

# Bukhari Vol 2

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Translation of Sahih Bukhari, Book 13:

Friday Prayer

Volume 2, Book 13, Number 1:

Narrated Abu Huraira:

I heard Allah's Apostle (p.b.u.h) saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (i.e. Saturday) and the Christians' (is) the day after tomorrow (i.e. Sunday)."

Volume 2, Book 13, Number 2:

Narrated 'Abdullah bin Umar:

Allah's Apostle (p.b.u.h) said, "Anyone of you attending the Friday (prayers) should take a bath."

Volume 2, Book 13, Number 3:

Narrated Ibn 'Umar:

While Umar bin Al-Khattab was standing and delivering the sermon on a Friday, one of the companions of the Prophet, who was one of the foremost Muhajirs (emigrants) came. 'Umar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the Adhan. I did not perform more than the ablution." Thereupon 'Umar said to him, "Did you perform only the ablution although you know that Allah's Apostle (p.b.u.h) used to order us to take a bath (on Fridays)?"

Volume 2, Book 13, Number 4:

Narrated Abu Said Al-Khudri:

Allah's Apostle (p.b.u.h) said, "The taking of a bath on Friday is compulsory for every male (Muslim) who has attained the age of puberty."

Volume 2, Book 13, Number 5:

Narrated Abu Said:

I testify that Allah's Apostle said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available." Amr (a sub-narrator) said, "I confirm that the taking of a bath is compulsory, but as for the Siwak and the using of perfume, Allah knows better whether it is obligatory or not, but according to the Hadith it is as above."

Volume 2, Book 13, Number 6:

Narrated Abu Huraira:

Allah's Apostle (p.b.u.h) said, "Any person who takes a bath on Friday like the bath of Janaba and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the Khutba), the angels present themselves to listen to the Khutba."

Volume 2, Book 13, Number 7:

Narrated Abu Huraira:

While 'Umar (bin Al-Khattab) was delivering the Khutba on a Friday, a man entered (the mosque). 'Umar asked him, "What has detained you from the prayer?" The man said, "It was only that when I heard the Adhan I performed ablution (for the prayer)." On that 'Umar said, "Did you not hear the Prophet saying: 'Anyone of you going out for the Jumua prayer should take a bath?'".

Volume 2, Book 13, Number 8:

Narrated Salman-Al-Farsi:

The Prophet (p.b.u.h) said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumua prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutba, his sins in-between the present and the last Friday would be forgiven."

Volume 2, Book 13, Number 9:

Narrated Tawus:

I said to Ibn 'Abbas, "The people are narrating that the Prophet said, 'Take a bath on Friday and wash your heads (i.e. take a thorough bath) even though you were not Junub and use perfume'." On that Ibn 'Abbas replied, "I know about the bath, (i.e. it is essential) but I do not know about the perfume (i.e. whether it is essential or not.)~

Volume 2, Book 13, Number 10:

Narrated Tawus:

Ibn 'Abbas mentioned the statement of the Prophet regarding the taking of a bath on Friday and then I asked him whether the Prophet (p.b.u.h) had ordered perfume or (hair) oil to be used if they could be found in one's house. He (Ibn 'Abbas) replied that he did not know about it.

Volume 2, Book 13, Number 11:

Narrated 'Abdullah bin 'Umar:

Umar bin Al-Khattab saw a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations." Allah's Apostle replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle and he gave one of them to 'Umar bin

Al-Khattab. On that 'Umar said, "O Allah's Apostle! You have given me this cloak although on the cloak of Atarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Apostle replied, "I have not given you this to wear". And so 'Umar bin Al-Khattab gave it to his pagan brother in Mecca to wear.

Volume 2, Book 13, Number 12:

Narrated Abu Huraira:

Allah's Apostle said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer."

Volume 2, Book 13, Number 13:

Narrated Anas:

Allah's Apostle I said, "I have told you repeatedly to (use) the Siwak. (The Prophet put emphasis on the use of the Siwak.)

Volume 2, Book 13, Number 14:

Narrated Hudhaifa:

When the Prophet (p.b.u.h) got up at night (for the night prayer), he used to clean his mouth .

Volume 2, Book 13, Number 15:

Narrated 'Aisha:

AbdurRahman bin Abi Bakr came holding a Siwak with which he was cleaning his teeth. Allah's Apostle looked at him. I requested Abdur-Rahman to give the Siwak to me and after he gave it to me I divided it, chewed it and gave it to Allah's Apostle. Then he cleaned his teeth with it and (at that time) he was resting against my chest.

Volume 2, Book 13, Number 16:

Narrated Abu Huraira:

The Prophet used to recite the following in the Fajr prayer of Friday, "Alif, Lam, Mim, Tanzil" (Surat-as-Sajda #32) and "Hal-ata-ala-l-Insani" (i.e. Surah-Ad-Dahr #76).

Volume 2, Book 13, Number 17:

Narrated Ibn 'Abbas:

The first Jumua prayer which was offered after a Jumua prayer offered at the mosque of Allah's Apostle took place in the mosque of the tribe of 'Abdul Qais at Jawathi in Bahrain.

Volume 2, Book 13, Number 18:

Narrated Ibn Umar:

I heard Allah's Apostle saying, "All of you are Guardians." Yunis said: Ruzaiq bin Hukaim wrote to Ibn Shihab while I was with him at Wadi-al-Qura saying, "Shall I lead the Jumua prayer?" Ruzaiq was working on the land (i.e. farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihab wrote (to Ruzaiq) ordering him to lead the Jumua prayer and telling him that Salim told him that 'Abdullah bin 'Umar had said, "I heard Allah's Apostle saying, 'All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.'"

Volume 2, Book 13, Number 19:

Narrated 'Abdullah bin 'Umar:

I heard Allah's Apostle saying, "Anyone of you coming for the Jumua prayer should take a bath."

Volume 2, Book 13, Number 20:

Narrated Abu Said Al-Khudri:

Allah's Apostle said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

Volume 2, Book 13, Number 21:

Narrated Abu Huraira:

Allah's Apostle said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection. They were given the Holy Scripture before us and we were given the Quran after them. And this was the day (Friday) about which they differed and Allah gave us the guidance (for that). So tomorrow (i.e. Saturday) is the Jews' (day), and the day after tomorrow (i.e. Sunday) is the Christians'." The Prophet (p.b.u.h) remained silent (for a while) and then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

Narrated Abu Huraira through different narrators that the Prophet said, "It is Allah's right on every Muslim that he should take a bath (at least) once in seven days."

Volume 2, Book 13, Number 22:

Narrated Ibn Umar:

The Prophet (p.b.u.h) said, "Allow women to go to the Mosques at night."

Volume 2, Book 13, Number 23:

Narrated Ibn Umar:

One of the wives of Umar (bin Al-Khattab) used to offer the Fajr and the 'Isha' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that Umar disliked it, and he has great ghaira (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allah's Apostle (p.b.u.h) : 'Do not stop Allah's women-slave from going to Allah s Mosques' prevents him."

Volume 2, Book 13, Number 24:

Narrated Muhammad bin Sirin:

On a rainy day Ibn Abbas said to his Muadh-dhin, "After saying, 'Ash-hadu anna Muhammadan Rasulullah' (I testify that Muhammad is Allah's Apostle), do not say

'Haiya 'Alas-Salat' (come for the prayer) but say 'Pray in your houses'." (The man did so). But the people disliked it. Ibn Abbas said, "It was done by one who was much better than I (i.e. the Prophet (p.b.u.h) ). No doubt, the Jumua prayer is compulsory but I dislike to put you to task by bringing you out walking in mud and slush."

Volume 2, Book 13, Number 25:

Narrated Aisha:

(the wife of the Prophet) The people used to come from their abodes and from Al-'Awali (i.e. outskirts of Medina up to a distance of four miles or more from Medina). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allah's Apostle who was in my house. The Prophet said to him, "I wish that you keep yourself clean on this day of yours (i.e. take a bath)."

Volume 2, Book 13, Number 26:

Narrated Yahya bin Said:

I asked 'Amra about taking a bath on Fridays. She replied, " Aisha said, 'The people used to work (for their livelihood) and whenever they went for the Jumua prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.' "

Volume 2, Book 13, Number 27:

Narrated Anas bin Malik:

The Prophet used to offer the Jumua prayer immediately after mid-day.

Volume 2, Book 13, Number 28:

Narrated Anas bin Malik:

We used to offer the Jumua prayer early and then have an afternoon nap.

Volume 2, Book 13, Number 29:

Narrated Anas bin Malik:

The Prophet used to offer the prayer earlier if it

was very cold; and if it was very hot he used to delay the prayer, i.e. the Jumua prayer.

Volume 2, Book 13, Number 30:

Narrated Abu 'Abs:

I heard the Prophet saying, "Anyone whose feet are covered with dust in Allah's cause, shall be saved by Allah from the Hell-Fire."

Volume 2, Book 13, Number 31:

Narrated Abu Huraira:

heard Allah's Apostles (p.b.u.h) saying, "If the prayer is started do not run for it but just walk for it calmly and pray whatever you get, and complete whatever is missed. "

Volume 2, Book 13, Number 32:

Narrated 'Abdullah bin Abi Qatada on the authority of his father:

The Prophet (p.b.u.h) said, "Do not stand up (for prayer) unless you see me, and observe calmness and solemnity".

Volume 2, Book 13, Number 33:

Narrated Salman Al-Farsi:

Allah's Apostle (p.b.u.h) said, "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and remains quiet when the Imam delivers the Khutba, all his sins in between the present and the last Friday will be forgiven."

Volume 2, Book 13, Number 34:

Narrated Ibn Juraij:

I heard Nazi' saying, "Ibn Umar, said, 'The Prophet forbade that a man should make another man to get up to sit in his place' ". I said to Nafi', 'Is it for Jumua prayer only?' He replied, "For Jumua prayer and any other (prayer)."

Volume 2, Book 13, Number 35:

Narrated As-Saib bin Yazid:

In the life-time of the Prophet, Abu Bakr and Umar, the Adhan for the Jumua prayer used to be pronounced when the Imam sat on the pulpit. But during the Caliphate of 'Uthman when the Muslims increased in number, a third Adhan at Az-Zaura' was added. Abu 'Abdullah said, "Az-Zaura' is a place in the market of Medina."

Volume 2, Book 13, Number 36:

Narrated As-Saib bin Yazid:

The person who increased the number of Adhans for the Jumua prayers to three was Uthman bin Affan and it was when the number of the (Muslim) people of Medina had increased. In the life-time of the Prophet I there was only one Muadh-dhin and the Adhan used to be pronounced only after the Imam had taken his seat (i.e. on the pulpit).

Volume 2, Book 13, Number 37:

Narrated Abu Umama bin Sahl bin Hunaif:

I heard Muawiya bin Abi Sufyan (repeating the statements of the Adhan) while he was sitting on the pulpit. When the Muadh-dhin pronounced the Adhan saying, "Allahu-Akbar, Allahu Akbar", Muawiya said: "Allah Akbar, Allahu Akbar." And when the Muadh-dhin said, "Ash-hadu an la ilaha illal-lah (I testify that none has the right to be worshipped but Allah)", Muawiya said, "And (so do) I". When he said, "Ash-hadu anna Muhammadan Rasulullah" (I testify that Muhammad is Allah's Apostle), Muawiya said, "And (so do) I". When the Adhan was finished, Muawiya said, "O people, when the Muadh-dhin pronounced the Adhan I heard Allah's Apostle on this very pulpit saying what you have just heard me saying".

Volume 2, Book 13, Number 38:

Narrated As-Sa'ib bin Yazid I :

'Uthman bin 'Affan introduced the second Adhan on Fridays when the number of the people in the mosque increased. Previously the Adhan on Fridays used to be pronounced only after the

Imam had taken his seat (on the pulpit).

Volume 2, Book 13, Number 39:

Narrated Az-Zuhri:

I heard As-Saib bin Yazid, saying, "In the life-time of Allah's Apostle, and Abu Bakr and Umar, the Adhan for the Jumua prayer used to be pronounced after the Imam had taken his seat on the pulpit. But when the people increased in number during the caliphate of 'Uthman, he introduced a third Adhan (on Friday for the Jumua prayer) and it was pronounced at Az-Zaura' and that new state of affairs remained so in the succeeding years.

Volume 2, Book 13, Number 40:

Narrated Abu Hazim bin Dinar:

Some people went to Sahl bin Sad As-Sa'idi and told him that they had different opinions regarding the wood of the pulpit. They asked him about it and he said, "By Allah, I know of what wood the pulpit was made, and no doubt I saw it on thy very first day when Allah's Apostle I took his seat on it. Allah's Apostle sent for such and such an Ansari woman (and Sahl mentioned her name) and said to her, 'Order your slave-carpenter to prepare for me some pieces of wood (i.e. pulpit) on which I may sit at the time of addressing the people.' So she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allah's Apostle who ordered it to be placed here. Then I saw Allah's Apostle praying on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the prayer he faced the people and said, 'I have done this so that you may follow me and learn the way I pray.' "

Volume 2, Book 13, Number 41:

Narrated Jabir bin 'Abdullah:

The Prophet used to stand by a stem of a date-palm tree (while delivering a sermon).  
When the pulpit was placed for him we heard

that stem crying like a pregnant she-camel till the Prophet got down from the pulpit and placed his hand over it.

Volume 2, Book 13, Number 42:

Narrated Salim:

My father said , "I heard the Prophet delivering the Khutba on the pulpit and he said, 'Whoever comes for the Jumua prayer should take a bath (before coming).' "

Volume 2, Book 13, Number 43:

Narrated Ibn Umar:

The Prophet (p.b.u.h) used to deliver the Khutba while standing and then he would sit, then stand again as you do now-a-days.

Volume 2, Book 13, Number 44:

Narrated Abu Said Al-Khudri:

One day the Prophet sat on the pulpit and we sat around him.

Volume 2, Book 13, Number 45:

Narrated 'Amr bin Taghlib:

Some property or something was brought to Allah's Apostle and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allah and said, "Amma ba'du. By Allah, I may give to a man and ignore another, although the one whom I ignore is more beloved to me than the one whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and wealth which Allah has put into their hearts and 'Amr bin Taghlib is one of them." Amr added, By Allah! Those words of Allah's Apostle are more beloved to me than the best red camels.

Volume 2, Book 13, Number 46:

Narrated Aisha:

Once in the middle of the night Allah's Apostle (p.b.u.h) went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Apostle (p.b.u.h) came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah's Apostle came out only for the Fajr prayer and when he finished the prayer, he faced the people and recited "Tashah-hud" (I testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle), and then said, "Amma ba'du. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Prayer of Tahajjud) might be made compulsory and you might not be able to carry it out."

Volume 2, Book 13, Number 47:

Narrated Abu Hummaid As-Sa'idi

One night Allah's Apostle (p.b.u.h) stood up after the prayer and recited "Tashah-hud" and then praised Allah as He deserved and said, "Amma ba'du."

Volume 2, Book 13, Number 48:

Narrated Al-Miswar bin Makhrama:

Once Allah's Apostle got up for delivering the Khutba and I heard him after "Tashah-hud" saying "Amma ba'du."

Volume 2, Book 13, Number 49:

Narrated Ibn Abbas:

Once the Prophet ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allah and said, "O people! Come to me." So the people came and gathered around him and he then said, "Amma ba'du." "From now onward the Ansar will decrease and

other people will increase. So anybody who becomes a ruler of the followers of Muhammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Ansar) and overlook the faults of their wrong-doers."

Volume 2, Book 13, Number 50:

Narrated 'Abdullah Ibn Umar:

The Prophet used to deliver two Khutbas and sit in between them

Volume 2, Book 13, Number 51:

Narrated Abu Huraira:

The Prophet said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumua prayer) they (i.e. angels) fold their papers and listen to the Khutba."

Volume 2, Book 13, Number 52:

Narrated Jabir bin 'Abdullah:

A person entered the mosque while the Prophet was delivering the Khutba on a Friday. The Prophet said to him, "Have you prayed?" The man replied in the negative. The Prophet said, "Get up and pray two Rakat."

Volume 2, Book 13, Number 53:

Narrated Jabir:

A man entered the Mosque while the Prophet was delivering the Khutba. The Prophet said to him, "Have you prayed?" The man replied in the negative. The Prophet said, "Pray two Rakat."

Volume 2, Book 13, Number 54:

Narrated Anas:

While the Prophet was delivering the Khutba on a Friday, a man stood up and said, "O, Allah's Apostle! The livestock and the sheep are dying, so pray to Allah for rain." So he (the Prophet) raised both his hands and invoked Allah (for it).

Volume 2, Book 13, Number 55:

Narrated Anas bin Malik:

Once in the lifetime of the Prophet (p.b.u.h) the people were afflicted with drought (famine). While the Prophet was delivering the Khutba on a Friday, a Bedouin stood up and said, "O, Allah's Apostle! Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)". So the Prophet raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said, "O Allah's Apostle! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to protect us)". So the Prophet I raised both his hands and said, "O Allah! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded, for one month, none came from outside but talked about the abundant rain.

Volume 2, Book 13, Number 56:

Narrated Abu Huraira:

Allah's Apostle (p.b.u.h) said, "When the Imam is delivering the Khutba, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act."

Volume 2, Book 13, Number 57:

Narrated Abu Huraira:

Allah's Apostle (p.b.u.h) talked about Friday and

said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands.

Volume 2, Book 13, Number 58:

Narrated Jabir bin 'Abdullah:

While we were praying (Jumua Khutba & prayer) with the Prophet (p.b.u.h), some camels loaded with food, arrived (from Sham.~ The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet. So this verse was revealed: "But when they see Some bargain or some amusement, They disperse headlong to it, And leave you standing." (62.11)

Volume 2, Book 13, Number 59:

Narrated 'Abdullah bin Umar:

Allah's Apostle used to pray two Rakat before the Zuhr prayer and two Rakat after it. He also used to pray two Rakat after the Maghrib prayer in his house, and two Rakat after the 'Isha' prayer. He never prayed after Jumua prayer till he departed (from the Mosque), and then he would pray two Rakat at home.

Volume 2, Book 13, Number 60:

Narrated Sahl bin Sad:

There was a woman amongst us who had a farm and she used to sow Silq (a kind of vegetable) on the edges of streams in her farm. On Fridays she used to pull out the Silq from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the Silq were a substitute for meat. After finishing the Jumua prayer we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

Volume 2, Book 13, Number 61:

Narrated Sahl:

As above with the addition: We never had an afternoon nap nor meals except after offering the Jumua prayer.

Volume 2, Book 13, Number 62:

Narrated Anas:

We used to offer the Jumua prayer early and then have the afternoon nap.

Volume 2, Book 13, Number 63:

Narrated Sahl:

We used to offer the Jumua prayer with the Prophet and then take the afternoon nap.

