to pray two rak'ahs briefly after the breaking of dawn and it was the time when I never went to the Prophet ﷺ. (See also h. 618.)

\(^{60}\) The wording of h. 1174 is as follows: ‘I heard Ibn 'Abbās saying: “I said eight rak'ahs together and seven rak'ahs together with the Messenger of Allāh ﷺ.” ’ (In h. 543 it is clearly mentioned that these were Zuhr and 'Aṣr prayers together and Maghrib and 'Ishā’ prayers together.) Then it continues: ‘I said: “O Abū ash-Sha’ithā’! I think he must have delayed the Zuhr and brought forward the 'Aṣr, and he brought forward the 'Ishā’ and delayed the Maghrib.”’ He said: “I also think so.” ’ This shows that the Holy Prophet did not say the two rak'ahs of Sunnah which are said after the Zuhr and the Maghrib prayers.

\(^{61}\) Ibn 'Umar does not accept the Ḍuḥā (mid-morning) prayer. But in h. 1176 a report from Umm Hānî establishes that it used to be performed. Similarly, it has been reported on the authority of Anas by Aḥmad, Ibn Khuzaimah and Ḥākim that the Holy Prophet said eight rak'ahs of Ḍuḥā prayer during a journey. Of course, Ibn 'Umar did not know about it. It is mentioned in h. 1178 that Abū Hurairah said that the Holy Prophet advised him to say two rak'ahs of this prayer. The same has also
1176 ‘Abdur-Raḥmān ibn Abū Lailā reported … (see h. 280).\(^{62}\)

**Ch. 32: He who did not say Ḍuḥā prayer and thought there was flexibility in it**

1177 ‘Ā’ishah reported … (see h. 1128).\(^{63}\)

**Ch. 33: The Ḍuḥā prayer when not travelling**

‘Ītbān ibn Mālik reported it from the Prophet ﷺ.

1178 Abū Hurairah reported: My friend ﷺ (i.e., the Holy Prophet) advised me to do three things and I shall not leave them till I die: To fast three days every month, to say the Ḍuḥā prayer, and to say the Witr prayer before sleeping.

1179 Anas ibn Mālik reported … (see h. 425).\(^{64}\)

been mentioned in one of the separate reports at the end of h. 1167. There is no condition mentioned about whether one is travelling or not. The fact remains that it is confirmed that Holy Prophet used to say the Ḍuḥā prayer. Imām Bukhārī, by mentioning all sorts of reports in this connection, has shown the breadth of the matter, and that regarding certain questions there was a difference of opinion among the Companions also.

\(^{62}\) In this repetition, the report of ‘Abdur-Raḥmān ibn Abū Lailā occurs in the same words as h. 1103 up to the words that the Holy Prophet *did perform the bowing and the prostration fully.* ‘That is, none but Umm Hānī saw the Holy Prophet saying the Ḍuḥā prayer. In her narration in h. 280, the Holy Prophet taking a bath has been mentioned but not that he said any prayer.

\(^{63}\) The last part of h. 1128 has been repeated here in these words: ‘I did not see the Prophet  performing the Ḍuḥā prayer but I pray it.’ The chapter heading is related to the first part of h. 1128 where it is mentioned that the Holy Prophet used to like a particular act but would not perform it regularly fearing that it might be considered obligatory by people.

\(^{64}\) In h. 1179 a small part of the subject of the lengthy report of h. 425 has been repeated. The wording is: ‘A man of the Anṣār, who was very fat, said to the Prophet ﷺ: “I am unable to join the prayer with you.” He had a meal prepared for the Prophet ﷺ and invited him to his house. He washed one side of a mat for him with water and he (the Prophet) prayed two rak’ahs on it. So and so, the son of so and so, the son of Jārūd asked Anas ibn Mālik: “Did the Holy Prophet ﷺ use to say the Ḍuḥā prayer?” He replied: “I never saw him praying it except on that day.”’
Ch. 34: Two *rak'ahs* (*Sunnah*) before *Zuhr*

1180 Ibn 'Umar reported … (see h. 937).  

1181 (Ibn 'Umar added:) Ḥafṣah told me: “When the caller to prayer would give the *Adhān*, and dawn broke, he (the Holy Prophet) would pray two *rak'ahs.*”  

1182 'Ā’ishah reported that the Prophet ﷺ* never omitted four *rak'ahs* (*Sunnah*) before the *Zuhr* prayer and two *rak'ahs* (*Sunnah*) before the *Fajr* prayer.

Ch. 35: Prayer (*Sunnah*) before *Maghrib*

1183 'Abdullāh al-Muzanī reported from the Prophet ﷺ* that he said: “Pray (*Sunnah*) before the *Maghrib* prayer.” He said the third time: “Whoever wishes,” not liking that people might take it as obligatory.  

1184 Marthad ibn 'Abdullāh al-Yazanī reported: I came to 'Uqbah ibn ṬĀ’īr al-Juhanī and said: “Should I not tell you

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65 H. 1180 starts with these words: ‘Ibn 'Umar reported: I remembered ten *rak'ahs* from the Prophet ﷺ.’ Then the subject of h. 1172/1173 has been repeated with a slight difference in wording (the Friday prayer is not mentioned here as in h. 1172). It shows that the Holy Prophet used to say two *rak'ahs* *Sunnah* after the call for *Fajr*.

66 See also h. 618.

67 In h. 937, h. 1165, h. 1172 and h. 1180, which are all narrated by Ibn 'Umar, it is mentioned that the Holy Prophet used to say two *rak'ahs* of *Sunnah* before *Zuhr*. Here ‘Ā’ishah has said that the Holy Prophet never omitted four *rak'ahs* before *Zuhr* prayer. Her knowledge relates more to what was done at home, so it may be that he said four *rak'ahs* at home. This is confirmed by a report from ‘Ā’ishah recorded in the collections of Aḥmad and Abū Dāwūd: “He (the Holy Prophet) used to pray in his house four *rak'ahs* before *Zuhr* prayer.” The reports of Ibn 'Umar mentioning two *rak'ahs* relate to the practice in public. Or, it could be that sometimes he prayed four *rak'ahs* and sometimes two.

68 This prayer has been mentioned in h. 503 and h. 625. Two *rak'ahs* of *Sunnah* before *Maghrib* are not confirmed by the practice of the Holy Prophet. It is also said here that it is optional and not obligatory.
something surprising about Abū Tamīm? He prays two rak‘ahs (Sunnah) before Maghrib.” ‘Uqbah said: “We used to do it during the lifetime of the Messenger of Allāh ﷺ.” I asked him: “What prevents you now?” He said: “Business.”

Ch. 36: Saying voluntary prayers (nawāfil) in congregation

Anas and ’Ā’ishah reported it from the Prophet ﷺ.69

1185–1186 Maḥmūd ibn ar-Rabī’ reported … (see h. 425).70

Ch. 37: To say voluntary prayers at home

69 Regarding the saying of voluntary (nafl) prayers in congregation, the report from Anas is in h. 380 and h. 727, and that from ’Ā’ishah is in h. 729.

70 The subject of h. 425 has been repeated here with difference in wording and some addition. In the beginning, the report of Maḥmūd ibn Rabī’ mentioned in h. 839 has been recorded, and the name of the tribe of ‘Itbān ibn Mālik has been given as Banū Sālim. Later, after the words: ‘The Messenger of Allāh ﷺ said: “Surely Allāh has forbidden the fire to the one who says, ‘There is no God but Allāh’, seeking through it the pleasure of Allāh”,’ the following has been added:

‘Maḥmūd ibn Rabī’ said: I told this to some people, among whom was Abū Ayyūb al-Anṣārī, a Companion of the Messenger of Allāh ﷺ, in the battle in which he died and Yazīd ibn Mu‘āwiyyah was their leader in the land of the Romans. He (Abū Ayyūb) refused to accept it before me and said: “By Allāh, I doubt that the Messenger of Allāh ﷺ ever said what you have said.” I felt hurt very deeply, and I vowed to Allāh that if I remained alive in that battle, I would ask ‘Itbān ibn Mālik if I found him still living in the mosque of his people. So when I returned, I put on the ḥarām for Ḥajj or ‘Umrah and then I proceeded until I reached Madīnah. I went to Banī Sālim, and ‘Itbān was by then an old, blind man, and was leading his people in prayer. When he finished the prayer, I greeted him and told him who I was, and then asked him about that report. He repeated it (i.e., that report) in the same manner as he had narrated it the first time.’

Abū Ayyūb al-Anṣārī was killed during the siege of Constantinople in 50 A.H. during the rule of Mu‘āwiyyah. Most probably, he refused to accept the correctness of these words in the report from ‘Itbān: “Surely Allāh has forbidden the fire to the one who says, ‘There is no God but Allāh’.” He must have been drawing attention to the need also of doing good deeds in order to save oneself from the fire of Hell. Maḥmūd thought that he may have made an error in preserving that ḥadīth, and that was why he went to have it confirmed again from ‘Itbān. A detailed discussion and full wording of the ḥadīth has already been given in h. 425.
Ibn 'Umar reported … (see h. 432).\footnote{The wording of this ḥadīth is exactly as that of h. 432. The subject is that some of the prayers, i.e., the \textit{nafl} prayers, should be said at home, and the home should not be made a spiritual graveyard.}
Book 20: Faḍl aṣ-Ṣalāt fī Masjīd Makkah w-al-Madīnah

Excellence of Prayer in the Mosque of Makkah and Madīnah

In the name of Allāh, the Beneficent, the Merciful

Ch. 1: Excellence of Prayer in the Mosque of Makkah and Madīnah

1188 Qaza’ah reported: I heard four things from Abū Sa’īd.¹ He said: “I heard from the Prophet ﷺ.” He had taken part in twelve battles in the company of the Prophet ﷺ.

1189 Abū Hurairah reported that the Prophet ﷺ said: “There should be no journey except to three mosques: the Sacred Mosque, the Mosque of the Messenger of Allah ﷺ, and the Aqṣā Mosque.”²

¹ All the four things of the Holy Prophet are mentioned in h. 1197 further on.

² Only one of the four things reported by Abū Sa’īd, which is reported by Abū Hurairah too, is mentioned here: to make a journey to visit three mosques. This is to show that these three enjoy great respect and honour. Masjid al-Ḥarām is the Sacred Mosque, the Ka’bah in Makkah, which was the first house built for the worship of God and it is from here the last fountain of the Oneness of God gushed forth. Masjid an-Nabawī is the Prophet’s Mosque in Madīnah, built by the Holy Prophet himself when he migrated to this city, and it is a symbol of the start of the glory of Islam. Masjid al-Aqṣā is the sacred place of worship of the Israelite prophets. When a person visits these three sacred places, but with spiritual zeal in his heart, he is sure to create a spiritual transformation in himself. The picture of the sacrifices of those prophets who rose from these sacred places, and their great exertions for the spiritual and social betterment of people, comes to mind and becomes a source of inspiration.
Abū Hurairah reported that the Messenger of Allāh ﷺ said: “One prayer in this Mosque of mine is better than one thousand prayers in any other mosque except the Sacred Mosque.”

Ch. 2: The Mosque of Qubā’

Nāfi’ reported that Ibn ʿUmar used to pray Ẓūhā only on two days: the day he would come to Makkah, and he would reach it mid-morning, perform circuits round the House (i.e., Ka’bah), and then pray two rak’ahs at the rear of the Place (of Abraham, Maqām Ibrāhīm), and the day he would visit the Mosque of Qubā’, for he used to visit it every Saturday, and when he entered the Mosque, he disliked leaving it until he had prayed in it. And he (Ibn ʿUmar) and motivation for the visitor. It should always be remembered that making something exclusive is often done to draw attention towards its greatness, and here it does not mean that these three mosques are to be visited exclusively, and that no other mosque on earth can be visited, nor can the grave of the Holy Prophet or any other sacred places be visited. The Qur’ān gives the general command: “Travel in the earth” (6:11). Here it is the grandeur of these three places that has been mentioned. In H. 1191 further on, it is mentioned that the Holy Prophet used to visit the Qubā’ mosque every Saturday. This was the first mosque built where the Holy Prophet made his first stop before entering Madīnah. This shows that it is not prohibited to visit other mosques, but the purpose in this ḥadīth is to show special consideration for these three sacred places.

It is evident that the intent of this ḥadīth cannot be that a person who says a prayer by way of hypocrisy or for show in the Prophet’s Mosque has excellence over one who performs prayer with sincerity and humility in some other place. When it is stated in Ḥadīth that saying of prayer in congregation is superior to praying alone by twenty-five or twenty-seven degrees, commentators have given the reason as being that in congregation a person makes extra effort and finds the opportunity to create more humility in his prayer as compared to one who says his prayer at home. So the excellence of prayer in the Prophet’s mosque must be on some such basis, especially since during the life of the Holy Prophet a person in that mosque would be praying behind the Holy Prophet himself. With such Godly people present in a congregation, by joining that congregation an intense humility would have been created which would have been impossible to achieve anywhere else. Even today, when a person undertakes a journey to go to the Prophet’s Mosque, he experiences a deep sense of spirituality in his prayer which is not possible elsewhere. The mention of “journey” in H. 1189 refers to this.
used to relate that the Messenger of Allāh ﷺ used to visit it walking or riding.

1192 He (Nāfi’) said: And he (Ibn ´Umar) used to say: “I only do what I saw my companions doing, and I do not forbid anybody to pray at any time of the night or day, except that one should not aim to pray at sunrise or sunset.” ⁴

Ch. 3  One who visited the Mosque of Qubā’ every Saturday

1193 Ibn ´Umar reported … (see h. 1191).⁵

Ch. 4:  To visit Mosque of Qubā’ walking or riding

1194 Ibn ´Umar reported … (see h. 1191).⁶

Ch. 5:  Excellence of the place between the grave and the pulpit (of the Holy Prophet)

1195 ’Abdullāh ibn Zaid reported … (see h. 1196).⁷

⁴ The mosque at Qubā’ was owned by the Bani ´Amr ibn ´Auf, and was in the suburb of Madīnah some two or three miles away. There was a well there called Qubā’, after which this mosque was named. This was the first mosque founded by the Holy Prophet. The Companions who migrated to Madīnah before the Holy Prophet used to pray in this mosque. This mosque was the first Islamic building and it was where a sizeable community of Muslims had settled down. That is why the Holy Prophet used to visit it once a week and say his prayers there. Ibn ´Umar used to adhere strictly to the practice of the Holy Prophet and loved to follow him. So he too used to go there regularly. The words from ‘I only do what I saw my companions doing’ to the end have already occurred with a slight difference of wording in h. 589.

⁵ The wording of the repetition is as follows: ‘The Prophet ﷺ used to come to the Mosque of Qubā’ every Saturday, walking or riding, and ‘Abdullāh ibn ´Umar used to do the same.’

⁶ The wording of h. 1194 is similar to that of h. 1193, but here the words “every Saturday” are missing, and the name of ‘Abdullāh ibn ´Umar has not been mentioned. At the end of the ḥadīth a reporter has added the words: ‘He (the Holy Prophet) would then say two rak´ahs in it.’

⁷ In this repetition the words ‘and my pulpit is over my pond are not included.’
1196 Abū Hurairah reported from the Prophet ﷺ that he said: “Between my house and my pulpit, there is a garden from among the gardens of Paradise and my pulpit is over my pond.”

Ch. 6: The Mosque of Baʿīt al-Maqdis

1197 Qaza’āh, freed slave of Ziyād, reported: I heard Abū Saʿīd al-Khudrī relating four things from the Prophet ﷺ which I liked very much and considered them virtuous. He said: “A woman should not go on a two-day journey except with her husband or a permissible male relative (mahram).” “There is no fasting on two days, Eid-ul-Fitr and Eid-ul-Adha.” “There is no prayer after two prayers, (that is) after the Fajr prayer till the sun rises, and after the

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8 This ḥadīth also occurs in the Book ‘Excellences of Maḍīnah’, h. 1888, at the end of the books on Hajj. The ḥadīth contains the word “house” but the chapter-heading has the word “grave”. Both words mean the same, as he was buried in his own house where he had died. Most probably by using the word “grave” instead of “house” Imām Bukhārī wants to show that its excellence is permanent because the grave would remain there forever. Some have applied it in the physical sense, saying that this place will be moved to Paradise at the end of the world. But even this is not a physical interpretation because he says that this place is one of the gardens of Paradise, and to assert that it shall become so on the day of Resurrection is not a physical interpretation. Thus there is no doubt that this is metaphorically speaking. Some have taken it to mean that prayer in that area takes one to Paradise, but prayer anywhere, if said sincerely, takes one to Paradise. It has also been taken to mean that this place is like the garden of Paradise because Allāh’s blessings are showered upon it and spiritual progress is attained in it since groups of people are engaged there in remembering Allāh, which happened especially during the life of the Holy Prophet.

The significance of “my pulpit is over my pond” evidently is that from his pulpit that deep knowledge and guidance was spread which can take one to the lake of Paradise. likening the place from his house to his pulpit to Paradise may be due to the fact that the Holy Prophet walked in between these, and his arrival or the gathering of his Companions there was a source of spiritual pleasure to people which was truly like the atmosphere of Paradise itself, and the Companions enjoyed the delicious taste of faith in their hearts. This was the place where they most often encountered him, and even today when a person, after visiting the grave of the Holy Prophet, says prayers in the Mosque, he is sure to get some measure of the spiritual lustre and blessings which were diffused from that place during the life of the Holy Prophet.
‘Asr prayer till the sun sets.” “There should be no journey except to three mosques: the Sacred Mosque, and the Aqṣā Mosque and my Mosque.”

9 For a woman to undertake a journey, see h. 1086 and h. 1087. For prayer after Fajr and ‘Asr, see h. 581, h. 582–583, h. 584 and h. 588. For journey to the three Mosques, see h. 1188. Discussion about Eid-ul Fitr and Eid-ul Adha can be found in the Book on Fasting.
Book 21: Al- 'Amal fi-ṣ-Ṣalāt

Actions during Prayer

In the name of Allāh, the Beneficent, the Merciful

Ch. 1: Taking help of hands during prayer in connection with prayer itself

And Ibn ṬAbbās said: “A person can take the help of any part of his body that he wishes while praying. And Abū Ḥishāq removed his cap during prayer and then put it on. ‘Ālī used to keep his (right) palm over his left hand except when he wanted to scratch his skin or to straighten his clothes.”

1198 Ibn ṬAbbās reported … (see h. 138).

Ch. 2: What kind of talking is prohibited during prayer

1199 ‘Abdullāh reported: We used to greet the Prophet (ﷺ) while he was praying and he used to return our greetings. When we came back from (visiting) the Negus (the ruler of Abyssinia), we greeted him (during the prayer), but he did not answer our greetings.

1 The real object of prayer is concentration on turning to God. If anything disturbs this concentration, it should be removed. The purpose of quoting Ibn ṬAbbās and Abū Ḥishāq is to explain what actions can be done during prayer to improve the performance of it. However, actions during prayer which are unrelated to its performance are not right.

2 The wording of h. 1198 is similar to that of h. 992 (see also h. 183). Here it is made clear that the recitation was of the last ten verses of Sūrah Āl Imrān of the Qurʾān. The connection with the chapter heading is that during prayer the Holy Prophet took Ibn ṬAbbās by his ear and moved him from his (the Holy Prophet’s) left to his right.
and (after finishing the prayer) he said: “Surely in prayer there is engagement.” 3

1200 Zaid ibn Arqam reported: In the lifetime of the Prophet ﷺ we used to talk to one another while praying, and one of us would speak about his needs to his companion, until the verse, “Guard the prayers and the most excellent (or middle) prayer, and stand up truly obedient to Allāh” (the Qurʾān, 2:238), was revealed. So we were ordered to remain silent (while praying).

Ch. 3: Permissibility for men of saying of Subḥān Allāh and Al-ḥamdū li-llāh during prayers

1201 Sahl ibn Saʿd reported … (see h. 684).4

Ch. 4: One who takes a people’s name or greets them in prayer without facing them while he does not know

1202 ‘Abdullāh ibn Masʿūd reported … (see h. 831).5

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3 The Holy Prophet used to reply to the salutation of As-salāmu ʿalaikum. But then he felt that it disturbed the serenity of the prayer, or it appears that some people extended this practice and started talking during prayer, as is mentioned in the next ḥadīth. So he gave up this habit. The Holy Prophet’s saying “Surely in prayer there is engagement” is to emphasise that during prayer all attention should be to Allāh, to the exclusion of all else, and to divert attention disturbs the deep engrossment in prayer.

4 In this ḥadīth the subject of h. 684 has been repeated with some difference in wording. But the last part of that ḥadīth from the words “When he (the Holy Prophet) finished, he said: ‘O Abū Bakr, What prevented you...’” to the end is not present here. This ḥadīth says that on the occasion of the arranging of the truce between the tribes of the Bānī ’Amr ibn ’Auf the Holy Prophet joined the congregation when the prayer had already started and he signalled to Abū Bakr to carry on leading the prayer, and when the latter raised his hands and praised Allāh and continued with the prayer, the Holy Prophet did not dislike it because prayer is also to praise and glorify Allāh. To talk during prayer is not the same as praising and glorifying Allāh. (As stated in these reports, Abū Bakr then retreated and the Holy Prophet went forward to lead the prayer.)

5 H. 1202 begins as follows: “We used to say tahiyyah during prayer and take a person’s name, send peace (salām) on one another. The Messenger of Allāh ﷺ
Ch. 5:  **Clapping is (permissible) for women**

1203 Abū Hurairah reported ... (see h. 684).⁶

1204 Sahl ibn Sa’d reported ... (see h. 684).

Ch. 6:  **Whoever retreated or went forward during his prayer for something he had to do**

Sahl ibn Sa’d reported this from the Prophet ﷺ.

1205 Anas ibn Mālik reported ... (see h. 680).⁷

Ch. 7:  **When a mother calls her son and he is praying**

1206 Abū Hurairah reported that the Messenger of Allāh ﷺ said: “A woman called her son while he was in his place of worship heard it and said: “Say: at-taḥiyyātu li-llāh...”’ Tahiyyah is a blessing for another person, and amounts to saying: “May Allāh give you life.” At-taḥiyyātu li-llāh is the beginning of the well-known prayer in the sitting posture (“All services rendered by words and bodily actions and sacrifice of wealth are due to Allāh ...”), indicating that all the good that one does must be for Allāh’s sake. The rest of the wording is the same as h. 831, but the Shahādah is mentioned, along with the whole prayer, before the words ‘When you have said this’. The closing words, ‘He should choose whichever prayer (du’ā’) he likes best and pray accordingly’, are not related here but are mentioned in h. 835 (which is a repetition of h. 831). This ḥadīth shows that the kind of salutation found in at-taḥiyyāt, which is not addressed to any particular name, does not divert attention away from the prayer.

⁶ The wording of h. 1203 is: ‘The Prophet ﷺ said: “At-tasbīḥ (saying Subḥān Allāh, meaning ‘Glory be to Allāh’) is for men to say, and clapping is for women to do.’ In h. 1204 the same thing has been mentioned in the reverse order. See also the last part of h. 684 and the note under it.

⁷ The wording of the repetition in h. 1205 starts thus: ‘Muslims were saying Fajr prayer on Monday, and Abū Bakr was leading them in prayer, when the Prophet ﷺ suddenly removed the curtain of the room of ‘Ā’ishah.’ Then h. 680 is repeated with a difference in wording. It says that Abū Bakr thought that the Holy Prophet had come to lead the prayer so he started stepping back from the position of Imām. The chapter-heading is also related to the point that one should keep facing the direction of the Qiblah while stepping back. Similarly, when the Imām and just one follower are praying and another person comes to join them, either the Imām should step forward or the follower should step back while continuing to face the Qiblah so that the two form a row behind the Imām.
and she said: ‘O Juraij!’ He said: ‘O Allāh, my mother (is calling me) and my prayer (is occupying me)!’ She again said: ‘O Juraij!’ He said again: ‘O Allāh, my mother and my prayer!’ She again said: ‘O Juraij!’ He again said: ‘O Allah, my mother and my prayer!’ She said: ‘O Allah! Let not Juraij die till he sees the faces of prostitutes.’

A shepherdess used to come near to his place of worship to graze her sheep and she gave birth to a child. She was asked whose child it was. She replied: ‘It is from Juraij, and he had come out from his place of worship.’ Juraij said: ‘Where is she who claims that her child is from me?’ Juraij asked the child: ‘O Babūs, who is your father?’ The child replied: ‘The shepherd.’”

Ch. 8: Removing pebbles during prayer

1207 Mu‘āqiṣīb reported that the Prophet ﷺ, talking about a man levelling the earth whereon he was prostrating, said: “If you must do so, then do it only once.”

Ch. 9: To spread a cloth for sajdah while in prayer

1208 Anas ibn Mālik reported … (see h. 385).

Ch. 10: What kind of actions are allowed during prayer

1209 ‘Ā’ishah reported … (see h. 382).

8 This is a story taken from Jews or Christians. It serves little purpose in deciding the issue in the chapter heading. Babūs means an infant still being suckled.

9 If there are some pebbles, dust or anything else at the place of prostration, which are causing inconvenience or disturbance in prayer, these should be removed. Doing it once is mentioned because done once it need not be repeated. To spread a piece of cloth over the place of prostration because of heat from the ground is allowed as it is for the purpose of avoiding discomfort and to maintain attention in prayer, as stated in the next chapter.

10 The wording of the repetition is thus: ‘We used to pray with the Messenger of Allāh in intense heat, and when someone amongst us was unable to place his forehead on the ground, he would spread his cloth (across the place) and prostrate over it.’
1210 Abū Hurairah reported … (see h. 461). 12

Ch. 11: When an animal escapes while (you are) in prayer

And Qatādah said: “If his clothes are taken he should follow the thief and leave the prayer.”

1211 Al-Azraq ibn Qais reported: We were at al-Ahwāz fighting with al-Ḥarūriyyah (a Khawārij tribe). 13 While I was at the bank of a river, a man came and started praying while the reins of his animal were in his hands. The animal was pulling it from him and he was following the animal — and Shu‘bah said: “That man was Abū Barzah al-Aslamī.” So a man from the Khawārij said: “O Allah! Deal with this old man.” And when the old man finished his prayer, he said: “I heard what you said. I took part with the Messenger of Allāh ﷺ in six or seven or eight battles and saw his leniency, and I would rather return with my animal than let it go anywhere he wishes, and I should suffer.” 14

11 The wording of the repetition is thus: ‘I used to stretch my legs in front of the Prophet ﷺ while he was praying. When he would go into prostration he would touch me and I would fold my legs, and when he would stand up I would stretch my legs again.’ It means that if needs be, there is nothing wrong with such an action as the Holy Prophet here did during praying.