Translation of Sahih Bukhari, Book 14:

Fear Prayer

Volume 2, Book 14, Number 64:

Narrated Shu'aib:

I asked Az-Zuhri, "Did the Prophet ever offer the Fear Prayer?" Az-Zuhri said, "I was told by Salim that 'Abdullah bin Umar I had said, 'I took part in a holy battle with Allah's Apostle I in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Apostle (p.b.u.h) stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Apostle (p.b.u.h) and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed. Allah's Apostle prayed one Raka (with the latter) and performed two prostrations and finished his prayer with Taslim. Then everyone of them bowed once and performed two prostrations individually.' "

Volume 2, Book 14, Number 65:

Narrated Nafi':

Ibn Umar said something similar to Mujahid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can pray while standing. Ibn Umar added, "The Prophet said, 'If the number of the enemy is greater than the Muslims, they can pray while standing or riding (individually).' "

Volume 2, Book 14, Number 66:

Narrated Ibn Abbas:

Once the Prophet (p.b.u.h) led the fear prayer and the people stood behind him. He said Takbir (Allahu-Akbar) and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second Raka and those who had prayed the first Raka left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer but they were guarding one another during the prayer.

Volume 2, Book 14, Number 67:

Narrated Jabir bin 'Abdullah:

On the day of the Khandaq Umar came, cursing the disbelievers of Quraish and said, "O Allah's Apostle! I have not offered the 'Asr prayer and the sun has set." The Prophet replied, "By Allah! I too, have not offered the prayer yet. "The Prophet then went to Buthan, performed ablution and performed the 'Asr prayer after the sun had set and then offered the Maghrib prayer after it."

Volume 2, Book 14, Number 68:

Narrated Anas bin Malik:

Allah's Apostle (p.b.u.h) offered the Fajr prayer when it was still dark, then he rode and said, 'Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned.' The people came out into the streets saying, "Muhammad and his army." Allah's Apostle vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle who married her and her Mahr was her manumission.

Translation of Sahih Bukhari, Book 15:

The Two Festivals (Eids)

Volume 2, Book 15, Number 69:

Narrated 'Abdullah bin Umar:

Umar bought a silk cloak from the market, took it to Allah's Apostle and said, "O Allah's Apostle! Take it and adorn yourself with it during the 'Id and when the delegations visit you."

Allah's Apostle (p.b.u.h) replied, "This dress is for those who have no share (in the Hereafter)." After a long period Allah's Apostle (p.b.u.h) sent to Umar a cloak of silk brocade. Umar came to Allah's Apostle (p.b.u.h) with the cloak and said, "O Allah's Apostle! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allah's Apostle said to him, "Sell it and fulfill your needs by it."

Volume 2, Book 15, Number 70:

Narrated Aisha:

Allah's Apostle (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (p.b.u.h)?" Allah's Apostle (p.b.u.h) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of 'Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

Volume 2, Book 15, Number 71:

Narrated Al-Bara':

I heard the Prophet (p.b.u.h) delivering a Khutba saying, "The first thing to be done on this day (first day of 'Id ul Adha) is to pray; and after returning from the prayer we slaughter our sacrifices (in the name of Allah) and whoever

does so, he acted according to our Sunna (traditions)."

Volume 2, Book 15, Number 72:

Narrated Aisha:

Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Apostle !" It happened on the 'Id day and Allah's Apostle said, "O Abu Bakr! There is an 'Id for every nation and this is our 'Id."

Volume 2, Book 15, Number 73:

Narrated Anas bin Malik,:

Allah's Apostle never proceeded (for the prayer) on the Day of 'Id-ul-Fitr unless he had eaten some dates. Anas also narrated: The Prophet used to eat odd number of dates.

Volume 2, Book 15, Number 74:

Narrated Anas:

The Prophet said, "Whoever slaughtered (his sacrifice) before the 'Id prayer, should slaughter again." A man stood up and said, "This is the day on which one has desire for meat," and he mentioned something about his neighbors. It seemed that the Prophet believed him. Then the same man added, "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

Volume 2, Book 15, Number 75:

Narrated Al-Bara' bin 'Azib:

The Prophet delivered the Khutba after offering the prayer on the Day of Nahr and said, "Whoever offers the prayer like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allah. And whoever slaughters his sacrifice before the 'Id prayer then he has not done the sacrifice." Abi Burda bin Niyar, the uncle of

Al-Bara' said, "O Allah's Apostle! I have slaughtered my sheep before the 'Id prayer and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So I slaughtered my sheep and took my food before coming for the prayer." The Prophet said, "The sheep which you have slaughtered is just mutton (not a Nusuk)." He (Abu Burda) said, "O Allah's Apostle! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a Nusuk on my behalf?" The Prophet (p.b.u.h) said, "Yes, it will be sufficient for you but it will not be sufficient (as a Nusuk) for anyone else after you."

Volume 2, Book 15, Number 76:

Narrated Abu Sa'id Al-Khudri:

The Prophet used to proceed to the Musalla on the days of Id-ul-Fitr and Id-ul-Adha; the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutba). And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of Id-ul-Adha or Id-ul-Fitr.

When we reached the Musalla, there was a pulpit made by Kathir bin As-Salt. Marwan wanted to get up on that pulpit before the prayer. I got hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba before the prayer. I said to him, "By Allah, you have changed (the Prophet's tradition)." He replied, "O Abu Sa'id! Gone is that which you know." I said, "By Allah! What I know is better than what I do not know." Marwan said, "People do not sit to listen to our Khutba after the prayer, so I delivered the Khutba before the prayer."

Volume 2, Book 15, Number 77:

Narrated 'Abdullah bin Umar:

Allah's Apostle used to offer the prayer of 'Id-ul-Adha and 'Id-ul-Fitr and then deliver the Khutba after the prayer.

Volume 2, Book 15, Number 78:

Narrated Ibn Juraij:

'Ata' said, "Jabir bin 'Abdullah said, 'The Prophet went out on the Day of 'Id-ul-Fitr and offered the prayer before delivering the Khutba, Ata told me that during the early days of IbnAz-Zubair, Ibn Abbas had sent a message to him telling him that the Adhan for the 'Id Prayer was never pronounced (in the life time of Allah's Apostle) and the Khutba used to be delivered after the prayer. Ata told me that Ibn Abbas and Jabir bin 'Abdullah, had said, ú- where was no Adhan for the prayer of 'Id-ul-Fitr and 'Id-ul-Aqha." 'At a' said, "I heard Jabir bin 'Abdullah saying, 'The Prophet stood up and started with the prayer, and after it he delivered the Khutba. When the Prophet of Allah (p.b.u.h) finished (the Khutba), he went to the women and preached to them, while he was leaning on Bilal's hand. Bilal was spreading his garment and the ladies were putting alms in it.' " I said to Ata, "Do you think it incumbent upon an Imam to go to the women and preach to them after finishing the prayer and Khutba?" 'Ata' said, "No doubt it is incumbent on Imams to do so, and why should they not do so?"

Volume 2, Book 15, Number 79:

Narrated Ibn Abbas:

I offered the 'Id prayer with Allah's Apostle, Abu Bakr, Umar and 'Uthman and all of them offered the prayer before delivering the Khutba.

Volume 2, Book 15, Number 80:

Narrated Ibn Umar:

Allah's Apostle, Abu Bakr and Umar! used to offer the two 'Id prayers before delivering the Khutba.

Volume 2, Book 15, Number 81:

Narrated Ibn Abbas:

The Prophet offered a two Rakat prayer on the Day of Id ul Fitr and he did not pray before or after it. Then he went towards women along with Bilal and ordered them to pay alms and so they started giving their earrings and necklaces (in charity).

Volume 2, Book 15, Number 82:

Narrated Al-Bara' bin 'Azib:

The Prophet (p.b.u.h) said, "The first thing that we should do on this day of ours is to pray and then return to slaughter the sacrifice. So anyone who does so, he acted according to our Sunna (tradition), and whoever slaughtered the sacrifice before the prayer, it was just meat which he presented to his family and would not be considered as Nusuk." A person from the Ansar named Abu Burda bin Niyar said, "O Allah's Apostle! I slaughtered the Nusuk (before the prayer) but I have a young she-goat which is better than an older sheep." The Prophet I said, "Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you."

Volume 2, Book 15, Number 83:

Narrated Said bin Jubair:

I was with Ibn Umar when a spear head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Mina. Al-Hajjaj got the news and came to enquire about his health and said, "Alas! If we could only know the man who wounded you!" Ibn Umar said, "You are the one who wounded me." Al-Hajjaj said, "How is that?" Ibn Umar said, "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the Haram even though it was not allowed before."

Volume 2, Book 15, Number 84:

Narrated Said bin 'Amr bin Said bin Al-'Aas:

Al-Hajjaj went to Ibn Umar while I was present there. Al-Hajjaj asked Ibn Umar, "How are

you?" Ibn Umar replied, "I am all right,"  
Al-Hajjaj asked, "Who wounded you?" Ibn  
Umar replied, "The person who allowed arms to  
be carried on the day on which it was forbidden  
to carry them (he meant Al-Hajjaj)"

Volume 2, Book 15, Number 85:

Narrated Al-Bara':

The Prophet delivered the Khutba on the day of  
Nahr ('Id-ul-Adha) and said, "The first thing we  
should do on this day of ours is to pray and then  
return and slaughter (our sacrifices). So anyone  
who does so he acted according to our Sunna;  
and whoever slaughtered before the prayer then  
it was just meat that he offered to his family and  
would not be considered as a sacrifice in any  
way. My uncle Abu Burda bin Niyyar got up and  
said, "O, Allah's Apostle! I slaughtered the  
sacrifice before the prayer but I have a young  
she-goat which is better than an older sheep."  
The Prophet said, "Slaughter it in lieu of the first  
and such a goat will not be considered as a  
sacrifice for anybody else after you."

Volume 2, Book 15, Number 86:

Narrated Ibn Abbas:

The Prophet said, "No good deeds done on  
other days are superior to those done on these  
(first ten days of Dhul Hijja)." Then some  
companions of the Prophet said, "Not even  
Jihad?" He replied, "Not even Jihad, except that  
of a man who does it by putting himself and his  
property in danger (for Allah's sake) and does  
not return with any of those things."

Volume 2, Book 15, Number 87:

Narrated Muhammad bin Abi Bakr Al-Thaqafi:

While we were going from Mina to 'Arafat, I  
asked Anas bin Malik, about Talbiya, "How did  
you use to say Talbiya in the company of the  
Prophet?" Anas said: "People used to say  
Talbiya and their saying was not objected to and  
they used to say Takbir and that was not  
objected to either. "

Volume 2, Book 15, Number 88:

Narrated Um 'Atiya:

We used to be ordered to come out on the Day of 'Id and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins.

Volume 2, Book 15, Number 89:

Narrated Ibn Umar: On the day of 'Id-ul-Fitr and 'Id-ul-Adha a spear used to be planted in front of the Prophet I (as a Sutra for the prayer) and then he would pray.

Volume 2, Book 15, Number 90:

Narrated Ibn Umar:

The Prophet used to proceed to the Musalla and an 'Anaza used to be carried before him and planted in the Musalla in front of him and he would pray facing it (as a Sutra).

Volume 2, Book 15, Number 91:

Narrated Muhammad:

Um 'Atiyya said: "Our Prophet ordered us to come out (on 'Id day) with the mature girls and the virgins staying in seclusion." Hafsa narrated the above mentioned Hadith and added, "The mature girls or virgins staying in seclusion but the menstruating women had to keep away from the Musalla."

Volume 2, Book 15, Number 92:

Narrated Ibn Abbas:

I (in my boyhood) went out with the Prophet on the day of 'Id ul Fitr or Id-ul-Adha. The Prophet prayed and then delivered the Khutba and then went towards the women, preached and advised them and ordered them to give alms.

Volume 2, Book 15, Number 93:

Narrated Al-Bara':

The Prophet went towards Al-Baqi (the grave-yard at Medina) on the day of Id-ul-Adha

and offered a two-Rakat prayer (of 'Id-ul-Adha) and then faced us and said, "On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice, and whoever does this concords with our Sunna; and whoever slaughtered his sacrifice before that (i.e. before the prayer) then that was a thing which he prepared earlier for his family and it would not be considered as a Nusuk (sacrifice.)" A man stood up and said, "O, Allah's Apostle! I slaughtered (the animal before the prayer) but I have a young she-goat which is better than an older sheep." The Prophet (p.b.u.h) said to him, "Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you."

Volume 2, Book 15, Number 94:

Narrated 'Abdur Rahman bin 'Abis:

Ibn Abbas was asked whether he had joined the Prophet in the 'Id prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet came out) till he reached the mark which was near the house of Kathir bin As-Salt, offered the prayer, delivered the Khutba and then went towards the women. Bilal was accompanying him. He preached to them and advised them and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilal's garment. Then the Prophet along with Bilal returned home.

Volume 2, Book 15, Number 95:

Narrated Ibn Juraij:

'Ata' told me that he had heard Jabir bin 'Abdullah saying, "The Prophet stood up to offer the prayer of the 'Id ul Fitr. He first offered the prayer and then delivered the Khutba. After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilal's hand. Bilal was spreading out his garment where the women were putting their alms." I asked 'Ata' whether it was the Zakat of 'Id ul Fitr. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I

said, (to 'Ata'), "Do you think that it is incumbent upon the Imam to give advice to the women (on 'Id day)?" He said, "No doubt, it is incumbent upon the Imams to do so and why should they not do so?" Al-Hasan bin Muslim told me that Ibn Abbas had said, "I join the Prophet, Abu Bakr, Umar and 'Uthman in the 'Id ul Fitr prayers. They used to offer the prayer before the Khutba and then they used to deliver the Khutba afterwards. Once the Prophet I came out (for the 'Id prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilal, came crossing the rows till he reached the women. He recited the following verse: 'O Prophet! When the believing women come to you to take the oath of fealty to you . . . (to the end of the verse) (60.12).' After finishing the recitation he said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Hasan did not know who was that woman. The Prophet said, "Then give alms." Bilal spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their Fatkhs (big rings) and other kinds of rings in Bilal's garment." Abdur-Razaq said, " 'Fatkh' is a big ring which used to be worn in the (Pre-Islamic) period of ignorance.

Volume 2, Book 15, Number 96:

Narrated Aiyub:

Hafsa bint Sirin said, "On Id we used to forbid our girls to go out for 'Id prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allah's Apostle! If a woman has no veil, is there any harm if she does not come out (on 'Id day)?' The Prophet said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-'Atiya came, I went to her

and asked her, 'Did you hear anything about so-and-so?' Um-'Atlya said, 'Yes, let my father be sacrificed for the Prophet (p.b.u.h). (And whenever she mentioned the name of the Prophet she always used to say, 'Let my father be' sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened--Aiyub is not sure as which was right) and menstruating women should come out (on the 'Id day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers'." Hafsa said, "On that I said to Um-'Atiya, 'Also those who are menstruating?' " Um-'Atiya replied, "Yes. Do they not present themselves at 'Arafat and elsewhere?".

Volume 2, Book 15, Number 97:

Narrated Um-'Atiya:

We were ordered to go out (for 'Id) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn 'Aun said, "Or mature virgins staying in seclusion)." The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their Musalla.

Volume 2, Book 15, Number 98:

Narrated Ibn 'Umar:

The Prophet (p.b.u.h) used to Nahr or slaughter sacrifices at the Musalla (on 'Id-ul-Adha).

Volume 2, Book 15, Number 99:

Narrated Al-Bara' bin 'Azib:

On the day of Nahr Allah's Apostle delivered the Khutba after the 'Id prayer and said, "Anyone who prayed like us and slaughtered the sacrifice like we did then he acted according to our (Nusuk) tradition of sacrificing, and whoever slaughtered the sacrifice before the prayer, then that was just mutton (i.e. not sacrifice)." Abu Burda bin Naiyar stood up and said, "O Allah's Apostle! By Allah, I slaughtered my sacrifice

before I offered the (Id) prayer and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbors." Allah's Apostle said, "That was just mutton (not a sacrifice)." Then Abu Burda said, "I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet replied, "Yes. But it will not be sufficient for anyone else (as a sacrifice), after you."

Volume 2, Book 15, Number 100:

Narrated Anas bin Malik:

Allah's Apostle .~ offered the prayer on the day of Nahr and then delivered the Khutba and ordered that whoever had slaughtered his sacrifice before the prayer should repeat it, that is, should slaughter another sacrifice. Then a person from the Ansar stood up and said, "O Allah's Apostle! because of my neighbors (he described them as being very needy or poor) I slaughtered before the prayer. I have a young she-goat which, in my opinion, is better than two sheep." The Prophet gave him the permission for slaughtering it as a sacrifice.

Volume 2, Book 15, Number 101:

Narrated Jundab:

On the day of Nahr the Prophet offered the prayer and delivered the Khutba and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the prayer should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allah's name on it."

Volume 2, Book 15, Number 102:

Narrated Jabir bin 'Abdullah:

On the Day of 'Id the Prophet used to return (after offering the 'Id prayer) through a way different from that by which he went.

Volume 2, Book 15, Number 103:

Narrated 'Urwa on the authority of 'Aisha:

On the days of Mina, (11th, 12th, and 13th of Dhul-Hijjah) Abu Bakr came to her while two young girls were beating the tambourine and the Prophet was lying covered with his clothes. Abu Bakr scolded them and the Prophet uncovered his face and said to Abu Bakr, "Leave them, for these days are the days of 'Id and the days of Mina." 'Aisha further said, "Once the Prophet was screening me and I was watching the display of black slaves in the Mosque and ('Umar) scolded them. The Prophet said, 'Leave them. O Bani Arfida! (carry on), you are safe (protected)'."

Volume 2, Book 15, Number 104:

Narrated Ibn 'Abbas:

The Prophet went out and offered a two Rakat prayer on the Day of 'Id ul Fitr and did not offer any other prayer before or after it and at that time Bilal was accompanying him.

Translation of Sahih Bukhari, Book 16:

Witr Prayer

Volume 2, Book 16, Number 105:

Narrated Ibn Umar:

Once a person asked Allah's Apostle about the night prayer. Allah's Apostle replied, "The night prayer is offered as two Rakat followed by two Rakat and so on and if anyone is afraid of the approaching dawn (Fajr prayer) he should pray one Raka and this will be a Witr for all the Rakat which he has prayed before." Nafi' told that 'Abdullah bin 'Umar used to say Taslim between (the first) two Rakat and (the third) odd one in the Witr prayer, when he wanted to attend to a certain matter (during that interval between the Rakat).

Volume 2, Book 16, Number 106:

Narrated Ibn 'Abbas:

Once I passed the night in the house of Maimuna (his aunt). I slept across the bed while Allah's Apostle and his wife slept length-wise. The

Prophet slept till midnight or nearly so and woke up rubbing his face and recited ten verses from Surat "Aal-Imran." Allah's Apostle went towards a leather skin and performed ablution in the most perfect way and then stood for the prayer. I did the same and stood beside him. The Prophet put his right hand on my head, twisted my ear and then prayed two Rakat five times and then ended his prayer with Witr. He laid down till the Muadh-dhin came then he stood up and offered two Rakat (Sunna of Fajr prayer) and then went out and offered the Fajr prayer.

(See Hadith No. 183, Vol. 1)

Volume 2, Book 16, Number 107:

Narrated 'Abdullah bin 'Umar :

The Prophet said, "Night prayer is offered as two Rakat followed by two Rakat and so on, and if you want to finish it, pray only one Raka which will be Witr for all the previous Rakat."

Al-Qasim said, "Since we attained the age of puberty we have seen some people offering a three-Rakat prayer as Witr and all that is permissible. I hope there will be no harm in it."

Volume 2, Book 16, Number 108:

Narrated 'Aisha:

Allah's Apostle used to pray eleven Rakat at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty verses before Allah's Apostle raised his head. He also used to pray two Rakat (Sunna) before the (compulsory) Fajr prayer and then lie down on his right side till the Muadh-dhin came to him for the prayer.

Volume 2, Book 16, Number 109:

Narrated Anas bin Sirin:

I asked Ibn 'Umar, "What is your opinion about the two Rakat before the Fajr (compulsory) prayer, as to prolonging the recitation in them?" He said, "The Prophet (p.b.u.h) used to pray at night two Rakat followed by two and so on, and end the prayer by one Raka Witr. He used to offer two Rakat before the Fajr prayer

immediately after the Adhan." (Hammad, the sub-narrator said, "That meant (that he prayed quickly).")

Volume 2, Book 16, Number 110:

Narrated 'Aisha:

Allah's Apostle offered Witr prayer at different nights at various hours extending (from the 'Isha' prayer) up to the last hour of the night.

Volume 2, Book 16, Number 111:

Narrated 'Aisha :

The Prophet (p.b.u.h) used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the Witr prayer, he used to wake me up and I would offer the Witr prayer too.

Volume 2, Book 16, Number 112:

Narrated 'Abdullah bin 'Umar:

The Prophet (p.b.u.h) said, "Make s your last prayer at night."

Volume 2, Book 16, Number 113:

Narrated Said bin Yasar:

I was going to Mecca in the company of 'Abdullah bin 'Umar and when I apprehended the approaching dawn, I dismounted and offered the Witr prayer and then joined him. 'Abdullah bin 'Umar said, "Where have you been?" I replied, "I apprehended the approaching dawn so I dismounted and prayed the Witr prayer." 'Abdullah said, "Isn't it sufficient for you to follow the good example of Allah's Apostle?" I replied, "Yes, by Allah." He said, "Allah's Apostle used to pray Witr on the back of the camel (while on a journey)."

Volume 2, Book 16, Number 114:

Narrated Ibn 'Umar:

The Prophet used to offer (Nawafil) prayers on his Rahila (mount) facing its direction by signals, but not the compulsory prayer. He also used to pray Witr on his (mount) Rahila.

Volume 2, Book 16, Number 115:

Narrated Muhammad bin Sirin:

Anas was asked, "Did the Prophet recite Qunut in the Fajr prayer?" Anas replied in the affirmative. He was further asked, "Did he recite Qunut before bowing?" Anas replied, "He recited Qunut after bowing for some time (for one month)."

Volume 2, Book 16, Number 116:

Narrated 'Asim:

I asked Anas bin Malik about the Qunut. Anas replied, "Definitely it was (recited)". I asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So and so has told me that you had informed him that it had been after bowing." Anas said, "He told an untruth (i.e. "was mistaken," according to the Hijazi dialect). Allah's Apostle recited Qunut after bowing for a period of one month." Anas added, "The Prophet sent about seventy men (who knew the Quran by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allah's Apostles (but the Pagans broke the treaty and killed the seventy men). So Allah's Apostle recited Qunut for a period of one month asking Allah to punish them."

Volume 2, Book 16, Number 117:

Narrated Anas bin Malik:

The Prophet recited Qunut for one month (in the Fajr prayer) asking Allah to punish the tribes of Ral and Dhakwan.

Volume 2, Book 16, Number 118:

Narrated Anas:

The Qunut used to be recited in the Maghrib and the Fajr prayers.

Translation of Sahih Bukhari, Book 17:

Invoking Allah for Rain  
(Istisqaa)

Volume 2, Book 17, Number 119:

Narrated 'Abbas bin Tamim's uncle:

The Prophet (p.b.u.h) went out to offer the Istisqa' prayer and turned (and put on) his cloak inside out.

Volume 2, Book 17, Number 120:

Narrated Abu Huraira;

Whenever the Prophet (p.b.u.h) lifted his head from the bowing in the last Raka he used to say: "O Allah! Save 'Aiyash bin Abi Rabi'a. O Allah! Save Salama bin Hisham. O Allah! Save Walid bin Walid. O Allah! Save the weak faithful believers. O Allah! Be hard on the tribes of Mudar and send (famine) years on them like the famine years of (Prophet) Joseph ." The Prophet further said, "Allah forgive the tribes of Ghifar and save the tribes of Aslam." Abu Az-Zinad (a sub-narrator) said, "The Qunut used to be recited by the Prophet in the Fajr prayer."

Volume 2, Book 17, Number 121:

Narrated Masruq:

We were with 'Abdullah and he said, "When the Prophet saw the refusal of the people to accept Islam he said, "O Allah! Send (famine) years on them for (seven years) like the seven years (of famine during the time) of (Prophet) Joseph." So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abu Sufyan went to the Prophet and said, "O Muhammad! You order people to obey Allah and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please pray to Allah for them." So Allah revealed: "Then watch you For the day that The sky will bring forth a kind Of smoke Plainly visible ... Verily! You will return (to disbelief) On the day when We shall seize You with a mighty grasp. (44.10-16) Ibn Masud added, "Al-Batsha (i.e. grasp) happened in the battle of Badr and no doubt smoke, Al-Batsha, Al-Lizam, and the

verse of Surat Ar-Rum have all passed .

Volume 2, Book 17, Number 122:

Narrated 'Abdullah bin Dinar:

My father said, "I heard Ibn 'Umar reciting the poetic verses of Abu Talib: And a white (person) (i.e. the Prophet) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows." Salim's father (Ibn 'Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet (p.b.u.h) while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-g utter: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows . . . And these were the words of Abu Talib."

Volume 2, Book 17, Number 123:

Narrated Anas:

Whenever drought threatened them, 'Umar bin Al-Khattab, used to ask Al-Abbas bin 'Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain."(1) And so it would rain.

Volume 2, Book 17, Number 124:

Narrated 'Abdullah bin Zaid:

The Prophet turned his cloak inside out on Istisqa.

Volume 2, Book 17, Number 125:

Narrated 'Abdullah bin Zaid

The Prophet went towards the Musalla and invoked Allah for rain. He faced the Qibla and wore his cloak inside out, and offered two Rakat.

Volume 2, Book 17, Number 126:

Narrated Sharik bin 'Abdullah bin Abi Namir:

I heard Anas bin Malik saying, "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah's Apostle was delivering the Khutba. The man stood in front of Allah's Apostle and said, 'O Allah's Apostle! The livestock are dying and the roads are cut off; so please pray to Allah for rain.' " Anas added, "Allah's Apostle (p.b.u.h) raised both his hands and said, 'O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!' " Anas added, "By Allah, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said, "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle was delivering the Friday's Khutba. The man stood in front of him and said, 'O Allah's Apostle! The livestock are dying and the roads are cut off, please pray to Allah to with-hold rain.' " Anas added, "Allah's Apostle I raised both his hands and said, 'O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun." Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

Volume 2, Book 17, Number 127:

Narrated Sharik:

Anas bin Malik said, "A person entered the Mosque on a Friday through the gate facing the Daril-Qada' and Allah's Apostle was standing delivering the Khutba (sermon). The man stood in front of Allah's Apostle and said, 'O Allah's Apostle, livestock are dying and the roads are cut off; please pray to Allah for rain.' So Allah's Apostle (p.b.u.h) raised both his hands and said, 'O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain!' " Anas

added, "By Allah, there were no clouds in the sky and there was no house or building between us and the mountain of Silas'. Then a big cloud like a shield appeared from behind it (i.e. Silas Mountain) and when it came in the middle of the sky, it spread and then rained. By Allah! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allah's Apostle was delivering the Friday Khutba and the man stood in front of him and said, 'O Allah's Apostle! The livestock are dying and the roads are cut off; Please pray to Allah to withhold rain.' " Anas added, "Allah's Apostle raised both his hands and said, 'O Allah! Round about us and not on us. O Allah!' On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' " Anas added, "The rain stopped and we came out, walking in the sun." Sharik asked Anas whether it was the same person who had asked for rain the previous Friday. Anas replied that he did not know.

Volume 2, Book 17, Number 128:

Narrated Qatada:

Anas I said, "While Allah's Apostle (p.b.u.h) was delivering the Friday Khutba (sermon) a man came and said, 'O Allah's Apostle! Rain is scarce; please ask Allah to bless us with rain.' So he invoked Allah for it, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday." Anas further said, "Then the same or some other person stood up and said, 'O Allah's Apostle! Invoke Allah to withhold the rain.' On that, Allah's Apostle I said, 'O Allah! Round about us and not on us.' " Anas added, "I saw the clouds dispersing right and left and it continued to rain but not over Medina."

Volume 2, Book 17, Number 129:

Narrated Anas:

A man came to the Prophet (p.b.u.h) and said, "Livestock are destroyed and the roads are cut off." So Allah's Apostle invoked Allah for rain and it rained from that Friday till the next Friday.

The same person came again and said, "Houses have collapsed, roads are cut off, and the livestock are destroyed. Please pray to Allah to withhold the rain." Allah's Apostle (stood up and) said, "O Allah! (Let it rain) on the plateaus, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off .

Volume 2, Book 17, Number 130:

Narrated Anas bin Malik:

A man came to Allah's Apostle and said, "O Allah's Apostle! Livestock are destroyed and the roads are cut off. So please invoke Allah." So Allah's Apostle prayed and it rained from that Friday to the next Friday. Then he came to Allah's Apostle I and said, "O Allah's Apostle! Houses have collapsed, roads are cut off and the livestock are destroyed." So Allah's Apostle (p.b.u.h) prayed, "O Allah! (Let it rain) on the tops of mountains, on the plateaus, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off.

Volume 2, Book 17, Number 131:

Narrated Anas bin Malik

A man complained to the Prophet about the destruction of livestock and property and the hunger of the offspring. So he invoked (Allah for rain. The narrator (Anas) did not mention that the Prophet had worn his cloak inside out or faced the Qibla.

Volume 2, Book 17, Number 132:

Narrated Anas bin Malik

A man came to Allah's Apostle and said, "O Allah's Apostle! Livestock are destroyed and the roads are cut off; so please invoke Allah." So Allah's Apostle prayed for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet (p.b.u.h) and said, "O Allah's Apostle! The houses have collapsed, roads are cut off and the livestock are destroyed." So Allah's Apostle said, "O Allah ! (Let it rain) on

the tops of the mountains, on the plateaus, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off.

Volume 2, Book 17, Number 133:

Narrated Masruq:

One day I went to Ibn Masud who said, "When Quraish delayed in embracing Islam, the Prophet I invoked Allah to curse them, so they were afflicted with a (famine) year because of which many of them died and they ate the carcasses and Abu Sufyan came to the Prophet and said, 'O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah I ? So the Prophet I recited the Holy verses of Sirat-Ad-Dukhan: 'Then watch you For the day that The sky will Bring forth a kind Of smoke Plainly visible.' (44.10) When the famine was taken off, the people renegade once again as nonbelievers. The statement of Allah, (in Sura "Ad-Dukhan"-44) refers to that: 'On the day when We shall seize You with a mighty grasp.' (44.16) And that was what happened on the day of the battle of Badr." Asbath added on the authority of Mansur, "Allah's Apostle prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet said, 'O Allah! (Let it rain) around us and not on us.' So the clouds dispersed over his head and it rained over the surroundings."

Volume 2, Book 17, Number 134:

Narrated Anas:

Allah's Apostle I was delivering the Khutba (sermon) on a Friday when the people stood up, shouted and said, "O Allah's Apostle! There is no rain (drought), the trees have dried and the livestock are destroyed; Please pray to Allah for rain." So Allah's Apostle said twice, "O Allah! Bless us with rain." By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet came down the pulpit and offered the prayer. When he came back from the prayer (to

his house) it was raining and it rained continuously till the next Friday. When the Prophet started delivering the Friday Khutba (sermon), the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So the Prophet smiled and said, "O Allah! Round about us and not on us." So the sky became clear over Medina but it kept on raining over the outskirts (of Medina) and not a single drop of rain fell over Median. I looked towards the sky which was as bright and clear as a crown.

Volume 2, Book 17, Number 135:

Narrated Abbas bin Tamim

that his uncle (who was one of the companions of the Prophet) had told him, "The Prophet went out with the people to invoke Allah for rain for them. He stood up and invoked Allah for rain, then faced the Qibla and turned his cloak (inside out) and it rained."

Volume 2, Book 17, Number 136:

Narrated Abbas bin Tamim

from his uncle who said, "The Prophet went out to invoke Allah for rain. He faced the Qibla invoking Allah. He turned over his cloak (inside out) and then offered two Rakat and recited the Quran aloud in them."

Volume 2, Book 17, Number 137:

Narrated Abbas bin Tamim from his uncle,

"I saw the Prophet on the day when he went out to offer the Istisqa' prayer. He turned his back towards the people and faced the Qibla and asked Allah for rain. Then he turned his cloak inside out and led us in a two Rakat prayer and recited the Qur'an aloud in them."

Volume 2, Book 17, Number 138:

Narrated Abbas bin Tamim from his uncle who said,

"The Prophet invoked Allah for rain and offered a two Rakat prayer and he put his cloak inside

out."

Volume 2, Book 17, Number 139:

Narrated Abbas bin Tamim from his uncle who said,

"The Prophet went out to the Musalla to offer the Istisqa' prayer, faced the Qibla and offered a two-Rakat prayer and turned his cloak inside out." Narrated Abu Bakr, "The Prophet put the right side of his cloak on his left side."

Volume 2, Book 17, Number 140:

Narrated 'Abdullah bin Zaid Al-Ansari:

The Prophet went out towards the Musalla in order to offer the Istisqa' prayer and when he intended to invoke (Allah) or started invoking, he faced the Qibla and turned his cloak inside out.

Volume 2, Book 17, Number 141:

Narrated Anas bin Malik

The Prophet never raised his hands for any invocation except for that of Istisqa' and he used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas did not see the Prophet raising his hands, but it is narrated that the Prophet used to raise his hands for invocations other than Istisqa. See Hadith No. 807 & 808 and also see Hadith No. 612, Vol. 5).

Volume 2, Book 17, Number 142:

Narrated Aisha:

Whenever Allah's Apostle saw the rain, he used to say, "O Allah! Let it be a strong fruitful rain."

Volume 2, Book 17, Number 143:

Narrated Anas bin Malik:

In the life-time of Allah's Apostle (p.b.u.h) the people were afflicted with a (famine) year. While the Prophet was delivering the Khutba (sermon) on the pulpit on a Friday, a Bedouin stood up and said, "O Allah's Apostle! The livestock are dying and the families (offspring) are hungry: please pray to Allah to bless us with rain." Allah's

Apostle raised both his hands towards the sky and at that time there was not a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit I saw rain-water trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same Bedouin or some other person stood up (during the Friday Khutba) and said, "O Allah's Apostle! The houses have collapsed and the livestock are drowned. Please invoke Allah for us." So Allah's Apostle raised both his hands and said, "O Allah! Around us and not on us." Whichever side the Prophet directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Medina. The valley of Qanat remained flowing (with water) for one month and none, came from outside who didn't talk about the abundant rain.

Volume 2, Book 17, Number 144:

Narrated Anas:

Whenever a strong wind blew, anxiety appeared on the face of the Prophet (fearing that wind might be a sign of Allah's wrath).

Volume 2, Book 17, Number 145:

Narrated Ibn Abbas:

The Prophet said, "I was granted victory with As-Saba and the nation of 'Ad was destroyed by Ad-Dabur (westerly wind) .

Volume 2, Book 17, Number 146:

Narrated Abu Huraira:

The Prophet said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you." (See Hadith No. 85 Vol 1).

Volume 2, Book 17, Number 147:

Narrated Ibn 'Umar:

(The Prophet) said, "O Allah! Bless our Sham

and our Yemen." People said, "Our Najd as well." The Prophet again said, "O Allah! Bless our Sham and Yemen." They said again, "Our Najd as well." On that the Prophet said, "There will appear earthquakes and afflictions, and from there will come out the side of the head of Satan."

Volume 2, Book 17, Number 148:

Narrated Zaid bin Khalid Al-Juhani:

Allah's Apostle led the morning prayer in Al-Hudaibiya and it had rained the previous night. When the Prophet (p.b.u.h) had finished the prayer he faced the people and said, "Do you know what your Lord has said?" They replied, "Allah and His Apostle know better." (The Prophet said), "Allah says, 'In this morning some of My worshipers remained as true believers and some became non-believers; he who said that it had rained with the blessing and mercy of Allah is the one who believes in Me and does not believe in star, but he who said it had rained because of such and such (star) is a disbeliever in Me and is a believer in star.' "

Volume 2, Book 17, Number 149:

Narrated Ibn 'Umar:

Allah's Apostle (p.b.u.h) said, "Keys of the unseen knowledge are five which nobody knows but Allah . . . nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain."

Translation of Sahih Bukhari, Book 18:

Eclipses

Volume 2, Book 18, Number 150:

Narrated Abu Bakra:

We were with Allah's Apostle when the sun eclipsed. Allah's Apostle stood up dragging his cloak till he entered the Mosque. He led us in a two-Rakat prayer till the sun (eclipse) had cleared. Then the Prophet (p.b.u.h) said, "The

sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over."

Volume 2, Book 18, Number 151:

Narrated Abu Masud:

The Prophet said, "The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allah. When you see them stand up and pray."

Volume 2, Book 18, Number 152:

Narrated Ibn 'Umar:

The Prophet said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allah. When you see them offer the prayer."

Volume 2, Book 18, Number 153:

Narrated Al-Mughira bin Shu'ba:

"The sun eclipsed in the life-time of Allah's Apostle on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Apostle said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of some-one. When you see the eclipse pray and invoke Allah."

Volume 2, Book 18, Number 154:

Narrated 'Aisha :

In the life-time of Allah's Apostle (p.b.u.h) the sun eclipsed, so he led the people in prayer, and stood up and performed a long Qiyam, then bowed for a long while. He stood up again and performed a long Qiyam but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second Raka as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He

delivered the Khutba (sermon) and after praising and glorifying Allah he said, "The sun and the moon are two signs against the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allah and say Takbir, pray and give Sadaqa." The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more ghaira (self-respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much.

Volume 2, Book 18, Number 155:

Narrated 'Abdullah bin 'Amr :

"When the sun eclipsed in the life-time of Allah's Apostle an announcement was made that a prayer was to be offered in congregation."