12 H. 1210 begins thus: ‘The Prophet ﷺ once prayed and (then) said: “Satan came in front of me to distract me in prayer, but Allāh granted me strength to overpower him. I caught him and pushed him back.” ’ After this the words are almost the same. Here too the chapter heading shows that Imām Bukhārī is drawing the conclusion that this was a man whom the Holy Prophet caught and repelled, and thus if someone attacks you during prayer, you should guard yourself. See note on h. 461.

13 Ahwāz is the name of a well-known city which lies between Basra and Iran. It was conquered during the Caliphate of ʿUmar. The Khawārij besieged the people of Basra in 65 A.H. Azraq was the commander of the army which was fighting against the Khawārij.

14 Abū Barzah was a Muslim soldier. He was saying his prayer while also holding the reins of his horse. When the horse got out of control he did not let it go but kept on holding it while it was running away, till he subdued it. This shows that the Holy Prophet and his Companions were quite flexible in such matters. If there is a dire need then there is no harm in doing what is required. However, without need it is not
1212 ‘Ā’ishah reported ... (see h. 1044).\textsuperscript{15}

Ch. 12: Permissibility of spitting and blowing during prayer

And it is reported from 'Abdullāh ibn 'Amr that the Prophet ﷺ blew out (nafakha) during prostrations while praying on the occasion of an eclipse.\textsuperscript{16}

1213 Ibn 'Umar reported ... (see h. 405).\textsuperscript{17}

right to make any movement during prayer. The Khawārij went to a harsh extreme in enforcing religious matters. They would issue a verdict of kufr or unbelief on trivial issues. Most Muslim religious leaders of today are following more in the footsteps of the Khawārij than of the Companions of the Holy Prophet.

\textsuperscript{15} The wording of h. 1212 is as follows: ‘Once the sun was eclipsed and the Messenger of Allāh ﷺ stood up for the prayer and recited a long Sūrah and then he went into rukū’ for a long while and then raised his head and started reciting another Sūrah. Then again he went into rukū’ and after completing it, he performed sajdah and then performed the second rak‘ah in the same manner. Then he said: “These (lunar and solar eclipses) are two of the signs of Allāh. When you see them, pray till the eclipse is over. While standing at this place I have seen everything which has been promised to me (by Allāh for the Hereafter), and when you saw me stepping forward I wanted to pluck a bunch (of grapes) from it; and when you saw me stepping backward I saw Hell, different parts of which were destroying one another. And in it I saw ’Amr ibn Luḥayya who started the practice of freeing a bull in the name of idols.” ’ The sighting of Paradise and Hell has been mentioned in h. 86, h. 536, h. 540, h. 1052 and h. 1053. The stepping forward and then stepping backward here during prayer does not amount to any distraction. The mention of ’Amr ibn Luḥayya is an addition here and it is stated that he started the tradition of freeing a bull in the name of idols. It is mentioned further in h. 3521.

\textsuperscript{16} The coming of spit, saliva and sputum during prayer is not in one’s control. Nafakha means to blow air, but this is not an involuntary action. The basis on which Bukhārī justifies blowing is a report accepted by Ibn Khuzaimah and others containing the words: “He (the Holy Prophet) blew on the earth and wept while in prostration.” It seems that in this case the blowing out was by way of compulsion, which sometimes accompanies weeping. Or maybe blowing was due to nasal discharge, which flows when one is weeping profusely.

\textsuperscript{17} This repetition is as follows: ‘The Prophet ﷺ saw some sputum on the wall of the mosque facing the Qiblah and reprimanded the people of the mosque and said: “Surely Allāh is in front of every one of you during the prayer, so he should not spit (in that direction).” Or he said: “Do not expectorate.” Then he got down and scratched the sputum with his own hand. Ibn 'Umar (after narrating it) said: “If
1214 Anas reported … (see h. 405).\(^\text{18}\)

Ch. 13: if one of the men claps through ignorance, his prayer is not spoilt

In this (matter) Sahl ibn Sa’d reported from the Prophet.\(^\text{19}\)

Ch. 14: if a person praying is asked to start before (his companion) or to wait, and he waits, there is no harm

1215 Sahl ibn Sa’d reported … (see h. 362).\(^\text{20}\)

Ch. 15: Greetings should not be returned during prayer

1216 ‘Abdullāh reported … (see h. 740).\(^\text{21}\)

anyone of you has to spit during the prayer, let him spit to his left.” In h. 405 these last words of Ibn ‘Umar are a part of what the Holy Prophet himself said.

\(^{18}\) The wording of this repetition is similar to h. 405, but there is no mention of the incident of the Holy Prophet’s seeing sputum, etc., and there is only his advice. Instead of ‘but (he should spit) to his left or under foot” it says here: ‘but to his left under his left foot.’ This shows that, where the words “to his left” appear to be general, these also means that it should be squashed under the left foot, as the floor of the mosque was covered with pebbles.

\(^{19}\) The report from Sahl ibn Sa’d is in h. 684 and h. 1201, to the effect that during the last illness of the Holy Prophet, when Abū Bakr was leading the congregational prayers and the Holy Prophet lifted the curtain of ‘Ā’ishah’s apartment and saw the congregation, people started clapping in order to inform Abū Bakr about his arrival. The Holy Prophet did not consider that this spoiled their prayer.

\(^{20}\) H. 362 has been repeated here with a slight difference in wording, to the effect that during congregational prayers men used to tie their lower garments around their necks (’āqidū uzri-him) to cover most of their lower bodies. But as these garments were not long enough to cover the entire lower part, women were asked not to rise from sajdah until the men had resumed their sitting position. By adding the words “because of their being short” (min aṣ-ṣaghar) it has been explained why women were asked to wait till men resumed the sitting position. The object of the chapter is to explain that this waiting was done because of an external reason. The instruction to women to wait necessarily implies the order that men should rise from the sajdah before women.

\(^{21}\) H. 1199 has been repeated with a slight difference of wording. This repetition uses the singular “I”, instead of the plural “we” as in h. 1199.
1217 Jābir ibn ʿAbdullāh reported: The Messenger of Allāh ﷺ sent me for some work of his. So I went, and when I returned after completing it and came to the Prophet ﷺ and greeted him, he did not return my greeting. A thought occurred to me, and Allāh best knows it, and I said to myself: “Perhaps the Messenger of Allāh ﷺ is displeased with me because I took a long time over it.” Then, again, I greeted him but he did not return it. The same thought occurred to me again, even more strongly than the first time. Again I greeted him, and he returned the greeting and said: “I was only prevented from returning your greeting because I was praying.” And he was riding, with his face in a direction other than the Qiblah.

Ch. 16: Raising hands to do something while in prayer

1218 Sahl ibn Sa’d reported … (see h. 684).22

Ch. 17: To place hands on the waist during prayer

1219 Abū Hurairah reported … (see h. 1220).23

1220 Abū Hurairah reported: The Prophet ﷺ forbade that a man should pray with his hands on his waist.

Ch. 18: Thinking about something during prayer

And ʿUmar said: “I organize my army while I am praying.

1221 ʿUqbah ibn al-Ḥārith reported … (see h. 851).24

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22 The first part of this ḥadīth is somewhat similar to h. 1201. But in h. 1201 the last part of h. 684 has not been included in which the Holy Prophet spoke to Abū Bakr and other people. Here that part has been mentioned in reverse order. That is, the Holy Prophet’s instruction to men regarding clapping comes first, and it is followed by his asking Abū Bakr why he did not continue with leading the prayer in spite of the signal given by Holy Prophet.

23 The wording of h. 1219 is as follows: ‘It is prohibited to place hands on the waist (or the sides).’ The reason is that this is not a gesture of showing humility in prayer, and humility is the very object of performing prayer.
1222 Abū Hurairah reported … (see h. 608).25

1223 Abū Hurairah reported: People say (about me) that Abū Hurairah reports too much (from the Holy Prophet). I met a man

24 The wording of this repetition is as follows: ‘I prayed ‘Asr with the Prophet  and after saying the Taslīm he got up in haste and entered the house of one of his wives and then came out. He noticed the signs of surprise on the faces of the people caused by his hurried departure. He then said: “I remembered while praying that a piece of gold was lying in my house and I disliked that it should remain with us till the evening, so I have ordered its distribution.” ’ In h. 851 it is not mentioned that he said “I remembered it during prayer.” But if, for the sake of argument, it is considered correct, even then there is no harm. He might have recited some portion of the Qur’ān which drew his attention towards it and he distributed that gold immediately after finishing the prayer. This shows that he had little inclination for worldly wealth and means of comfort, so much so that he did not wish to keep it any longer in his possession.

The object of prayer is to implant in one’s heart complete attention towards Allāh and every effort should be made to achieve it completely. But it is also natural that a distracting thought may enter the heart of a human being. Such thoughts are of two kinds. Firstly, there are those which enter the mind of a righteousness person, such as the Holy Prophet’s thought that a piece of gold was lying in his house and it should be given away in charity. Similarly, there was the thought in the mind of ‘Umar to prepare the army to fight against the enemy. In some reports it is even mentioned that ‘Umar forgot something while reciting the Qur’ān in Maghrib prayer for the same reason. It shows that his concern to save his people from the attacks of the enemy was uppermost in his mind. But such a thought does not arise from personal desires or insinuation of the devil, which is the second kind of thought. When such worldly thoughts come into the mind, it is due to a deficient spiritual state; and at the beginning of their spiritual progress this is the condition of most people. The real object of prayer is to remove this defect and to bring about complete absorption. It is done in this way, that when there is struggle in the mind between the worldly and the higher thoughts, one should repel the former and turn the mind towards Allāh, and do the same everytime a worldly thought occurs. Ultimately, the lower thoughts are overcome and attention gradually turns entirely towards Allāh only. In the next hadith mention is made of the second kind of thoughts which arise from the devil’s insinuations.

25 H. 608 has been repeated here with a slight difference in wording, with this addition: ‘Abū Salamah ibn ‘Abdur-Raḥmān said: “If anyone of you has done such a thing (i.e., forgetting the number of rakʿahs) he should perform two prostrations of sahw (‘forgetfulness’) while sitting.” Abū Salamah narrated this from Abū Hurairah.’
and asked him: “What did the Messenger of Allāh ﷺ recite yester-day in the ‘Ishā’ prayer?” He said: “I do not know.” I said: “Were you not present there?” He said: “Yes.” I said: “But I know that he recited such and such Sūrah.”  

26 It appears that Imām Bukhārī has included this ḥadīth here to show that at that time the attention of that man must have strayed from his prayer, which is why he forgot the Sūrah. But the object of Abū Hurairah seems to be only to indicate that if a person pays attention to what he is hearing, he can later recall it.
Book 22: As-Sahw
Forgetting during Prayer

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

**Ch. 1:** Concerning forgetting when one stands (instead of sitting) after two *rak'ahs* in obligatory prayer

1224 ‘Abdullāh ibn Buḥainah reported … (see h. 829).\(^1\)

1225 ‘Abdullāh ibn Buḥainah reported … (see h. 829).\(^2\)

**Ch. 2:** When a person prays five *rak'ahs*

1226 ‘Abdullāh reported … (see h. 401).\(^3\)

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\(^1\) It is a repetition of h. 829 with a slight difference in wording. There it was stated that it was during Ṣuhr prayer that the Holy Prophet stood up directly after completing two *rak'ahs*, instead of assuming the sitting position, and then before the *Taslīm* he performed two *sajdahs* as expiation. Here, instead of the Ṣuhr prayer, the words “one of the prayers” have been used.

\(^2\) Here h. 829 has been repeated somewhat briefly but Ṣuhr prayer has been mentioned.

\(^3\) In this repetition the words are as follows: “The Messenger of Allāh ﷺ prayed five *rak'ahs* in Ṣuhr. He was asked: “Is there an increase in prayer?” He said: “What is that?” He (the questioner) said: “You prayed five *rak'ahs.*” So he performed two *sajdahs* after he had performed the *Taslīm.*”

In h. 401 there are more details but neither Ṣuhr prayer nor the number of *rak'ahs* has been mentioned. Here the prostration of expiation for forgetting (*sajdah sahw*) was performed after the *Taslīm* or close of prayer. On the basis of this ḥadīth, Imām Mālik’s view is that in case of praying more than the prescribed *rak'ahs*, two prostrations of *sajdah sahw* should be performed after the *Taslīm* and in case of missing any *rak'ah*, it should be performed before *Taslīm* as in h. 829. But in h. 482 and h. 1229, where the questioner’s name is given as Dhu-l-Yadain, it is reported
Ch. 3: When a person finishes his prayer after two or three rak'ahs (by mistake), he should perform two prostrations like the prostrations of prayer, or longer

1227 Abū Hurairah reported … (see h. 482).  

Ch. 4: He who does not say the Tashahhud after the two prostrations of forgetfulness (sajdah sahw)

Anas and al-Ḥasan did Taslīm without Tashahuud. And Qatādah said: “There is no Tashahhud.”

that in the latter case also he performed it after Taslīm, and then repeated the Taslīm. In the case of saying five rak’ahs, he did not realize this and he performed Taslīm to close the prayer before the sajdah sahw. According to the Ḥanafīs, sajdah sahw should always be after the Taslīm. According to Imām Ahmad, the practice of the Holy Prophet should be followed exactly as it was done by him, and in cases where his practice is not to be found, sajdah sahw should be performed before the Taslīm.

The Holy Prophet performed it both ways in his practice and mentioned both ways in his instructions. At the end of h. 401 it is stated: ‘I am only a mortal like you. I forget as you forget. When I forget, remind me. When anyone of you has a doubt regarding his prayer, he should follow what he thinks is right and complete it accordingly. Then he should do the Taslīm and perform two sajdahs.’ In Muslim we find a report from Abū Sa’īd as follows: ‘When anyone of you has a doubt regarding his prayer, and does not know how much (i.e., how many rak’ahs) he has prayed, he should discard the doubt and act according to what is certain, and then perform two sajdahs before the Taslīm.’

Imām Baihaqi’s view is that there is option and latitude, and it is permissible to perform sajdah sahw before or after the Taslīm. This is the correct view. The author of Hidāyah writes that the difference of opinion is only about whether the sajdah is before or after the Taslīm; otherwise, all agree that it should be performed.

4 The subject of h. 482 has been repeated here briefly as follows: ‘The Prophet led us in the ‘Aṣr or the Žuhr prayer and performed the Taslīm (at the end). Dhu-l-Yadain said to him: “O Messenger of Allāh, Has the prayer been reduced?” The Prophet asked his Companions: “Is it true what he is saying?” They answered: “Yes.” Then he said two more rak’ahs and performed two sajdahs.’ The following is added at the end: ‘Sa’d said: “I saw that ‘Urwa ibn Az-Zubair had prayed two rak’ahs in Maghrib prayer and said the Taslīm and then engaged in conversation. Then (when he was informed about the omission) he prayed what remained (i.e., one rak’ah) and performed two sajdahs. He said: “This is what the Prophet did”.’

5 The majority of jurists are of the opinion that there is no need to repeat the
1228 Abū Hurairah reported … (see h. 482).  

Salamah ibn `Alqamah reported: I said to Muḥammad (ibn Ṣīrīn): “Is there Tashahhud after the two prostrations of sahw?” He said: “This is not in the ḥadīth of Abū Hurairah.”

Ch. 5: Saying the Takbīr in the two prostrations of forgetfulness (sajdah sahw)  

1229 Abū Hurairah reported … (see h. 482).  

1230 `Abdullāh ibn Buḥainah reported … (see h. 829).

Ch. 6: When a person does not remember whether he prayed three or four rak‘ahs, he should perform two prostrations while sitting  

1231 Abū Hurairah reported … (see h. 608).

recitation of the Tashahhud if sajdah sahw is performed before the Taslīm, but some consider it necessary. If sajdah sahw is said after the Taslīm, according to Imām Aḥmad, Imām Isḥāq and Imām Abū Ḥanīfah, the Tashahhud should be repeated. But some are of the opinion that even in this case it is not essential. This chapter is about the latter case.

6 The subject of h. 482 has been repeated briefly with a difference of wording. In these reports the repeating of the Tashahhud after sajdah sahw has not been mentioned. This shows that the Holy Prophet did not repeat the Tashahhud after performing sajdah sahw and then the Taslīm.

7 H. 482, 1227 and 1229 have been reported by Abū Hurairah. There is no mention in them of the recitation of the Tashahhud after performing sajdah sahw.

8 The wording of this particular repetition is more like h. 482 and the subject is the entirely the same. But in h. 482 it is mentioned that Ibn Ṣīrīn said: ‘Abū Hurairah mentioned its name (i.e., of the prayer service) but I forgot.’ Here it says: ‘Muḥammad (ibn Ṣīrīn) said: I think most probably it was the `Arṣ prayer.’ Towards the end of this report it is mentioned that Takbīr is to be said, i.e., before going into and while rising from the sajdah sahw.

9 H. 829 has been repeated here somewhat thus: “The Messenger of Allāh ﷺ stood up in the Zuhr prayer when sitting is required. When he completed the prayer he performed two prostrations (sajdah shaw) and said Takbīr on each prostration while sitting, before the Taslīm. The people also performed the two prostrations with him for the sitting which he forgot.”
Ch. 7: Forgetting during obligatory and optional prayers

And Ibn ‘Abbās performed two prostrations after Witr.

1232 Abū Hurairah reported … (see h. 608).

Ch. 8: When a person praying is spoken to and he points with his hand and listens

1233 Kuraib reported that Ibn ‘Abbās and al-Miswar ibn Makhramah and ‘Abdur-Raḥmān ibn Azhar sent him to ‘Ā’ishah and said: “Convey greetings to her from all of us and ask her about the two rak‘ahs after the ’Aṣr prayer and say to her: We were informed that you pray those two and we have (also) heard that the Prophet ﷺ forbade them”. And Ibn ‘Abbās said: “I, along with ’Umar ibn al-Khaṭṭāb, used to hit people if they did it.”

Kuraib said: I went in to see ‘Ā’ishah and gave her the message they had sent me with. She said: “Ask Umm Salamah.” So I came back to them and informed them of what she said. They then sent me to Umm Salamah with the same (question) with which they had sent me to ‘Ā’ishah. Umm Salamah said: “I heard the Prophet ﷺ forbid them, and then I saw him saying them when he prayed ’Aṣr. Then he came to my house and with me were some women of the Banū Ḥarām of the Anšār. So I sent my girl servant to him and said to her: ‘Stand besides him and say to him: Umm Salamah says to

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10 The subject of h. 608 has been repeated with difference in wording, but at the end the following has been added: ‘When one of you is uncertain as to how many rak‘ahs he has prayed, whether three or four, he should perform two sajdahs while sitting.’ These words have been reported by Abū Salamah in h. 1222 but here these are attributed to the Holy Prophet himself.

11 Here only the last part of h. 1231 has been repeated with some difference in wording: ‘The Messenger of Allāh ﷺ said: “When anyone of you stands up to perform a prayer, the devil comes and puts doubts in him until he is confused about how much prayer (i.e., how many rak‘ahs) he has said. If anyone of you finds himself in such a situation, he should perform two sajdahs while sitting.”’

12 The discussion about performing two rak‘ahs of Sunnah after the obligatory prayer of ’Aṣr has occurred earlier.
you: O Messenger of Allāh, I have heard from you that you forbid these but I have seen you praying them. If he points with his hand, then move back from him.’ The girl servant did that, and he pointed with his hand and she moved back from him. When he had finished, he said: ‘O daughter of Abū Umayyah, You have asked about the two rak’ahs after ’Aṣr. It is that the people of ’Abdul-Qais came to me and they kept me busy from (being able to perform) the two rak’ahs after Zuhr, so these two were those’.”

Ch. 9: To point during prayer

Kuraib reported it from Umm Salamah (who reported it) from the Prophet ﷺ.

1234 Sahl ibn Sa’d reported … (see h. 684).

1235 Asmā’ reported … (see h. 86).

1236 ‘Ā’ishah reported … (see h. 378).

13 This shows that saying something to one who is praying, and his listening to it and pointing with the hand, is not objectionable if it is necessary. Abū Umayyah was the family name of the father of Umm Salamah, wife of the Holy Prophet.

14 The previous ḥadīth (h. 1233) has been referred to here. To mention it under a separate chapter is to show that it is also permissible if the person praying takes the initiative in pointing to something (rather than as a response). The next ḥadīth supports the view.

15 The wording of this repetition is very similar to that of h. 1218. It is mentioned here that when the Holy Prophet stood up for prayer in the congregation, Abū Bakr started to step back, and the Holy Prophet waved to him to keep standing there.

16 The report here is very brief: ‘Asmā’ reported: I went to ‘Ā’ishah and she was standing in prayer and the people were also praying in a standing position. So I said: “What is the matter with the people?” She nodded her head towards the sky. I said: “Is there a sign?” She again nodded, meaning to say Yes.’ In other words, ‘Ā’ishah replied to Asmā’ twice by means of nodding during prayer.

17 The wording of this repetition is exactly the same as that of h. 1113 except that the words fa-ṣallā (“so he performed prayer”) have been left out.
Book 23: *Al-Janā’īz*

Funerals

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

Ch. 1: Concerning funerals and one whose last words are: *Lā ilāha ill-Allāh* (“There is no God but Allāh”)¹

Wahb ibn Munabbih was asked: “Is not the formula ‘There is no God but Allāh’ the key to Paradise?” He said: “Yes, but there is no key without teeth. If you bring a key with teeth, it (the door to Paradise) will be opened for you, otherwise it will not be opened for you.” ³

1237 Abū Dharr reported that the Messenger of Allāh ﷺ said: “Someone came to me from my Lord and informed me” — or he said: “gave me good news” — “that if any of my followers dies not ascribing any partners to Allāh, he will enter Paradise.” I asked: “Even if he had committed fornication and theft?” He replied: “Even if he had committed fornication and theft.” ⁴

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¹ The word *janā’īz* is plural of *janāzah*. The word *janāzah* is used both with the vowel fatḥah after j (a in *janāzah*), and with the vowel kasrah after j (i in *jināzah*). Some hold that the second form, i.e., *jināzah*, is applied to the dead body when it has been placed on the body carrier (bier), while the former refers just to the corpse.

² This is part of a ḥadīth in Abū Dāwūd and Ḥākim from Mu’āz ibn Jabal, traced to the Holy Prophet. It runs thus: “The one whose last words are *Lā ilāha ill-Allāh* enters Paradise” (Abū Dāwūd, Book of Funerals, ch. 20, at-*Talqūn*, ḥadīth 3116).

³ The meaning is that belief in the Oneness of God is the key to salvation. However, just as a key without teeth, a blank key, cannot open a door, likewise belief without good deeds does not benefit anyone.

⁴ See next page.
1238 `Abdullāh reported that the Messenger of Allāh ﷺ said: “Anyone who dies while ascribing partners to Allāh will enter the fire.” And I say: “Anyone who dies not ascribing partners to Allāh will enter Paradise.”

Ch. 2: The command to follow funeral processions

1239 Al-Barā` ibn `Āzib reported: The Prophet ﷺ commanded us to do seven things and forbade us to do seven others. He commanded us to follow a funeral procession, to visit the sick, to accept an invitation, to help the oppressed, to fulfil an oath, to return a greeting, and to pray for one who sneezes. He forbade us to use silver utensils, to wear rings of gold, and to wear clothes of silk (al-ḥarīr, ad-dībāj, al-qassī and al-istabraq).

This hadith means only that if a person is good at the end of his life, and he dies as a believer in the Oneness of God, he will enter Paradise, even if he had at some earlier stage committed sins such as fornication and theft, of which he had later repented and changed the course of his life. Not to ascribe partners to God, or adhering to the Oneness of God, means that one must try to obey Allāh’s commands. As stated just above the ḥadith, declaring the Oneness of God is the key to Paradise, and good deeds are its teeth. Declaring the Oneness of God is not merely to say in words that there is only One God, but really it is to not deviate from the commands of God in the face of temptation or attraction to do the opposite. Otherwise, he is making as a partner with God the person or the thing for whose sake he is violating the command of God. Sin and faith cannot go together, as is made clear in Ḥadith in Bukhārī itself: “A fornicator does not commit fornication while he is a believer” (h. 2475, 6772). The Qur’ān says: “Have you seen him who takes his desire as his god?” (25:43). Thus if a person ends his life acting on such a belief in the Oneness of God, even if he has committed fornication or theft earlier on, it means he had repented from it in practice, and led a good life till the end.

These two sentences are found in Šaḥīḥ Muslim, in a report by Jābir, as one statement the whole of which is traced to the Holy Prophet (Book of Faith, ch. 40). At the same place in Šaḥīḥ Muslim there is a report like the above (h. 1238) from Ibn Mas’ūd, which in some manuscripts is in the reverse form, so that the sentence mentioning “not ascribing partners” is attributed to the Holy Prophet, and the sentence mentioning “ascribing partners” is attributed to Ibn Mas’ūd. The sense in which both these sentences apply has been explained in the last footnote.

To accompany a funeral is for the purpose of joining in carrying the bier and showing sympathy and love to the relatives of the deceased. The Holy Prophet used
Abū Hurairah reported … (see h. 1239).\textsuperscript{7}

**Ch. 3: Going to see the body after death when it has been wrapped in its shroud**

\textsuperscript{1241} Ā’ishah, wife of the Prophet \( 	ext{ﷺ} \), reported that Abū Bakr came on his horse from his home in As-Sunḥ. He got down from it, entered the Mosque and did not speak to anyone until he came to Ā’ishah and went to the Prophet \( 	ext{ﷺ} \) with the intention to see him. He was covered with a striped blanket. Abū Bakr uncovered his face, he knelt down and kissed him. Then he started weeping and said: “My father be sacrificed for you, O Prophet of Allāh! Allāh will not combine two deaths on you. You have indeed died the death which Allāh decreed for you.” \textsuperscript{8}

\textsuperscript{7} This repetition is that the Holy Prophet said: “There are five rights of a Muslim to be observed by another Muslim: to return (his) greeting, to visit the sick, to follow a funeral procession, to accept an invitation, and to pray for one who sneezes.”

\textsuperscript{8} The connection of the chapter-heading with the ḥadīth is only that Abū Bakr removed the cloth from the Holy Prophet’s face and looked at it. The heading refers to shroud but the ḥadīth mentions that the Holy Prophet’s body was covered with a sheet, and it was not yet wrapped in a shroud. Both mean that the face of the deceased should only be seen when it is properly covered, and generally it is when it is properly wrapped in the shroud. The words of Abū Bakr that God will never cause the Holy Prophet to die twice have been taken to mean that it cannot be that he would be brought back to life and then he would die because ‘Umar was saying in the mosque that the Holy Prophet would come back to life again. But it may also mean that the death which was destined for his body had taken place but death cannot come upon his soul. It may also mean that his physical death cannot cause death to his teachings and his religion as he is the Last of the Prophets and his religion will last till the day of Resurrection.
1242 Abū Salamah said: Ibn ‘Abbās informed me that Abū Bakr came out and ‘Umar was addressing the people. Abū Bakr said (to ‘Umar), “Sit down”, but he refused. Abū Bakr again said: “Sit down” but he again refused. Then Abū Bakr recited the Tashahhud and the people turned to him and left ‘Umar. He said:

“Ammā ba’du (meaning, ‘After this’), whoever amongst you worshipped Muḥammad, then Muḥammad is indeed dead, but whoever worshipped Allāh, Allāh is alive and will never die. Allāh the Most High has said: ‘And Muḥammad is only a messenger — messengers have already passed away before him. If then he dies or is killed, will you turn back upon your heels? And he who turns back upon his heels will do no harm at all to Allāh. And Allāh will reward the grateful.’ (the Qur’ān, 3:144).”

By Allāh! It was as if people never knew that Allāh had revealed it (i.e., verse 3:144) until Abū Bakr recited it. People then took it from him, and whoever was heard, he was reciting it.”

1243 Umm Al-‘Alā’, a woman of the Anṣār who took the pledge at the hands of the Prophet ﷺ, reported: The emigrants

9 Abū Bakr’s inference from the verse of the Qur’ān, “And Muḥammad is only a messenger…” (3:144), that the Holy Prophet has died clearly proves that all the Companions held the view that all the previous prophets had passed away. Otherwise, if the Companions had believed that Prophet Jesus was alive then they, and in particular ‘Umar, the one who was vehemently denying the Holy Prophet’s death, would have certainly raised an objection against the view expressed by Abū Bakr. In fact, Abū Bakr’s reciting of this verse on this occasion shows that the Companions unanimously agreed that all prophets before the Holy Prophet had died. This is therefore a consensus or ĭjmā’ on the death of Jesus, a consensus on such a large scale that there is no other issue on which a similar consensus can be shown.

It is surprising that in spite of the verse of the Qur’ān, “When You caused me to die” (5:117), and the proof of this consensus in authentic ḥadīth, Muslims do not generally give up the idea that Jesus is still alive. It also shows that before Abū Bakr drew attention to this verse, people’s minds had not turned towards it. Similarly, the death of Jesus is established from thirty verses of the Qur’ān, but people did not think over them sufficiently until this issue was raised by Hazrat Mirza Ghulam Ahmad.
(muhājir) were distributed amongst us by drawing lots and in our share came 'Uthmān ibn Maz‘ūn. We accommodated him in our house. Then he suffered from a disease which led to his death. When he died, and was washed, and was shrouded in his clothes, the Messenger of Allāh ﷺ came10 and I said: “May the mercy of Allāh be on you, O Abū Sā‘ib! My evidence about you is that Allāh has honoured you.” The Prophet ﷺ said: “How do you know that Allāh has honoured him?” I replied: “O Messenger of Allāh, may my father be sacrificed for you, to whom shall Allāh give honour?” He said: “No doubt death came to him. By Allāh! I too wish him well, but by Allāh! I do not know what will be done with me, and I am Messenger of Allāh.” By Allāh! I shall never attribute purity to anyone after that.11

Nāfi‘ ibn Yazīd reported from ’Uqail (that the words of the Prophet were): “…what will be done with him” (i.e., with ’Uthmān).

1244 Jābir ibn ‘Abdullāh reported: When my father was killed,12 I lifted the sheet from his face, I wept and the people forbade me from it, but the Prophet ﷺ did not forbid me. Then my paternal aunt Fāṭimah began to weep. So the Prophet ﷺ said: “Weep or not weep, but the angels were keeping him under shade with their

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10 In some reports it is stated that the Holy Prophet came, bowed close to him, wept and kissed him. This connects it with the chapter-heading.

11 In other reports, instead of mā yuf‘alu bī (“what will be done with me”), the words are mā yuf‘alu bi-hi (“what will be done with him”), as in the report from Nāfi‘ ibn Yāzid which follows. That is to say, “what will be done with ’Uthmān.” The statement in the Qur‘ān, “I do not know what will be done with me nor with you” (46:9), means I do not know what is going to happen in the future and in what state I will be, or you will be, because no one has knowledge of the details beforehand. However, knowledge about salvation is given to prophets for certainty. In fact, they are in the presence of Allāh in this world and so are in Paradise here. Thus, the correct wording here is “What will be done with him” and not “What will be done with me.” The latter words, according to Imām Dāwūdi, are the narrator’s own conjecture.

12 The martyrdom of his father took place during the battle of Badr.
wings till you lifted him (from the field of battle).”

Ch. 4: A man who gives news of a death to the relatives by himself 13

1245 Abū Hurairah reported that the Messenger of Allāh informed (people) about the death of the Negus (the King of Abyssinia) on the very day that he died. He went towards the place of prayer and asked people to make rows behind him, and he said four Takbīrs (of the funeral prayer).

1246 Anas ibn Mālik reported that the Prophet said: “Zaid became the flag-bearer and was martyred. Then Ja’far took the flag and he was martyred. Then ‘Abdullāh ibn Rawāḥah took it and he too was martyred”. At that time the eyes of the Messenger of Allāh were full of tears. (The Prophet added:) “Then Khālid ibn al-Walīd took the flag without being appointed (to the command) and was granted victory.” 14

Ch. 5: To make an announcement about the funeral

Abū Rāfī’ reported this from Abū Hurairah that the Prophet said: “Why did you not inform me?” 15

13 Conveying news of someone’s death is prohibited in certain ḥadīth reports. This does not mean that such news must not be given to people. The purpose is to discourage the loud proclamations that were made in pre-Islamic days, accompanied by the beating of drums and proudly announcing the horrific titles of the deceased. Otherwise, to inform relatives and friends is inevitable, and there cannot possibly be any harm in it.

14 In this ḥadīth, mention has been made of the Battle of Mu’tah which was fought at the border of Syria. The commander of the army was Zaid ibn Ḥārithah, who was a freed slave. The Holy Prophet had said: “If he is killed, then Ja’far should be the commander; and if he also died then ‘Abdullāh ibn Rawāḥah should be the commander.” The army consisted of three thousand men and the enemy’s strength was about a hundred thousand. All the three commanders were killed one after another, and the command was taken over by Khālid ibn Walīd who won the battle. The Holy Prophet was told about the news through revelation. The death of such dear and close friends brought tears to his eyes.

15 See next page.
Ibn ‘Abbās reported: A person died and the Messenger of Allāh used to visit him (while ill). He died at night and they buried him during the night. When morning came, they informed him (about the death). He said: “What prevented you from informing me?” They said: “It was night, and it was very dark, so we disliked to put you to trouble.” He (the Prophet) went to his grave and said the (funeral) prayer for him.\textsuperscript{16}

\textbf{Ch. 6: Excellence of a person whose child dies and he shows patience}

And Allāh, the Mighty, the Glorious said: “And give good news to the patient ones” (the Qur’ān, 2:155).

Anas reported that the Prophet said: “There is no Muslim among the people, but if three of his children die before reaching puberty, Allāh will make him enter Paradise due to His immense mercy for them.”\textsuperscript{17}

Abū Sa‘īd reported … (see h. 101).\textsuperscript{18}

Abū Hurairah reported … (see h. 1248).\textsuperscript{19}

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\textsuperscript{15} When the \textit{Janāzah} is ready, people should be informed about it so that they may join the congregation. This ḥadīth narrated by Abū Hurairah is mentioned in h. 458 to the effect that a woman who used to clean the mosque died and the Companions said her funeral prayer without informing the Holy Prophet. He asked: “Why did you not inform me?” and then he went to the graveyard and said \textit{Janāzah} prayer over the woman’s grave.

\textsuperscript{16} This person was Ṭalḥah ibn Bara’. This shows how much concerned was the Holy Prophet about the welfare of his Companions and always tried to be kept informed about them.

\textsuperscript{17} Parents love the young among their children the most of all, and therefore their death is even more distressing than that of older offspring. If they show patience and submit to the will of Allāh they will enter Paradise. And in some ḥadīth reports it is mentioned that these young children will even intercede with Allāh for their parents.

\textsuperscript{18} Here h. 101 has been repeated with a slight difference in wording.

\textsuperscript{19} Here the words are as follows: ‘No Muslim three of whose children die will enter the hellfire, though the vow will be fulfilled.’ This vow has been considered to be a
Ch. 7: A man saying to a woman besides a grave: “Be patient”\(^\text{20}\)  

1252 Anas ibn Mālik reported: The Prophet ﷺ passed by a woman who was sitting by a grave crying. So he said (to her): “Fear Allāh and be patient.”

Ch. 8: Bathing and ablution of the dead body with water and leaves of the lote-tree\(^\text{21}\)

Ibn ‘Umar spread scent over the (body of) Sa’īd ibn Zaid’s son and carried his body and said (the funeral) prayer for him but did not perform ablution. Ibn ‘Abbās says: “A Muslim is not unclean whether alive or dead.” Sa’d said: “If he had been unclean I would never have touched him.” And the Prophet ﷺ said: “A believer is not unclean.” \(^\text{22}\)

reference to the verse of the Qur’ān: “And there is not one of you but shall come to it (i.e., hell)” (19:71). A person’s coming to it does not mean entering it. Apparently it means that if such a person is sinful, even then he will not enter hell. In other words, these calamities suffered by him will atone for his other sins. The words referring to the fulfilment of the vow may also mean that the punishment of evil, which is absolutely and certainly hell, is like a vow, and the man will be taken out immediately after entering it, fulfilling the vow symbolically.

\(^{20}\) In the previous chapter good news was given to those who show patience. Here it is exhorted to observe patience. The complete ḥadīth occurs later in h. 1283 in which it is said that a woman did not recognise the Holy Prophet and after listening to his exhortation she told him to go away and said that only the one who is faced with the distress knows what it is like. Later, realizing who he was, she went to his house and the Holy Prophet said to her that patience should be shown at the moment when the calamity strikes, meaning that later on no one has any choice but to show patience.

\(^{21}\) To perform ablution or \textit{wudu’} of the dead body means that the full bathing of the dead body should start first with the washing of those parts which are washed in \textit{wudu’}, as is mentioned in the next chapter in h. 1254. Bathing the dead body does not mean that the body of a person becomes unclean after death. The object is cleanliness and to make sure that any filth is removed.

\(^{22}\) It means that by washing a dead body a person does not become unclean so that he needs to take a bath or perform \textit{wudu’}. The ḥadīth which is mentioned in Abū Dāwūd and Tirmidhī, that one who gives a bath to a dead body should also take a bath, is considered a weak ḥadīth. Or it may have been said when there is the possibility of dirt being splattered on the person who is washing the dead body.
1253 Umm ‘Aṭiyyah reported … (see h. 1254).\(^{23}\)

Ch. 9: It is recommended to wash (the dead body) an odd number of times

1254 Umm ‘Aṭiyyah reported: The Messenger of Allāh ﷺ came to us when we were giving a bath to his (deceased) daughter\(^{24}\) and said: “Wash her three or five times or more than that with water and leaves of the lote-tree and at the end sprinkle camphor on her, and when you have finished, let me know.” So when we finished, we informed him and he threw his waist-sheet towards us and told us to shroud her\(^{25}\) in it.

Ayyūb said: Ḥafṣah related to me a report similar to that of Muḥammad. And in that report of Ḥafṣah it was said: “Give her bath an odd number of times” and “three or five or seven times”. It was also said in that report that he (the Holy Prophet) said: “Begin with her right side and with the parts which are washed in \textit{wuḍū’}.\(^{26}\) And also that Umm ‘Aṭiyyah said: “We combed her hair and divided them in three braids.”

Ch. 10: Starting (washing) the dead body from its right side

1255 Umm ‘Aṭiyyah reported … (see h. 167).\(^{27}\)

\(^{23}\) In this repetition of h. 1254, instead of the words ‘We were giving a bath to his daughter’, it says: ‘When his daughter died’, and the rest of the subject is almost the same. But here, after the words ‘Wash her three or five times or more than that’, it says: ‘if you see it necessary.’ The additional part starting with ‘Ayyūb said’ is not present here.

\(^{24}\) In h. 1261 in the report from Ibn Sīrīn these words occur: ‘I do not know which of his daughters she was.’ In the report recorded in Ṣaḥīḥ Muslim, her name is mentioned as Zainab, who was the mother of Umāmah and the wife of Abul-ʿĀṣ and had died in the beginning of 8 A.H. In some reports her name is given as Kālṭūm.

\(^{25}\) Regarding the act of shrouding (\textit{al-ish’ār}), see h. 1261.

\(^{26}\) This portion of the ḥadīth has already been mentioned in h. 167.

\(^{27}\) The subject of this repetition and its wording are the same as those of h. 167. It has also been mentioned at the end of h. 1254.
Ch. 11:  **Parts of the body washed in wudu’**

1256 Umm ’Aṭiyyah reported … (see h. 167).\(^{28}\)

Ch. 12:  **Can a woman be enshrouded in the waist-sheet of a man?**

1257 Umm ’Aṭiyyah reported … (see h. 1254).\(^{29}\)

Ch. 13:  **To spread camphor at the end**

1258–1259 Umm ’Aṭiyyah reported … (see h. 1254).\(^{30}\)

Ch. 14:  **To undo the hair of a dead woman**

Ibn Sīrīn said: “There is no harm in undoing the hair of a dead woman.”

1260 Umm ’Aṭiyyah reported … (see h. 1254).\(^{31}\)

Ch. 15:  **How to enshroud (al-ish’ār) a woman’s dead body**

Al-Ḥasan said: “To wrap her thighs and buttocks with the fifth sheet under the shirt.” \(^{32}\)

\(^{28}\) Here it contains the words: ‘We were giving a bath to a (deceased) daughter of the Prophet ﷺ, and while we were doing so, he said to us: ‘Begin with her right side and with the parts which are washed in wudu’. ’

\(^{29}\) Here that portion of h. 1254 is repeated which is in h. 1253. However, the words ‘with water and leaves of the lote-tree and at the end sprinkle camphor on her’ have been omitted.

\(^{30}\) This repetition starts as follows: ‘One of the daughters of the Prophet ﷺ died, so he came out and said: “Wash her three or five times or more than that.” ’ But here also after the words ‘or more than that’ it is stated: ‘if you see it necessary.’ And in the second version of h. 1254 given here (which is counted as h. 1259), after the words ‘seven times’ it is again stated: ‘Or more than that if you see it necessary’. In this second version, the words: ‘give her bath an odd number of times’ and ‘Begin with her right side and with the parts which are washed in wudu’ are not included.

\(^{31}\) The wording of this repetition is: ‘They (the women) had entwined the hair of the daughter of the Messenger of Allāh ﷺ in three braids. They first unravelled her hair, then washed it and then entwined it in three braids.’
Ibn Sīrīn reported … (see h. 1254).\(^{33}\)

**Ch. 16: Should the hair of a woman be set in three braids?**\(^{34}\)

Umm ’Aṭiyyah reported … (see h. 1254).\(^{35}\)

**Ch. 17: To set the hair of a woman in three braids and push them towards the back**

Umm ’Aṭiyyah reported … (see h. 1254).\(^{36}\)

**Ch. 18: White cloth for the shroud**\(^{37}\)

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\(^{32}\)This shows that according to Ḥasan five pieces of cloth are required for the shroud of a woman. Jūẓqī has reported the following words from Umm ’Aṭiyyah: “She said: We shrouded her in five pieces of cloth and wrapped a shawl over her (shoulders) as we wrap a living person.”

\(^{33}\)This repetition begins as follows: ‘Umm ’Aṭiyyah, a woman of the Anṣār who took the pledge at the hand of the Prophet ﷺ, came to Baṣrah to see her son but did not find him. She reported to us this ḥadīth.’ Here too after the words “or more than that”, occur the words: “if you see it necessary.” The following has been added at the end: ‘She (Umm ’Aṭiyyah) did not say more than that; and I do not know which of his (Holy Prophet’s) daughters she was. And al-īshār means to wrap the body in it. And Ibn Sīrīn used to give similar instructions about women, saying that it should be wrapped around the body and not tied.’

\(^{34}\)The followers of Imām Abū Ḥanīfah are of the opinion that the hair of a woman should be entwined in two braids and placed on the chest. One should not attach much importance to such trifling matters.

\(^{35}\)The wording of this repetition is as follows: ‘ ‘We entwined the hair of the daugh- ter of the Prophet ﷺ in three braids.’ And Wakī’ said on the authority of Sufyān: “One (braid of the hair) on the forehead and two on the sides of the head.” ’

\(^{36}\)This repetition starts like h. 1258 and the rest of the subject is that of h. 1254 as far as the words ‘and he threw his waist wrapper towards us.’ After that, it says: ‘Then we plaited her hair in three braids and pushed them towards her back.' The chapter-heading is related to this last line.

\(^{37}\)In the ḥadīth in this chapter it is only mentioned that the colour of the shroud of the Holy Prophet was white. In Tirmidhī and other collections it is stated that after mentioning white clothes the Holy Prophet said: “Shroud your dead in them.”
1264 ʿĀʾishah reported that the Messenger of Allāh ﷺ was shrouded in three Yemenite sheets of washed white cotton (sahūliyyah min kursuf-in), and there was neither a shirt nor a turban.\(^{38}\)

**Ch. 19: To shroud the dead in two sheets**

1265 Ibn ʿAbbās reported: A man was stopping at ʿArafāt (riding), when he fell down from his mount and broke his neck, or he was crushed by it (and died). The Prophet ﷺ said: “Wash him with water and leaves of the lote-tree and shroud him in two pieces of cloth, neither apply perfume to him, nor cover his head, for he will be raised on the Day of Resurrection saying *Labbaika* (i.e., like a pilgrim).” \(^{39}\)

**Ch. 20: To apply perfume to the dead body**

1266 Ibn ʿAbbās reported … (see h. 1265).\(^{40}\)

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\(^{38}\) The most authentic report about the shroud of the Holy Prophet is that it was made of cotton (*kursuf*). The word *sahūliyyah* has the meaning ‘washer’ as well as washed white cloth. It is also the name of a village.

\(^{39}\) It is mentioned in the Book of *Hunting while on Hajj* that the Holy Prophet said: “Shroud him in his two garments” (h. 1851), i.e. what he was wearing for *ihrām*. The reason for burial in the *ihrām* clothing may be due to the reverence for the state of *ihrām*. It is also written in *Fatḥ al-Bārī*: “if there is no other cloth available”, i.e., besides the *ihrām*. The fact is that as the *ihrām* consists of two pieces of cloth, these can conveniently serve as the shroud. As to being raised on the Day of Resurrection reciting *Labbaika* (“I am present in Your presence, O Allāh”), this indicates that a person is raised to life again in the same spiritual condition as that in which he was at the time of his death.

\(^{40}\) H. 1265 has been repeated here. The Holy Prophet said about a person in the state of *ihrām* who died after falling off from a camel: “…neither apply perfume to him…?” This shows that usually perfume was sprayed on the body and the head was washed. It was only regarding this deceased person that the Holy Prophet forbade the spraying of perfume and he also ordered that his head not be covered. This does not mean that the person remains in the state of *ihrām* even after his death. It is just to honour the state of *ihrām* because in that state a person forsakes everything in the world.
Ch. 21: How to shroud one in state of *ihram*

1267 Ibn ‘Abbās reported … (see h. 1265).

1268 Ibn ‘Abbās reported … (see h. 1265).

Ch. 22: To shroud (a dead body) in a stitched or unstitched shirt and one who is buried without a shirt

1269 ‘Abdullāh ibn ‘Umar reported that when ‘Abdullāh ibn Ubayy (the head of the hypocrites) died, his son came to the Prophet and said: “(I request that you) grant me your shirt to shroud him in it, and say his funeral prayer, and ask for Allāh’s forgiveness for him.” So the Prophet gave his shirt to him and said: “Let me know (when the funeral is ready) so that I may say the funeral prayer.” So he informed him and when he (the Prophet) intended to offer the funeral prayer, ‘Umar pulled him aside and said: “Has Allāh not forbidden you from saying funeral prayers for the hypocrites?” He (the Prophet) said: “I have been given discretion, as Allāh says: ‘Ask forgiveness for them (i.e., hypocrites), or ask not forgiveness for them. Even if you ask forgiveness for them seventy times, Allāh will not forgive them’ (the Qur’ān, 9:80).” So he said the funeral prayer for him. Then this revelation came: “And never offer prayer for any of them who dies nor stand by his grave” (the Qur’ān, 9: 84).

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41 H. 1265 has been repeated here with a slight difference in wording. Here, instead of the words *wa lâ tuhannaṭī-hu*, the words *wa lâ tamassū-hu ṭīb-an* have been used, both having the meaning “do not apply perfume to him.” Again, at the end, in some manuscripts, instead of the word *mulabbiy-an*, the word used is *mulabbad-an*. Apparently it is an error in the narration because *mulabbiy-an* means “while reciting *Labbaika*” while *mulabbad-an* means hair kept together with jell, which is done to prevent it from being scattered while in *ihram*, and in all other repetitions the word *mulabbiy-an* has been used. In h. 1268 we find the following: ‘Ayyūb said: “He will recite *Labbaika*” and ‘Amr said: “reciting *Labbaika*” (while being raised). ’

42 H. 1265 has been repeated with a slight difference in wording. See previous note.

43 ‘Abdullāh ibn Ubayy was the well-known leader of the hypocrites and was secretly an inveterate enemy of the Muslims. He tried his best to cause great harm to them, but failed. His son, who was a Muslim, asked the Holy Prophet to gift him his
1270 Jābir reported: The Prophet ﷺ came to (the grave of) ‘Abdullāh ibn Ubayy after he was placed in the grave. He had the body brought out and then he put his saliva into his mouth and clothed him in his shirt.\textsuperscript{44}

Ch. 23: To shroud the dead without a shirt

1271 ‘Ā’ishah reported … (see h. 1264).\textsuperscript{45}

1272 ‘Ā’ishah reported … (see h. 1264).

shirt so that he could wrap his father’s dead body in it as a blessing. He also requested the Holy Prophet to say the Janāţah prayer for him, to which he assented because apparently he was a Muslim and had recited the Kalimah. ‘Umar drew the Holy Prophet’s attention to the verse of the Qur’ān: “Ask forgiveness for them or ask not forgiveness for them…” (9:80), whereupon the Holy Prophet said: “I have been given discretion.” The Holy Prophet’s deepest sympathy for such a bitter enemy shows that his kindness and mercy knew no bounds. It was after this incident that Allāh strictly forbade him from saying the Janāţah prayer for such hypocrites about whom he was informed by Allāh. This ḥadīth occurs in more detail in Bukhārī’s book, Commentary on the Qur’ān (h. 4670–4672). It also occurs in more detail in h. 1350, particularly with more information about the shirt.

\textsuperscript{44} In the ḥadīth above, it was mentioned that he came to the Holy Prophet and he gave his shirt to him (fa-a’ţāhu qamīs-a-hu), but here it is mentioned that his body was taken out from the grave and clothed with his shirt. Either h. 1269 means that he promised to give his shirt to him, or in h. 1270 the correct order has not been maintained and all the events have been mentioned together in one place along with the mention of the shirt in which he had already been clothed. It may be that Holy Prophet reached late and the body had already been laid into the grave and then he had the body taken out in order to clothe him with the shirt, and the Janāţah prayer was also performed. While all this was done according to the wishes of his son ‘Abdullāh, the Holy Prophet’s putting his saliva into the mouth of the deceased was his own act which shows the Holy Prophet’s deep love and sympathy which he had extended even to his enemies. As the Qur’ān says to him: “And We have not sent you but as a mercy to the nations” (21:107).

\textsuperscript{45} Except for the omission of the word Yamāniyah (of Yemen), this repetition has the same wording as h. 1264. This chapter heading has also occurred at the end of the heading of the last chapter, and for this reason in some manuscripts this chapter does not exist. The meaning is that an ordinarily worn shirt is not used usually as a shroud and that is why such a shirt was not used as shroud for the Holy Prophet. In the next two reports the wording is almost the same as here except that in h. 1272 the words sahīl kursuf do not occur and in h. 1273 the word kursuf does not occur.
Ch. 24: To shroud the dead without a turban

1273 ‘Ā’ishah reported … (see h. 1264).

Ch. 25: Shroud (to be paid for) out of all wealth (of the deceased)⁴⁶

This is also said by ‘Atā’, az-Zuhri, ‘Amr ibn Dīnār and Qatādah. ‘Amr ibn Dīnār said: “Perfume should be (paid for) out of his property.” Ibrāhīm said: “The first thing to be paid for is the shroud, then any debt and then the will.” Sufyān said: “The expenses for the grave and the washing (of the body) are a part of (what is known as expenses of ) the shroud.”

1274 Ibrāhīm reported … (see h. 1275).⁴⁷

Ch. 26: When only one sheet is available for the shroud

1275 Ibrāhīm reported that a meal was brought to ‘Abdur-Raḥmān ibn ’Auf and he was fasting. He said: “Muṣ’ab ibn ‘Umair was killed and he was better than me. He was shrouded in one sheet, (so short) that when his head was covered with it, his feet were bare, and when his feet were covered his head was bare.” And I think he said: “Ḥamzah was killed and he was better than me. Now worldly wealth has been made abundant for us” — or he said “we have been granted worldly wealth that we have” — “Indeed we fear that the rewards of our deeds have been given to us earlier in this world.” Then he started weeping and left his food.⁴⁸

⁴⁶ Out of the deceased person’s estate, burial expenses are to be paid first of all.

⁴⁷ H. 1275 has been repeated here somewhat briefly: ‘One day his meal was brought to ‘Abdur-Raḥmān ibn ’Auf and he said: “Muṣ’ab ibn ‘Umair was killed and he was better than me, and there was nothing but one sheet to shroud him in, and Ḥamzah — or another man — was killed and he was better than me, and there was nothing but one sheet to shroud him in. Indeed, I fear that the rewards of our deeds have been given to us earlier in this world.” Then he started weeping.’

⁴⁸ This incident relates to the time when Muslims became affluent. So ‘Abdur-Raḥmān ibn ’Auf, who was one of the ten Companions who were given the promise
Ch. 27: When only sufficient cloth for the shroud is available to cover either the head or the feet, then the head should be covered

1276 Khabbāb reported: We emigrated with the Prophet ﷺ seeking Allāh’s pleasure, and so it was Allāh Who was to grant us reward for it. Some of us died without taking anything from their rewards in this world, and among them was Muṣ‘ab ibn ῦUmair; and the others got it when their reward became due. He was killed in the Battle of Uḥud and we could get nothing except a sheet to shroud him in it. And when we covered his head, his feet were out, and when we covered his feet, his head was out. So the Prophet ﷺ ordered us to cover his head and to put some *idhkhir* (a kind of grass) over his feet.