Volume 2, Book 18, Number 156:

Narrated 'Aisha:

(the wife of the Prophet (p.b.u.h) In the lifetime of the Prophet the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Quran) and then said Takbir and performed a prolonged bowing; then he (lifted his head and) said, "Sami allahu liman hamidah" (Allah heard him who sent his praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said, "Sami 'a-l-lahu Lyman hamidah Rabbana walak-lhamd, (Allah heard him who sent his praises to Him. O our Sustainer! All the praises are for You)" and then prostrated and did the same in the second Raka; thus he completed four bowing and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved and then said, "The sun and the moon are two of the signs of Allah. They do not eclipse because of the death or the life

(i.e. birth) of someone. When you see them make haste for the prayer." Narrated Az-Zuhri: I said to 'Ursa, "When the sun eclipsed at Medina your brother ('Abdullah bin Az-Zubair) offered only a two-Rakat prayer like that of the morning (Fajr) prayer." 'Ursa replied, "Yes, for he missed the Prophet's tradition (concerning this matter)."

Volume 2, Book 18, Number 157:

Narrated Aisha:

(the wife of the Prophet) On the day when the sun Khasafat (eclipsed) Allah's Apostle prayed; he stood up and said Takbir and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, "Sami'a-l-lahu Lyman Hamidah," and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second Raka as in the first and then finished the prayer with Taslim. By that time the sun (eclipse) had cleared He addressed the people and said, "The sun and the moon are two of the signs of Allah; they do not eclipse (Yakhsifan) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the prayer."

Volume 2, Book 18, Number 158:

Narrated Abu Bakra:

Allah's Apostle said: "The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His devotees with them."

Volume 2, Book 18, Number 159:

Narrated 'Amra bint 'AbdurRahman:

A Jewess came to ask 'Aisha (the wife of the Prophet) about something. She said to her, "May Allah give you refuge from the punishment of the grave." So 'Aisha ' asked Allah's Apostle "Would the people be punished in their graves?" Allah's Apostle after seeking refuge with Allah from the

punishment of the grave (and thus replied in the affirmative). Then one day, Allah's Apostle rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, and the people stood behind him. He stood up for a long period and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second Raka) for a long while but the standing was shorter than that of the first Raka. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer and (then delivered the sermon and) said as much as Allah wished. And then he ordered the people to seek refuge with Allah from the punishment of the grave.

Volume 2, Book 18, Number 160:

Narrated 'Abdullah bin 'Amr

When the sun eclipsed in the lifetime of Allah's Apostle and an announcement was made that the prayer was to be held in congregation. The Prophet performed two bowing in one Raka. Then he stood up and performed two bowing in one Raka. Then he sat down and finished the prayer; and by then the (eclipse) had cleared 'Aisha said, "I had never performed such a long prostration."

Volume 2, Book 18, Number 161:

Narrated 'Abdullah bin Abbas:

The sun eclipsed in the life-time of the Prophet (p.b.u.h) . Allah's Apostle offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood

up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet then said, "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah." The people say, "O Allah's Apostle! We saw you taking something from your place and then we saw you retreating." The Prophet replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allah's Apostle! Why is it so?" The Prophet replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.' "

Volume 2, Book 18, Number 162:

Narrated Fatima bint Al-Mundhir:

Asma' bint Al Bakr said, "I came to 'Aisha the wife of the Prophet (p.b.u.h) during the solar eclipse. The people were standing and offering the prayer and she was also praying too. I asked her, 'What has happened to the people?' She pointed out with her hand towards the sky and said, 'Subhan-Allah'. I said, 'Is there a sign?' She pointed out in the affirmative." Asma' further said, "I too then stood up for the prayer till I fainted and then poured water on my head. When Allah's Apostle had finished his prayer, he thanked and praised Allah and said, 'I have seen

at this place of mine what I have never seen even Paradise and Hell. No doubt, it has been inspired to me that you will be put to trial in the graves like or nearly like the trial of (Masih) Ad-Dajjal. (I do not know which one of the two Asma' said.) (The angels) will come to everyone of you and will ask what do you know about this man (i.e. Muhammad). The believer or a firm believer (I do not know which word Asma' said) will reply, 'He is Muhammad, Allah's Apostle (p.b.u.h) who came to us with clear evidences and guidance, so we accepted his teachings, believed and followed him.' The angels will then say to him, 'Sleep peacefully as we knew surely that you were a firm believer.' The hypocrite or doubtful person (I do not know which word Asma' said) will say, 'I do not know. I heard the people saying something so I said it (the same).'

Volume 2, Book 18, Number 163:

Narrated Asma:

No doubt the Prophet ordered people to manumit slaves during the solar eclipse.

Volume 2, Book 18, Number 164:

Narrated 'Amra bint 'AbdurRahman:

A Jewess came to 'Aisha to ask her about something and then she said, "May Allah give you refuge from the punishment of the grave." So 'Aisha asked Allah's Apostle, "Would the people be punished in their graves?" Allah's Apostle asked Allah's refuge from the punishment of the grave (indicating an affirmative reply). Then one day Allah's Apostle rode (to leave for some place) but the sun eclipsed. He returned on the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) prayer and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time and then stood up (for the second Raka) for a long while, but the standing was shorter than

the standing of the first Raka. Then he performed a prolonged bowing which was shorter than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated for a shorter while than that of the first prostration. Then he finished the prayer and delivered the sermon and) said what Allah wished; and ordered the people to seek refuge with Allah from the punishment of the grave.

Volume 2, Book 18, Number 165:

Narrated Abu Masud:

Allah's Apostle said, "The sun and the moon do not eclipse because of someone's death or life but they are two signs amongst the signs of Allah, so pray whenever you see them."

Volume 2, Book 18, Number 166:

Narrated 'Aisha:

In the lifetime of the Prophet the sun eclipsed and the Prophet (p.b.u.h) stood up to offer the prayer with the people and recited a long recitation, then he performed a prolonged bowing, and then lifted his head and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first and then lifted his head and performed two prostrations. He then stood up for the second Raka and offered it like the first. Then he stood up and said, "The sun and the moon do not eclipse because of someone's life or death but they are two signs amongst the signs of Allah which He shows to His worshipers. So whenever you see them, make haste for the prayer."

Volume 2, Book 18, Number 167:

Narrated Abu Musa:

The sun eclipsed and the Prophet got up, being afraid that it might be the Hour (i.e. Day of Judgment). He went to the Mosque and offered the prayer with the longest Qiyam, bowing and prostration that I had ever seen him doing. Then he said, "These signs which Allah sends do not

occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allah, invoke Him and ask for His forgiveness."

Volume 2, Book 18, Number 168:

Narrated Al-Mughira bin Shu'ba :

On the day of Ibrahim's death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrahim (the son of the Prophet). Allah's Apostle said, "The sun and the moon are two signs amongst the signs of Allah. They do not eclipse because of someone's death or life. So when you see them, invoke Allah and pray till the eclipse is clear."

Volume 2, Book 18, Number 169:

Narrated Abu Bakra:

In the life-time of the Prophet the sun eclipsed and then he offered a two Rakat prayer.

Volume 2, Book 18, Number 170:

Narrated Abu Bakra:

In the life-time of the Allah's Apostle (p.b.u.h) the sun eclipsed and he went out dragging his clothes till he reached the Mosque. The people gathered around him and he led them and offered two Rakat. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death of someone, and so when an eclipse occurs, pray and invoke Allah till the eclipse is over." It happened that a son of the Prophet called Ibrahim died on that day and the people were talking about that (saying that the eclipse was caused by his death).

Volume 2, Book 18, Number 171:

Narrated Aisha:

The Prophet led us and performed four bowing in two Rakat during the solar eclipse and the first Raka was longer.

Volume 2, Book 18, Number 172:

Narrated 'Aisha:

The Prophet (p.b.u.h) recited (the Quran) aloud during the eclipse prayer and when he had finished the eclipse prayer he said the Takbir and bowed. When he stood straight from bowing he would say "Sami 'al-l-ahu Lyman hamidah Rabbana walaka-l-hamd." And he would again start reciting. In the eclipse prayer there are four bowing and four prostrations in two Rakat.

Al-Auza'i and others said that they had heard Az-Zuhi from 'Ursa from 'Aisha saying, "In the life-time of Allah's Apostle the sun eclipsed, and he made a person to announce: 'Prayer in congregation.' He led the prayer and performed four bowing and four prostrations in two Rakat."

Narrated Al-Walid that 'Abdur-Rahman bin Namir had informed him that he had heard the same. Ibn Shihab heard the same. Az-Zuhri said, "I asked ('Ursa), 'What did your brother 'Abdullah bin AzZubair do? He prayed two Rakat (of the eclipse prayer) like the morning prayer, when he offered the (eclipse) prayer in Median.' 'Ursa replied that he had missed (i.e. did not pray according to) the Prophet's tradition." Sulaiman bin Kathir and Sufyan bin Husain narrated from Az-Zuhri that the prayer for the eclipse used to be offered with loud recitation.

Translation of Sahih Bukhari, Book 19:

Prostration During Recital  
of Qur'an

Volume 2, Book 19, Number 173:

Narrated 'Abdullah bin Masud :

The Prophet recited Suratan-Najm (103) at Mecca and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a non-believer.

Volume 2, Book 19, Number 174:

Narrated Abu Huraira:

On Fridays the Prophet used to recite Alf Lam Mim Tanzil-As-Sajda (in the first Raka) and Hal ata'alal-Insani i.e. Suratad-Dahr (LXXVI) (in the second Raka), in the Fajr prayer.

Volume 2, Book 19, Number 175:

Narrated Ibn Abbas:

The prostration of Sad is not a compulsory one but I saw the Prophet prostrating while reciting it.

Volume 2, Book 19, Number 176:

Narrated 'Abdullah bin Masud:

The Prophet recited Surat-an-Najm (53) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, "This is sufficient for me. Later on I saw him killed as a Nobel ever. "

Volume 2, Book 19, Number 177:

Narrated Ibn Abbas:

The Prophet I prostrated while reciting An-Najm and with him prostrated the Muslims, the pagans, the jinns, and all human beings.

Volume 2, Book 19, Number 178:

Narrated 'Ata' bin Yasar:

I asked Zaid bin Thabit about prostration on which he said that he had recited An-Najm before the Prophet, yet he (the Prophet) had not performed a prostration.

Volume 2, Book 19, Number 179:

Narrated Zaid bin Thabit:

I recited An-Najm before the Prophet, yet he did not perform a prostration.

Volume 2, Book 19, Number 180:

Narrated Abu Salma:

I saw Abu Huraira reciting Idha-Sama' un-Shaqqat and he prostrated during its recitation. I asked Abu Huraira, "Didn't I see you prostrating?" Abu Huraira said, "Had I not seen the Prophet prostrating, I would not have

prostrated."

Volume 2, Book 19, Number 181:

Narrated Ibn Umar:

When the Prophet recited a Sura that contained the prostration he would prostrate and we would do the same and some of us (because of the heavy rush) could not find a place for prostration.

Volume 2, Book 19, Number 182:

Narrated Ibn 'Umar,

When the Prophet recited Surat As-Sajda and we were with him, he would prostrate and we also would prostrate with him and some of us (because of the heavy rush) would not find a place (for our foreheads) to prostrate on.

Volume 2, Book 19, Number 183:

Narrated Rabi'a:

'Umar bin Al-Khattab recited Surat-an-Nahl on a Friday on the pulpit and when he reached the verse of Sajda he got down from the pulpit and prostrated and the people also prostrated. The next Friday 'Umar bin Al-Khattab recited the same Sura and when he reached the verse of Sajda he said, "O people! When we recite the verses of Sajda (during the sermon) whoever prostrates does the right thing, yet it is no sin for the one who does not prostrate." And 'Umar did not prostrate (that day). Added Ibn 'Umar "Allah has not made the prostration of recitation compulsory but if we wish we can do it."

Volume 2, Book 19, Number 184:

Narrated Abu Rafi:

I offered the 'Isha' prayer behind Abu Huraira and he recited Idhas-Sama' Un-Shaqqat, and prostrated. I said, "What is this?" Abu Huraira said, "I prostrated behind Abu-l-Qasim and I will do the same till I meet him."

Volume 2, Book 19, Number 185:

Narrated Ibn 'Umar.

Whenever the Prophet recited the Sura which

contained the prostration of recitation he used to prostrate and then, we, too, would prostrate and some of us did not find a place for prostration.

Translation of Sahih Bukhari, Book 20:

Shortening the Prayers  
(At-Taqseer)

Volume 2, Book 20, Number 186:

Narrated Ibn Abbas :

The Prophet once stayed for nineteen days and prayed shortened prayers. So when we travel (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer.

Volume 2, Book 20, Number 187:

Narrated Yahya bin Ishaq:

I heard Anas saying, "We travelled with the Prophet from Medina to Mecca and offered two Rakat (for every prayer) till we returned to Medina." I said, "Did you stay for a while in Mecca?" He replied, "We stayed in Mecca for ten days."

Volume 2, Book 20, Number 188:

Narrated 'Abdullah bin 'Umar:

I offered the prayer with the Prophet, Abu Bakr and 'Umar at Mina and it was of two Rakat. 'Uthman in the early days of his caliphate did the same, but later on he started praying the full prayer.

Volume 2, Book 20, Number 189:

Narrated Haritha bin Wahab:

The Prophet I led us in the prayer at Mina during the peace period by offering two Rakat.

Volume 2, Book 20, Number 190:

Narrated 'Abdur Rahman bin Yazid:

We offered a four Rakat prayer at Mina behind Ibn 'Affan . 'Abdullah bin Masud was informed about it. He said sadly, "Truly to Allah we belong

and truly to Him we shall return." And added, "I prayed two Rakat with Allah's Apostle at Mina and similarly with Abu Bakr and with 'Umar (during their caliphates)." He further said, "May I be lucky enough to have two of the four Rakat accepted (by Allah)."

Volume 2, Book 20, Number 191:

Narrated Ibn Abbas:

The Prophet and his companions reached Mecca in the morning of the 4th Dhul-Hijja reciting Talbiya (O Allah! We are obedient to your orders, we respond to your call) . . . intending to perform Hajj. The Prophet ordered his companions to assume the Ihram for Umra instead of Hajj, excepting those who had Hadi (sacrifice) with them.

Volume 2, Book 20, Number 192:

Narrated Ibn 'Umar:

The Prophet said, "A woman should not travel for more than three days except with a Dhi-Mahram (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather, etc.) or her own husband.)"

Volume 2, Book 20, Number 193:

Narrated Ibn'Umar:

The Prophet said, "A woman should not travel for more than three days except with a Dhi-Mahram."

Volume 2, Book 20, Number 194:

Narrated Abu Huraira:

The Prophet (p.b.u.h) said, "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram."

Volume 2, Book 20, Number 195:

Narrated Anas bin Malik :

offered four Rakat of Zuhr prayer with the Prophet (p.b.u.h) at Medina and two Rakat at Dhul-Hulaifa. (i.e. shortened the 'Asr prayer).

Volume 2, Book 20, Number 196:

Narrated 'Aisha:

"When the prayers were first enjoined they were of two Rakat each. Later the prayer in a journey was kept as it was but the prayers for non-travellers were completed." Az-Zuhri said, "I asked 'Urwa what made Aisha pray the full prayers (in journey)." He replied, "She did the same as 'Uthman did."

Volume 2, Book 20, Number 197:

Narrated 'Abdullah bin 'Umar:

"I saw Allah's Apostle delaying the Maghrib prayer till he offered it along with the 'Isha' prayer whenever he was in a hurry during the journey." Salim narrated, "Ibn 'Umar used to do the same whenever he was in a hurry during the journey." And Salim added, "Ibn 'Umar used to pray the Maghrib and 'Isha' prayers together in Al-Muzdalifa." Salim said, "Ibn 'Umar delayed the Maghrib prayer because at that time he heard the news of the death of his wife Safiya bint Abi 'Ubaid. I said to him, 'The prayer (is due).' He said, 'Go on.' Again I said, 'The prayer (is due).' He said, 'Go on,' till we covered two or three miles. Then he got down, prayed and said, 'I saw the Prophet praying in this way, whenever he was in a hurry during the journey.' 'Abdullah (bin 'Umar) added, "Whenever the Prophet was in a hurry, he used to delay the Maghrib prayer and then offer three Rakat (of the Maghrib) and perform Taslim, and after waiting for a short while, Iqama used to be pronounced for the 'Isha' prayer when he would offer two Rakat and perform Taslim. He would never offer any optional prayer till the middle of the night (when he used to pray the Tahajjud)."

Volume 2, Book 20, Number 198:

Narrated 'Abdullah bin 'Amir from his father who said:

I saw the Prophet (p.b.u.h) offering the prayer on his mount (Rahila) whatever direction it took.

Volume 2, Book 20, Number 199:

Narrated Jabir bin 'Abdullah,

The Prophet used to offer the Nawafil, while riding, facing a direction other than that of the Qibla.

Volume 2, Book 20, Number 200:

Narrated Nafi:

Ibn 'Umar (while on a journey) used to offer the prayer and the Witr on his mount (Rahila). He said that the Prophet used to do so.

Volume 2, Book 20, Number 201:

Narrated 'Abdullah bin Dinar:

On traveling, 'Abdullah bin 'Umar used to offer the prayer on his Mount by signs whatever direction it took. 'Abdullah said that the Prophet used to do so.

Volume 2, Book 20, Number 202:

Narrated 'Amir bin Rabi'a,

I saw the Prophet on his Mount praying Nawafil by nodding his head, whatever direction he faced, but Allah's Apostle never did the same in offering the compulsory prayers. Narrated Salim: At night 'Abdullah bin 'Umar used to offer the prayer on the back of his animal during the journey and never cared about the direction he faced. Ibn 'Umar said, "Allah's Apostle used to offer the optional prayer on the back of his Mount facing any direction and also used to pray the Witr on it but never offered the compulsory prayer on it."

Volume 2, Book 20, Number 203:

Narrated Jabir bin 'Abdullah

The Prophet used to pray (the Nawafil) on his Mount facing east and whenever he wanted to offer the compulsory prayer, he used to dismount and face the Qibla.

Volume 2, Book 20, Number 204:

Narrated Anas bin Sirin:

We went to receive Anas bin Malik when he returned from Sham and met him at a place

called 'Ain-at-Tamr. I saw him praying riding the donkey, with his face to this direction, i.e. to the left of the Qibla. I said to him, "I have seen you offering the prayer in a direction other than that of the Qibla." He replied, "If I had not seen Allah's Apostle doing it, I would not have done it."

Volume 2, Book 20, Number 205:

Narrated Hafs bin 'Asim:

Ibn 'Umar went on a journey and said, "I accompanied the Prophet and he did not offer optional prayers during the journey, and Allah says: 'Verily! In Allah's Apostle you have a good example to follow.' " (33.21)

Volume 2, Book 20, Number 206:

Narrated Ibn 'Umar :

I accompanied Allah's Apostle and he never offered more than two Rakat during the journey. Abu Bakr, 'Umar and 'Uthman used to do the same.