Ch. 28: One who prepared his shroud in the time of the Prophet ﷺ and no objection was raised

1277 Sahl reported that a woman brought a woven sheet (*burdah*) with borders to the Prophet ﷺ. — Then Sahl asked people: “Do you know what is *burdah*?” They said: “A cloak.” He said: “Yes.” — (Sahl continued:) Then the woman said: “I have woven it with my own hands and I have brought it to put it on you.” The Prophet ﷺ accepted it, and he was in need of it. So he came out to us, wearing it as his waist-sheet. A man praised it and said: “Will you give it to me? It is beautiful!” People said: “You have not done a good thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he does not turn anyone down.” 49 The man replied: “By Allāh! I have not asked for it to wear it, I only asked for it to make it my shroud.” Sahl said: “Later it was his shroud.”

of Paradise by the Holy Prophet (the *'ashrah mubashsharah*), reminded people of the time when even enough cloth was not available to cover the entire dead body.

49 This ḥadīth and so many others like it stand witness to the unique generosity practised by the Holy Prophet, who was one who never refused a person who asked him for something.
Ch. 29: Women accompanying a funeral procession

1278 Umm ’Aṭiyah reported: We (women) were prohibited from accompanying a funeral procession, but it was not an absolute prohibition. 50

Ch. 30: Mourning of a woman for someone other than her husband

1279 Muḥammad ibn Sīrīn reported: One of the sons of Umm ’Aṭiyah died, and when it was the third day she asked for some yellow perfume and rubbed it over her body, and said: “We (women) are forbidden to mourn for more than three days, except for our husbands.” 51

1280 Zainab, daughter of Abū Salamah, reported ... (see h. 1281). 52

1281 Zainab, daughter of Abū Salamah, reported: I went to Umm Ḥabībah, wife of the Prophet ﷺ, and she said: I heard the Messenger of Allāh ﷺ saying: “It is not permissible for a woman who believes in Allāh and the Last Day to mourn for more than

50 For almost every act of worship, Imām Bukhārī has allocated a separate chapter to the participation of women in it. It shows that in his view unnecessary imposition of restrictions on women is not only absent from the teachings of Islām but it is against Islām. Women tend to wail and cry excessively over the dead body. That was why they were prohibited from accompanying the funeral procession. Otherwise, as such there is no harm in their accompanying the dead body. In fact, it may at times be useful for them, so that if it happened that no men were available women could bury the dead body themselves. That is why Umm ’Aṭiyah said that women had not been absolutely prohibited to join the funeral procession.

51 She applied perfume in case not using it may be considered as a sign of mourning.

52 This repetition is as follows: “When the news of the death of Abū Sufyān was received from Syria, Umm Ḥabībah, on the third day, asked for some yellow perfume and scented her cheeks and forearms, and she said: No doubt, I would not have used it, had I not heard the Prophet ﷺ saying: “It is not permissible for a woman who believes in Allāh and the Last Day to mourn for more than three days any dead person except her husband whom she should mourn for four months and ten days.”’ Abū Sufyān was Umm Ḥabībah’s father.
three days any dead person except her husband (whom she should mourn) for four months and ten days.”

1282 Later I went to Zainab, the daughter of Jaḥsh, when her brother died. She asked for some scent, and after applying it she said: I did not need any scent but I heard the Messenger of Allâh ﷺ saying: “It is not permissible for a woman who believes in Allâh and the Last Day to mourn for more than three days any dead person except her husband (whom she should mourn) for four months and ten days.” 53

Ch. 31: Visiting Graves

1283 Anas reported … (see h. 1252). 54

Ch. 32: The statement of the Prophet ﷺ: “The deceased is sometimes punished because of the crying of the

53 The ‘iddah or “waiting period” for a widow is four months and ten days. During this period, she is not permitted to adorn herself.

54 H. 1252 occurs here in more detail as follows. ‘The Prophet ﷺ passed by a woman who was sitting by a grave crying. He said (to her): “Fear Allâh and be patient.” She said to him: “Go away, for you have not been struck by a calamity like mine.” And she did not recognise him. When she was informed that it was the Prophet ﷺ, she went to his house and there she did not find any guard at his door. She then said (to him): “I did not recognise you.” He said: “Truly, patience is shown when the calamity first strikes.””

This shows that women used to go to the graves. In Ṣaḥîḥ Muslim it is stated: “I had prohibited you from visiting graves, but now you can go” (Book of Funerals, ch. 36). Perhaps in the beginning they were prohibited from visiting graveyards to prevent them from indulging in the idolatrous practices which happened at graves, or it may be because they wailed excessively. This ḥadîth also establishes that there was no doorman at the Holy Prophet’s house. That did not mean that people could enter his house without permission, since the Holy Qur’ân itself requires people to seek permission before entering any house. It is mentioned in some reports that people used to seek permission through a servant, as happened when ’Umar went to see the Holy Prophet at the place called Mashrabah when he vowed to keep away from his wives for one month. It means that there was no such doorman at the door of the Holy Prophet’s house as government officials and important people keep at their doors, preventing needy persons from access to those in authority.
people of his household, if wailing (naḥṭ) was his custom.”

Because of the word of Allāh, the Most High: “Save yourselves and your families from a fire” (66:6). And the Prophet ﷺ said: “Every one of you is a ruler and everyone will be asked about his subjects.” But when it (i.e., wailing) is not a custom in his family, then his condition is as described by ‘Ā’ishah: “No bearer of a burden bears the burden of another” (the Qur’ān, 6:164). And it is like the word of Allāh: “And if one weighed down by a burden calls on another to carry his load, none of it will be carried” (35:18). And what is said about the permission of weeping without wailing. And the Prophet ﷺ said: “Nobody is killed unjustly but a part of the burden of (shedding) his blood is on the first son of Adam”. That was because it was he who initiated the custom of killing (unjustly).”

1284 Usāmah ibn Zaid reported: A daughter of the Prophet ﷺ sent a message to him: “My child is dying (qubiḍa), come to us.”

55 If naḥṭ or loud wailing by screaming at someone’s death is the custom in a household, and the deceased participated in continuing that custom instead of trying to stop it, then when he dies and his relatives wail over his body he is held responsible for their wailing. Therefore, his being punished for their wailing is not contrary to the principle of the Qur’ān that “no bearer of a burden bears the burden of another” (6:164). This verse has been referred to in the saying of ‘Ā’ishah further on (h. 1288). It is mentioned therein that when this hadīth about a dead person being punished for the wailing of his family was narrated before her, she recited this verse of the Qur’ān, meaning that it cannot happen that the deceased is punished for the actions of his relatives who are wailing. However, the argument of ‘Ā’ishah only applies if the deceased did not participate in the continuation of the wrong custom of wailing. That is why Imām Bukhārī, in the chapter-heading, has added the word “sometimes”, i.e. it is sometimes that the deceased is punished for the wailing of his relatives. This narration of ‘Ā’ishah occurs in detail in h. 1288. And further on in this chapter-heading, people who innovate wrong customs are held responsible for evil of the people who follow those practices, just as we know that Cain, son of Adam, is held responsible for starting murders in mankind.

56 See next page.
He returned the messenger with greetings and said (in reply): “To Allāh belongs whatever He takes and to Him belongs whatever He gives, and everything with Him has an appointed time. So be patient and seek His pleasure.” She again sent for him, swearing that he should come. He rose, and with him were Sa’d ibn ’Ubādah, Mu’ādh ibn Jabal, Ubayy ibn Ka’b, Zaid ibn Thābit, and other men. The child was brought to the Messenger of Allāh while yielding up to death — I think (Usāmah) said — as if it was a leather water-skin. His (the Prophet’s) eyes started shedding tears. Sa’d said: “O Messenger of Allāh! What is this?” He replied: “It is mercy which Allāh has placed in the hearts of His servants, and Allāh is merciful only to those of His servants who have mercy (on others).”

1285 Anas ibn Mālik reported: We were at (the funeral of ) one of the daughters of the Messenger of Allāh. He was sitting by the grave. I saw his eyes shedding tears. He said: “Is there anyone among you who did not go near to his wife last night?” Abū Ṭalḥah said: “I”. He (the Prophet) said: “Get down (in the grave).” So he got down in her grave.

56 There are several opinions about this. Some say it was ’Alī ibn Abul-ʿĀṣ who was born to Zainab. Others consider it to be ’Abdullāh ibn ’Uthmān who was born to Ruqayyāh. Still others consider him to be Muḥsin ibn ’Alī ibn Abū Ṭalib. But according to Fath al-Bārī it is correct to say that it was not a boy but a girl whose name was Imāmah. The word qubiḍa (literally, “has died”) was used as the child was close to death. The words further on show that the child was still alive. It is also established that Imāmah remained alive and ’Alī married her after Fāṭimah’s death.

57 This daughter was Umm Kulthūm, who was ’Uthmān’s wife. The purpose is to show that to weep or shed tears is part of human nature and is not reprehensible at all. The words lam yuqārif al-lailah (“who did not go near to his wife last night”), used in connection with Abū Ṭalḥah going down into the grave, have been the subject of discussion. The word qārif means ‘to be near something’. Some took its meaning as ‘not to be near a sin’. Others took it to mean that he did not go near his wife. But neither of these views has anything to do with taking the dead body into the grave. It is not found in the practice of the Holy Prophet that such a condition was ever laid down for taking the dead body, whether of a man or a woman, into the grave. That is why some say that it is an error on the part of the reporter and that the Holy Prophet must have said something else. It is possible that this was the case. Or maybe he said: “Anyone who has not gone near sleep”; that is, he was awake all
1286 ‘Abdullāh ibn ’Ubadullāh ibn Abū Mulaikah reported: One of the daughters of ’Uthmān died at Makkah, and we went to attend her funeral. Ibn ’Umar and Ibn ’Abbās were also present. I sat between them — or the reporter said: I sat next to one of them and the other came and sat besides me. ’Abdullāh ibn ’Umar said to ’Amr ibn ’Uthmān: “Will you not prohibit crying as the Messenger of Allāh ﷺ has said: ‘The deceased is punished because of the crying of his relatives over him’?”

1287 Ibn ’Abbās said: Sometimes ’Umar used to say it (that the deceased is punished because of the crying of his relatives over him). Then he added: I accompanied ’Umar on a journey from Makkah till we reached Al-Baidā’. There he saw some riders in the shade of a samurah tree. He said (to me): “Go and see who those riders are.” So I saw that one of them was Ṣuhaib. I told this to him, and he asked me to call him. So I went back to Ṣuhaib and said: “Come and see the Chief of the Believers.” Later, when ’Umar was stabbed, Ṣuhaib came in weeping and saying: “O my brother, O my friend!” So ’Umar said to him: “O Ṣuhaib! Are you weeping for me while the Messenger of Allāh ﷺ has said: ‘The deceased is sometimes punished because of the crying of his relatives over him’?”

night for worship, and this act of piety would make him a preferred person for this work. It is also a fact that Abū Ṭalḥah was well skilled in the work of taking a dead body down into the grave.

58 ’Umar has used the word “sometimes”. It means that sometimes crying over the dead body may be the cause of punishment to the deceased, but this is not always the case. The reason for it can only be that which Imām Bukhārī has given in the chapter heading, that the deceased himself allowed or promoted the wrong custom of wailing and shrieking in his family. However, ’Ā’ishah has taken a different view of the saying and specifically applied it to a disbeliever; that is, the punishment of a dead disbeliever is increased because of the crying of the people of his house, and the reason in her view may also have been that the disbeliever allowed this custom while a believer could never do so. Otherwise, whether it is an unbeliever or a believer, neither of them can be punished for the misdeeds of someone else. In both cases it is equally against the clear principle of the Qur’ān: “No bearer of a burden can bear the burden of another” (6:164, 35:18), unless the former had led others to the wrong way. The incident of ’Umar being injured in the murderous attack upon him happened later.
1288 Ibn 'Abbās said: When 'Umar died I mentioned this to ‘Ā’ishah and she said: “May Allāh have mercy on 'Umar. By Allāh! The Messenger of Allāh ﷺ did not say that Allāh punishes a believer because of the crying of his relatives over him, but he said: ‘Allāh increases the punishment of an unbeliever because of the crying of his relatives for him’.” She further added: “The Qur’ān is sufficient for you: ‘No bearer of a burden bears the burden of another’ (the Qur’ān, 6:164, 35:18).” 59 Ibn 'Abbās then said: “Only Allāh makes one laugh or cry.”

Ibn Abū Mulaikah said: By Allāh, Ibn 'Umar did not say anything.

1289 ‘Ā’ishah, wife of the Prophet ﷺ, reported: “Once the Messenger of Allāh ﷺ passed by (the grave of) a Jewish woman whose relatives were crying over her. He said: “They are crying over her and she is being punished in her grave.” 60

59 In Ṣaḥīḥ Muslim it is recorded that when the ḥadīth related by 'Umar reached ‘Ā’ishah, she said: “You have related to me from the two ('Umar and Ibn 'Umar) who are neither liars nor do they speak untruths, but they must have heard it wrongly” (Muslim, Book of Funerals, ch. 9). Here too ‘Ā’ishah has contradicted the report from 'Umar that the deceased is punished because some of the people of his house cry over his body. She has categorically stated that the Holy Prophet did not say this, and she quoted a verse of the Qur’ān in support of her stand. Thus it is established that it was the practice of the Companions that when they found any ḥadīth to be contrary to the Holy Qur’ān they immediately rejected it, even though its narrator might be of an exalted stature and reporting directly from the Holy Prophet. They had recourse to the Holy Qur’ān because it was preserved perfectly without error. On the other hand, ḥadīth reports were not preserved to this high degree and there was the strong possibility of error in hearing, narrating and understanding them. Thus any ḥadīth which has come down to us through several narrators, most of whom were not Companions, though the narration itself may be meaningful but it is not manifested in the practice of the Muslims, and is a description of history or events, if such a ḥadīth is against the Qur’ān then to reject it is perfectly in accord with the practice of the Companions.

60 Here the Holy Prophet did not say that that deceased woman was being punished because of the crying of her relatives, but he stated a fact that they were crying while recounting her virtues but she was being punished for her sins.
1290 Abū Mūsā reported … (see h. 1286).61

Ch. 33:  Wailing over a deceased is disliked

And 'Umar said: “Leave the women to mourn over Abū Sulaiman as long as they do not throw dust over their heads (naq’-un) or scream and cry (laqlaqah).” 62 Naq’u means to throw dust over the head, and laqlaqah means to scream.

1291 Al-Mughīrah reported: I heard the Prophet  saying, “Surely attributing (something) falsely to me is not like attributing falsely to anyone else. Whoever attributes falsely to me intentionally, let him take his place in the fire (of hell).” And I heard the Prophet  saying: “The deceased over whom people wail is punished on account of that wailing.” 63

1292 'Umar reported … (see h. 1286).64

Ch. 34:  Related to the above

1293 Jābir ibn 'Abdullāh reported … (see h. 1244).65

61 Here a portion of h. 1286 has been repeated: ‘When 'Umar was stabbed, Ṣuhaib started crying: “O my brother!” ’Umar said: “Do you not know that the Prophet  said: ‘The deceased is punished because of the crying of the living’?”

62 This shows that mere shedding of tears is not prohibited, but wailing and screaming is forbidden. In other words, to lament loudly and to cry while describing his virtues, or to throw dust over one’s head or tear one’s clothes, are acts contrary to the showing of patience.

63 This may also mean that unrestrained lamentations cause pain to the deceased because the mourning is being shown in such an improper way. Or it may refer to the deceased who himself was responsible for allowing and participating in that custom.

64 The wording of this repetition is as follows: ‘The deceased is punished in his grave for the wailing done over him.’ It is followed by another report saying: ‘The deceased is punished for the crying of the living ones over him.’

65 H. 1244 has been repeated here with a difference in the wording as follows: “On the day of the battle of Uḥud, my father’s mutilated body was brought and placed in
Ch. 35: He who tears off (the upper part of) his clothes (when grieving) is not one of us

1294 'Abdullāh reported that the Prophet ﷺ said: “He is not one of us who slaps his cheeks, tears off (the upper part of) his clothes, and calls out like the calling out in the Days of Ignorance.”

Ch. 36: The Prophet’s grieving over (riṭhā’) the death of Sa’d ibn Khaulah

front of the Messenger of Allāh ﷺ and the body was covered with a sheet. I stepped forward in order to remove the sheet from over him but my people forbade me. Again, I went to uncover him but my people forbade me. So the Messenger of Allāh ﷺ gave an order and he was carried away. At that time he heard the voice of a crying woman, and he asked: “Who is this?” They said: “It is the daughter or the sister of ’Amr.” He said: “Why is she weeping?” — or “Do not weep” — “for the angels were keeping him under shade with their wings until he was carried away.”

66 It has been prohibited to wail and scream over the body of the deceased, to beat oneself, to tear one’s clothes, or (as mentioned later) to read lamentations because such acts artificially intensify the feelings of grief. It is natural to feel grief, and that is not in one’s control. It is the result of love and mercy which have been implanted in the human heart by Allāh. But to intensify the grief by such outward acts weakens one’s patience and removes the quality of courage and perseverance from one’s morals. If a great person has died who has done good work in his life, it is better to inspire others by narrating his good works instead of making them mournful by repeating his qualities which will only result in others becoming discouraged and dejected and feel helpless to do the kind of work he had done. It is more worthy that people should be inspired and encouraged to inculcate in them the same noble qualities and devote everything, even their lives, to do their duties and accomplish good deeds as the deceased had done.

Mere mourning, beating oneself, lamenting and tearing of clothes creates fear of death in the heart and is not befitting of a Muslim. The Holy Prophet disliked this so much that he has described such a mourner in this ḥadīth as not being from among Muslims. It certainly does not mean that he is out of the pale of Islam, but such acts of his have been considered most unbecoming of a Muslim as they degrade him and render him bereft of courage and bravery. In such a situation, the Holy Prophet has taught us to pray thus: “O Allāh! I seek refuge in You from grief and distress.”

67 Riṭhā’ means to eulogise a deceased person in a gathering or in a group. Literally, it means to praise someone after his death. The term marthiyyah, lamenting in verse,
1295 Saʿd ibn Abū Waqqāṣ reported: The Messenger of Allāh ﷺ used to visit me in the year of the last Pilgrimage to enquire after my health when I became seriously ill. I said (to him): “My illness has become very serious and I possess much wealth and have no one to inherit me except a daughter. Should I give two-thirds of my property in charity?” He said: “No.” I asked: “Half?” He said: “No.” Then he said: “One-third, and even one-third is much. It is better to leave your heirs wealthy rather than to leave them empty-handed, begging from people. And whatever you spend seeking the pleasure of Allāh you will be rewarded for it, even for the food you put in your wife’s mouth.”

I said: “O Messenger of Allāh! Will I be left behind after my companions (have gone)?” He said: “You will not be left behind, but whatever good deeds you do will raise you in rank and status.

68 The Holy Prophet advised Saʿd ibn Abū Waqqāṣ that when one spends in the way of Allāh, whether it is for one’s wife or daughter or anyone else, it is considered as charity. He also said that it is better to leave wealth for the heirs than to leave them in poverty. How balanced are his teachings that give guidance both on valuing and safeguarding wealth and on spending it generously in the way of Allāh! It tells us to avoid excessive attachment to kith and kin, and yet also to take care of them. In another narration, instead of a taṣaddaqu (‘should I give it in charity?’) the words are: āṣī (‘should I make a will?’). It is clear from this that he was asking about making a will. And as this will pertained to charitable purposes, that is why the words a taṣaddaqu have been used. This incident happened at the time of the Farewell Pilgrimage in 10 A.H., many years after the verses in chapter 4 of the Qur’ān about the distribution of inheritance had been revealed. Therefore, the verses about the distribution of inheritance have not abrogated the directive to make a will mentioned in the chapter 2 in the words: “It is prescribed for you, when death approaches one of you, if he leaves behind wealth for parents and near relatives, to make a bequest in a kindly manner; it is incumbent upon the dutiful” (2:180), because such a bequest was to be made for charitable purposes and not for the heirs.

69 Saʿd ibn Abū Waqqāṣ was from among the emigrants (muhājirūn) and had become ill in Makkah on the occasion of the Farewell Pilgrimage. He thought that if
will benefit from you while others will be harmed by you. O Allāh! Complete the emigration of my Companions and cause them not to turn back on their heels.” But the Messenger of Allāh ﷺ felt sorry for poor Sa’d ibn Khālah that he died in Makkah.

**Ch. 37: Shaving the head at a calamity is forbidden**

1296 Abū Burdah ibn Abū Mūsā reported: Abū Mūsā became seriously ill and fainted. His head was lying in the lap of a woman of his family and he could not reply to her at all. When he recovered he said: “I absolve myself from (the actions of) those from whom the Messenger of Allāh ﷺ absolved himself. The Messenger of Allāh ﷺ absolved himself from (the actions of) a woman who cries aloud, who shaves her head, and who tears off her clothes (in grief).”

**Ch. 38: He who slaps his cheeks (in grief) is not one of us**

1297 ‘Abdullāh reported … (see h. 1294). he breathed his last there and could not return to Madīnah then his emigration (hijrah) would not be considered accomplished as he would die at that very place from which he had migrated.

70 Sa’d remained alive for a long time, according to the prophecy of the Holy Prophet, and at his hands Allāh brought about the conquest of Iraq and Iran. It was due to him that the Arabs benefitted and the Persians suffered harm.

71 Sa’d ibn Khālah was also a migrant (muhājir) and had migrated from Makkah to Madīnah and had died in Makkah. The Holy Prophet expressed his regrets over his death in Makkah. This fact relates it to the chapter-heading.

72 It was an absurd custom dating from the Days of Ignorance, and which is still in vogue among Hindus, that when someone dies the near relatives shave their heads, beards and moustaches.

73 This incident happened when Abū Mūsā was governor of Basrah appointed by ‘Umar. He became unconscious and his wife came screaming. In another narration it is mentioned that when Abū Mūsā became conscious he absolved himself from all that his wife did, and said that the Holy Prophet also absolved himself from such foolish acts.

74 In h. 1297 and h. 1298 there is no difference in wording except that instead of “slaps (la’ṭama) his cheeks” we find the words: “beats (ḍaraba) his cheeks”.


Ch. 39:  Prohibition of wailing and calling out at time of a calamity as in the Days of Ignorance

1298 'Abdullāh reported … (see h. 1294).

Ch. 40:  Whoever sits with a mournful look in an affliction

1299 'Ā’ishah reported: When the Prophet ﷺ received the news of the killing of Ibn Ḥārithah, Ja’far and Ibn Rawāḥah75 he sat down looking grieved, and I was looking at him through the chink of the door. A man came and said that the women of Ja’far were crying. The Prophet ﷺ ordered him to forbid them. He went and then came back again saying that they did not obey him. The Prophet ﷺ said: “Forbid them.” Again he came for the third time and said: “By Allāh! They prevailed over us. O Messenger of Allāh!” — 'Ā’ishah presumed he (the Holy Prophet) said: “Fill their mouths with dust.” I ('Ā’ishah) said (to that man): “May Allāh stick your nose in the dust (i.e., humiliate you)! You could neither (make the women) carry out the order of Messenger of Allāh ﷺ nor did you refrain from causing distress to the Messenger of Allāh ﷺ.”

1300 Anas reported … (see h. 1002).76

Ch. 41:  One who does not show his grief in affliction

Muḥammad ibn Ka’b said: “Jaza’ is to say an evil word and to think an evil thought (about Allāh).” And the

75 This happened during the battle of Mu’tah. The Holy Prophet sent an army of three thousand men on this expedition and appointed Zaid ibn Ḥārithah as commander of the army and instructed that if he were killed, then Ja’far should be given the command, and if he, too, were killed then ‘Abdullāh ibn Rawāḥah should take over the command. All these were martyred one after another. The Holy Prophet became very grieved over their deaths. ‘Ā’ishah was very angry with the man who was unable to prevent women from wailing and lamenting in accordance with the order of the Holy Prophet.

76 The wording here is as follows: ‘When the qurrā’ (men who had memorised the Qur’ān by heart) were killed, the Messenger of Allāh ﷺ recited the Qunūt prayer for one month. I never saw him so mournful as he was then.’ This shows that it is natural to look sad on the demise of friends.
Prophet Jacob said: “I complain of my grief and sorrow only to Allāh” (the Qur’ān, 12:86).77

1301 Anas ibn Mālik reported: A son of Abū Ṭalḥah became sick and — he said — died and Abū Ṭalḥah was out of the house. When his wife saw that he was dead, she prepared some food and placed the dead body of the child in a corner of the house. When Abū Ṭalḥah came, he asked: “How is the boy?” She said: “He is taking rest and I hope he is at peace.” Abū Ṭalḥah thought that she had spoken the truth.78 He spent the night and when it was morning he took a bath. When he intended to go out, she informed him that his son had died. He said the (morning) prayer with the Prophet ﷺ and then informed the Prophet ﷺ of what his wife did. The Messenger of Allāh ﷺ said: “Perhaps Allāh will bless you in your night.” 79

Sufyān said: “One of the Ansar said: “I saw nine of their sons and all of them memorised the Qur’ān.”

Ch. 42:  Patience should be observed in the first instance when the calamity strikes

77 It is a commendable quality to bear grief silently and not to express it openly. It is evident that to mention the prophet Jacob’s story here of bearing his grief, and to quote his statement that he complains about it to God alone, is meant to show that he did not openly display his grief on the disappearance of his son Joseph. The story that Jacob used to weep day and night till he lost his eyesight is not true.

78 It is mentioned in a narration that Umm Salīm, the wife of Abū Ṭalḥah, asked her husband: “If a person lends some wealth on loan to another and then he wants to take it back, and the borrower becomes angry, how is that?” Abū Ṭalḥah said: “He has no right to be angry.” Then his wife said: “God gave us a child and He has taken it back.” She was a courageous, resolute and intelligent woman. Not only did she not display grief herself but she also, in a rational way, exhorted her husband to show patience. What she said at the beginning was not untrue but quite valid and deeply meaningful. Certainly death brings rest and peace and brings an end to all sorts of pains, but the words were couched in such a way that Abū Ṭalḥah did not realise what had actually happened.

79 It means that Allāh will bless them with children.
And ‘Umar said: “The burden on the two sides (‘idlān) and the burden in the centre (‘ilāwah) — what wonderful blessings are these.” (And he recited these verses of the Qur’ān:) “Who, when a misfortune befalls them, say: Surely we are Allāh’s and to Him we shall return. Those are they on whom are blessings and mercy from their Lord; and those are the followers of the right course” (2:156, 157). And the word of Allāh: “And seek assistance through patience and prayer, and this is hard except for the humble ones” (2:45).

1302 Anas reported … (see h. 1252).

Ch. 43: The Prophet’s saying: “We are grieving because of you.”

And Ibn ‘Umar reported from the Prophet ﷺ: “Eyes shed tears and the heart grieves.”

80 ‘Idl is from ‘adl, meaning ‘equality’. Each of the weights on the two sides of an animal is called ‘idl because it equals the other in weight. The load which is put in between the two sides is called ‘ilāwah. ‘Umar, by using the words ‘idlān (“two sides”) and ‘ilāwah, has referred to the three rewards which Allāh grants to people who show forbearance. In other words, he has regarded “blessings and mercy” as ‘idlān and “the right course” as the ‘ilawah. Ṣalāwāt (blessings) here means forgiveness of sins and being guarded from their commission, and rahmat (mercy) means further grace and favours. Thus these two are like ‘idlān. But the third reward, ‘ilāwah, is “true guidance” (hidayat), which, besides the two rewards — righteousness and mercy — helps in achieving the desired goal. To reach it is the completion of Divine favours and grace, just as the ‘ilawah, the central load, keeps the balance and helps the animal to continue its journey.

81 In this verse, the method of facing difficulties has been explained. It consists of two things: patience; that is, to exercise restraint and courage at the time of distress and difficulties and to be steadfast and not to waver in determination; and, secondly, prayer; that is, to bow down before Allāh and seek His help and make supplications, and this is what is done during the ṣalāt or regular prayer.

82 The wording of this repetition is: The Prophet ﷺ said: “Patience is shown when the calamity first strikes.” It is true that to exhibit patience by not wailing or making complaints at the very beginning is the most difficult part. Otherwise, later on, time is the great healer and a calculated effort is not required then.
1303 Anas ibn Mālik reported: We went with the Messenger of Allāh ﷺ to see Abū Saif, a blacksmith, and he was the husband of the wet-nurse of Ibrāhīm (son of the Holy Prophet). The Messenger of Allāh ﷺ took Ibrāhīm and kissed him and smelt him. Then we entered Abu Saif’s house after that and Ibrāhīm was breathing his last and the eyes of the Messenger of Allāh ﷺ started shedding tears. 'Abdur-Raḥmān ibn 'Auf said to him: “And even you, O Messenger of Allāh (are weeping)!" He said: “O Ibn 'Auf, this is mercy.” Then he wept again and said: “The eyes shed tears and the heart is grieved, but we will not say except what pleases our Lord. Surely by your separation, O Ibrāhīm, indeed we are grieved.”

Ch. 44: Weeping besides a sick person

1304 'Abdullāh ibn 'Umar reported: Sa’d ibn 'Ubādah fell ill and the Prophet ﷺ, along with 'Abdur-Raḥmān ibn 'Auf, Sa’d ibn Abū Waqqāṣ, and 'Abdullāh ibn Mas‘ūd, visited him to inquire after his health. When he came to him he found him surrounded (ghāshiyah) by his family members. He asked: “Has he died?” They said: “No, Messenger of Allāh.” The Prophet ﷺ wept and when the people saw the Prophet ﷺ weeping, they also wept. He said: “Listen! Allāh does not punish for shedding tears nor for the

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83 Ibrāhīm, son of the Holy Prophet, was born to Maria the Copt and Abu Saif’s wife was his wet-nurse. It was during his infancy that he died at the house of his wet-nurse. It was natural for the Holy Prophet to be mournful and sad on the death of his young and innocent son. He himself was an embodiment of mercy as the Qur’ān says: “Certainly a Messenger has come to you from among yourselves; very painful for him is your falling into distress, most concerned (he is) for you, to the believers (he is) compassionate, merciful” (9:128). We have already read in h. 1299 how grieved he was on the death of Ja’far, Ibn Rawāḥah, and others. Similarly, his shedding of tears and showing grief on the death of his infant child were due to this natural tenderness.

84 Ghāshiyah is from ghashiya, which means ‘to cover’. Ghāshiyatu ahlī-hi means his relatives who were gathered around him. The words jāmā‘at-un ghāshiyat-un can also be used for this situation. In some reports the words ahlī-hi (“his family members”) are not found and in this case the meaning would be that he was unconscious, because the word ghāshiyah is also used for a tribulation which has spread all over.
grief of the heart, but He punishes because of this,” and he pointed to his tongue and added: “or He has mercy, and the deceased is punished because of the crying of his relatives over him.”

(As to those who wailed) ‘Umar used to beat with a stick and throw stones and put dust (over their faces).

Ch. 45: Prohibition of lamentation and wailing and remonstrating about it

1305 ‘Ā’ishah reported … (see h. 1299).

1306 Umm ‘Aṭiyyah reported: At the time of the pledge (given by us) to the Prophet ﷺ, he took from us (the oath) that we would not wail, but it was not fulfilled except by five women: Umm Sulaim, Umm al-‘Alā’, the daughter of Abū Sabrah who was wife

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85 One is not held to account for shedding tears or for feeling grief in the heart. However, we are certainly held responsible in the eyes of Allāh for using improper words while lamenting in an inappropriate manner. But if some words are said expressing acceptance of the will of Allāh, they bring reward and mercy, as it is stated in the Qur’ān: “Those are they on whom are blessings and mercy from their Lord” (2:157). The Holy Prophet’s crying on this occasion was in spite of the fact that he was told that Sa’d had not died. This shows that he had so much love for his Companions that extreme distress for them brought tears to his eyes. Sa’d recovered from this illness. Here his statement that the “deceased” is punished because of the crying of his relatives might refer to the dying person because their crying would be causing him distress, as he could not yet be called dead. On the other hand, as already discussed in the note to h. 1294, it may be meant that the deceased used to uphold the custom of wailing and the word bukā’ as used here means wailing and screaming, not merely shedding tears.

86 Such harshness is not traceable to the Holy Prophet in any report, but only his prohibition is reported. In h. 1299 it is only mentioned that when he was told repeatedly that the women relatives of Ja’far were not ceasing their wailing he said: “Fill their mouths with dust.” This was a reprimand. What he meant was that they should make them keep quiet. It is not established from this ḥadīth that their mouths were actually filled with dust. It is clear that even the Companions took it as a stronger reprimand. It may be that on some occasion ‘Umar might have actually done so literally, but the Sunnah is what the Holy Prophet did and he never resorted to such harshness in his practice.

87 H. 1299 is repeated here with a slight difference in wording.
of Muʿādh, and two others; or the daughter of Abū Sabrah, and the wife of Muʿādh and another woman.\textsuperscript{88}

**Ch. 46:** To stand for a funeral procession

\textsuperscript{1307} ʿĀmir ibn Rabīʿah reported … (see h. 1308).\textsuperscript{89}

**Ch. 47:** When to sit down after having stood for a funeral procession

\textsuperscript{1308} ʿĀmir ibn Rabīʿah reported that the Prophet ﷺ said: “If anyone of you sees a funeral procession and he is not accompanying it, he should stand until he passes it or it passes him, or the coffin is set down before it passes him.” \textsuperscript{90}

**Ch. 48:** He who goes with the funeral procession should not sit down until the coffin is set down from people’s shoulders, and if he sits down he is to be told to stand up

\textsuperscript{1309} Saʿīd al-Maqburī reported that his father said: While we were accompanying a funeral procession, Abū Hurairah took hold

\textsuperscript{88} It does not mean that besides these five women all other Muslim women used to wail on such sad occasions, but that out of those who took the pledge not to wail, these five fulfilled their vow whereas others did not. It does not imply that the Holy Prophet used to take a pledge from all women that they should not wail or lament.

\textsuperscript{89} The words here are: ‘Whenever you see a funeral procession, stand up till it passes you.’ In another report there is the addition: ‘…or it is set down.’ To stand up is to pay respect to the dead and to express sympathy with the bereaved. Such a gesture is helpful to the close relations of the deceased. It is not generally practised among Muslims these days. The Holy Prophet stood up for the funeral procession of a Jew, which shows that this is enjoined for the funeral procession of a Muslim as well as a non-Muslim.

\textsuperscript{90} In this ḥadīth, it says \textit{hattā tukhallīfa-hā au tukhallīfa-hu} (“until he passes it or it passes him”). In Ṣaḥīḥ Muslim and Nasāʾī the words here are only: \textit{hattā tukhallīfa-hu} (“until it passes him”). Undoubtedly, it means he should stand till the coffin leaves him behind or is set down. Muslims no longer practice this, going so far as to consider this command as abrogated. Christians, on the other hand, do observe this gesture of paying respect to the dead body by not only standing up but also taking off their hats. Unfortunately, Muslims do not show much concern on such occasions.
of the hand of Marwân and they both sat down before the coffin was set down. Then Abu Sa’îd came and took hold of Marwân’s hand and said: “Get up. By Allâh! This one (i.e., Abû Hurairah) no doubt knows that the Prophet ﷺ forbade us from doing so.” Abû Hurairah said: “He (Abû Sa’îd) has spoken the truth.”

1310 Abû Sa’îd reported … (see h. 1308).  

Ch. 49: One who stands for the funeral of a Jew

1311 Jâbir ibn ‘Abdullâh reported: A funeral procession passed by us and the Prophet ﷺ stood up, and we stood up too. We said: “O Messenger of Allâh! This is the funeral procession of a Jew.” He said: “Whenever you see a funeral procession, stand up.”

1312 ‘Abdur-Raḥmân ibn Abû Lailâ reported: Sahl ibn Ḥunaif and Qais ibn Sa’d were sitting in the city of Al-Qâdisiyyah. A funeral procession passed by them and they stood up. They were told that funeral procession was of one of the local inhabitants, that is, from among unbelievers under the protection of the Muslims (ahl adh-dhimmah). They said: “A funeral procession passed by

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91 In the report in Hâkim it is mentioned that Marwân stood up. This shows that the Companions were courageous enough to tell the truth even to the rulers, and the rulers dared not disobey commands of the Holy Prophet. Marwân’s sitting prior to the coffin being set down was due only to his lack of knowledge.

92 The wording of the repetition is: ‘Whenever you see a funeral procession, stand up. He who goes with it should not sit down until it (the coffin) is set down.’

93 The Jews were bitterly hostile towards the Muslims and did not miss an opportunity to try to destroy them. But the Holy Prophet had such high moral qualities that he not only stood up for the passing coffin of a Jew but enjoined Muslims that they must not discriminate between the funeral procession of a Muslim and a non-Muslim: “Whenever you see a funeral procession, stand up,” he ordered.

94 This shows how meticulous the Companions were in following the instructions of the Holy Prophet. Dhimmîs or ahl adh-dhimmah were non-Muslim subjects living in a Muslim state. Here they have been called ahl al-ard, lit. ‘inhabitants of the land’ or local inhabitants, as the Muslims were there as conquerors. Qâdisiyyah was situated in Iran.
the Prophet ﷺ and he stood up. When he was told that it was the funeral of a Jew, he said: ‘Is it not of a human being?’ ” ⁹⁵

1313 Abū Lailā reported: I was with Qais and Sahl, and they said: “We were with the Prophet.” And Zachariah, reporting from ash-Sha’bī who reported from Ibn Abū Lailā, said: Abū Mas’ūd and Qais used to stand up for the funeral procession.

Ch. 50: Coffin should be carried by men and not women ⁹⁶

1314 Abū Sa‘īd al-Khudrī reported that the Messenger of Allāh ﷺ said: “When the funeral bier is ready and the men carry it on their shoulders, if the deceased was a righteous person it will say, ‘Take me ahead,’ and if he was not a righteous person, it will say, ‘Woe to it! Where are you taking it?’ The voice is heard by everything except any human being and if he were to hear it he would fall unconscious.” ⁹⁷

⁹⁵ How immaculate is the teaching of Islam! Whether it is a Jew or a Christian, it is a human being. It is incumbent on every human being that he should pay respect to any dead fellow human being. Today Muslims even ridicule and laugh at the funerals of Muslims of other sects. How far removed are Muslims from what Islam teaches!

⁹⁶ Women are generally physically weaker. They should not carry the coffin except where circumstances make it necessary. During the time of the Holy Prophet women used to take part in the battles, provide medical care and water to the injured soldiers and move them from the battlefield to safe camps and even to their homes. Then why is the bearing of coffins prohibited? What has been mentioned in the following ḥadīth as to men carrying the coffin is the normal case, that men usually carried the coffin as it is physically laborious work. But it is not forbidden to women. The ḥadīth related by Abū Ya’lā from Anas does not fulfil the conditions laid down by Bukhārī. It is mentioned in that ḥadīth that in the funeral procession there were some women as well. The Holy Prophet asked them: “Do you carry the coffin?” They said: “No.” Then he asked: “Do you bury it?” They replied: “No.” He said: “Then go back.” This does not imply that women were prohibited from performing any of those acts if there is a need. The Holy Prophet has tried to explain that when there is no need for their carrying the coffin or burying it, then there is no apparent benefit to them for accompanying the coffin. Religious scholars have prohibited their accompanying a funeral procession because in their view trouble may arise because of it.

⁹⁷ See next page.
Ch. 51: To make haste in carrying the coffin
And Anas said: “You are taking it (the coffin), so walk ahead of it and behind it and on its right and on its left side.” And others said: “(And walk) near to it.”

1315 Abū Hurairah reported that the Prophet ﷺ said: “Hasten with the coffin, for if the deceased were righteous, you are taking it ahead towards goodness; and if he were otherwise, then you are getting rid of an evil from your necks.”

Ch. 52: The dead saying from the bier: “Take me ahead.”
1316 Abū Sa’īd reported … (see h. 1314).

Ch. 53: To make two or three rows in a funeral prayer behind the Imam
1317 Jābir ibn ‘Abdullāh reported … (see h. 1245).

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97 A human being cannot listen to such a voice. Thus, the voice does not come from the mouth of a living being. Either it is meant that it is the inner condition of the deceased which the living ones cannot know, or it may be meant that such a voice is heard by the angels and not by human beings. The comprehensive word kullu shai’-in (“everything”) has been used but it means only such a being which is related to the human soul because the voice comes from the soul or it is expressive of the spiritual condition of the deceased.

98 It means that people accompanying the coffin should not be close to one another. They should be in the front and at the back, and on the right and the left, to help in carrying it.

99 The words asri’ū bi-l-jināzah (“hasten with the coffin”) includes two things: firstly, to make arrangements for burying the dead as early as possible, and, secondly, to carry it for burial as fast as possible. The purpose is to return to normality as soon as possible. In hot countries where there are no arrangements such as mortuaries, decomposition of the dead body is accelerated if the funeral is delayed.

100 The wording of this repetition is as that of h. 1314, except that the second occurrence of word qālat (“say” in “if he was not a righteous person, it will say”), is followed by the words: li ahli-hā (“to his relatives”).
Ch. 54:  Rows in a funeral prayer

1318 Abū Hurairah reported … (see h. 1245).\textsuperscript{102}
1319 Ibn ʿAbbās reported … (see h. 1247).\textsuperscript{103}
1320 Jābir ibn ʿAbdullāh reported … (see h. 1245).\textsuperscript{104}

Ch. 55:  Boys joining men in making rows in a funeral prayer

1321 Ibn ʿAbbās reported … (see h. 1247).\textsuperscript{105}

Ch. 56:  Practice of the Holy Prophet (Sunnah) about prayer (ṣalāt) for funerals\textsuperscript{106}

\textsuperscript{101} The wording here is as follows: ‘The Messenger of Allāh said the funeral prayer for the Negus (the King of Abyssinia) and I was in the second or third row.’ It is not clear whether there were two or three rows, only that the narrator was in the second or third row. But Ṣaḥīḥ Muslim records a report from Jābir that they made two rows. This shows that two rows can be made in the Janā'izah congregation.

\textsuperscript{102} The wording here is as follows: ‘The Prophet announced to his Companions the news of the death of the Negus. Then he went ahead (to lead the prayer) and the people arranged themselves in rows behind him and he said four Takbīrs.’

\textsuperscript{103} The wording here is as follows: ‘The Prophet came to a grave that was separate (from other graves) and arranged the people in rows and said four Takbīrs.’

\textsuperscript{104} The wording here is as follows: ‘The Prophet said: “Today a righteous man from Abyssinia (i.e., the Negus) has died. Let us say the funeral prayer for him.” He (Jābir) said: “We formed rows and the Prophet led the prayer for him and we were in rows.” He (Jābir) added: “I was in the second row.”’

\textsuperscript{105} The opening words of this repetition are: ‘The Messenger of Allāh passed by a grave of one who had been buried during the night. He asked: “When was he buried?” People said: “At night.” He said: “Why did you not inform me?” They said: “We buried him in the darkness of the night and so we did not like to wake you up.” He stood up and we formed rows behind him. Ibn ʿAbbās said: “I was one of them, and he (the Holy Prophet) said the funeral prayer for him.” Ibn ʿAbbās at the time was not an adult, and this fact relates it to the chapter-heading.

\textsuperscript{106} In the terminology of the Sharīʿah, the Janā'izah prayer is called ṣalāt. So the conditions which are essential for prayer are also essential for Janā'izah, such as purity of the body and the clothes, performance of wuḍū’, facing the Qiblah, no talking, forming rows behind the Imām, etc. Fulfilling all these conditions clearly shows that in the funeral congregational prayers, besides special supplications, there are some
The Prophet ﷺ said: “He who prays at a funeral” and he said: “Say the funeral prayers for your companion” and he said: “Say funeral prayers for the Negus.” He called it ṣalāt, in which there is no bowing (ruku’) nor prostration (sajdah), nor any talking; but there is the saying of Allāhu Akbar (Takbīr) and Taslīm. Ibn ‘Umar did not say Janāzah prayer without performing wudu’, nor did he say it at the rising of the sun and at its setting. And he used to raise his two hands (to say Takbīr). And al-Hasan said: “I found people regarding that person as most entitled to lead the funeral prayer whom they were happy with to lead them in obligatory prayers. And when on Eid day or for funeral prayers a person happens to break wind, he should look for water and may not do tayammum. And when he reaches a funeral prayer and people are (already) praying, he should say Takbīr and join the congregation.” And Ibn al-Musayyab said: “One should proclaim four Takbīrs whether it is day or night or on a journey or not.” And Anas said: “One Takbīr is to start the funeral prayer.” And the word of Allāh: “And never offer prayer for anyone of them (the hypocrites) who dies” (9:84). In a funeral congregation there are rows and an Imām.

1322 Ash-Sha’bī reported … (see h. 1247).

more features distinguishing it from supplications of a general nature. Of course, there is only the standing posture, and neither rukū’ nor sajdah is performed.

107 According to followers of Imām Shāfi’ī, it is permissible to hold Janāzah prayers at sunrise and sunset as well.

108 According to followers of Imām Shāfi’ī and according to Imām Yūsuf, the closest relative to the deceased has the greatest right to be Imām.

109 Some authorities consider that in case of the risk of missing the funeral prayers, a person can perform tayammum.

110 The wording here is similar to that of h. 1319: ‘A man who passed along with your Prophet by a grave that was separate (from other graves) informed me: “He led us in prayer and we formed rows behind him and prayed.” We said: “O Abū ‘Amr, who related this to you?” He said: “Ibn ’Abbās.” ’ The word ṣallāi-nā (“we
Ch. 57: Excellence of accompanying a funeral procession

And Zaid ibn Thābit said: “When you have said the (funeral) prayer, you have discharged the obligation due to you.” And Ḥumaid ibn Hilāl said: “We do not think it necessary to seek permission (to leave) after performing the Janāzah prayer, but one who leaves after the prayer will get a reward equal to one qīrāṭ.”

Ibn 'Umar reported that Abū Hurairah said: “Whoever accompanies the funeral will get a reward equal to one qīrāṭ.” Ibn 'Umar said: “Abū Hurairah reports a great many sayings for us.”

'Ā’ishah affirmed Abū Hurairah’s narration and said: “I heard the Messenger of Allāh ﷺ saying the same.” Ibn 'Umar said: “So we have lost (farrat-nā) numerous qīrāṭs.”

Farrat-tu means “I neglected the command of Allāh.”

Ch. 58: To wait till the burial takes place

Abū Hurairah reported that the Messenger of Allāh ﷺ said: “Whoever attends the funeral till he says the prayer (for the prayed”) has occurred here and the Imām of the prayer and the forming of rows is also mentioned. This is why it is called ṣalāt (regular prayer) in the chapter heading.

The general practice is that after the funeral prayer people ask permission to leave from the relatives who had custody of the body, or those relatives themselves announce that people can leave. It is reported by Ibrāhīm Nakh’ī and Mālik that permission should be sought after the funeral prayer. There are also some weak ḥadīth traceable to the Holy Prophet which are reported about this. Imām Bukhārī has contradicted this by quoting Ḥumaid ibn Hilāl, and the majority also hold that it is not necessary to seek permission to leave. However, it has been stated in h. 1239 and h. 1240 that it is the duty of a Muslim to accompany a funeral, and this includes not only joining the funeral prayers but also helping to carry the coffin and burying the body. But he is given discretion to remain till the burial or leave after the prayer.

This establishes that the Companions, in their time, used to investigate and scrutinise Ḥadīth reports before accepting them.

That is, they did not accompany funerals to the burial place.

The word farrat-tu occurs in the Qur’ān, 39:56, meaning: “I fell short of my duty.”
deceased) will get a reward equal to one \textit{qīrāṭ}, and whoever accompanies it till burial, will get a reward equal to two \textit{qīrāṭs.”} It was asked: “What are two \textit{qīrāṭs?”} He replied: “Like two huge mountains.”

\textbf{Ch. 59:  Boys joining other people in the funeral prayer}

\begin{enumerate}
\item \textbf{1326} Ibn `Abbās reported … (see h. 1247).\textsuperscript{115}
\end{enumerate}

\textbf{Ch. 60:  To hold funeral prayer in an Eid prayer ground or mosque}\textsuperscript{116}

\begin{enumerate}
\item \textbf{1327, 1328} Abū Hurairah reported … (see h. 1245).\textsuperscript{117}
\item \textbf{1329} `Abdullāh ibn `Umar reported that the Jews brought to the Prophet ﷺ a man and a woman from among them who had committed adultery. He gave the order concerning both of them, so they were stoned (to death) near the place where funeral prayers were said besides the mosque.\textsuperscript{118}
\end{enumerate}

\textsuperscript{115} The words here are as follows: “The Messenger of Allāh ﷺ came to a grave and people said: “He or she was buried at night.” Ibn `Abbās said: “We formed rows behind him and he prayed over it.”” Ibn `Abbās was a child at the time.

\textsuperscript{116} According to Bukhārī, it is permitted to hold funeral prayers in a mosque or Eid prayer ground. Some have disapproved of it but it is established that the funeral prayers for Abū Bakr and `Umar were said in the mosque.

\textsuperscript{117} Here the words are as follows: “(1327) The Messenger of Allāh ﷺ gave us news of the death of the Negus, ruler of Abyssinia, on the day he died. He said: “Ask forgiveness for your brother.” ” The other report says: “(1328) The Prophet ﷺ made them form rows at the prayer ground and he pronounced four \textit{Takbīrs.”} That is, he said the funeral prayers in the Eid prayer ground, but this was \textit{in absentia}, the deceased’s body not being there.

\textsuperscript{118} This shows that there was a designated place for holding funeral prayers at which these prayers were usually held. It seems that the words “besides the mosque” refer to “near the place where funeral prayers were said”, and by mosque is meant the Eid prayer ground. The meaning is that the place for holding funeral prayers was the Eid prayer ground. As it was permissible to hold funeral prayers in the Eid prayer ground, it would also be permissible to hold them in the mosque.
Ch. 61: Dislike for the construction of a mosque over a grave
When Al-Ḥasan ibn al-Ḥasan ibn ʿAlī died, his wife put up a tent over his grave for a year and afterwards it was removed. They heard a caller saying: “Have they found what they had lost?” The other replied: “(No,) rather they returned dismayed.”

1330 ‘Ā’ishah reported … (see h. 435, 436).

Ch. 62: Funeral prayer for a woman who died while giving birth
1331 Samurah ibn Jundub reported … (see h. 332).

Ch. 63: Where should the Imām stand during the Janāzah prayer of a male or a female
1332 Samurah ibn Jundub reported … (see h. 332).

119 It is not made clear here who the caller was. Perhaps it was a voice from the unseen which came as a revelation or a person who told the wife that she gained nothing by staying at the grave for a year. If she ultimately had to exercise patience and acceptance, she might as well have done so from the beginning. There is no mention in this ḥadīth of the undesirability of building a mosque over a grave but obviously she must have said prayers while living in the tent.

120 The words of this report are as follows: ‘The Prophet ﷺ, during his illness in which he died, said: “Allāh cursed the Jews and the Christians because they took the graves of their prophets as places of worship.” ʿĀʾishah said: “If it were not for this, his (the Holy Prophet’s) grave would have been in the open, nonetheless I fear that it might be taken as a mosque.”’ H. 435–436 do not contain the last part about what ʿĀʾishah said, but begin by mentioning the condition of the Holy Prophet during his illness. ʿĀʾishah said that if it were not for the fear that his grave would have become a mosque it would have been left in the open, and that she fears it might be made a mosque. She said this at a time when the mosque had not been extended. When it was extended, her chamber was made triangular so that during prayer no one could face it. While such careful precautions were taken to ensure that the Holy Prophet’s grave did not become a place of worship, Muslims today prostrate before their spiritual leaders and at their graves.

121 The words here are: ‘I prayed behind the Prophet ﷺ for a woman who died during childbirth, and he stood by the middle of the coffin.’
Ch. 64: *Takbīr* in a funeral prayer (pronounced) four times

Ḥumaid said: “Anas led us in (a funeral) prayer and pronounced three *Takbīrs* and then said *Taslīm*. He was told (about the forgotten *Takbīr*), so he turned towards the *Qiblah* and pronounced the fourth *Takbīr* and then said *Taslīm.*” 123

1333 Abū Hurairah reported … (see h. 1245). 124

1334 Jābir reported … (see h. 1245). 125

Ch. 65: To recite *Al-Fātiḥah* in the funeral prayer

Al-Ḥasan said: “The *Fātiḥah* should be recited (in the funeral prayer) for a child and then one should pray: ‘O Allāh! Make him what precedes us (to reach Allāh first) and what leads us and what brings us reward.’ ” 126

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122 The words here are the same as in h. 1331. In Abū Dāwūd and Tirmidhī there is a report from Anas that he stood by the head of the deceased when leading the funeral of a man and stood by the middle for a woman, and he said that the Holy Prophet used to do the same. Imām Bukhārī has pointed to the inauthenticity of this report by saying that it is the same whether the deceased is a male or a female. In both cases the Imām stands by the middle of the dead body.