Volume 2, Book 20, Number 207:

Narrated Ibn Abu Laila:

Only Um Hani told us that she had seen the Prophet (p.b.u.h) offering the Duha (forenoon prayer). She said, "On the day of the conquest of Mecca, the Prophet took a bath in my house and offered eight Rakat. I never saw him praying such a light prayer but he performed perfect prostration and bowing. Narrated 'Abdullah bin amir that his father had told him that he had seen the Prophet (p.b.u.h) praying Nawafil at night on the back of his Mount on a journey, facing whatever direction it took.

Volume 2, Book 20, Number 208:

Narrated Salim bin Abdullah:

Ibn 'Umar said, "Allah's Apostle used to pray the Nawafil on the back of his Mount (carriage) by signs facing any direction." Ibn 'Umar used to do the same.

Volume 2, Book 20, Number 209:

Narrated Salim's father:

The Prophet used to offer the Maghrib and Isha' prayers together whenever he was in a hurry on a journey.

Narrated Ibn Abbas: Allah's Apostle used to offer the Zuhr and 'Asr prayers together on journeys, and also used to offer the Maghrib and 'Isha' prayers together.

Narrated Anas bin Malik: The Prophet used to offer the Maghrib and the 'Isha' prayers together on journeys.

Volume 2, Book 20, Number 210:

Narrated Az-Zuhri:

Salim told me, "Abdullah bin 'Umar said, 'I saw Allah's Apostle delaying the Maghrib prayer till he offered it along with the Isha prayer whenever he was in a hurry during the journey.' " Salim said, "Abdullah bin Umar used to do the same whenever he was in a hurry during the journey. After making the call for Iqama, for the Maghrib prayer he used to offer three Rakat and then perform Taslim. After waiting for a short while, he would pronounce the Iqama for the 'Isha' prayer and offer two Rakat and perform Taslim. He never prayed any Nawafil in between the two prayers or after the 'Isha' prayers till he got up in the middle of the night (for Tahajjud prayer)."

Volume 2, Book 20, Number 211:

Narrated Anas:

Allah's Apostle used to offer these two prayers together on journeys i.e. the Maghrib and the 'Isha'.

Volume 2, Book 20, Number 212:

Narrated Anas bin Malik:

Whenever the Prophet started a journey before noon, he used to delay the Zuhr prayer till the time of 'Asr and then offer them together; and if the sun declined (at noon) he used to offer the Zuhr prayer and then ride (for the journey).

Volume 2, Book 20, Number 213:

Narrated Anas bin Malik:

Whenever the Prophet started the journey before noon, he used to delay the Zuhr prayer till the time for the 'Asr prayer and then he would dismount and pray them together; and whenever the sun declined before he started the journey he used to offer the Zuhr prayer and then ride (for the journey).

Volume 2, Book 20, Number 214:

Narrated 'Aisha:

Allah's Apostle prayed in his house while sitting during his illness and the people prayed behind him standing and he pointed to them to sit down. When he had finished the prayer, he said, "The Imam is to be followed and so when he bows you should bow; and when he lifts his head you should also do the same."

Volume 2, Book 20, Number 215:

Narrated Anas bin Malik:

Allah's Apostle (p.b.u.h) fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the prayer became due and he offered the prayer while sitting and we prayed while standing. He said, "The Imam is to be followed; so if he says Takbir, you should also say Takbir, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: Sami'a-l-lahu Liman Hamidah (Allah hears whoever sends his praises to Him) you should say: Rabbana walakal-Hamd (O our Lord! All the praises are for You.)" (See Hadith No. 656 Vol. 1).

Volume 2, Book 20, Number 216:

Narrated 'Imran bin Husain:

(who had piles) I asked Allah's Apostle about the praying of a man while sitting. He said, "If he prays while standing it is better and he who prays while sitting gets half the reward of that who prays standing; and whoever prays while Lying gets half the reward of that who prays while sitting."

Volume 2, Book 20, Number 217:

Narrated 'Abdullah bin Buraida:

'Imran bin Husain had piles. Once Abu Ma mar narrated from 'Imran bin Husain had said, "I asked the Prophet (p.b.u.h) about the prayer of a person while sitting. He said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while Lying gets half the reward of that who prays while sitting.' "

Volume 2, Book 20, Number 218:

Narrated 'Imran bin Husain:

had piles, so I asked the Prophet about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray Lying on your side."

Volume 2, Book 20, Number 219:

Narrated Aisha:

(the mother of the faithful believers) I never saw Allah's Apostle offering the night prayer while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would get up and recite thirty or forty verses (while standing) and then bow.

Volume 2, Book 20, Number 220:

Narrated 'Aisha:

(the mother of the faithful believers) Allah's Apostle (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second Raka. After finishing the Prayer he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.

Translation of Sahih Bukhari, Book 21:

Prayer at Night (Tahajjud)

Volume 2, Book 21, Number 221:

Narrated Ibn Abbas:

When the Prophet got up at night to offer the Tahajjud prayer, he used to say: Allahumma lakal-hamd. Anta qaiyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Walakalhamd, anta-l-haq wa wa'duka-l-haq, wa liqa'uka Haq, wa qualuka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that 'Abdul Karim Abu Umairya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah).

Volume 2, Book 21, Number 222:

Narrated Salim's father:

In the life-time of the Prophet whosoever saw a dream would narrate it to Allah's Apostle. I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle. The Prophet said, "Abdullah is a good man. I wish he prayed Tahajjud." After that 'Abdullah (i.e. Salim's father) used to sleep but a little at night.

Volume 2, Book 21, Number 223:

Narrated 'Aisha:

Allah's Apostle used to offer eleven Rakat and that was his prayer. He used to prolong the prostration to such an extent that one could recite fifty verses (of the Quran) before he would lift his head. He used to pray two Rakat (Sunna) before the Fajr prayer and then used to lie down on his right side till the call-maker came and informed him about the prayer.

Volume 2, Book 21, Number 224:

Narrated Jundab:

The Prophet became sick and did not get up (for Tahajjud prayer) for a night or two.

Volume 2, Book 21, Number 225:

Narrated Jundab bin 'Abdullah :

Gabriel did not come to the Prophet (for some time) and so one of the Quraish women said, "His Satan has deserted him." So came the Divine Revelation: "By the forenoon And by the night When it is still! Your Lord (O Muhammad) has neither Forsaken you Nor hated you." (93.1-3)

Volume 2, Book 21, Number 226:

Narrated Um Salama:

One night the Prophet got up and said, "Subhan Allah! How many afflictions Allah has revealed tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up (for prayers), perhaps a well-dressed in this world may be naked in the Hereafter."

Volume 2, Book 21, Number 227:

Narrated 'Ali bin Abi Talib

One night Allah's Apostle came to me and Fatima, the daughter of the Prophet and asked, "Won't you pray (at night)?" I said, "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "But man is more quarrelsome than anything." (18.54)

Volume 2, Book 21, Number 228:

Narrated 'Aisha:

Allah's Apostle used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet never prayed the Duha prayer, but I offer it.

Volume 2, Book 21, Number 229:

Narrated 'Aisha, the mother of the faithful believers:

One night Allah's Apostle offered the prayer in the Mosque and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but Allah's Apostle did not come out to them. In the morning he said, "I saw what you were doing and nothing but the fear that it (i.e. the prayer) might be enjoined on you, stopped me from coming to you." And that happened in the month of Ramadan.

Volume 2, Book 21, Number 230:

Narrated Al-Mughira:

The Prophet used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave."

Volume 2, Book 21, Number 231:

Narrated Abdullah bin 'Amr bin Al-'As:

Allah's Apostle told me, "The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days."

Volume 2, Book 21, Number 232:

Narrated Masruq:

I asked 'Aisha which deed was most loved by the Prophet. She said, "A deed done continuously." I further asked, "When did he used to get up (in the night for the prayer)." She said, "He used to get up on hearing the crowing of a cock."

Volume 2, Book 21, Number 233:

Narrated Al-Ashath:

He (the Prophet (p.b.u.h) ) used to get up for the prayer on hearing the crowing of a cock.

Volume 2, Book 21, Number 234:

Narrated 'Aisha:

In my house he (Prophet (p.b.u.h) ) never passed the last hours of the night but sleeping.

Volume 2, Book 21, Number 235:

Narrated Qatada:

Anas bin Malik said, "The Prophet (p.b.u.h) and Zaid bin Thabit took their Suhur together. When they finished it, the Prophet stood for the (Fajr) prayer and offered it." We asked Anas, "What was the interval between their finishing the Suhur and the starting of the morning prayer?" Anas replied, "It was equal to the time taken by a person in reciting fifty verses of the Quran."

Volume 2, Book 21, Number 236:

Narrated Abu-Wa'il:

'Abdullah said, "One night I offered the Tahajjud prayer with the Prophet and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet (standing)."

Volume 2, Book 21, Number 237:

Narrated Hudhaifa :

Whenever the Prophet got up for Tahajjud prayer he used to clean his mouth (and teeth) with Siwak.

Volume 2, Book 21, Number 238:

Narrated 'Abdullah bin 'Umar :

A man said, "O Allah's Apostle! How is the prayer of the night?" He said, "Two Rakat followed by two Rakat and so on, and when you apprehend the approaching dawn, offer one Raka as Witr."

Volume 2, Book 21, Number 239:

Narrated Ibn Abbas:

The prayer of the Prophet used to be of thirteen Rakat, i.e. of the night prayer.

Volume 2, Book 21, Number 240:

Narrated Masruq:

I asked Aisha about the night prayer of Allah's Apostle and she said, "It was seven, nine or eleven Rakat besides the two Rakat of the Fajr prayer (i.e. Sunna). "

Volume 2, Book 21, Number 241:

Narrated 'Aisha,

The Prophet (p.b.u.h) used to offer thirteen Rakat of the night prayer and that included the Witr and two Rakat (Sunna) of the Fajr prayer.

Volume 2, Book 21, Number 242:

Narrated Anas bin Malik

Sometimes Allah's Apostle would not fast (for so

many days) that we thought that he would not fast that month and he sometimes used to fast (for so many days) that we thought he would not leave fasting through-out that month and (as regards his prayer and sleep at night), if you wanted to see him praying at night, you could see him praying and if you wanted to see him sleeping, you could see him sleeping.

Volume 2, Book 21, Number 243:

Narrated Abu Huraira

Allah's Apostle said, "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart."

Volume 2, Book 21, Number 244:

Narrated Samura bin Jundab:

The Prophet said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Quran but never acted on it, and slept ignoring the compulsory prayers."

Volume 2, Book 21, Number 245:

Narrated 'Abdullah :

A person was mentioned before the Prophet (p.b.u.h) and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet said, "Satan urinated in his ears."

Volume 2, Book 21, Number 246:

Narrated Abu Huraira:

Allah's Apostle (p.b.u.h) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation?"

Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

Volume 2, Book 21, Number 247:

Narrated Al-Aswad:

I asked 'Aisha "How is the night prayer of the Prophet?" She replied, "He used to sleep early at night, and get up in its last part to pray, and then return to his bed. When the Muadh-dhin pronounced the Adhan, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the prayer)."

Volume 2, Book 21, Number 248:

Narrated Abu Salma bin 'Abdur Rahman:

I asked 'Aisha, "How is the prayer of Allah's Apostle during the month of Ramadan." She said, "Allah's Apostle never exceeded eleven Rakat in Ramadan or in other months; he used to offer four Rakat-- do not ask me about their beauty and length, then four Rakat, do not ask me about their beauty and length, and then three Rakat." Aisha further said, "I said, 'O Allah's Apostle! Do you sleep before offering the Witr prayer?' He replied, 'O 'Aisha! My eyes sleep but my heart remains awake!'"

Volume 2, Book 21, Number 249:

Narrated 'Aisha:

I did not see the Prophet reciting (the Quran) in the night prayer while sitting except when he became old; when he used to recite while sitting, and when thirty or forty verses remained from the Sura, he would get up and recite them and then bow.

Volume 2, Book 21, Number 250:

Narrated Abu Huraira:

At the time of the Fajr prayer the Prophet asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that

whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."

Volume 2, Book 21, Number 251r:

Narrated Anas bin Malik

Once the Prophet (p.b.u.h) entered the Mosque and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer.)" The Prophet said, "Don't use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sit down."

Volume 2, Book 21, Number 251n:

Narrated 'Aisha:

A woman from the tribe of Bani Asad was sitting with me and Allah's Apostle (p.b.u.h) came to my house and said, "Who is this?" I said, "(She is) So and so. She does not sleep at night because she is engaged in prayer." The Prophet said disapprovingly: Do (good) deeds which is within your capacity as Allah never gets tired of giving rewards till you get tired of doing good deeds."

Volume 2, Book 21, Number 252:

Narrated 'Abdullah bin 'Amr bin Al-'As:

Allah's Apostle said to me, "O 'Abdullah! Do not be like so and so who used to pray at night and then stopped the night prayer."

Volume 2, Book 21, Number 253:

Narrated 'Ubada bin As-Samit:

The Prophet "Whoever gets up at night and says:  
-- 'La ilaha il-lallah Wahdahu la Sharika lahu  
Lahu-l-mulk, waLahu-l-hamd wahuwa 'ala  
kullishai'in Qadir. Alhamdu lil-lahi wa  
subhanal-lahi wa la-ilaha il-lal-lah wa-l-lahu  
akbar wa la hawla Wala Quwata il-la-bil-lah.'  
(None has the right to be worshipped but Allah.  
He is the Only One and has no partners . For  
Him is the Kingdom and all the praises are due

for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great And there is neither Might nor Power Except with Allah). And then says: -- Allahumma, Ighfir li(O Allah! Forgive me). Or invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted."

Volume 2, Book 21, Number 254:

Narrated Abu Huraira

That once Allah's Apostle (p.b.u.h) said, "Your brother, i.e. 'Abdullah bin Rawaha does not say obscene (referring to his verses): Amongst us is Allah's Apostle, who recites His Book when it dawns. He showed us the guidance, after we were blind. We believe that whatever he says will come true. And he spends his nights in such a way as his sides do not touch his bed. While the pagans were deeply asleep."

Volume 2, Book 21, Number 255:

Narrated Nafi:

Ibn 'Umar said, "In the life-time of the Prophet I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e. angels) came to me and wanted to take me to Hell. Then an angel met us and told me not to be afraid. He then told them to leave me. Hafsa narrated one of my dreams to the Prophet and the Prophet said, "Abdullah is a good man. Would that he offer the night prayer (Tahajjud)!" So after that day 'Abdullah (bin 'Umar) started offering Tahajjud. The companions of the Prophet (p.b.u.h) used to tell him their dreams that (Laila-tul-Qadr) was on the 27th of the month of Ramadan. The Prophet said, "I see that your dreams agree on the last ten nights of Ramadan and so whoever is in search of it should seek it in the last ten nights of Ramadan."

Volume 2, Book 21, Number 256:

Narrated 'Aisha;

Allah's Apostle offered the 'Isha' prayer (and then got up at the Tahajjud time) and offered eight Rakat and then offered two Rakat while sitting. He then offered two Rakat in between the Adhan and Iqama (of the Fajr prayer) and he never missed them.

Volume 2, Book 21, Number 257:

Narrated 'Aisha:

The Prophet used to lie down on his right side, after offering two Rakat (Sunna) of the Fajr prayer.

Volume 2, Book 21, Number 258:

Narrated 'Aisha :

After offering the Sunna of the Fajr prayer, the Prophet used to talk to me, if I happen to be awake; otherwise he would lie down till the Iqama call was proclaimed (for the Fajr prayer).

Volume 2, Book 21, Number 259:

Narrated 'Aisha:

After offering the two Rakat (Sunna) the Prophet (p.b.u.h) used to talk to me, if I happen to be awake; otherwise he would lie down.

Volume 2, Book 21, Number 260:

Narrated 'Aisha:

The Prophet was never more regular and particular in offering any Nawafil than the two Rakat (Sunna) of the Fajr prayer.

Volume 2, Book 21, Number 261:

Narrated 'Aisha:

Allah's Apostle used to offer thirteen Rakat in the night prayer and on hearing the Adhan for the morning prayer, he used to offer two light Rakat.

Volume 2, Book 21, Number 262:

Narrated 'Aisha:

The Prophet (p.b.u.h) used to make the two Rakat before the Fajr prayer so light that I would wonder whether he recited Al-Fatiha (or not).

Volume 2, Book 21, Number 263:

Narrated Jabir bin 'Abdullah :

The Prophet (p.b.u.h) used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the Suras of the Quran. He said, "If anyone of you thinks of doing any job he should offer a two Rakat prayer other than the compulsory ones and say (after the prayer): -- 'Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadlika al-'azim Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub.

Allahumma, in kunta ta'lam anna hadha-l-amra Khairun li fi dini wa ma'ashi wa'aqibati amri (or 'ajili amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati amri (or fi'ajili amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini bihi.' (O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, And make me satisfied with it). The Prophet added that then the person should name (mention) his need.

Volume 2, Book 21, Number 264:

Narrated Abu Qatada bin Rabi Al-Ansari;

The Prophet said, "If anyone of you enters a Mosque, he should not sit until he has offered a two-Rakat prayer."

Volume 2, Book 21, Number 265:

Narrated Anas bin Malik

Allah's Apostle led us and offered a two Rakat prayer and then went away.

Volume 2, Book 21, Number 266:

Narrated 'Abdullah bin 'Umar Abu,

I offered with Allah's Apostle a two Rakat prayer before the Zuhr prayer and two Rakat after the Zuhr prayer, two Rakat after Jumua, Maghrib and 'Isha' prayers.

Volume 2, Book 21, Number 267:

Narrated Jabir bin 'Abdullah :

While delivering a sermon, Allah's Apostle said, "If anyone of you comes while the Imam is delivering the sermon or has come out for it, he should offer a two Rakat prayer."

Volume 2, Book 21, Number 268:

Narrated Mujahid:

Somebody came to the house of Ibn 'Umar and told him that Allah's Apostles had entered the Ka'ba. Ibn 'Umar said, "I went in front of the Ka'ba and found that Allah's Apostle had come out of the Ka'ba and I saw Bilal standing by the side of the gate of the Ka'ba. I said, 'O Bilal! Has Allah's Apostle (p.b.u.h) prayed inside the Ka'ba?' Bilal replied in the affirmative. I said, 'Where (did he pray)?' He replied, '(He prayed) Between these two pillars and then he came out and offered a two Rakat prayer in front of the Ka'ba.' " Abu 'Abdullah said: Abu Huraira said, "The Prophet (p.b.u.h) advised me to offer two Rakat of Duha prayer (prayer to be offered after sunrise and before midday). " Itban (bin Malik) said, "Allah's Apostle

(p.b.u.h) and Abu Bakr, came to me after sunrise and we aligned behind the Prophet (p.b.u.h) and offered two Rakat."

Volume 2, Book 21, Number 269:

Narrated Ibn 'Umar:

I offered with the Prophet two Rakat before the Zuhr and two Rakat after the Zuhr prayer; two Rakat after Maghrib, Isha' and the Jumua prayers. Those of the Maghrib and 'Isha' were offered in his house. My sister Hafsa told me that the Prophet used to offer two light Rakat after dawn and it was the time when I never went to the Prophet."

Volume 2, Book 21, Number 270:

Narrated 'Amr:

I heard Abu Ash-sha'tha' Jabir saying, "I heard Ibn Abbas saying, 'I offered with Allah's Apostle eight Rakat (of Zuhr and 'Asr prayers) together and seven Rakat (the Maghrib and the 'Isha' prayers) together.' " I said, "O Abu Ash-shatha! I think he must have prayed the Zuhr late and the 'Asr early; the 'Isha early and the Maghrib late." Abu Ash-sha'tha' said, "I also think so." (See Hadith No. 518 Vol. 1).

Volume 2, Book 21, Number 271:

Narrated Muwarriq:

I asked Ibn 'Umar "Do you offer the Duha prayer?" He replied in the negative. I further asked, "Did 'Umar use to pray it?" He (Ibn 'Umar) replied in the negative. I again asked, "Did Abu Bakr use to pray it?" He replied in the negative. I again asked, "Did the Prophet use to pray it?" Ibn 'Umar replied, "I don't think he did."

Volume 2, Book 21, Number 272:

Narrated 'Abdur Rahman bin Abi Laila:

Only Um Hani narrated to me that she had seen the Prophet offering the Duha prayer. She said, "On the day of the conquest of Mecca, the Prophet entered my house, took a bath and offered eight Rakat (of Duha prayers. I had never seen the Prophet offering such a light prayer but he performed bowing and prostrations perfectly .

Volume 2, Book 21, Number 273:

Narrated 'Aisha:

I never saw the Prophet offering the Duha prayer

but I always offer it.

Volume 2, Book 21, Number 274:

Narrated Abu Huraira:

My friend (the Prophet) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the Duha prayer, and to offer Witr before sleeping.

Volume 2, Book 21, Number 275t:

Narrated Anas bin Sirin:

I heard Anas bin Malik al-Ansari saying, "An Ansari man, who was very fat, said to the Prophet, 'I am unable to present myself for the prayer with you.' He prepared a meal for the Prophet and invited him to his house. He washed one side of a mat with water and the Prophet offered two Rakat on it." So and so, the son of so and so, the son of Al-Jarud asked Anas, "Did the Prophet use to offer the Duha prayer?" Anas replied, "I never saw him praying (the Duha prayer) except on that day."

Volume 2, Book 21, Number 275:

Narrated Ibn 'Umar:

I remember ten Rakat of Nawafil from the Prophet, two Rakat before the Zuhr prayer and two after it; two Rakat after Maghrib prayer in his house, and two Rakat after 'Isha' prayer in his house, and two Rakat before the Fajr prayer and at that time nobody would enter the house of the Prophet Hafsa told me that the Prophet used to offer two Rakat after the call maker had made the Adhan and the day had dawned.

Volume 2, Book 21, Number 276:

Narrated Aisha:

The Prophet never missed four Rakat before the Zuhr prayer and two Rakat before the Fajr prayer.

Volume 2, Book 21, Number 277:

Narrated 'Abdullah Al-Muzni:

The Prophet said, "Pray before the Maghrib

(compulsory) prayer." He (said it thrice) and in the third time, he said, "Whoever wants to offer it can do so." He said so because he did not like the people to take it as a tradition.

Volume 2, Book 21, Number 278:

Narrated Marthad bin 'Abdullah Al-Yazani:

I went to 'Uqba bin 'Amir Al-Juhani and said, "Is it not surprising that Abi Tamim offers two Rakat before the Maghrib prayer?" 'Uqba said, "We used to do so in the life-time of Allah's Apostle." I asked him, "What prevents you from offering it now?" He replied, "Business."

Volume 2, Book 21, Number 279:

Narrated Mahmud bin Ar-rabi' Al-Ansari,

that he remembered Allah's Apostle and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house. Mahmud said that he had heard Itban bin Malik, who was present with Allah's Apostle in the battle of Badr saying, "I used to lead my people at Bani Salim in the prayer and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allah's Apostle and said, 'I have weak eye-sight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and pray at a place so that I could take that place as a praying place.' Allah's Apostle said, 'I will do so.' So Allah's Apostle and Abu Bakr came to my house in the (next) morning after the sun had risen high. Allah's Apostle asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the prayer in your house?' I pointed to the place where I wanted him to pray. So Allah's Apostle stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two Rakat, and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called "Khazir" which I had prepared for him.--("Khazir" is a special

type of dish prepared from barley flour and meat soup)--

When the neighbors got the news that Allah's Apostle was in my house, they poured it till there were a great number of men in the house. One of them said, 'What is wrong with Malik, for I do not see him?' One of them replied, 'He is a hypocrite and does not love Allah and His Apostle.' On that Allah's Apostle said, 'Don't say this. Haven't you seen that he said, 'None has the right to be worshipped but Allah for Allah's sake only.' The man replied, 'Allah and His Apostle know better; but by Allah, we never saw him but helping and talking with the hypocrites.' Allah's Apostle replied, 'No doubt, whoever says. None has the right to be worshipped but Allah, and by that he wants the pleasures of Allah, then Allah will save him from Hell.'" Mahmud added, "I told the above narration to some people, one of whom was Ab-u Aiyub, the companion of Allah's Apostle in the battle in which he (Ab-u Aiyub) died and Yazid bin Mu'aw7ya was their leader in Roman Territory. Abu Aiyub denounced the narration and said, 'I doubt that Allah's Apostle ever said what you have said.' I felt that too much, and I vowed to Allah that if I remained alive in that holy battle, I would (go to Medina and) ask Itban bin Malik if he was still living in the mosque of his people. So when he returned, I assumed Ihram for Hajj or 'Umra and then I proceeded on till I reached Medina. I went to Bani Salim and Itban bin Malik, who was by then an old blind man, was leading his people in the prayer. When he finished the prayer, I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the same manner as he had narrated it the first time."

Volume 2, Book 21, Number 280:

Narrated Ibn 'Umar,

Allah's Apostle said, "Offer some of your prayers in your houses and do not make them graves."

Volume 2, Book 21, Number 281:

Narrated Quza'a:

I heard Abu Said saying four words. He said, "I heard the Prophet (saying the following narrative)." He had participated in twelve holy battles with the Prophet.

Narrated Abu Huraira: The Prophet said, "Do not set out on a journey except for three Mosques i.e. Al-Masjid-Al-Haram, the Mosque of Allah's Apostle , and the Mosque of Al-Aqsa, (Mosque of Jerusalem)."

Volume 2, Book 21, Number 282:

Narrated Abu Huraira

Allah's Apostle said, "One prayer in my Mosque is better than one thousand prayers in any other mosque excepting Al-Masjid-Al-Haram."

Volume 2, Book 21, Number 283:

Narrated Nafi':

Ibn 'Umar never offered the Duha prayer except on two occasions:

(1) Whenever he reached Mecca; and he always used to reach Mecca in the forenoon. He would perform Tawaf round the Ka'ba and then offer two Rakat at the rear of Maqam Ibrahim.

(2) Whenever he visited Quba, for he used to visit it every Saturday. When he entered the Mosque, he disliked to leave it without offering a prayer. Ibn 'Umar narrated that Allah's Apostle used to visit the Mosque of Quba (sometime) walking and (sometime) riding. And he (i.e. Ibn 'Umar) used to say, "I do only what my companions used to do and I don't forbid anybody to pray at any time during the day or night except that one should not intend to pray at sunrise or sunset."

Volume 2, Book 21, Number 284:

Narrated 'Abdullah bin Dinar:

Ibn 'Umar said, "The Prophet used to go to the Mosque of Quba every Saturday (sometimes) walking and (sometimes) riding." 'Abdullah (Ibn 'Umar) used to do the same.

Volume 2, Book 21, Number 285:

Narrated Ibn 'Umar:

The Prophet used to go to the Mosque of Quba (sometimes) walking and sometimes riding. Added Nafi (in another narration), "He then would offer two Rakat (in the Mosque of Quba)."

Volume 2, Book 21, Number 286:

Narrated 'Abdullah bin Zaid Al-Mazini:

Allah's Apostle said, "Between my house and the pulpit there is a garden of the gardens of Paradise."

Volume 2, Book 21, Number 287:

Narrated Abu Huraira:

The Prophet said, "Between my house and my pulpit there is a garden of the gardens of Paradise, and my pulpit is on my fountain tank (i.e. Al-Kauthar)."

Volume 2, Book 21, Number 288:

Narrated Qaza'a Maula:

(freed slave of) Ziyad: I heard Abu Said Al-khudri narrating four things from the Prophet and I appreciated them very much. He said, conveying the words of the Prophet.

(1) "A woman should not go on a two day journey except with her husband or a Dhi-Mahram.

(2) No fasting is permissible on two days: 'Id-ul-Fitr and 'Id-ul-Adha.

(3) No prayer after two prayers, i.e. after the Fajr prayer till the sunrises and after the 'Asr prayer till the sun sets.

(4) Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid-Al-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque."

Translation of Sahih Bukhari, Book 22:

Actions while Praying

Volume 2, Book 22, Number 289:

Narrated Kuraib Maula Ibn Abbas:

'Abdullah bin Abbas said that he had passed a night in the house of Maimuna the mother of the faithful believers , who was his aunt. He said, "I slept across the bed, and Allah's Apostle along with his wife slept lengthwise. Allah's Apostle slept till mid-night or slightly before or after it. Then Allah's Apostle woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten verses of Surat-Al Imran (2). Then he went towards a hanging leather water-container and performed a perfect ablution and then stood up for prayer." 'Abdullah bin Abbas added, "I got up and did the same as Allah's Apostle had done and then went and stood by his side. Allah's Apostle then put his right hand over my head and caught my right ear and twisted it. He offered two Rakat, then two Rakat, then two Rakat, then two Rakat, then two Rakat, then two Rakat and then offered one Raka Witr. Then he lay down till the Muadh-dhin came and then he prayed two light Rakat and went out and offered the early morning (Fajr) prayer."

Volume 2, Book 22, Number 290:

Narrated 'Abdullah:

We used to greet the Prophet while he was praying and he used to answer our greetings. When we returned from AnNajashi (the ruler of Ethiopia), we greeted him, but he did not answer us (during the prayer) and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)."

Volume 2, Book 22, Number 291:

Narrated 'Abdullah

the same as No. 290. from the Prophet

Volume 2, Book 22, Number 292:

Narrated Zaid bin Arqam:

In the life-time of the Prophet we used to speak while praying, and one of us would tell his needs to his companions, till the verse, 'Guard strictly your prayers (2.238) was revealed. After that we were ordered to remain silent while praying.

Volume 2, Book 22, Number 293:

Narrated Sahl bin Sad:

The Prophet went out to affect a reconciliation between the tribes of Bani 'Amr bin 'Auf and the time of the prayer became due; Bilal went to Abu Bakr and said, "The Prophet is detained. Will you lead the people in the prayer?" Abu Bakr replied, "Yes, if you wish." So Bilal pronounced the Iqama and Abu Bakr led the prayer. In the meantime the Prophet came crossing the rows (of the praying people) till he stood in the first row and the people started clapping. Abu Bakr never looked hither and thither during the prayer but when the people clapped too much, he looked back and saw the Prophet in the (first) row. The Prophet waved him to remain at his place, but Abu Bakr raised both his hands and sent praises to Allah and then retreated and the Prophet went forward and led the prayer. (See Hadith No. 295 & 296)

Volume 2, Book 22, Number 294:

Narrated 'Abdullah bin Masud:

We used to say the greeting, name and greet each other in the prayer. Allah's Apostle heard it and said:--"Say, 'At-tahiyyatu lil-lahi was-salawatu wat-taiyibatu . Assalamu 'Alaika aiyuha-n-Nabiyu wa-rahmatu-l-lahi wa-barakatuhu. \_ Assalamu alaina wa-'ala 'ibadi-l-lahi as-salihin.. Ashhadu an la ilaha illa-l-lah wa ashhadu anna Muhammadan 'abdu hu wa Rasuluh. (All the compliments are for Allah and all the prayers and all the good things (are for Allah). Peace be on you, O Prophet, and Allah's mercy and blessings (are on you). And peace be on us and on the good (pious) worshipers of Allah. I testify that none has the right to be worshipped but Allah and that Muhammad is His slave and Apostle.) So, when you have said this, then you have surely sent the greetings to every good (pious) worshiper of Allah, whether he be in the Heaven or on the Earth . "

Volume 2, Book 22, Number 295:

Narrated Abu Huraira :

The Prophet said, "The saying 'Sub Han Allah' is for men and clapping is for women." (If something happens in the prayer, the men can invite the attention of the Imam by saying "Sub Han Allah". And women, by clapping their hands).

Volume 2, Book 22, Number 296:

Narrated Sahl bin Sad,

The Prophet said, "The saying 'Sub Han Allah' is for men and clapping is for women.

Volume 2, Book 22, Number 297:

Narrated Anas bin Malik:

While Abu Bakr was leading the people in the morning prayer on a Monday, the Prophet came towards them suddenly having lifted the curtain of 'Aisha's house, and looked at them as they were standing in rows and smiled. Abu Bakr tried to come back thinking that Allah's Apostle wanted to come out for the prayer. The attention of the Muslims was diverted from the prayer because they were delighted to see the Prophet. The Prophet waved his hand to them to complete their prayer, then he went back into the room and let down the curtain. The Prophet expired on that very day.

Volume 2, Book 22, Number 297m:

Narrated Abu Huraira:

Allah's Apostle said, "A woman called her son while he was in his hermitage and said, 'O Juraij' He said, 'O Allah, my mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij!' He said again, 'O Allah ! My mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij' He again said, 'O Allah! My mother (is calling me) and (I am offering) my prayer. (What shall I do?)' She said, 'O Allah! Do not let Juraij die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she

replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O Babus, who is your father?' The child replied, 'The shepherd.' " (See Hadith No 662. Vol 3).

Volume 2, Book 22, Number 298:

Narrated Mu'aiqib:

The Prophet talked about a man leveling the earth on prostrating, and said, "If you have to do so, then do it once."

Volume 2, Book 22, Number 299:

Narrated Anas bin Malik:

We used to pray with the Prophet in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

Volume 2, Book 22, Number 300:

Narrated Aisha:

I used to stretch my legs towards the Qibla of the Prophet while he was praying; whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.

Volume 2, Book 22, Number 301:

Narrated Abu Huraira:

The Prophet once offered the prayer and said, "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, 'My Lord ! Bestow on me a kingdom such as shall not belong to any other after me.' Then Allah made him (Satan) return with his head down (humiliated)."

Volume 2, Book 22, Number 302:

Narrated Al-Azraq bin Qais:

We were at Al-Ahwaz fighting the AlHaruriya (tribe). While I was at the bank of a river a man was praying and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu'ba, a sub-narrator, said that man was Abu Barza al-Aslami). A man from the Khawarij said, "O Allah! Be harsh to this sheik." And when the sheik (Abu Barza) finished his prayer, he said, "I heard your remark. No doubt, I participated with Allah's Apostle in six or seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble. "

Volume 2, Book 22, Number 303:

Narrated 'Aisha:

Once the sun eclipsed and Allah's Apostle stood up for the prayer and recited a very long Sura and when bowed for a long while and then raised his head and started reciting another Sura. Then he bowed, and after finishing, he prostrated and did the same in the second Raka and then said, "These (lunar and solar eclipses) are two of the signs of Allah and if you see them, pray till the eclipse is over. No doubt, while standing at this place I saw everything promised to me by Allah and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other when you saw me retreating and in it I saw 'Amr bin Luhai who started the tradition of freeing animals (set them free) in the name of idols."

Volume 2, Book 22, Number 304:

Narrated Ibn'Umar:

The Prophet saw some sputum on the wall facing the Qibla of the mosque and became furious with the people of the mosque and said, "During the prayer, Allah is in front of everyone of you and so he should not spit (or said, 'He should not expectorate')." Then he got down and scratched the sputum with his hand. Ibn 'Umar said (after narrating), "If anyone of you has to spit during the prayer, he should spit to his left."

Volume 2, Book 22, Number 305:

Narrated Anas:

The Prophet said, "Whenever anyone of you is in prayer, he is speaking in private to his Lord and so he should neither spit in front of him nor on his right side but to his left side under his left foot."

Volume 2, Book 22, Number 306:

Narrated Sahl bin Sad:

The people used to offer the prayer with the Prophet with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

Volume 2, Book 22, Number 307:

Narrated 'Abdullah:

I used to greet the Prophet while he was in prayer and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet (while he was praying) but he did not return the greeting, and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)."

Volume 2, Book 22, Number 308:

Narrated Jabir bin 'Abdullah:

Allah's Apostle sent me for some job and when I had finished it I returned and came to the Prophet and greeted him but he did not return my greeting. So I felt so sorry that only Allah knows it and I said to myself,, 'Perhaps Allah's Apostle is angry because I did not come quickly, then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, "The thing which prevented me from returning the greeting was that I was praying." And at that time he was on his Rahila and his face was not towards the Qibla.

Volume 2, Book 22, Number 309:

Narrated Sahl bin Sad:

The news about the differences amongst the

people of Bani 'Amr bin 'Auf at Quba reached Allah's Apostle and so he went to them along with some of his companions to affect a reconciliation. Allah's Apostle was delayed there and the time for the prayer became due. Bilal came to Abu Bakr! and said, "O Abu Bakr! Allah's Apostle is detained (there) and the time for the prayer is due. Will you lead the people in prayer?" Abu Bakr replied, "Yes, if you wish." So Bilal pronounced the Iqama and Abu Bakr went forward and the people said Takbir. In the meantime, Allah's Apostle came piercing through the rows till he stood in the (first) row and the people started clapping. Abu Bakr, would never look hither and thither during the prayer but when the people clapped much he looked back and saw Allah's Apostle. The Prophet beckoned him to carry on. Abu Bakr raised both his hands, praised Allah and retreated till he stood in the row and Allah's Apostle went forward and led the people in the prayer. When he had finished the prayer, he addressed the people and said, "O people! Why did you start clapping when something happened to you in the prayer? Clapping is for women. Whenever one is confronted with something unusual in the prayer one should say, 'Sub Han Allah'." Then the Prophet looked towards Abu Bakr and asked, "What prevented you from leading the prayer when I beckoned you to carry on?" Abu Bakr replied, "It does not befit the son of Al Quhafa to lead the prayer in the presence of Allah's Apostle

Volume 2, Book 22, Number 310:

Narrated Abu Huraira:

It was forbidden to keep the hands on the hips during the prayer. (This is narrated by Abu Huraira from the Prophet.)

Volume 2, Book 22, Number 311:

Narrated Abu Huraira:

It was forbidden to pray with the hands over one's hips.