123 The Companions differed in their practice in this respect. Zaid ibn Arqam and Ibn Masʿūd reported that they pronounced five *Takbīrs*. ’Alī reported six, five and four *Takbīrs*, and Ibn Ῥabbās reported three. It is stated in Musnad Ahmad and Baihaqī that ʿUmar united people on four *Takbīrs*. In Bukhārī the reports mention only four *Takbīrs* and this is in connection with the funeral prayer for the Negus. No greater number of *Takbīrs* is mentioned anywhere in Bukhārī.

124 The words here are like those of h. 1245.

125 Here it only says: ‘The Prophet ˹ﷺ˼ prayed for Aṣḥamah the Negus, pronouncing *Takbīr* four times.’ Here the name of the Negus is given as Aṣḥamah.

126 ‘Abdur-Razzāq and Nasāʾī have reported from Abū Imāmah ibn Sahl that the Holy Prophet’s practice (Sunnah) for the funeral prayer was as follows: First pronounce *Allāhu Akbar* and then say the umm-ul-Qurʿān, i.e. Sūrah Fātiḥah, then blessings should be invoked for the Holy Prophet, and then pray earnestly for the deceased. Ḥākim has reported these actions from Ibn Ῥabbās, and quoted the prayer for the deceased as said by Ibn Ῥabbās as follows: “O Allāh, your servant and the son of your servant are in need of Your mercy. You are above need of punishing
1335 Ṭalḥah ibn ‘Abdullāh ibn ’Auf reported: I said the funeral prayer behind Ibn ‘Abbās and he recited Al-‘Fātiḥah and said: “You should know that it is Sunnah (practice of the Holy Prophet).”

Ch. 66: Prayer (for the deceased) at the grave after the burial

1336 Ash-Sha’bī reported … (see h. 1245).\(^\text{127}\)

1337 Abū Hurairah reported … (see h. 458).\(^\text{128}\)

Ch. 67: The dead hears the sound of footsteps

1338 Anas reported that the Prophet ﷺ said: “When a human being is placed in his grave and his companions return so that he even hears the sound of their footsteps, two angels come to him and make him sit and ask him: ‘What did you use to say about this man, Muḥammad?’ He says: ‘I bear witness that he is the servant of him. If he were righteous, make him even more so, and if he were in error forgive him. O Allāh, deprive us not of his reward, nor let us go astray after this.”

\(^{127}\) This ḥadīth has occurred several times and its wording resembles that of h. 857.

\(^{128}\) Here h. 458 has been repeated with difference in wording. However, it includes the reply to the Holy Prophet’s question: “Why did you not inform me?”, which is: “They said: ‘His story was so and so,’” meaning, that they considered him to be unworthy of mention.” After that, it contains the account from h. 458, that the Holy Prophet went and said the funeral prayer for the deceased. In this way he taught that none among Muslims is to be regarded as inferior, whatever kind of menial work he or she may do. This is also evidence of the high moral qualities of the Holy Prophet, that he accorded so much honour to an ordinary woman who had died. In both ḥadīth of this chapter it is stated that the Holy Prophet said the funeral prayer by the graveside. The majority believe in this and it is correct. Similarly, to say the funeral prayer more than once is also allowed.

\(^{129}\) As to whether the dead are able to hear, it is clearly stated in the Qur’ān: “You cannot make the dead to hear” (27:80), because they have departed from this world. The questioning of the deceased in the grave by the angels is done in case of everyone, whether Muslim, hypocrite or unbeliever, as stated in this ḥadīth. However, millions of unbelievers are cremated and their ashes remain on the ground, and there are many whose bodies are preserved but no one ever sees the deceased sitting. This shows that the deceased being made to sit and answer questions does not take place in this world but in the world of the hereafter. What is meant to convey here is that, after death, a human being is transported to another
Allāh and His Messenger.’ Then it is said (to him): ‘Look at your place in the hellfire. Allāh has given you instead of it a place in Paradise.’” The Prophetﷺ added: “He will see both his places.\footnote{This tells us that the believer in the grave is shown both hell and paradise, although these are not present in the cemetery. All these matters relate to the world of the hereafter.} But an unbeliever or a hypocrite will say (to the angels): ‘I had no knowledge, but I only said what people said!’ It will be said to him: ‘Neither did you (try to) get knowledge nor did you follow (those who had knowledge).’ Then he will be hit with an iron hammer between his two ears, and he will scream and that scream will be heard by whoever will be near him, except people and jinn.” \footnote{In h. 1314 the words are: “The voice is heard by everything except any human being”. Here it is stated: “except people and jinn”, thus excluding the jinn as well. This clearly shows that being hit with a hammer and screaming is not taking place in this physical world but in the next world. Being hit between the ears indicates that the person, when alive, did not listen to the call of truth and thus failed to make proper use of his ears, for which he had been granted the faculty of hearing.}

\textbf{Ch. 68: He who loves to be buried in the Holy Land or a place similar to it}

\footnote{At the most, this is a story told by Abū Hurairah. It is not a statement by the Holy} 1339 Abū Hurairah reported: The angel of death was sent to Moses, and when he went to him Moses slapped him very hard and put out one of his eyes. The angel went back to his Lord and said: “You sent me to a servant who does not want to die.” Allāh restored his eye and said: “Go back and tell him to place his hand over the back of an ox, and he will be granted a year (of life) for every hair covered by his hand.” Then Moses asked: “O my Lord! What will happen then?” He said: “Death.” He said: “(Let it be) now.” Then he asked Allāh to bring him near to the Holy Land to a distance of a stone’s throw. And the Messenger of Allāh ﷺ said: “If I were there, I would have shown you his grave by the roadside near the red sand-hill.” \footnote{At the most, this is a story told by Abū Hurairah. It is not a statement by the Holy} 132
Ch. 69:  To bury at night
And Abū Bakr was buried at night.

1340 Ibn ʿAbbās reported … (see h. 1247).^{133}

Ch. 70:  Building a mosque over a grave

1341 ʿĀʾishah reported … (see h. 427).^{134}

Ch. 71:  Who should get down into the grave of a woman?

Prophet, and the only words attributed to him are at the end: “If I were there, I would have shown you his grave…” This indicates that he was shown the grave of Moses in a vision, and he said that he was shown it so clearly that he could point it out if he were there. The reason is that it is stated in the Bible: “but no one knows his grave to this day” (Deuteronomy, 34:6). Moses’ asking Allāh to bring him near to the Holy Land may be in reference to what is stated in the opening of ch. 34 of Deuteronomy, i.e., that God showed Moses all the land which the Israelites were promised to enter, but which did not happen in his lifetime. The rest of the story here, including his slapping the angel of death, putting out his eye, the angel returning to Allāh, etc., is either a reporter’s own invention or taken by him from Jewish sources and attributed to Abū Hurairah. Or it may be that Abū Hurairah himself has recounted it from some Jewish sources and mixed it up with a vision of the Holy Prophet. This story is contrary to the principles taught in the Qurʾān and authentic ḥadīth reports. In this same report in Book of Prophets in h. 3407, it is stated at the very end that Abū Hurairah reported this from the Holy Prophet. This refers only to the statement of the Holy Prophet, “If I were there…”, and not to the story.

^{133} The wording of this ḥadīth is as follows: “The Prophet said the funeral prayer of a man after he was buried at night, he (the Prophet) and his Companions standing up (to do so). He had asked about him, saying: ‘Who is this?’ They said: ‘He was so-and-so, who was buried during the night.’ So they said the funeral prayer for him.”

^{134} This begins as follows: ‘When the Prophet fell ill, some of his wives mentioned a church they had seen in the land of Abyssinia which was called Māriya. Umm Salamah and Umm Ḥabībah had both been to the land of Abyssinia, and they mentioned the church’s beauty and the pictures in it. He raised his head and said…’ The rest is as in h. 427, where the Holy Prophet says: “Those are a people who, when a righteous man among them dies, build a place of worship over his grave and then make pictures in it. They are the worst of creatures in the sight of Allāh.” That is, they start worshipping the grave. This does not mean that the building of a mosque in a cemetery for the worship of Allāh is prohibited.
Anas ibn Mālik reported … (see h. 1285).\textsuperscript{135}

Ch. 72: Funeral prayer for a martyr\textsuperscript{136}

Jābir ibn ‘Abdullāh reported: The Prophet placed together in pairs the men killed at Uḥud, (each pair) in one piece of cloth and then he would ask: “Which of them had learnt more of the Qurʾān?” When one of the two was pointed out to him, he would place that one first in the grave and say: “I shall be a witness for these on the Day of Resurrection.” He ordered them to be buried with their blood (on their bodies) and they were neither washed nor were funeral prayers said for them.\textsuperscript{137}

\textsuperscript{135} The words here are almost those of h. 1285, but at the end it is stated: ‘Ibn Mubārak said that Fulaḥ said: I think it (i.e., \textit{lam yuqārif} or “did not go near”) means “has not committed sin”. Abū ’Abdullāh (Bukhārī) says: \textit{li-yaqtrifū} means “that they may commit sin”.’ The word \textit{li-yaqtrifū} occurs in the Qurʾān, 6:113. See the note on h. 1285.

\textsuperscript{136} In this chapter Imām Bukhārī has included two reports, both relating to the martyrs of Uḥud. The first says that their bodies were not washed before burial nor were funeral prayers said for them. The second says that the Holy Prophet said the same prayer for them as is said in case of those who die. This in fact happened later. It is clear from this that there is no prohibition on holding funeral prayers for martyrs. Perhaps the funeral prayers were not said at the time of burial because the Holy Prophet himself was wounded, as were many of the Companions. Then there was the task of burying them. He gave priority to this task and left the prayers to be said later. By taking the two reports together we conclude that it is not obligatory to hold funeral prayers for martyrs, as it is for others who die, but it is permissible and perhaps the needs of the battle have to be taken into account.

\textsuperscript{137} Under the circumstances, sufficient water would not have been available to wash the bodies, and even if it were available the act of washing bodies may have brought loss to the Muslims. For the same reasons, shrouding was not considered necessary and they were buried in their clothes. In addition, not washing off the blood of the wounds, nor saying the funeral prayer, was for the purpose of indicating their high spiritual status. They would meet God, as it were, in the state of martyrdom in which they left this world, and they would have created such strong grounds for being forgiven by Allāh that it became unnecessary for those left behind to pray for the forgiveness of these martyrs. All this was to draw attention to the greatness of the act of being killed in the way of God.
1344 'Uqbah ibn 'Āmir reported: One day the Prophet ﷺ went out and said prayers for the men of Uḥud (i.e., those martyred) as prayers are said for the dead. Then he ascended the pulpit and said: “I will be preceding you and will be a witness for you. By Allāh! I can see my ḥaud (pond of Kauthar) now and I have been given the keys of the treasures of the earth” or “the keys of the earth”.138 “By Allāh! I fear not that you will worship others besides Allāh after me, but I fear that you will make worldly things your goal.”

Ch. 73: To bury two or three men in one grave

1345 Jābir ibn ‘Abdullāh reported … (see h. 1343).139

Ch. 74: Not considering the washing of a martyr as essential

1346 Jābir reported … (see h. 1343).140

138 According to one report this took place eight years after the battle of Uḥud. The Holy Prophet lived for a little less than seven and a half years after Uḥud. The words of this report show that this took place close to the death of the Holy Prophet. The seeing of the ḥaud of Kauthar (“abundance”) refers not only to attaining it in the hereafter, where he and his Companions would receive abundant rewards, but also to the abundance of good that his followers were to receive in this world. He explained that both kinds of abundance are so certain to be bestowed that it is as if he could see it happening with his own eyes. After that, the mention of the keys of the earth indicates the conquests of the Muslims, and it is to this that his concluding words point, expressing his fear that Muslims would receive such abundance of worldly gains that they would become entirely engrossed in the world. This was a clear prophecy which was manifestly fulfilled, as his followers made unparalleled conquests and the whole known world came under their feet. However, they turned away from the religion to the world, and consequently rule on earth was taken away from them. Also fulfilled was the prophecy that idol-worship would never return to Arabia.

139 Here only one part of h. 1343 is repeated: ‘The Prophet ﷺ placed together in pairs the men killed at Uḥud’ (i.e., buried each pair in one grave). In another report it is stated that on the day of Uḥud the Anṣār complained to the Holy Prophet about wounds and difficulties, and he said: “Dig wide graves and bury two or three in one grave.” This is permissible at times of need.
Ch. 75: Who is to be placed first in the laḥd

It is called laḥd because it is on the side. Multaḥad-an means a refuge. If it is straight (i.e., has no extension on the side), it is called ḍarīḥ.\(^{141}\)

1347–1348 Jābir ibn ‘Abbūlāh reported … (see h. 1343).\(^{142}\)

Ch. 76: To spread idhkhir or some kind of grass in the grave

1349 Ibn ‘Abbās reported … (see h. 112).\(^{143}\)

\(^{140}\) This is also just one part from h. 1343: ‘The Prophet \(ﷺ\) said: “Bury them with their blood”, that is, on the day of Uhud, and they (i.e., their bodies) were not washed.’

\(^{141}\) Ilḥād means to deviate from something. One who deviates from religion is called a mulḥid. Laḥd is so-called because it deviates from the grave, being dug as an oblong extension or lateral hollow in the grave on the right side. The pit which is dug downwards into the ground is called ḍarīḥ and shaqq. The word multaḥad-an occurs in the Qur’ān, meaning a refuge (see 18:27 and 72:22).

\(^{142}\) There is only a small difference in wording here. After “I shall be a witness for these” the words “on the Day of Resurrection” are not present, and at the end the mention of funeral prayers not being said comes before the mention of the body not being washed, in reverse order from h. 1343. Of the two in the pair, the one having greater knowledge of the Qur’ān was buried first; hence the heading of the chapter. After repeating the whole of h. 1343, another report has been added as follows: ‘(1348) The Messenger of Allāh used to ask about those killed at Uhud: “Which of them had learnt more of the Qur’ān?” When a man was pointed out to him, he would place that one first in the grave ahead of his companion. And Jābir said: “My father and paternal uncle were shrouded in the same sheet (namirah)”’. The man buried with Jābir’s father was ’Amr ibn al-Jamūḥ, a friend of Jābir’s father, ’Abbūlāh ibn ’Amr, and he was married to Hindah, sister of Jābir’s father. In this report Jābir has called him paternal uncle out of respect. The word namirah means a striped sheet.

\(^{143}\) Here this report occurs with brevity: ‘The Prophet \(ﷺ\) said: “Allāh made Makkah a sacred place. It (i.e., shedding blood therein) was not lawful for anyone before me and is not lawful for anyone after me. It was lawful for me for a few hours one day. None of its shrubs should be uprooted, none of its tree cut down, none of its game chased, and no fallen thing in it to be picked up except by one who makes announcement (to find the owner).” Al-’Abbās said: “Make an exception for al-idhkhir, for (it is used by) our goldsmiths and for our graves.” So he (the Prophet) said: “Except al-idhkhir.” ’ In an additional part of this report it is stated: ‘Ibn ’Abbās said: “For their blacksmiths and their houses.” ’
Ch. 77: Can a dead body be taken out of the grave and laḥd for some reason?

1350 Jābir ibn ’Abdullāh reported … (see h. 1270).\footnote{Here the words are more detailed: ‘The Messenger of Allāh ⲧⲓⲧⲕⲧⲏ came to ʿAbdullāh ibn Ubayy after he had been laid in his grave. He ordered regarding him (i.e., that he be taken out), so he was taken out. He placed him on his knees and put some of his saliva on him, and clothed him in his own (i.e., the Prophet’s) shirt. He (ʿAbdullāh ibn Uabayy) had given his shirt to ʿAbbās to wear (on some past occasion). The Messenger of Allāh ⲧⲓⲧⲕⲧⲏ was wearing two shirts at the time. The son of ʿAbdullāh ibn Uabayy said to him: “O Messenger of Allāh, Make my father wear your shirt which has been on your skin.” Sufyān said: It is thought that the Prophet made ʿAbdullāh ibn Uabayy wear his shirt as recompense for what he had done.’ That is, as recompense for ʿAbdullāh ibn Uabayy giving his shirt to ʿAbbās.}

1351 Jābir reported: When the time of (the Battle of) Uḥud approached, my father called me at night and said: “I think I will be among the first of the Companions of the Prophet ⲧⲕⲧⲏ to be killed and I do not leave after me anyone dearer to me than you, except the life of the Messenger of Allāh ⲧⲕⲧⲏ.\footnote{This gives an idea of the great love entertained by the Companions for the Holy Prophet, even though Jābir was his only son, the rest being daughters.} I have some debt and you should repay it and I exhort you to treat your sisters well.” So in the morning he was the first to be killed and was buried along with another (who was killed) in his grave. I did not like to leave him with the other, so I took him out (of the grave) after six months and he was just as he was on the day I buried him, except for his ear.”\footnote{It is reported in the Muwaṭṭā’ of Imām Mālik that ʿAmr ibn al-Jamūḥ and Jābir’s father ʿAbdullāh ibn ʿAmr al-Anṣārī were buried in the same grave but flooding was removing the earth from the grave so it was dug up to bury the bodies elsewhere, and this was 46 years after the battle of Uḥud. It is possible that Jābir had re-buried his father in another grave nearby and due to this proximity the two graves seemed to be one. Or, a narrator of the report in Muwaṭṭā’ made a mistake.}

1352 Jābir reported … (see h. 1351).\footnote{Only the last part of h. 1351 is repeated here and it is in the following words: ‘A man was buried with my father (in the same grave) and I did not like it. So I took him out (i.e., his father) and buried him in a separate grave.’}
Ch. 78: The laḥd and the shaqq in the grave

1353 Jābir ibn ʿAbdullāh reported … (see h. 1343).148

Ch. 79: Can the funeral prayer be said for a boy who embraces Islām and then dies? Can Islām be presented to a boy?

Al-Ḥasan, Shuraiḥ, Ibrāhīm, and Qatādah said: “When one of the parents becomes a Muslim, the child will be with the Muslim. Ibn ʿAbbās, with his mother, was considered among the weak and he was not with his father in following the religion of his people. They said: “Islam will ultimately become triumphant and will not be subdued.” 149

1354 Ibn ʿUmar reported that ʿUmar set out with the Prophet in a group to Ibn Ṣayyād till they found him playing with the boys near the houses of Banī Mughālah. Ibn Ṣayyād was at that time approaching puberty and did not notice (us) until the Prophet struck him with his hand and then he said to Ibn Ṣayyād: “Do you...

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148 H. 1343 is repeated here, except that after ʿthe men killed at Uḥud’ the words ʿin one piece of cloth’ are omitted, and at the end the words ʿnor were funeral prayers said for them’ are also omitted. It is mentioned that the body of the man who knew more of the Qurʾān was placed into the laḥd (i.e., the extension dug to one side at the floor of the grave) ahead of the other body. In the chapter heading both words laḥd and shaqq (i.e., the pit which is dug straight downwards) have occurred. Perhaps Imām Bukhārī is drawing the conclusion that the one who knew the Qurʾān more was placed in the laḥd and the other in the shaqq, and thus both spaces may be used. The meaning may also be that putting the body in the shaqq has not been disallowed, but as the laḥd is more spacious, it was given preference.

149 In the chapter heading the word ṣabbī occurs and this is applicable to a child from its infancy till it attains adulthood. Here it means children who have reached the age of understanding though they have not yet become adults. Such boys can be presented with the teachings of Islām. The teachings of Islām are so simple to understand that a man of ordinary intellect too can follow them. Its basic principle, that God is one, is itself ingrained in human nature and therefore it is not difficult for even a child to understand it. And if one of the parents becomes a Muslim then the children are most likely to come into the fold of Islām. Ibn ʿAbbās became a Muslim along with his mother when he was still a child.
bear witness that I am the Messenger of Allāh?” Ibn Ṣayyād looked at him and said: “I bear witness that you are the Messenger of the unlettered people.” Then Ibn Ṣayyād said to the Prophet ﷺ: “Do you bear witness that I am Messenger of Allāh?” He (the Prophet) ignored it and said: “I believe in Allāh and in His Messengers.” Then he said to him (i.e., to Ibn Ṣayyād): “What do you see (of the unseen)?” Ibn Ṣayyād said: “True and false news come to me.” The Prophet ﷺ said: “Truth has become confused to you.” Then the Prophet ﷺ said to him: “What do you see (of the unseen)?” Ibn Ṣayyād said: “It is Al-Dukh (the smoke).” He (the Prophet) said: “Go away! You cannot go beyond your level (of understanding).” On that ‘Umar said: “O Messenger of Allāh! Allow me to strike off his neck.” The Prophet ﷺ said: “If he is him (i.e., Dajjāl), then you cannot overpower him, and if he is not, then it is no good killing him.”

150 Ibn Ṣayyād was a Jewish boy who lived in Madīnah. The purpose of narrating his story is simply to show that although he had not attained adulthood, though he was near it, yet the Holy Prophet presented Islām to him. It is meant to show that Islām can be presented even to a boy who has not yet attained adulthood but is intelligent enough to understand it. When the Holy Prophet asked him: “Do you bear witness that I am the Messenger of Allāh?” he replied: “I bear witness that you are the Messenger of the unlettered people” (i.e., of the Arabs). In other words, he did not believe him to be a messenger for the People of the Book (i.e., Jews). But ultimately he became a Muslim.

151 The story of Ibn Ṣayyād raises many difficulties. A detailed discussion about it will come later on. It appears that he used to make predictions like astrologers do, and also claimed to have knowledge about matters of the unseen. That is why when the Holy Prophet asked him about his predictions, he admitted that what he predicts turns out sometimes to be true and sometimes to be wrong. It also appears that he used to deceive people by claiming that he could read their minds. Perhaps the Holy Prophet questioned him just to prove that he was not true in what he claimed. However, it does appear that much of the details of the story are fabricated.

152 Here the reference is to the Antichrist (ad-Dajjāl). Some of the Companions inferred that Ibn Ṣayyād was the Antichrist even though the sign of the Dajjāl given by the Holy Prophet, that he would have the letters k f r (meaning disbelief) written on his forehead, was obviously not fulfilled in him. This shows that they did not take such signs literally. Also the Holy Prophet himself did not say here that Ibn Ṣayyād cannot be Dajjāl because he does not have the letters k f r written on his forehead,
Sālim reported that he heard Ibn ’Umar saying: Then after that the Messenger of Allāh ﷺ went along with Ubayy ibn Ka’b to the date-palm trees where Ibn Ṣayyād was staying. He (the Prophet) wanted to hear something from Ibn Ṣayyād before Ibn Ṣayyād saw him. The Prophet ﷺ saw him lying under his sheet, murmuring inside it. Ibn Ṣayyād’s mother saw the Messenger of Allāh ﷺ hiding behind the trunks of the date-palm trees. She said to Ibn Ṣayyād: “O Ṣaf!” — this was his pet name — “Here is Muḥammad.” So Ibn Ṣayyād got up. The Prophet ﷺ said: “Had she left him (as he was), he would have disclosed (his reality).”

Anas reported: A Jewish boy used to serve the Prophet ﷺ and he fell ill. So the Prophet ﷺ went to ask after him. He sat near his head and said to him: “Become a Muslim.” The boy looked at his father, who was sitting by him, and he said: “Obey Abu-l-Qāsim” (i.e., the Holy Prophet). So the boy became a Muslim. The Prophet ﷺ came out and said: “Praise be to Allāh, Who saved him from hellfire.”

Ibn ’Abbās reported: My mother and I were among the weak (al-mustaḍ’afīn), I being from among the children, and my mother from among the women.

Ibn Shihāb reported: The funeral prayer should be held for every deceased child even if he was of illegitimate birth, because he was born conforming to the nature of Islām. If his parents claim nor does he have an ass, nor does he possess God-like powers, these being the chief signs of the Dajjāl as prophesied by the Holy Prophet.

Such were the sublime moral qualities of the Holy Prophet which had won over the hearts of even the Jews. A servant who is a Jew falls ill and the Holy Prophet goes to see him to enquire about his health. The boy asks his father’s permission to accept Islām and the father allows him. This shows that the father was also inwardly convinced of the truth of Islam.

Ibn ’Abbās is here referring to the description in the Qur’ān of the weak left behind in Makkah after most Muslims emigrated from it: “…the weak (al-mustaḍ’afīn) among the men and the women and the children, who say: Our Lord, take us out of this town, whose people are oppressors…” (4:75).

See next page.
to be followers of Islām, or only his father while his mother were not a follower of Islām, and the child cries at birth, then the funeral prayer must be held for him. And if the child does not cry at birth (i.e., is born dead) then his funeral prayer should not be held, as the pregnancy was incomplete. Abū Hurairah used to relate that the Prophet ﷺ said: “Every child is born conforming to (true human) nature. It is his parents who make him Jewish or Christian or Magian, just as an animal is born as a whole baby animal. Do you find it mutilated?” Then Abū Hurairah recited: “The nature made by Allāh in which He has created mankind” (30:30).\

1359 Abū Hurairah reported … (see h. 1358).

Ch. 80: When an idolater (mushrik) recites “There is no god but Allāh” near his death

1360 Musayyib ibn Ḥuzn reported that when the time of the death of Abū Ṭālib approached, the Messenger of Allāh ﷺ went to him and found Abū Jahl ibn Hishām and ‘Abdullāh ibn Abū

155 It is not the fault of the child if it was of illegitimate birth. Every child is born conforming to true human nature which is called the nature of Islām.

156 Every child is born having true human nature, and it is his parents who make him a Jew or a Christian. It shows that having true human nature means being inclined towards submission to the laws ordained by the Creator, which is what is Islām. The Qur’ān refers to it as “the nature made by Allāh in which He has created mankind” (30:30). The purpose of citing the example of the birth of quadrupeds is to show that Judaism and Christianity are deficient as compared to the perfection of Islam.