Volume 2, Book 22, Number 312:

Narrated 'Uqba bin Al-Harith:

I offered the 'Asr prayer with the Prophet and after finishing the prayer with Taslim he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said, "I remembered while I was in my prayer that a piece of gold was Lying in my house and I disliked that it should remain with us throughout the night, and so I have ordered it to be distributed."

Volume 2, Book 22, Number 313:

Narrated Abu Huraira,

Allah's Apostle said, "When the Adhan for the prayer is pronounced, then Satan takes to his heels passing wind so that he may not hear the Adhan and when the Muadh-dhin finishes, he comes back; and when the Iqama is pronounced he again takes to his heels and when it is finished, he again comes back and continues reminding the praying person of things that he used not to remember when not in prayer till he forgets how much he has prayed." Abu Salama bin 'Abdur-Rahman said, "If anyone of you has such a thing (forgetting the number of Rakat he has prayed) he should perform two prostrations of Sahu (i.e. forgetfulness) while sitting." Abu Salama narrates this from Abu Huraira.

Volume 2, Book 22, Number 314:

Narrated Abu Huraira:

People say that I narrate too many narrations of the Prophet; once I met a man (during the life-time of the Prophet) and asked him, "Which Sura did Allah's Apostle recite yesterday in the 'Isha' prayer?" He said, "I do not know." I said, "Did you not attend the prayer?" He said, "Yes, (I did)." I said, "I know. He recited such and such Sura."

Volume 2, Book 22, Number 315:

Narrated 'Abdullah bin Buhaina :

Allah's Apostle once led us in a prayer and offered two Rakat and got up (for the third Raka) without sitting (after the second Raka).

The people also got up with him, and when he was about to finish his prayer, we waited for him to finish the prayer with Taslim but he said Takbir before Taslim and performed two prostrations while sitting and then finished the prayer with Taslim.

Volume 2, Book 22, Number 316:

Narrated 'Abdullah bin Buhaina :

Allah's Apostle got up after the second Raka of the Zuhr prayer without sitting in between (the second and the third Rakat). When he finished the prayer he performed two prostrations (of Sahu) and then finished the prayer with Taslim.

Volume 2, Book 22, Number 317:

Narrated' Abdullah:

Once Allah's Apostle offered five Rakat in the Zuhr prayer, and somebody asked him whether there was some increase in the prayer. Allah's Apostle said, "What is that?" He said, "You have offered five Rakat." So Allah's Apostle performed two prostrations of Sahu after Taslim.

Volume 2, Book 22, Number 318:

Narrated Abu Huraira:

The Prophet led us in the 'Asr or the Zuhr prayer and finished it with Taslim. Dhul-Yadain said to him, "O Allah's Apostle! Has the prayer been reduced?" The Prophet asked his companions in the affirmative. So Allah's Apostle I offered two more Rakat and then performed two prostrations (of Sahu). Sad said, "I saw that 'Ursa bin Az-Zubair had offered two Rakat in the Maghrib prayer and finished it with Taslim. He then talked (and when he was informed about it) he completed the rest of his prayer and performed two prostrations, and said, 'The Prophet prayed like this.' "

Volume 2, Book 22, Number 319:

Narrated Abu Huraira.

Once Allah's Apostle offered two Rakat and finished his prayer. So Dhul-Yadain asked him, "Has the prayer been reduced or have you

forgotten?" Allah's Apostle said, "Has DhulYadain spoken the truth?" The people replied in the affirmative. Then Allah's Apostle stood up and offered the remaining two Rakat and performed Taslim, and then said Takbir and performed two prostrations like his usual prostrations, or a bit longer, and then got up.

Volume 2, Book 22, Number 320:

Narrated Salama bin 'Alqama:

I asked Muhammad (bin Sirin) whether Tashah-hud should be recited after the two prostrations of Sahu. He replied, "It is not (mentioned) in Abu Huraira's narration . "

Volume 2, Book 22, Number 321:

Narrated Abu Huraira:

The Prophet offered one of the evening prayers (the sub-narrator Muhammad said, "I think that it was most probably the 'Asr prayer") and he finished it after offering two Rakat only. He then stood near a price of wood in front of the Mosque and put his hand over it. Abu Bakr and 'Umar were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, "Has the prayer been reduced?" A man who was called DhulYadain by the Prophet said (to the Prophet), "Has the prayer been reduced or have you forgotten?" He said, "Neither have I forgotten, nor has the prayer been reduced." He said, "Certainly you have forgotten." So the Prophet offered two more Rakat and performed Tashm and then said Takbir and performed a prostration of Sahu like his ordinary prostration or a bit longer and then raised his head and said Takbir and then put his head down and performed a prostration like his ordinary prostration or a bit longer, and then raised his head and said Takbir.

Volume 2, Book 22, Number 322:

Narrated 'Abdullah bin Buhaina Al-Asdi:

(the ally of Bani 'Abdul Muttalib) Allah's Apostle

stood up for the Zuhr prayer and he should have sat (after the second Raka but he stood up for the third Raka without sitting for Tashah-hud) and when he finished the prayer he performed two prostrations and said Takbir on each prostration while sitting, before ending (the prayer) with Taslim; and the people too performed the two prostrations with him instead of the sitting he forgot.

Volume 2, Book 22, Number 323:

Narrated Abu Huraira:

Allah's Apostle said, "When the call for prayer is made, Satan takes to his heels passing wind so that he may not hear the Adhan and when the call is finished he comes back, and when the Iqama is pronounced, Satan again takes to his heels, and when the Iqama is finished he comes back again and tries to interfere with the person and his thoughts and say, "Remember this and that (which he has not thought of before the prayer)", till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four Rakat then he should perform two prostrations of Sahu while sitting.

Volume 2, Book 22, Number 324:

Narrated Abu Huraira:

Allah's Apostle said, "When anyone of you stands for the prayers, Satan comes and puts him in doubts till he forgets how many Rakat he has prayed. So if this happens to anyone of you, he should perform two prostrations of Sahu while sitting.

Volume 2, Book 22, Number 325:

Narrated Kuraib:

I was sent to Aisha by Ibn Abbas, Al-Miswar bin Makhrama and 'Abdur-Rahman bin Azhar . They told me to greet her on their behalf and to ask her about the offering of the two Rakat after the 'Asr prayer and to say to her, "We were informed that you offer those two Rakat and we were told that the Prophet had forbidden offering

them." Ibn Abbas said, "I along with 'Umar bin Al-Khattab used to beat the people whenever they offered them." I went to Aisha and told her that message. 'Aisha said, "Go and ask Um Salama about them." So I returned and informed them about her statement. They then told me to go to Um Salama with the same question with which t sent me to 'Aisha. Um Salama replied, "I heard the Prophet forbidding them. Later I saw him offering them immediately after he prayed the 'Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Bani Haram were sitting with me, so I sent my slave girl to him having said to her, 'Stand beside him and tell him that Um Salama says to you, "O Allah's Apostle! I have heard you forbidding the offering of these (two Rakat after the 'Asr prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave girl did that. The Prophet beckoned her with his hand and she waited for him. When he had finished the prayer he said, "O daughter of Bani Umaiya! You have asked me about the two Rakat after the 'Asr prayer. The people of the tribe of 'Abdul-Qais came to me and made me busy and I could not offer the two Rakat after the Zuhr prayer. These (two Rakat that I have just prayed) are for those (missed) ones.

Volume 2, Book 22, Number 326:

Narrated Sahl bin Sad As-Sa'idi :

The news about the differences amongst the people of Bani'Amr bin 'Auf reached Allah's Apostle and so he went to them along with some of his companions to affect a reconciliation between them. Allah's Apostle was delayed there, and the time of the prayer was due. Bilal went to Abu Bakr and said to him, "Allah's Apostle has been delayed (there) and the time of prayer is due. So will you lead the people in prayer?" Abu Bakr said, "Yes, if you wish." Bilal pronounced the Iqama and Abu Bakr, went forward and said Takbir for the people. In the mean-time Allah's Apostle came crossing the rows (of the praying people) and stood in the (first) row and the people started clapping. Abu

Bakr, would never glance side-ways in his prayer but when the people clapped much he looked back and (saw) Allah's Apostle . Allah's Apostle beckoned him to carry on the prayer. Abu Bakr raised his hands and thanked Allah, and retreated till he reached the (first) row. Allah's Apostle went forward and led the people in the prayer. When he completed the prayer he faced the people and said, "O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever amongst you comes across something in the prayer should say, 'Subhan-Allah' for there is none who will not turn round on hearing him saying Subhan-Allah. O Ab-u Bakr! What prevented you from leading the people in the prayer when I beckoned you to do so?" Abu Bakr replied, "How dare the son of Abu Quhafa lead the prayer in the presence of Allah's Apostle ?"

Volume 2, Book 22, Number 327:

Narrated Asma':

I went to 'Aisha and she was standing praying and the people, too, were standing (praying). So I said, "What is the matter with the people?" She beckoned with her head towards the sky.

I said, "(Is there) a sign?" She nodded intending to say, "Yes."

Volume 2, Book 22, Number 328:

Narrated 'Aisha the wife of the Prophet:

Allah's Apostle during his illness prayed in his house sitting, whereas some people followed him standing, but the Prophet beckoned them to sit down. On completion of the prayer he said, "The Imam is to be followed. So, bow when he bows, and raise your head when he raises his head." (See Hadith No. 657 Vol 1 for taking the verdict).

Translation of Sahih Bukhari, Book 23:

Funerals (Al-Janaa'iz)

Volume 2, Book 23, Number 329:

Narrated Abu Dhar:

Allah's Apostle said, "Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping none (in any way) along with Allah, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft."

Volume 2, Book 23, Number 330:

Narrated 'Abdullah:

Allah's Apostle said, "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said, "Anyone who dies worshipping none along with Allah will definitely enter Paradise."

Volume 2, Book 23, Number 331:

Narrated Al-Bara' bin 'Azib:

Allah's Apostle ordered us to do seven things and forbade us to do other seven. He ordered us:

to follow the funeral procession. to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the sneezer: (saying, "May Allah be merciful on you," provided the sneezer says, "All the praises are for Allah,"). He forbade us to use silver utensils and dishes and to wear golden rings, silk (clothes), Dibaj (pure silk cloth), Qissi and Istabraq (two kinds of silk cloths).

Volume 2, Book 23, Number 332:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "The rights of a Muslim on the Muslims are to follow the funeral processions, to accept invitation and to reply the sneezer. (see Hadith No 331)

Volume 2, Book 23, Number 333:

Narrated 'Aisha :

Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered

the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you."

Narrated Abu Salama from Ibn Abbas : Abu Bakr came out and 'Umar , was addressing the people, and Abu Bakr told him to sit down but 'Umar refused. Abu Bakr again told him to sit down but 'Umar again refused. Then Abu Bakr recited the Tashah-hud (i.e. none has the right to be worshipped but Allah and Muhammad is Allah's Apostle) and the people attended to Abu Bakr and left 'Umar. Abu Bakr said, "Amma ba'du, whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said: 'Muhammad is no more than an Apostle and indeed (many) Apostles have passed away before him ..(up to the grateful.' " (3.144) (The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before till Abu Bakr recited it and then whoever heard it, started reciting it ")

Volume 2, Book 23, Number 334:

Narrated Kharija bin Zaid bin Thabit:

Um Al-'Ala', an Ansari woman who gave the pledge of allegiance to the Prophet said to me, "The emigrants were distributed amongst us by drawing lots and we got in our share 'Uthman bin Maz'un. We made him stay with us in our house. Then he suffered from a disease which proved fatal when he died and was given a bath and was shrouded in his clothes, Allah's Apostle came I said, 'May Allah be merciful to you, O Abu As-Sa'ib! I testify that Allah has honored you'. The Prophet said, 'How do you know that Allah has honored him?' I replied, 'O Allah's Apostle! Let my father be sacrificed for you! On whom else shall Allah bestow His honor?' The Prophet

said, 'No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do with me though I am Allah's Apostle. ' By Allah, I never attested the piety of anyone after that. "

Volume 2, Book 23, Number 335:

Narrated Al-Laith as above.

Volume 2, Book 23, Number 336:

Narrated Jabir bin 'Abdullah :

When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet did not forbid me. Then my aunt Fatima began weeping and the Prophet said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field). "

Volume 2, Book 23, Number 337:

Narrated Abu Huraira,

Allah's Apostle informed (the people) about the death of An-Najashi on the very day he died. He went towards the Musalla (praying place) and the people stood behind him in rows. He said four Takbirs (i.e. offered the Funeral prayer).

Volume 2, Book 23, Number 338:

Narrated Anas bin Malik:

The Prophet said, "Zaid took over the flag and was martyred. Then it was taken by Jafar who was martyred as well. Then 'Abdullah bin Rawaha took the flag but he too was martyred and at that time the eyes of Allah's Apostle were full of tears. Then Khalid bin Al-Walid took the flag without being nominated as a chief (before hand) and was blessed with victory."

Volume 2, Book 23, Number 339:

Narrated Ibn Abbas.

A person died and Allah's Apostle used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet (about his death). He said, "What

prevented you from informing me?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet went to his grave and offered the (funeral) prayer.

Volume 2, Book 23, Number 340:

Narrated Anas:

The Prophet said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them."

Volume 2, Book 23, Number 341:

Narrated Abu Sa'id:

The women requested the Prophet, "Please fix a day for us." So the Prophet preached to them and said, "A woman whose three children died would be screened from the Hell Fire by them," Hearing that, a woman asked, "If two died?" The Prophet replied, "Even two (would screen her from the (Hell) Fire. " And Abu Huraira added, "Those children should be below the age of puberty. "

Volume 2, Book 23, Number 342:

Narrated Abu Huraira:

The Prophet said, "No Muslim whose three children died will go to the Fire except for Allah's oath (i.e. everyone has to pass over the bridge above the lake of fire)."

Volume 2, Book 23, Number 343:

Narrated Anas bin Malik:

The Prophet passed by a woman who was sitting and weeping beside a grave and said to her, "Fear Allah and be patient."

Volume 2, Book 23, Number 344:

Narrated Um 'Atiyya al-Ansariya:

Allah's Apostle came to us when his daughter died and said, "Wash her thrice or five times or more, if you see it necessary, with water and Sidr and then apply camphor or some camphor at the end; and when you finish, notify me." So when

we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

Volume 2, Book 23, Number 345:

Narrated Um 'Atiyya

Allah's Apostle came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and Sidr and sprinkle camphor on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it. Aiyub said that Hafsa narrated to him a narration similar to that of Muhammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Um 'Atiyya also mentioned, "We combed her hair and divided them in three braids."

Volume 2, Book 23, Number 346:

Narrated Um 'Atiyya:

Allah's Apostle , concerning his (dead) daughter's bath, said, "Start with the right side, and the parts which are washed in ablution."

Volume 2, Book 23, Number 347:

Narrated Um 'Atiyya :

When we washed the deceased daughter of the Prophet, he said to us, while we were washing her, "Start the bath from the right side and from the parts which are washed in ablution."

Volume 2, Book 23, Number 348:

Narrated Um 'Atiyya:

The daughter of the Prophet expired, and he said to us, "Wash her three or five times, or more if you see it necessary, and when you finish, notify me." So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it.

Volume 2, Book 23, Number 349:

Narrated Muhammad:

Um 'Atiyya said, "One of the daughters of the Prophet died and he came out and said, 'Wash her three or five times or more, if you think it necessary, with water and Sidr, and last of all put camphor (or some camphor) and when you finish, inform me.' " Um Atiyya added, "When we finished we informed him and he gave us his waist-sheet and said, 'Shroud her in it.' " And Um 'Atiyya (in another narration) added, "The Prophet said, 'Wash her three, five or seven times or more, if you think it necessary.' " Hafsa said that Um 'Atiyya had also said, "We entwined her hair into three braids."

Volume 2, Book 23, Number 350:

Narrated Hafsa bint Sirin:

Um 'Atiyya said that they had entwined the hair of the daughter of Allah's Apostle in three braids. They first undid her hair, washed and then entwined it in three braids."

Volume 2, Book 23, Number 351:

Narrated Ibn Sirin:

Um 'Atiyya (an Ansari woman who gave the pledge of allegiance to the Prophet ) came to Basra to visit her son, but she could not find him. She narrated to us, "The Prophet came to us while we were giving bath to his (dead) daughter, he said: 'Wash her three times, five times or more, if you think it necessary, with water and Sidr, and last of all put camphor, and when you finish, notify me.' " Um 'Atiyya added, "After finishing, we informed him and he gave us his waist sheet and told us to shroud her in it and did not say more than that."

Volume 2, Book 23, Number 352:

Narrated Um 'Atiyya:

We entwined the hair of the dead daughter of the Prophet into three braids. Waki said that Sufyan said, "One braid was entwined in front and the other two were entwined on the sides of the

head."

Volume 2, Book 23, Number 353:

Narrated Um 'Atiyya:

One of the daughters of the Prophet expired and he came to us and said, "Wash her with Sidr (water) for odd number of times, i.e. three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the hair (of the deceased girl) in three braids and made them fall at her back.

Volume 2, Book 23, Number 354:

Narrated 'Aisha:

Allah's Apostle was shrouded in three Yemenite white Suhuliya (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban."

Volume 2, Book 23, Number 355:

Narrated Ibn Abbas:

While a man was riding (his Mount) in 'Arafat, he fell down from it (his Mount) and broke his neck (and died). The Prophet said, "Wash him with water and Sidr and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim)."

Volume 2, Book 23, Number 356:

Narrated Ibn Abbas:

While a man was at 'Arafat (for Hajj) with Allah's Apostle the fell down from his Mount and broke his neck (and died). So Allah's Apostle said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying 'Labbaik.'"

Volume 2, Book 23, Number 357:

Narrated Ibn Abbas:

A man was killed by his camel while we were with the Prophet and he was a Muhrim. So the Prophet said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying 'Labbaik' . "

Volume 2, Book 23, Number 358:

Narrated Ibn Abbas:

A man fell from his Mount and died while he was with the Prophet at 'Arafat. The Prophet said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik'."

Volume 2, Book 23, Number 359:

Narrated Ibn 'Umar:

When 'Abdullah bin Ubai (the chief of hypocrites) died, his son came to the Prophet and said, "O Allah's Apostle! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah's forgiveness for him." So Allah's Apostle (p.b.u.h) gave his shirt to him and said, "Inform me (When the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet intended to offer the funeral prayer, 'Umar took hold of his hand and said, "Has Allah not forbidden you to offer the funeral prayer for the hypocrites? The Prophet said, "I have been given the choice for Allah says: '(It does not avail) Whether you (O Muhammad) ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them. (9.80)" So the Prophet offered the funeral prayer and on that the revelation came: "And never (O Muhammad) pray (funeral prayer) for any of them (i.e. hypocrites) that dies." (9. 84)

Volume 2, Book 23, Number 360:

Narrated Jabir:

The Prophet came to (the grave of) 'Abdullah bin

Ubai after his body was buried. The body was brought out and then the Prophet put his saliva over the body and clothed it in his shirt.