157 This repetition consists of the latter part of h. 1358 in which Abū Hurairah reported the words of the Holy Prophet, and the verse of the Qur’ān recited by Abū Hurairah is given here more completely by adding: “There is no altering Allāh’s creation. That is the right religion” (30:30). It has been inferred from this verse that since every child’s nature is basically Islamic and it is according to it that Allāh has created everyone, and there is no alteration in the creation of Allāh, it implies that unbelief and shirk (worship of others than the One God) cannot efface the nature with which the child was born, but rather that it continues to exist. Unbelief, shirk and bad deeds cast a dark curtain of sin upon man. This is treated by a process of correction in Hell. When the dirt of polytheism and disbelief is removed, the original pure nature is cleansed and the person ultimately enters the state of Paradise. This is a very reasonable interpretation.
Umayya ibn al-Mughīrah by his side. The Messenger of Allāh ﷺ said to Abū Ṭālib: “Uncle! Say the words: ‘There is no god but Allāh’, and I shall bear witness of it for you before Allāh.” 158 Abū Jahl and ʿAbdullāh ibn Abū Umayya said: “Abu Talib! Are you going to renounce the religion of ʿAbdul-Muṭṭalib?” The Messenger of Allāh ﷺ continued to put it (i.e., the Kalimah) to him while those two kept on repeating what they said till Abū Ṭālib said the last thing to them, that he was a follower of the religion of ʿAbdul-Muṭṭalib and he refused to say: “There is no god but Allāh.” Then the Messenger of Allāh ﷺ said: “By Allāh! I will keep on asking Allāh’s forgiveness for you unless I am forbidden (by Allāh) to do so.” So Allāh the Most High revealed in this regard: “It is not for the Prophet and those who believe to ask for forgiveness for those who set up partners (with Allāh), even though they should be near relatives, after it has become clear to them that they are companions of the flaming fire” (the Qur’ān, 9:113). 159

158 The Qur’ān says: “But their faith could not profit them when they saw Our punishment” (40:85). Apparently it means that the punishment which is the result of deeds done earlier cannot be withdrawn at that time. How people will be dealt with on the Day of Judgment, only Allāh knows. The Holy Prophet’s asking Abū Ṭālib at the time of his death to say Lā ilāha ill-Allāh (‘There is no god but Allāh’), and his promising that if he did so even at that time, he would testify to his acceptance of Islam before Allāh, shows that the person who recites the Kalimah becomes a Muslim. Therefore, if a non-believer recites the Kalimah at the time of his death he still becomes a Muslim. What will be done with him in the Hereafter, we do not know. Apparently, he did not get the opportunity in this life to correct his wrong beliefs and actions. It is also a fact that all Muslims will not be treated equally; everyone will be dealt with according to his deeds. Furthermore, there are no limits to the vast forgiveness and mercy of Allāh. A person who recites the Kalimah only as words of his mouth will be considered a Muslim for all purposes in this world, if he does it in full consciousness, no matter how close he may be to his death.

159 There are not less than twelve years between the death of Abū Ṭālib and the revelation of this verse of the Qur’ān. According to this verse, the Holy Prophet was prevented from seeking forgiveness for idol-worshippers when it became clear that they were doomed to enter Hell. The next verse mentions Abraham asking forgiveness for his sire and says: “When it became clear to him that he was an enemy of Allāh, he disassociated himself from him” (9:114). In other words, when it became clear to Abraham that his sire was an enemy of Allāh and wanted to destroy
Ch. 81: To plant a twig of a palm tree on a grave

Buraidah al-Aslamī made a dying wish that two twigs be planted on his grave. And Ibn ʿUmar saw a tent over the grave of ʿAbdur-Raḥmān and said: “O boy! Take down this. His (good) deeds will provide shade for him.”

And Khārijah ibn Zaid said: “We were young in the time of ʿUthmān and I saw that he who could jump over the grave of ʿUthmān ibn Mazʿūn was considered the longest jumper.” And ʿUthmān ibn Ḥakīm said: “Khārijah ibn Zaid took hold of my hand and made me sit on a grave and told me what was narrated by his uncle, Yazīd ibn Thābit: It is forbidden to him who passes urine or excrement over it.” And Nāfiʾ said: “ʿAbdullāh ibn ʿUmar used to sit on graves.”

1361 Ibn ʿAbbās reported … (see h. 216).

Ch. 82: Exhortation delivered by a scholar at a grave with his companions sitting around him

the truth, he cut off relations from him. Thus this verse of the Qurʾān, “It is not for the Prophet and those who believe to ask forgiveness…” (9:113), is only about those who surpassed all limits in stoking the fires of enmity towards the Truth. Ordinary unbelievers are not included among them. Abū Ṭālib showed such tremendous steadfastness in providing protection to the Holy Prophet against his enemies that he cannot possibly fall under the purview of this verse.

160 Most are of the view that it is of no benefit to the deceased if fresh branches are put on the grave. Imām Bukhārī also seems to be of the same view. Ibn ʿUmar saying, “his good deeds will provide shade for him”, is the argument of this chapter that it is only one’s good deeds which can bring blessings to the deceased and not fresh branches. See also note to h. 2465.

161 If someone sits on a grave, it does not make any difference to the deceased buried in it. But bearing in mind the decorum and etiquette which the Holy Prophet has taught in regard to funerals, to sit on a grave is disrespectful to the deceased.

162 This repetition starts as follows: ‘He (the Holy Prophet) once passed by two graves, the occupants of which were being punished. He said: “They are being punished, but not punished for a great sin …” ’ The rest of it is like h. 216.
“They will go forth from their ajdāth” (the Qur’ān, 54:7; 70:43) — ajdāth means ‘graves’. “And when the graves are bu’thirat” (82:4) — bu’thirat means ‘to be laid open’. Ba’thar-tu ḥauḍī means ‘I made its lower part to become its upper’. Al-īfāḍ means ‘to be quick’. And al-A’mash read: “They run to their goal (nuṣub)”, that is, they vie with one another to reach an appointed point. An-nuṣb is singular and an-naṣb is its verbal noun. “The day of coming forth” (50:42) means (the dead coming) from the graves. “They will hasten (yansilūn)” (36:51) means they will come forth.163

1362 ’Alī reported: We were in a funeral procession at Baqī’ al-Gharqad when the Prophet ﷺ came to us and sat down and we sat around him. He had a stick and he bent his head and started scratching the ground with it. He then said: “There is none among you, nor a created soul, but has his place written down in Paradise or in Hell, and it is also written down for him whether he will be one of the wretched or one of the blessed.” 164 A man said: “O Messenger of Allāh! Then should we not (just) rely on what has been written for us and give up (doing good) deeds? Whoever of us

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163 When someone passes on to the other world, those who witness this sad phenomenon naturally experience pain and an inner change is produced in their hearts which turns them away from worldly pleasures. In such grim circumstances, it become more effective to give them exhortations about morality and the need to prepare for the journey to the next world. Imām Bukhārī has, in the chapter heading, explained words which occur in the Qur’ān about the grave and the raising of the dead from the graves. He has brought together the following verses of the Qur’ān: “They will go forth from their graves” (54:7), “And when the graves are laid open” (82:4), and “when lo! from their graves they will hasten on to their Lord” (36:51). By this he points to this chapter to indicate that these verses all refer to the rising to life on the Day of Judgment, and that the preacher by the graveside should draw people’s attention to the life after death and the accountability of deeds that will take place in it.

164 The writing down of Allāh means that everything is in His knowledge. In other words, He knows whether a person is wretched or blessed, and if he will go to Hell or to Paradise.
is from among the blessed people will be inclined to do the deeds of a blessed one, and whoever of us is from among the wretched people will be inclined to do the deeds of a wretched one.” He replied: “As for the blessed people, deeds of the blessed ones are facilitated for them, and as for the wretched people, deeds of the wretched ones are facilitated for them.” Then he recited: “As for him who gives (in charity) and keeps his duty, and accepts what is good…” (92:5–6).165

Ch. 83: What is said about one who kills himself (qātil-un-nafs)?166

165 The question was based on the questioner’s own conception that whether a person is spiritually blessed (saʾūd) or is wretched and unfortunate (shaqīyy), i.e., whether he will enter paradise or go to hell, is determined by Allāh’s pre-knowledge of it, and not determined by that person’s deeds. The Holy Prophet corrected this misconception by saying that it is deeds which determine whether he is spiritually blessed or is wretched, and not the knowledge of Allāh. Therefore, he told him that the blessed ones have their way facilitated to the doing of good and the wretched ones have their way facilitated to the doing of evil, so that a person becomes good or evil because of the deeds he chooses to do. Even though Allāh has prior knowledge, that does not make a person blessed or wretched. It is his deeds which make him so. This is also what is stated in the Qurʾān as follows: “Then as for him who gives (in charity) and keeps his duty, and accepts what is good — We facilitate for him the way to ease. And as for him who is miserly and considers himself self-sufficient, and rejects what is good — We facilitate for him the way to distress” (92:5–10). This says that “ease” or blessing is the consequence of good deeds and “distress” or wretchedness is the consequence of evil deeds. In the system of this universe, the knowledge of all things that exist was possessed by Allāh before these things came into existence, but each of them actually came into existence due to a cause. The knowledge of Allāh is not the cause of their existence, otherwise as His knowledge has always been there from the most ancient times, anything which is caused by that knowledge would also have always been there.

166 Qātil-un-nafs has been taken to mean in particular qātala nafsahu, i.e. ‘one who kills himself’, although this expression in a general sense includes both a person who kills someone else and a person who kills himself, i.e., commits suicide. There is no ḥadīth that the funeral of one who commits suicide is disallowed, nor has Imām Bukhārī included any such ḥadīth. However, strong warnings have been given regarding one who commits suicide. There is a ḥadīth that the Holy Prophet did not lead the funeral prayers of a man who committed suicide, but in the report in Nasāʾī
1363 Thābit ibn aḍ-Ḍaḥḥāk reported that the Prophet ﷺ said: “Whoever intentionally swears falsely by a religion other than Islām, then he is just what he has said.” And whoever kills himself with (a piece of) iron will be punished with the same in the fire of hell.”

1364 Al-Ḥasan reported: Jundub narrated to us in this mosque and we have neither forgotten it nor do we believe that Jundub would falsely attribute anything to the Messenger of Allāh ﷺ. He said: “A man suffered wounds and he killed himself. So Allāh said: My servant has preceded Me in taking his own life, so I have forbidden Paradise for him.”

1365 Abū Hurairah reported that the Prophet ﷺ said: “One who strangles himself to death will keep on strangling himself in the fire (of Hell), and one who stabs himself to death will keep on stabbing himself in the fire (of Hell).”

Ch. 84: About the dislike of saying funeral prayers for hypocrites and praying for forgiveness for idolaters

Ibn ¢Umar reported this from the Prophet ﷺ.

It is stated that the Companions held his funeral prayer. Therefore there is no proof that it is disallowed.

167 For instance, a man says: “If I have done such and such, then I am a Jew”. If he has done that thing then he has himself described himself as a Jew. This ḥadīth has also occurred in the Book of Manners (h. 6047 and h. 6105).

168 Islām has taught man to value the blessings God has given him, and regarded it as an act extreme of ingratitude to waste them. Among these, life is the greatest bounty. Anyone who takes his own life is the most ungrateful person. It is God Who takes away life and it is He who grants it. Moreover, a person generally commits suicide when he is unable to face suffering and tribulations and he gets rid of this unbearable situation by killing himself. But the Qur’ān says: “Despair not of Allāh’s mercy. Surely none despairs of Allāh’s mercy except the disbelieving people” (12:87). That is why committing suicide has been regarded as a grave sin.

169 In Islām, all punishments have been based on the principle that punishment corresponds to the sin committed, as the Qur’ān says: “Recompense corresponding” (78:26).
1366 'Umar ibn al-Khaṭṭāb reported: When 'Abdullāh ibn Ubayy ibn Salūl died, the Messenger of Allāh ﷺ was called upon to lead his funeral prayer. When the Messenger of Allāh ﷺ stood up (to lead the prayer), I went to him and said: “O Messenger of Allāh! Are you going to pray for Ibn Ubayy and he said so and so at such and such times?” I started recounting all that he had said. The Messenger of Allāh ﷺ smiled and said: “'Umar! Leave me and go back.” When I insisted with him too much, he said: “I have been given the discretion, so I have chosen (to say the prayer). Had I had known that if I asked forgiveness for him more than seventy times he would be forgiven, I would have done so.” 'Umar added: The Messenger of Allāh ﷺ said his funeral prayer and returned, and after a short while the two verses of Al-Barā’ah (ch. 9 of the Qur’ān) were revealed: “And never offer (Janāzah) prayer for anyone of them who dies, nor stand by his grave. Surely they disbelieved in Allāh and His Messenger and they died in transgression” (9:84). And 'Umar said: Afterwards, I was surprised at my boldness before the Messenger of Allāh ﷺ on that day. And Allāh and His Messenger know it well.170

Ch. 85: People recounting the good deeds of the deceased171

1367 Anas ibn Mālik reported: They (the Companions) passed by a funeral procession and the people praised the deceased. The Prophet ﷺ said: “It has become obligatory (for him).” Then they passed by another funeral procession and the people spoke badly of the deceased. The Prophet ﷺ said: “It has become obligatory (for him).” ‘Umar ibn al-Khaṭṭāb asked: “What has become obligatory?” He replied: “You people praised this one, so Paradise became

170 See the note on h. 1269. Here details are given which are not found in h. 1269.

171 To recount the good qualities of the deceased endears him to the people and encourages and reminds them to seek Allāh’s mercy for him. But, according to Ḥadīth, such praising of a living person is disliked because it may make him proud and consider others as inferior to him.
obligatory for him, and you spoke badly of that one, so the fire became obligatory for him. You are Allâh’s witnesses on earth.” 172

1368 Abû al-Aswad reported: I came to Madînah and there an epidemic had broken out. While I was sitting with 'Umar ibn al-Khattâb a funeral procession passed by and the people praised the deceased. 'Umar said: “It has become obligatory (for him).” Then another funeral procession passed by and the people praised the deceased. 'Umar said: “It has become obligatory (for him).” A third (funeral procession) passed by and the people spoke badly of the deceased. 'Umar said: “It has become obligatory (for him).” I asked: “O Chief of the Believers: What has become obligatory?” He replied: “I said the same as the Prophet ﷺ had said, that is: ‘If four persons testify to the goodness of a Muslim, Allâh will grant him Paradise.’ We asked (the Prophet): ‘What if three persons do so?’ He (the Prophet) replied: ‘Even three.’ Then we asked: ‘If two?’ He replied: ‘Even two.’ We did not ask him about one witness.” 173

Ch. 86: About punishment in the grave174

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172 Paradise and hell are attained according to one’s deeds. Here the Holy Prophet, referring to one person being praised and the other despised, said that the former will be granted Paradise and the latter will be granted Hell. It means that when righteous and good people are praising someone, he must be a person with a record of good deeds. Similarly, righteous and good people would never speak ill of a person unless he had committed bad deeds excessively. The Holy Prophet has here called the Companions as “bearers of witness” and this was according to the verse of the Qur’ân: “… that you may be bearers of witness to the people” (2:143). This provides clear testimony of the righteousness and truthfulness of the Companions, and it was entirely due to the Holy Prophet’s spiritual power that a great community of such righteous and noble people came into existence in the world.

173 For later generations to praise the departed ones is also mentioned with approval in the Qur’ân: “And We left for him (i.e., Noah) praise among the later generations” (37:78). The more good a person has done, the more people there are who recall his works after his demise.

174 It has been stated in h. 1338 that punishment in the grave is given only to disbelievers and hypocrites. It means that the punishment is because of their evil deeds. The verses of the Qur’ân quoted in this chapter heading in support of the concept of punishment in the grave refer to punishment after death for the wicked. The first
The word of Allāh the Most High: “If you could see when the wrongdoers are in the agonies of death and the angels stretch forth their hands, (saying): Yield up your souls. This day you are awarded a punishment of disgrace (ḥūn)” (6:93). Abū ‘Abdullāh (Bukhārī) said: Hūn means disgrace and hawn means gentleness. And the word of Allāh: “We will punish them twice, then they will be turned back to a severe punishment” (9:101). And the word of Allāh: “… and evil punishment befell Pharaoh’s people — the Fire. They are brought before it (every) morning and evening, and on the day when the Hour comes to pass: Make Pharaoh’s people enter the most severe punishment” (40:45–46).

1369 Al-Barā’ ibn ‘Āzib reported that the Prophet ﷺ said: “When a believer is made to sit in his grave, then (the angels) come and then he bears witness that there is no god but Allāh and Muḥammad is the Messenger of Allāh.” This is as the word of Allāh: “Allāh confirms those who believe with the sure word in this world’s life and in the Hereafter” (14:27).

verse may also mean punishment at the time of death itself. In the second verse the punishments given twice apparently mean punishments given twice in this world. However, in the third verse it has been clearly mentioned that followers of Pharaoh will be punished before the Day of Judgment. These verses, and the Ḥadīth reports which occurred earlier and those which follow, establish that some sort of reward or punishment does begin just after the death. The Qurʾān has named this state as barzakh (interval between death and Resurrection). So qabr or grave means the state of barzakh, whether the body of the deceased has been buried in a grave under the earth or cremated or been devoured by an animal. The soul is the real substance and it is given a new “body” according to the deeds of the deceased, and the reward or punishment is given to this new body. Fāṭḥ al-Bārī says that there is difference of opinion about whether the punishment is given to the soul or the body. But one thing is certain: the physical body is not always buried in a grave. Therefore, the punishment of the grave does not mean the punishment of the physical body. Otherwise, what will be the case with bodies which are preserved? Pharaoh’s body was preserved as a mummy but the Qurʾān says that he and his followers “are brought before the fire morning and evening” (40:46). Thus punishment of the grave means that state of barzakh where some sort of punishment is given for evil deeds.
And in another report it is said that the verse “Allāh confirms those who believe” was revealed about punishment in the grave.\textsuperscript{175}

\textbf{1370} Ibn 'Umar reported: The Prophet ﷺ looked at the (dead) people in the well (i.e., where bodies of the unbelievers killed at Badr were placed) and said: “Have you found true what your Lord promised you?” Someone said to him: “You are calling the dead.” He replied: “You do not hear any more than they, but they cannot reply.”\textsuperscript{176}

\textbf{1371} ‘Ā’ishah reported: The Prophet ﷺ only said: “They now know that what I used to tell them was true.” And Allāh has indeed said: “Certainly you cannot make the dead to hear” (27:80).

\textbf{1372} ‘Ā’ishah reported … (see h. 1049–1050).\textsuperscript{177}

\textsuperscript{175} The Holy Prophet has himself explained this verse of the Qur’ān by saying that the “sure word” means bearing witness to the Unity of Allāh and to the prophethood of the Holy Prophet; and to continue believing in it in the next life means to give the right reply to the angels in the grave. This ḥadīth shows that a true believer is not given any punishment in the grave; rather, he is granted a sort of “peace” by Allāh. To make the dead sit in the grave is also in the state of barzakh, as has been mentioned earlier, and it is not a physical posture of the dead body.

\textsuperscript{176} By their hearing is not meant that they hear with their physical ears; rather, it means that they are transformed into a state like that of one who can hear. If they could hear with their physical ears, then they would also be able to reply with their tongues. This explanation has also been attributed to the Holy Prophet by ‘Ā’ishah in the next ḥadīth because she plainly rejects the hearing by the dead and in this connection she refers to this verse of the Qur’ān: “Certainly you cannot make the dead to hear” (27:80). ‘Ā’ishah reported that the Holy Prophet said: “They now know that what I used to tell them was true.” In other words, this realisation on their part was their “hearing”. It did not mean that they were hearing now. And even if it is taken to mean that they could hear what was being said now, then it was Allāh Who conveyed the message of His Prophet to them. Even this does not establish in general that the dead can hear. The object is to convey that with death their lives do not come to an end; instead, they have entered a new life.

\textsuperscript{177} The words here are as follows: ‘A Jewish woman came to ‘Ā’ishah and mentioned the punishment of the grave and said to her: “May Allāh protect you from the punishment of the grave.” So ‘Ā’ishah asked the Messenger of Allāh ﷺ about the punishment of the grave. He said: “Yes, punishment of the grave is true.” ‘Ā’ishah said: “After that I never saw the Messenger of Allāh ﷺ saying any prayer
1373 Asmā’, daughter of Abū Bakr, reported: The Messenger of Allāh ﷺ stood up delivering a sermon and mentioned the trial of the grave by which a man is tried. When he mentioned that, the Muslims started crying loudly.  

1374 Anas ibn Mālik reported … (see h. 1338).  

Ch. 87: To seek refuge with Allāh from punishment of the grave  

1375 Abū Ayyūb reported: The Prophet ﷺ went out after sunset and he heard a sound, and said: “The Jews are being punished in their graves.”  

in which he did not seek refuge with Allāh from the punishment of the grave. Ghundar added: “Punishment of the grave is true.” A part of this subject has already been discussed in the beginning of h. 1049–1050, which is a repetition of h. 1044. But in h.1044 this subject has not been discussed.  

178 They had full faith in the hereafter and that deeds will have consequences in the life hereafter, and that is why they were overwhelmed by the fear of Allāh’s judgment. In fact, a deep realisation of accountability for one’s deeds is the only evidence of having faith.  

179 The subject of h. 1338 has been repeated here with slight difference in wording, wherein the question asked of the deceased in the grave and their answer are mentioned. Here, after the words that the believer “will see both his places” (i.e., Paradise and Hell), there is the addition: ‘Qatādah said: “We were told that for him (i.e., the believer) his grave will be widened.” ’ And regarding an unbeliever or a hypocrite it has been added that he will be asked: “What is your opinion about this man (i.e., the Prophet Muhammad)?” The widening or expansion of the grave does not mean the physical grave. Such widening is against what is observed, and no meaning can be based on something which is never observed. In fact, it means that in the state of barzakh the deceased is shown a scene of happiness which instills peace and comfort in it. The deceased receives some measure of reward for his good deeds in that state of barzakh and will find its full reward on the Day of Judgement.  

180 He heard this sound in a state of vision, that is, through the special senses granted by Allāh to His devotees. It could not be heard by others, as also happens in the case of Divine revelation. It has been clearly mentioned in h. 1370, just above, that the dead “cannot reply”. Thus the hue and cry of the dead mentioned here is made in the realm of barzakh. Seeking protection of Allāh has not been explicitly mentioned in this ḥadīth. Some are of the opinion that it was the sound of the angels which was heard.
1376 The daughter of Khālid ibn Sa‘īd ibn al-‘Āṣ reported that she had heard the Prophet ﷺ seeking refuge with Allāh from the punishment of the grave.

1377 Abū Hurairah reported … (see h. 832).^{181}

Ch. 88: Punishment of the grave because of backbiting and passing urine

1378 Ibn ‘Abbās reported … (see h. 216).^{182}

Ch. 89: The deceased is shown his abode morning and evening

1379 ‘Abdullāh ibn ‘Umar reported that the Messenger of Allāh ﷺ said: “When anyone of you dies, his abode is shown to him in the morning and in the evening."^{183} If he is one of the people of Paradise, it is among them; and if he is one of the people of the fire, it is among them. Then it is said to him: This is your abode till Allāh raises you on the Day of Resurrection.”

Ch. 90: The deceased speaking at the funeral

1380 Abū Sa‘īd al-Khudrī reported … (see h. 1314).^{184}

^{181} Here the first part of h. 832 relating to prayer and seeking Allāh’s protection has been repeated briefly and with a slight difference in wording. The Holy Prophet prayed in these words: “O Allāh! I seek refuge with You from the punishment of the grave, from the punishment of the fire (of hell), from the trials of life and death, and from the tribulation of the Antichrist (al-Masīḥ ad-Dajjāl).”

^{182} This begins as follows: ‘The Prophet ﷺ passed by two graves and said: “These two are being punished.” ’ After that, the subject of h. 216 and h. 1361 has been repeated with a slight difference in wording.

^{183} It is possible that being shown his abode morning and evening is itself the reward or punishment which is given in the state of barzakh. By “morning and evening” may be meant all the time. It may also be that this showing is in addition to the reward or punishment given in the state of barzakh.

^{184} Here h. 1314 is repeated with a slight difference of wording. In the note to that ḥadīth the talking of the deceased at his funeral has been explained.
Ch. 91: What has been said about children of Muslims

Abū Hurairah, reporting from the Prophet ﷺ, said: “One whose three offspring die before reaching adulthood, they will screen him from the fire (of hell)” or “he will enter Paradise”.

1381 Anas ibn Mālik reported … (see h. 1248).

1382 Al-Barā’ ibn ʿĀzib reported: When Ibrāhīm died, the Messenger of Allāh ﷺ said: “He has a wet-nurse in Paradise.”

Ch. 92: What has been said about children of idolaters

1383 Ibn ʿAbbās reported: The Messenger of Allāh ﷺ was asked about the children of the idolaters. He said: “When Allāh

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185 As has been stated in the note on h. 1358, according to the teachings of Islām every child is born conforming to true human nature, known as the “nature of Islām”, and if he dies while at the stage of innocence, he is considered to have died in Islām and will enter Paradise. And as he becomes a source of intercession for his parents, he must necessarily be an inmate of Paradise.

186 As soon as a person departs from this world he progresses to another world, and there is no limit to progress after that. Ibrāhīm, the infant child of the Holy Prophet, died while still a suckling. From this the Holy Prophet said that his physical progress has stopped with his death but his spiritual progress did not, and means of his progress exist in Paradise. This shows that those who die in childhood find that in the next world Allāh has made available to them the means of their development.

187 By children of the idolaters are meant their under-aged children, just as in the previous chapter by “children of Muslims” are meant under-aged children of Muslims. Three ḥadīth reports have been included which contain whatever has been said about these children. The substance of the first ḥadīth, h. 1383, is that Allāh knows about their deeds. The second ḥadīth, h. 1384, tells us that all children, whether they are of Muslims, or idolaters or Jews or Christians, are born with true human nature, the nature of Islām. The third one, h. 1385, is a long ḥadīth in which a vision of the Holy Prophet has been mentioned. One part of it is that he saw the prophet Abraham near a tree and around him were infants of Muslims and non-Muslims. The last two reports tell us clearly that all infants will get salvation and will be in Paradise. Therefore, the first ḥadīth cannot be given a meaning which is contrary to the next two.
created them, He knew well what they would have done (if they had lived to adulthood).”  

1384 Abū Hurairah reported … (see h. 1386).

188 There are many explanations recorded of this ḥadīth, but as stated in the last footnote none of the interpretations is acceptable which contradicts the two ḥadīth reports occurring after it. If this ḥadīth is taken to mean that Allāh knew what they would have done if they had grown to adulthood, and they are rewarded or punished accordingly, then it should be the same in the case of Muslim children because a Muslim too would go to Paradise or Hell according to his deeds. Thus it is not possible that because a child is born to a Muslim he will enter Paradise merely on the basis of his birth. Since an adult Muslim goes to Paradise or Hell according to his deeds, what would apply to deceased Muslim children is the same as that which would apply to non-Muslim children. But it has been stated in the previous chapter that deceased children of Muslim parents will act as intercessors for them and thus save them from Hell. This means they must necessarily go to Paradise, whereas it is possible that if they had grown up some of them would have committed evil deeds and would have certainly gone to Hell accordingly.

Moreover, the interpretation that, because Allāh knows what evil deeds someone would have committed as an adult, He would punish him accordingly, even if he dies before committing those deeds, is against the principles of the Qurʾān. According to the Qurʾān, reward or punishment is determined by the good or bad deeds committed, and not by God’s knowledge of the future. Thus it will have one of two meanings. It may mean, as is stated in Fath al-Bārī, that God knew that they would not commit any misdeeds of unbelief or idolatry because they would die while in infancy, and therefore they cannot be punished and they will be dealt with according to their pure human nature. And as they conform to the nature of Islām, which has been mentioned in the next ḥadīth, they will be in Paradise where they will make progress, each according to his nature. The other meaning is that the words “what they would have done” indicate that God knew that they would die while in infancy, and again the meaning of the ḥadīth would be the same as what has just been explained. A ḥadīth is reported from the Holy Prophet that “the children of idolaters will go to Hell.” This has been considered as an extremely “weak” ḥadīth (Fath al-Bārī).

It should be remembered that Ibn ’Abbās did not hear this ḥadīth from the Holy Prophet. It is mentioned in Fath al-Bārī that Ahmad has reported from Ibn ’Abbās that he used to hold the opinion that the children of idolaters would be inmates of Hell until he heard this ḥadīth from one of the Companions of the Holy Prophet, and then he stopped holding this opinion. This shows that the object of this ḥadīth was the same, and Ibn ’Abbās himself understood this ḥadīth to mean, that the deceased children of idolaters do not enter Hell.
1385 Abū Hurairah reported … (see h. 1358).\(^{189}\)

Ch. 93:  Concerning the above

1386 Samura ibn Jundab reported:\(^{190}\) Whenever the Prophet ﷺ finished the (morning) prayer, he would turn to us and ask:

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\(^{189}\) From h. 1358 only this portion of the words traceable to the Holy Prophet has been repeated: “Every child is born conforming to (true human) nature (fitrah). It is his parents who make him Jewish or Christian or Magian, just as an animal is born as a whole baby animal. Do you find it mutilated?” What is meant by a child being born in true nature? Abū Hurairah used to recite this verse of the Qur’ān in order to explain it: “The nature made by Allāh in which He has created mankind” (30:30). Here, Islām has been regarded as the religion of human nature. Also, in Fath al-Bārī, the opinion of Ibn ’Abdul-Birr has been mentioned to the effect that earlier commentators are of the same opinion, and all scholars are unanimous that this interpretation, in this verse, by the word “nature” is meant Islām, is correct, and in support of this opinion the narration of ’Ayyāḏ has been quoted wherein the Holy Prophet is reported to have said: “I have created all My servants in an upright state (ḥunafatā’, plural of hanīf).” Jews, Christians, idolaters, etc. and included in “all”. In another narration it has been stated that all have been created as “upright, submitting to God (ḥunafatā’ muslimīn).” And thinking over the wording of this ḥadīth itself, it is realized that here by being “born conforming to nature” means Islām, as other religions, Judaism, Christianity and Magianism, have been mentioned in contrast to “nature”. In particular, the Christian doctrine that every child is born sinful and, as such, doomed to Hell has been refuted and it has been emphasised, as against this, that every child is born in the state of Islām, a state of submission to the laws of nature, and as such he is destined for Paradise. In Šaḥīḥ Muslim there are several narrations of this ḥadīth which bear witness to the fact that by “nature” or fitrah is meant Islām, as is stated in a report: “No child is born but he is in religion (millah)”, and in another narration: “No child is born but he is in this religion” (Muslim, Book of Qadr, ch. 6). Further, in the Book of ‘Commentary on the Qur’ān’, in the chapter heading above h. 4775, Bukhārī has added the word “Islām” after fitrah, to show that it means being born in Islām, i.e., in a state of submission to God.

\(^{190}\) This ḥadīth has occurred in somewhat different words and in more detail at the end of the Book of ‘Interpretation of Dreams’ (h. 7047). The Holy Prophet was shown in a dream the state of the sinful people in the hereafter along with the place of the righteous and the infant children. It was just a scene showing the consequences of evil deeds in the next life as well as the position of the righteous and the innocent. Apparently the punishments mentioned relate to the realm of barzakh, because some are said to continue till the Day of Resurrection. However, they cannot be taken as being physical and bodily. It is some spiritual state.
“Which of you had a dream last night?” So if anyone had experienced a dream he would narrate it, and he (the Prophet) would say (in interpreting it) whatever Allāh wished. One day he asked us: “Did any of you see a dream?” We said: “No.” He said: “But I saw last night (in a dream) that two men came to me, took hold of my hands, and brought me to the Sacred Land (i.e., Jerusalem). There, I saw a man sitting and another one standing and in his hand was — some of our companions report from Mūsā — an iron hook. He was pushing it in the mouth of the first man (on one side) till it reached the back of the neck (tearing off one jaw), and then did the same with the other side. In the meantime, the first jaw returned (to its normal position). Then he repeated the same again. I said: “What is this?” The two men said: “Proceed on.”

So we went on till we came to a man lying flat on his back, and another man standing at his head carrying a stone or a piece of rock and breaking his head with it. Whenever he struck him, the stone rolled away. So he went to bring it, but before he returned, the head was back to its normal condition, as it was before. So he returned and struck him again. I said: “Who is this?” The two men said: “Proceed on.”

So we went on till we passed by a hole in the ground like a clay oven, narrow at the top and wide at the bottom. Fire was burning at the bottom, and whenever it raged upwards the people in it were raised till they almost came out, and whenever the fire died down the people went down with it, and there were naked men and women in it. I said: “What is this?” The two men said: “Proceed on.”

So we went on till we reached a river of blood and a man was standing in the middle of it, and — said Yazīd ibn Hārūn and Wahb

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191 At the end of this Ḥadīth it is stated that these two men were Jibrīl and Mīkāʾīl, but in the dream they were shown to the Holy Prophet as two men. This shows that whatever form a thing is shown in a dream is not necessarily its form in reality.

192 Two words for ‘stone’ are used here: fihr and ṣakhrāh. Fihr is that stone which can be held by hand.
ibn Jarīr, from Jarīr ibn Ḥāzim — on its bank another man with stones in front of him. The man in the river came forward, and when he wanted to come out the other man threw a stone at his mouth and turned him back to where he was. Whenever he wanted to come out the other would throw a stone at his mouth, and he would return to where he was. I asked: “What is this?” The two men said: “Proceed on.”

So we went on till we reached a green orchard in which there was a huge tree and near its base was an old man with some children. There was another man near the tree, with fire in front of him which he was kindling. The two men took me up the tree and made me enter a house, more beautiful and better than any I had ever seen. In it were old and young men, and women and children. Then they took me out of this house and further up the tree and made me enter another house that was even more beautiful and better (than the first). In it were old and young people.

I said: “You two have taken me around all night. So inform me about what I have seen.” The two men said:

“Yes. As for the one whose jaw you saw being torn away, he was a liar and he used to tell lies. Those lies from him were circulated till they spread to the distant horizons. So he will suffer punishment like that till the Day of Resurrection. The one whose head you saw being broken is a man whom Allāh had given knowledge of the Qur’ān but he slept neglectful of it by night and did not act upon it by day. So he will suffer punishment like that till the Day of Resurrection. Those you saw in the oven were adulterers. Those you saw in the river of blood were devourers of usury. The old man who was sitting at the base of the tree was Abraham, peace be upon him, and the children around him were children of the people (in general).”

193 The meaning is that he neglected the obligatory prayers. See footnote on h. 1143.

194 In the Book of ‘Interpretation of Dreams’ where this hadith is repeated (h. 7047), the wording is as follows: ‘The children who were around him (i.e., Prophet
Mālik, the guard of hell-fire. The first house which you entered was the house of ordinary believers, and the second house was the house of martyrs. And I am Gabriel (Jibrīl) and this is Michael (Mīkāʾīl). Raise your head.”

I raised my head and there was a thing like a cloud above me. They said: “That is your place.” I said: “Leave me that I may enter my place.” They said: “There still remains some of your life which you have not yet completed. Had you completed it, you would have entered your place.”

Ch. 94: Death on a Monday

1387 Hishām’s father reported from ʿĀʾishah that she said: “I went to Abū Bakr (in his last illness) and he asked me: In how many garments was the Prophet (ﷺ) shrouded?” She replied: “In three pieces of washed, white cloth, in which there was neither a shirt nor a turban.” Abū Bakr asked her: “On which day did the Messenger of Allāh (ﷺ) die?” She replied: “On a Monday.” He asked: “Which day is it today?” She replied: “Monday.” He said: “I hope I may die sometime between now and the night.” Then he

Abraham) were all of those who died conforming to nature (fitrah). It is said that some Muslims said: “O Messenger of Allāh! the children of idolaters also?” He said: “Also the children of idolaters.” These words clearly show that deceased children of idolaters are with the Prophet Abraham in Paradise, and that would apply even more so to the children of Jews and Christians. As compared to this broad-minded teaching of Islām, there is the doctrine of Christianity that all non-Christians, young and old, will enter Hell. Even Christians who die before being baptised are believed to go to eternal Hell and be accursed forever. And according to a Christian father, they will crawl over the surface of Hell.

This ḥadīth shows that, besides during the Night of Ascension (miʿrāj), the Holy Prophet was shown Paradise and Hell several other times. In h. 86 it occurs that he was shown Paradise and Hell in a vision during a prayer. Thus, when he was shown such scenes in a vision several times, it is most probable that the experience of the miʿrāj was in a state of dream or vision.

In the ḥadīth in this chapter only the wish of Abū Bakr is mentioned that his death might be on the same day of the week as when the Holy Prophet had died, and that day was Monday.
looked at a garment that he was wearing during his illness and it had a saffron stain upon it. He said: “Wash this garment of mine and add to it two more garments and shroud me in them.” I said: “This is old.” He said: “The living has more right to wear new clothes than the dead one. This is only for the blood and pus (of the dead body).” He did not die until Tuesday night\(^{197}\) and was buried before the morning.

\textbf{Ch. 95: Unexpected death}\(^{198}\)

\begin{itemize}
\item \textbf{1388} 'Ā’ishah reported that a man said to the Prophet ﷺ: “My mother has died suddenly and I think if she could talk now she would give in charity. If I give in charity on her behalf, will she get the reward?” The Prophet said: “Yes.” \(^{199}\)
\end{itemize}

\(^{197}\) The death of Abū Bakr, may Allāh be pleased with him, took place in Jamādī-uth-Thānī, 13 A.H., eight days before the end of the month.

\(^{198}\) In some ḥadīth reports sudden and unexpected death has been mentioned as if the Holy Prophet considered it to be a bad death. In this connection, it is stated in Abū Dāwūd that sudden death is like being caught by the punishment of Divine wrath (Book: Funerals, ch. 14). According to a report in the Musnad of Aḥmad, the Holy Prophet was passing by a leaning wall, so he passed by it hurriedly and said: “I dislike sudden death.” This report is very clear that the wall appeared to be likely to fall down so the Holy Prophet said that he disliked sudden death, meaning that the wall could have fallen on him and killed him. Here the question is not of the occurrence of death in a particular manner. In the case of the first ḥadīth, in Abū Dāwūd, we could limit it to Divine punishment for a sinner because by sudden death he could not get the opportunity to repent. This is further corroborated by a ḥadīth reported by Ibn Shaibah attributed to ‘Ā’ishah, and also mentioned in ‘Ainī and \textit{Fath al-Bārī}: “Sudden death for a true believer is a blessing and for a sinful one it is a Divine punishment.” Otherwise the ḥadīth in Abū Dāwūd will have to be discarded in view of the ḥadīth in this chapter of Bukhārī. In fact, the occurrence of death in one manner or another is not under anyone’s control so that it could be considered as good or bad. In the ḥadīth in this chapter the Holy Prophet, on hearing the news of a sudden death, did not declare it as bad.

\(^{199}\) This shows that if charity is given on behalf of a deceased, its reward reaches the dead person. An objection is raised that when the deed has not been done by the person himself, how can he be rewarded? Accordingly, it is mentioned in the ḥadīth that the questioner told the Holy Prophet that if his mother could talk she would have given the charity. That was her intention but she did not get the opportunity.
Ch. 96: What is said about the graves of the Prophet ﷺ, Abū Bakr and ‘Umar

_Fa aqbara-hū_ (“then He assigns to him a grave” — the Qur’ān, 80:21). _Aqbartu ar-rajula uqbiru-hū_ means “I made a grave for him”. And _qabartu-hū_ means “I buried him.”

_Kifāt-an_ (“draw to itself” — 77:25) means that they (human beings) exist in it (i.e., in the earth) when living, and are buried in it when dead.

1389 ‘Ā’ishah reported: The Messenger of Allāh ﷺ during his illness felt discomfort (in moving from one wife’s house to another’s) and said: “Where am I today and where will I be tomorrow?” He would think that the day of being in the house of ‘Ā’ishah was far off. When my turn came, Allāh took his soul while he was (in my lap) between my arms and my chest and he was buried in my house.”

1390 ‘Ā’ishah reported … (see h. 1330).

And in fact every true believer always intends to spend in the way of Allāh. However, in the matter of reward for the dead for deeds done on their behalf, we cannot generalize and must restrict ourselves to whatever the Holy Prophet has stated.

200 The meaning of _yata’aadh-dhar_ has been explained by Ibn Athīr as “to experience hardship in going from one house to another”. And in the chapter ‘Illness of the Prophet and his death’, ‘Ā’ishah has reported that when his illness became serious, he asked his wives for their approval for him to stay with ‘Ā’ishah during his illness and they agreed to his request (h. 4450). Ibn Sa’d has a report that Fātimah also told his wives that the Holy Prophet was finding difficulty in moving from one house to another and he would prefer to be looked after by ‘Ā’ishah. It was because the Holy Prophet loved ‘Ā’ishah more than the others and also because he considered her understanding of religion to be greater than that of the others. This ḥadīth also shows that the grave of the Holy Prophet is in ‘Ā’ishah’s apartment.

201 The words of this ḥadīth are as follows: “While the Prophet ﷺ was ill and could not stand, he said: “Allāh cursed the Jews and the Christians because they took the graves of their prophets as places of worship.” ‘Ā’ishah said: “If it were not for this, his grave would have been in the open, nonetheless I fear that it might be taken as a mosque.” ’ The wording is almost the same as that of h. 1330. See the footnote to h. 1330. This shows that a structure was built over the grave and it was sealed.
Sufyān, a date-seller, reported that he saw the grave of the Prophet ﷺ in a convex shape like the hump of a camel.\(^{202}\)

1391 ‘Urwah reported that when, during the time of the Caliphate of Walīd ibn ‘Abdul-Mālik, the wall (of the room of ‘Ā’ishah) fell down, people started repairing it,\(^{203}\) and a foot appeared to them. The people were afraid and thought that it was the foot of the Prophet ﷺ. They could not find anyone who would know about it, until ‘Urwah said to them: “By Allāh! This is not the foot of the Prophet ﷺ, but it is certainly that of ‘Umar.” \(^{204}\)

And Hishām reported from his father who reported from ‘Ā’ishah that she made a will instructing ‘Abdullāh ibn Zubair thus: “Do not bury me with them (i.e., the Prophet and Abū Bakr and ‘Umar) but bury me with my companions (ṣawāhibī, referring to wives of the Prophet) in the cemetery of al-Baqī’, as I do not wish thereby to be considered more praiseworthy (by being buried near the Prophet).” \(^{205}\)

\(^{202}\) The shape of the grave is described here as resembling the hump of a camel.

\(^{203}\) During the caliphate of Walīd ibn ‘Abdul-Mālik, ‘Umar ibn ‘Abdul-‘Azīz was governor of Madīnah and he ordered him to pull down the apartments of the wives of the Holy Prophet and extend the mosque.

\(^{204}\) By “foot” (qadam) is meant the lower leg, up to the knee. From ḥadīth reports it is seen that the graves of Abū Bakr and ‘Umar were on either side of the grave of the Holy Prophet in such a way that the head of Abū Bakr was near the shoulder of the Holy Prophet and the head of ‘Umar was near the feet of the Holy Prophet. It appears that ‘Umar was a tall person, and this was why when he was buried in the grave his legs went under the wall. So when the wall fell, his legs became visible. ‘Umar ibn ‘Abdul-‘Azīz was present on that occasion. When the building was constructed over the graves, the old structure of the apartments from inside was dismantled and it was then that all three graves were seen, and from the base of one of the walls sand came out and the legs of ‘Umar became visible. ‘Umar ibn ‘Abdul-‘Azīz was so moved by this that he started crying. The object of Imām Bukhārī in mentioning this ḥadīth was most probably to tell that the graves of Abū Bakr and ‘Umar were on either side of the grave of the Holy Prophet.

\(^{205}\) ‘Ā’ishah showed the utmost selflessness on this occasion. By ṣawāhibī are meant other wives of the Holy Prophet. ‘Ā’ishah said that she did not like to be given preference such that while she would be buried alongside the grave of the Messen-
1392 ‘Amr ibn Maimūn al-Audī reported: I saw ‘Umar ibn al-Khaṭṭāb (after he was stabbed) saying (to his son): “O Abdullāh ibn ‘Umar! Go to the Mother of the Believers, ‘Ā’ishah, and say, ‘Umar ibn Al-Khaṭṭāb sends his greetings to you, and ask her permission that I may be buried with my two companions.” ‘Ā’ishah said: “I intended to have that place for myself but today I prefer him (‘Umar) over me.” When he returned, ‘Umar asked him: “What reply have you brought?” He replied: “O Chief of the Believers! She has given you permission.” ‘Umar said: “There was nothing more important to me than (to be buried in) that resting place. So, when I die, carry me there and then give greetings and say: ‘Umar ibn al-Khaṭṭāb asks permission. If she gives permission, then bury me (there), otherwise take me to the graveyard of the Muslims.”

ger of Allāh, all others are buried elsewhere. This is what is meant when she said: “I do not wish thereby to be considered more praiseworthy.” She did not wish to be praised above the other wives or to have superiority over them. How selfless was she, that she did not even like to be given preference over the other wives in a visible way by being buried along with the Holy Prophet, and wished to remain equal to them. But, undoubtedly, she gained distinction because of her personal excellences. It is possible that ‘Ā’ishah took this decision when ‘Umar asked her to allow him to be buried alongside the Holy Prophet, as is mentioned in the next ḥadīth (h. 1392), and that it was at that time, or prior to it, that she made the will instructing ‘Abdullāh ibn Zubair which is mentioned in this ḥadīth (h. 1391). The wording of the ḥadīth does not establish that it was made at the time when she was on her deathbed because there was no space left in the apartment after ‘Umar was buried there, who took the only remaining space.

This ḥadīth is part of a long report which Bukhārī has included under Manāqib ‘Uthmān (‘Qualities of ‘Uthmān’, h. 3700). Here, the first part is related to the chapter heading and gives more details about the grave of ‘Umar being alongside the graves of the Holy Prophet and Abū Bakr.

When ‘Umar was wounded and was near death, he sought permission from ‘Ā’ishah that he might be allowed to be buried in her apartment beside the graves of the Holy Prophet and Abū Bakr. When ‘Abdullāh, son of ‘Umar, went to ‘Ā’ishah with his request, she said that she had kept that space for herself but would give preference to ‘Umar over herself. This shows that in the apartment there was space for one more grave only and it was ‘Ā’ishah’s original wish that she should be buried alongside the graves of her husband and her father. But now, having regard for the high stature and honour of ‘Umar, and keeping in view the thought...
I do not know of anyone who has more right in the matter of the caliphate than those with whom the Messenger of Allāh ﷺ was pleased till his death. So after me whoever is made Caliph by them will be the Caliph, and you people must listen to him and obey him.” He then mentioned the names of `Uthmān, `Alī, Ṭalḥah, Zubair, `Abdur-Raḥmān ibn `Auf, and Sa`d ibn Abī Waqqāṣ.\textsuperscript{207}

Now a young man of the Anṣār came and said: “O Chief of the Believers! Be glad with good news from Allāh. The high place you have in Islām is known to you, then you were made Caliph and you ruled with justice, then after all that you have been granted martyrdom.” ‘Umar replied: “O nephew! If only all these (achievements) would leave me level, so that (in sum total) there is nothing against me and nothing in my favour.\textsuperscript{208} I advise the Caliph after me to be

mentioned in the previous ḥadīth (h. 1391) that she did not like to be given more honour than the other wives, she gave this space to `Umar. `Umar too was a very conscientious and cautious person and said to his son that after his death permission should be sought again from `Ā’ishah and only when she granted permission he should be buried there. He knew that `Ā’ishah desired to be buried alongside the graves of her husband and her father. Both `Umar and `Ā’ishah were highly righteous and selfless persons. Where this ḥadīth occurs again (h. 3700), in the chapter ‘Qualities of `Uthmān’, it is stated that `Umar told his son to go to `Ā’ishah and “not say the Chief of the Believers, but say ‘Umar requests your permission…”, so that it does not sound like a command.

\textsuperscript{207} `Umar named six men out of the ten Companions who were given the promise of Paradise by the Holy Prophet (the `ashrāh mubashsharah) to select, by majority opinion, one of them to be the khālīfah. In this nomination, he kept in view public opinion, as these were the six persons who were considered most suitable for this position.

\textsuperscript{208} This shows that `Umar considered khilāfat or governance as a very responsible and important institution for serving the people. In spite of the fact that during his time the Islamic state was vastly extended, and he excelled in dispensing fair justice, and he accepted the barest minimum as salary from the government treasury, and wore patched clothes, ate simple food, slept on the floor, and worked like an ordinary labourer, but still he considered governance such a great responsibility that he felt that, even if by an unintentional error, he had not fulfilled his duty in some trifling matter he would be held accountable for it before God. That is why he said that if his humble services could counter-balance his omissions in discharging
good to the early emigrants, to give full recognition to their rights, and to protect their honour. And I also advise him to be good to the Anṣār who had homes (in Madīnah) and remained on the Faith, that he should value the good ones among them and overlook the wrongdoers among them.\(^{209}\) I advise him regarding the compacts made by Allāh and His Messenger\(^{210}\) (with non-Muslims for their governmental responsibilities, that would be sufficient satisfaction for him. No worldly person can be so highly conscientious with such a sense of responsibility.

\(^{209}\) It is also in the Qur’ān: “These are they from whom We accept the best of what they do and overlook their evil deeds — among the owners of the Garden” (46:16).

\(^{210}\) Some commentators of Ḥadīth consider dhimmat-ullāh \(\text{wa} \) dhimmat rasūli-hī, the “compacts made by Allāh and His Messenger”, as applying to the Muslim masses, but some have taken it to mean the responsibility towards non-Muslim subjects in a Muslim state. Where this Ḥadīth has been repeated under ‘Qualities of ‘Uthmān’ (h. 3700) with more details, it shows categorically that it means non-Muslim subjects in a Muslim state, because we find separate instructions for various groups. After saying “I advise the Caliph after me”, he gives instructions about the early emigrants (muhājirūn). Then, each time saying “I advise”, he gives instructions about other groups: the Helpers (Anṣār), people of the towns, dwellers of the desert, and then those under the compact of Allāh and His Messenger. This last group can only be non-Muslim subjects of the Muslim state since all Muslims have been covered by the groups mentioned before. The words “he must fulfil the agreements with them completely”, which occur both here and in h. 3700, show that non-Muslims are meant because agreements were made with them specifically. By calling these as compacts made by Allāh and His Messenger, it shows how the non-Muslim subjects of a Muslim state have been honoured, and how much importance is given to their rights.

The words of parting advice bequeathed by ‘Umar need to be written in letters of gold, especially those uttered in relation to non-Muslim subjects in a Muslim state, who are known in Islamic terminology as dhimmī or ahl adh-dhimmah, i.e., those with whom a compact has been made. His instructions were: (1) That the agreement which has been entered into, or will be entered into, with them must be fulfilled. The agreement covers the responsibility of protecting various kinds of rights of the people. It means that the rights of non-Muslim subjects should be fully protected and there should be no negligence in discharging this responsibility. (2) That their lives and properties should be protected at all costs, even if war needs to be waged for their protection against their enemies. (3) That no such demand should be made of them which they do not have the capacity to comply with. It means that the government should not impose any responsibility on them which they have difficulty in carrying out. These were the reasons why non-Muslims preferred to live
protection) that he must fulfil the agreements with them completely, and fight for them, and not to burden them (with tax) beyond their capacity.”

Ch. 97: What is forbidden as regards speaking ill of the dead

1393 ‘Ā’ishah reported that the Prophet ﷺ said: “Do not speak ill of the dead, because they have reached (the consequences of) what they sent before (i.e., the deeds they did).” 211

Ch. 98: Mentioning the evil ones among the dead212

under Muslim rule rather than the rule of their own co-religionists. Once ‘Umar saw an old non-Muslim begging. As a result, he not only instructed that jizyah should not be imposed on people who cannot pay it, but even that that man and other disabled or old people should be paid a regular stipend from the government treasury.

211 Just as it is forbidden to speak ill of the dead, it is also forbidden in case of a living person. But there is a difference between the two. Sometimes the faults of a living person are mentioned with the aim to correct him so that he may turn away from his wrong-doing and adopt the right way. But this object cannot be achieved in the case of a dead person, as he is already facing the consequences of the deeds he did in this world, as has been made clear in this ḥadith. Thus, by speaking ill is meant speaking badly of him regarding his personal matters which affect only him. But where his misdeeds affect others or the community as a whole, then it is allowed to the wronged party to criticise him, whether he is alive or dead, as the Qur’ān says: “Allāh does not love the public utterance of hurtful speech, except by one who has been wronged” (4:148). For example, to scrutinise narrators of Ḥadīth, and to expose their carelessness or fabrication, or in any matters which affect other people’s rights, it is allowed to mention the faults of the dead. Thus, the prohibition in the ḥadīth applies only to matters which affect just the deceased personally. That is why Imām Bukhārī has used the words “What is forbidden” in the chapter-heading, which implies that in certain cases talking ill of a dead person is allowed, and this has been further explained in the next chapter.

212 Here by “the evil ones among the dead” are not only meant such dead persons who have committed evil that is harmful to their own selves, but those who spread wickedness, as has been explained by mentioning the name of Abū Lahab. His name is mentioned in the Qur’ān not because he was wicked in his person but because he spread wickedness and persecuted people. Wherever the Holy Prophet went to preach, Abū Lahab followed him and told people that he was a liar and that they should not listen to him, and sometimes he even threw stones at the Holy Prophet
Ibn ʿAbbās reported that Abū Lahab once said to the Prophet ﷺ: “May you always be doomed to destruction!” Then it was revealed: “Abū Lahab’s hands will perish and he will perish! (the Quran, 111:1).”

and injured him. Talking about the evil deeds and wickedness of such people is not prohibited because the intention is to warn or admonish others.