Volume 2, Book 23, Number 361:

Narrated 'Aisha:

The Prophet was shrouded in three pieces of cloth which were made of Suhul (a type of cotton), and neither a shirt nor a turban were used.

Volume 2, Book 23, Number 362:

Narrated 'Aisha:

Allah's Apostle was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

Volume 2, Book 23, Number 363:

Narrated Aisha:

Allah's Apostle was shrouded in three pieces of cloth which were made of white Suhul and neither a shirt nor a turban were used.

Volume 2, Book 23, Number 364:

Narrated Sad from his father:

Once the meal of 'Abdur-Rahman bin 'Auf was brought in front of him, and he said, "Mustab bin 'Umar was martyred and he was better than I, and he had nothing except his Burd (a black square narrow dress) to be shrouded in. Hamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his Burd. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

Volume 2, Book 23, Number 365:

Narrated Ibrahim:

Once a meal was brought to 'Abdur-Rahman bin 'Auf and he was fasting. He said, "Mustab bin 'Umar was martyred and he was better than I and was shrouded in his Burd and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Hamza was martyred and was better

than I. Now the worldly wealth have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

Volume 2, Book 23, Number 366:

Narrated Khabbab:

We emigrated with the Prophet (p.b.u.h) in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mustab bin 'Umar; and the others were those who got their rewards. Mustab bin 'Umar was martyred on the day of the Battle of Uhud and we could get nothing except his Burd to shroud him in. And when we covered his head his feet became bare and vice versa. So the Prophet ordered us to cover his head only and to put idhkhir (a kind of shrub) over his feet.

Volume 2, Book 23, Number 367:

Narrated Sahl:

A woman brought a woven Burda (sheet) having edging (border) to the Prophet, Then Sahl asked them whether they knew what is Burda, they said that Burda is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allah, I have not asked for it to wear it but to make it my shroud." Later it was his shroud.

Volume 2, Book 23, Number 368:

Narrated Um 'Atiyya:

We were forbidden to accompany funeral processions but not strictly.

Volume 2, Book 23, Number 369:

Narrated Muhammad bin Sirin:

One of the sons of Um 'Atiyya died, and when it was the third day she asked for a yellow perfume and put it over her body, and said, "We were forbidden to mourn for more than three days except for our husbands."

Volume 2, Book 23, Number 370:

Narrated Zainab bint Abi Salama:

When the news of the death of Abu Sufyan reached from Sham, Um Habiba on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

Volume 2, Book 23, Number 371:

Narrated Zainab bint Abi Salama :

I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days'." Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.' "

Volume 2, Book 23, Number 372:

Narrated Anas bin Malik:

The Prophet passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like

mine." And she did not recognize him. Then she was informed that he was the Prophet . so she went to the house of the Prophet and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity."

Volume 2, Book 23, Number 373:

Narrated Usama bin Zaid:

The daughter of the Prophet (p.b.u.h) sent (a messenger) to the Prophet requesting him to come as her child was dying (or was gasping), but the Prophet returned the messenger and told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet got up, and so did Sad bin 'Ubada, Muadh bin Jabal, Ubai bin Ka'b, Zaid bin Thabit and some other men. The child was brought to Allah's Apostle while his breath was disturbed in his chest (the sub-narrator thinks that Usama added: ) as if it was a leather water-skin. On that the eyes of the Prophet (p.b.u.h) started shedding tears. Sad said, "O Allah's Apostle! What is this?" He replied, "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others).

Volume 2, Book 23, Number 374:

Narrated Anas bin Malik:

We were (in the funeral procession) of one of the daughters of the Prophet and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so the Prophet told him to get down in the grave. And so he got down in her grave.

Volume 2, Book 23, Number 375:

Narrated 'Abdullah bin 'Ubaidullah bin Abi Mulaika:

One of the daughters of 'Uthman died at Mecca. We went to attend her funeral procession. Ibn 'Umar and Ibn Abbas were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) 'Abdullah bin 'Umar said to 'Amr bin 'Uthman, "Will you not prohibit crying as Allah's Apostle has said, 'The dead person is tortured by the crying of his relatives.?' " Ibn Abbas said, "Umar used to say so." Then he added narrating, "I accompanied Umar on a journey from Mecca till we reached Al-Baida. There he saw some travelers in the shade of a Samura (A kind of forest tree). He said (to me), "Go and see who those travelers are." So I went and saw that one of them was Suhaib. I told this to 'Umar who then asked me to call him. So I went back to Suhaib and said to him, "Depart and follow the chief of the faithful believers." Later, when 'Umar was stabbed, Suhaib came in weeping and saying, "O my brother, O my friend!" (on this 'Umar said to him, "O Suhaib! Are you weeping for me while the Prophet said, "The dead person is punished by some of the weeping of his relatives?" Ibn Abbas added, "When 'Umar died I told all this to Aisha and she said, 'May Allah be merciful to Umar. By Allah, Allah's Apostle did not say that a believer is punished by the weeping of his relatives. But he said, Allah increases the punishment of a non-believer because of the weeping of his relatives." Aisha further added, "The Quran is sufficient for you (to clear up this point) as Allah has stated: 'No burdened soul will bear another's burden.' " (35.18). Ibn Abbas then said, "Only Allah makes one laugh or cry." Ibn Umar did not say anything after that.

Volume 2, Book 23, Number 376:

Narrated 'Aisha:

(the wife of the Prophet) Once Allah's Apostle passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping over her and she is being tortured in her grave."

Volume 2, Book 23, Number 377:

Narrated Abu Burda:

That his father said, "When Umar was stabbed, Suhaib started crying: O my brother! 'Umar said, 'Don't you know that the Prophet said: The deceased is tortured for the weeping of the living'?"

Volume 2, Book 23, Number 378:

Narrated Al-Mughira:

I heard the Prophet saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire." I heard the Prophet saying, "The deceased who is wailed over is tortured for that wailing."

Volume 2, Book 23, Number 379:

Narrated Ibn 'Umar from his father:

The Prophet said, "The deceased is tortured in his grave for the wailing done over him."

Volume 2, Book 23, Number 380:

Narrated Shu'ba:

The deceased is tortured for the wailing of the living ones over him .

Volume 2, Book 23, Number 381:

Narrated Jabir bin 'Abdullah :

On the day of the Battle of Uhud, my father was brought and he had been mayhemed and was placed in front of Allah's Apostle and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allah's Apostle gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, "Who is this?" They said, "It is the daughter or the sister of Amr." He said, "Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he (i.e. the body of the martyr) was shifted away."

Volume 2, Book 23, Number 382:

Narrated 'Abdullah:

the Prophet said, "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."

Volume 2, Book 23, Number 383:

Narrated 'Amir bin Sad bin Abi Waqqas:

That his father said, "In the year of the last Hajj of the Prophet I became seriously ill and the Prophet used to visit me inquiring about my health. I told him, 'I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter, (In this narration the name of 'Amir bin Sad is mentioned and in fact it is a mistake; the narrator is 'Aisha bint Sad bin Abi Waqqas). Should I give two-thirds of my property in charity?' He said, 'No.' I asked, 'Half?' He said, 'No.' then he added, 'One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth.' I said, 'O Allah's Apostle! Will I be left alone after my companions have gone?' He said, 'If you are left behind, whatever good deeds you will do will up-grade you and raise you high. And perhaps you will have a long life so that some people will be benefited by you while others will be harmed by you. O Allah! Complete the emigration of my companions and do not turn them renegades.' But Allah's Apostle felt sorry for poor Sad bin Khaula as he died in Mecca." (but Sad bin Abi Waqqas lived long after the Prophet (p.b.u.h).)

Volume 2, Book 23, Number 384:

Narrated 'Abdullah:

The Prophet said, "He who slaps the cheeks, tears the clothes and follows the tradition of the Days of Ignorance is not from us."

Volume 2, Book 23, Number 385:

Narrated 'Abdullah:

The Prophet said, "He who slaps the cheeks, tears the clothes and follows the traditions of the

Days of Ignorance is not from us."

Volume 2, Book 23, Number 386:

Narrated 'Aisha:

When the Prophet got the news of the death of Ibn Haritha, Ja'far and Ibn Rawaha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet (p.b.u.h) said, "Forbid them." So again he went and came back for the third time and said, "O Allah's Apostle! By Allah, they did not listen to us at all." ('Aisha added): Allah's Apostle ordered him to go and put dust in their mouths. I said, (to that man) "May Allah stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfill the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue. "

Volume 2, Book 23, Number 387:

Narrated Anas:

When the reciters of Quran were martyred, Allah's Apostle recited Qunut for one month and I never saw him (i.e. Allah's Apostle) so sad as he was on that day.

Volume 2, Book 23, Number 388:

Narrated Anas bin Malik:

One of the sons of Abu Talha became sick and died and Abu Talha at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abu Talha came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is in peace." Abu Talha thought that she had spoken the truth. Abu Talha passed the night and in the morning took a bath and when he intended to go out, she told him that his son had died, Abu Talha offered the (morning) prayer with the Prophet and informed the Prophet of what

happened to them. Allah's Apostle said, "May Allah bless you concerning your night. (That is, may Allah bless you with good offspring)." Sufyan said, "One of the Ansar said, 'They (i.e. Abu Talha and his wife) had nine sons and all of them became reciters of the Quran (by heart).'"

Volume 2, Book 23, Number 389:

Narrated Anas:

The Prophet said, "The real patience is at the first stroke of a calamity."

Volume 2, Book 23, Number 390:

Narrated Anas bin Malik:

We went with Allah's Apostle (p.b.u.h) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (p.b.u.h) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation."

Volume 2, Book 23, Number 391:

Narrated 'Abdullah bin 'Umar :

Sad bin 'Ubada became sick and the Prophet along with 'Abdur Rahman bin 'Auf, Sad bin Abi Waqqas and 'Abdullah bin Masud visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allah's Apostle." The Prophet wept and when the people saw the weeping of Allah's Apostle (p.b.u.h) they all wept. He said, "Will you listen? Allah does not punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this." He pointed to his tongue and added, "The deceased is punished for

the wailing of his relatives over him." 'Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

Volume 2, Book 23, Number 392:

Narrated Aisha:

When the news of the martyrdom of Zaid bin Haritha, Ja'far and 'Abdullah bin Rawaha came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet (p.b.u.h) ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed." The Prophet (p.b.u.h) ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me, (or "us": the sub-narrator Muhammad bin Haushab is in doubt as to which is right). " ('Aisha added: The Prophet said, "Put dust in their mouths." I said (to that man), "May Allah stick your nose in the dust (i.e. humiliate you)." By Allah, you could not (stop the women from crying) to fulfill the order, besides you did not relieve Allah's Apostle from fatigue."

Volume 2, Book 23, Number 393:

Narrated Um 'Atiyya:

At the time of giving the pledge of allegiance to the Prophet one of the conditions was that we would not wail, but it was not fulfilled except by five women and they are Um Sulaim, Um Al-'Ala', the daughter of Abi Sabra (the wife of Muadh), and two other women; or the daughter of Abi Sabra and the wife of Muadh and another woman.

Volume 2, Book 23, Number 394:

Narrated 'Amir bin Rabi'a,;

The Prophet said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." Al-Humaidi added, "Till the coffin leaves you behind or is put down."

Volume 2, Book 23, Number 395:

Narrated 'Amir bin Rabi'a:

The Prophet said, "If any one of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him . "

Volume 2, Book 23, Number 396:

Narrated Said Al-Maqburi:

That his father said, "While we were accompanying a funeral procession, Abu Huraira got hold of the hand of Marwan and they sat down before the coffin was put down. Then Abu Said came and took hold of Marwan's hand and said, "Get up. By Allah, no doubt this (i.e. Abu Huraira) knows that the Prophet forbade us to do that." Abu Huraira said, "He (Abu Said) has spoken the truth."

Volume 2, Book 23, Number 397:

Narrated Abu Said Al-Khudri

The Prophet said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down."

Volume 2, Book 23, Number 398:

Narrated Jabir bin 'Abdullah :

A funeral procession passed in front of us and the Prophet stood up and we too stood up. We said, 'O Allah's Apostle! This is the funeral procession of a Jew.' He said, "Whenever you see a funeral procession, you should stand up."

Volume 2, Book 23, Number 399:

Narrated 'Abdur Rahman bin Abi Laila:

Sahl bin Hunaif and Qais bin Sad were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet

and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?"

Volume 2, Book 23, Number 400:

Narrated Abu Sa'id Al-Khudri :

Allah's Apostle said, When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly),' and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man and if he heard it he would fall unconscious."

Volume 2, Book 23, Number 401:

Narrated Abu Huraira:

The Prophet said, "Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down your necks."

Volume 2, Book 23, Number 402:

Narrated Abu Sa'id Al-Khudri

The Prophet said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind and if he heard it he would fall unconscious."

Volume 2, Book 23, Number 403:

Narrated Jabir bin 'Abdullah:

Allah's Apostle offered the funeral prayer for An-Najashi and I was in the second or third row.

Volume 2, Book 23, Number 404:

Narrated Abu Huraira:

The Prophet (p.b.u.h) informed his companions about the death of AnNajashi and then he went ahead (to lead the prayer) and the people lined up behind him in rows and he said four Takbir.

Volume 2, Book 23, Number 405:

Narrated Ash-Shaibani:

Ash Sha'bi said, "I was informed by a man who had seen the Prophet going to a grave that was separate from the other graves and he aligned the people in rows and said four Takbir." I said, "O Abu 'Amr! who narrated (that) to you"? He said, "Ibn Abbas. "

Volume 2, Book 23, Number 406:

Narrated Jabir bin 'Abdullah :

The Prophet said, "Today a pious man from Ethiopia (i.e. An Najashi) has expired, come on to offer the funeral prayer." (Jabir said): We lined up in rows and after that the Prophet led the prayer and we were in rows. Jabir added, I was in the second row."

Volume 2, Book 23, Number 407:

Narrated Ibn Abbas:

Allah's Apostle passed by a grave of a deceased who had been buried at night. He said, "When was this (deceased) buried?" The people said, "Yesterday." He said, "Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He stood up and we lined up behind him. (Ibn Abbas said): I was one of them, and the Prophet offered the funeral prayer.

Volume 2, Book 23, Number 408:

Narrated Ash-Shaibani:

Ash-Sha'bi said, "Somebody who passed along with your Prophet (p.b.u.h) by a grave that was separate from the other graves informed me (saying), "The Prophet led us (in the prayer) and we aligned behind him." We said, "O Abu 'Amr! Who told you this narration?" He replied, "Ibn Abbas."

Volume 2, Book 23, Number 409:

Narrated Nafi:

Ibn Umar was told that Abu Huraira said, "Whoever accompanies the funeral procession will have a reward equal to one Qirat." Ibn

'Umar said, "Abu Huraira talks of a too enormous reward." Aisha attested Abu Huraira's narration and said, "I heard Allah's Apostle saying like that." Ibn Umar said, "We have lost numerous Qirats."

Volume 2, Book 23, Number 410:

Narrated Abu Huraira:

that Allah's Apostle (p.b.u.h) said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains."

Volume 2, Book 23, Number 411:

Narrated 'Amir:

Ibn Abbas (who was at that time a boy) said, "Allah's Apostle came to a grave and the people said, 'He or she was buried yesterday.' " Ibn Abbas added, "We aligned behind the Prophet and he led the funeral prayer of the deceased."

Volume 2, Book 23, Number 412:

Narrated Abu Huraira:

Allah's Apostle informed about the news of the death of An-Najash (King of Ethiopia) on the day he expired. He said, "Ask Allah's forgiveness for your brother. " Narrated Abu Huraira: The Prophet made them align in rows at the Musalla and said four Takbir.

Volume 2, Book 23, Number 413:

Narrated 'Abdullah bin 'Umar :

The Jew brought to the Prophet a man and a woman from amongst them who have committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque."

Volume 2, Book 23, Number 414:

Narrated 'Urwa:

Aisha said, "The Prophet in his fatal illness said, 'Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying.'" Aisha added, "Had it not been for that the grave of the Prophet (p.b.u.h)

would have been made prominent but I am afraid it might be taken (as a) place for praying.

Volume 2, Book 23, Number 415:

Narrated Samura bin Jundab:

I offered the funeral prayer behind the Prophet for a woman who had died during child-birth and he stood up by the middle of the coffin.

Volume 2, Book 23, Number 416:

Narrated Samura bin Jundab

I offered the funeral prayer behind the Prophet for a woman who had died during child-birth and he stood up by the middle of the coffin.

Volume 2, Book 23, Number 417:

Narrated Abu Huraira:

Allah's Apostle informed about the news of the death of An-Najash on the day he died. He went out with us to the Musalla and we aligned in rows and he said four Takbirs for An-Najashi's funeral prayer.

Volume 2, Book 23, Number 418:

Narrated Jabir:

The Prophet offered the funeral prayer of As-Hama An-Najash and said four Takbir.

Volume 2, Book 23, Number 419:

Narrated Talha bin 'Abdullah bin 'Auf:

I offered the funeral prayer behind Ibn Abbas and he recited Al-Fatiha and said, "You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet Muhammad.

Volume 2, Book 23, Number 420:

Narrated Sulaiman Ash-Shaibani:

I heard Ash-Sha'bi saying, "I was told by a man

who had passed with the Prophet (p.b.u.h) by a grave that was separate from the other graves that he (the Prophet ) led them in the prayer and they prayed behind him." I said, "O Abu 'Amr! Who narrated that to you?" He replied, "Ibn Abbas."

Volume 2, Book 23, Number 421:

Narrated Abu Huraira:

A black person, a male or a female used to clean the Mosque and then died. The Prophet (p.b.u.h) did not know about it . One day the Prophet remembered him and said, "What happened to that person?" The people replied, "O Allah's Apostle! He died." He said, "Why did you not inform me?" They said, "His story was so and so (i.e. regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer.

Volume 2, Book 23, Number 422:

Narrated Anas:

The Prophet said, "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad ? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' " The Prophet added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Quran).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."

Volume 2, Book 23, Number 423:

Narrated Abu Huraira:

The angel of death was sent to Moses and when

he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, "You sent me to a slave who does not want to die." Allah restored his eye and said, "Go back and tell him (i.e. Moses) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Moses asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allah that He bring him near the Sacred Land at a distance of a stone's throw. Allah's Apostle (p.b.u.h) said, "Were I there I would show you the grave of Moses by the way near the red sand hill."

Volume 2, Book 23, Number 424:

Narrated Ibn Abbas:

The Prophet (p.b.u.h) offered the funeral prayer of a man one night after he was buried, he and his companions stood up (for the Prayer). He had asked them about him before standing, saying, "Who is this?" They said, "He is so and so and was buried last night." So all of them offered the funeral prayer.

Volume 2, Book 23, Number 425:

Narrated 'Aisha:

When the Prophet became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Mariya. Um Salma and Um Habiba had been to Ethiopia, and both of them narrated its (the Church's) beauty and the pictures it contained. The Prophet raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. Those are the worst creatures in the Sight of Allah."

Volume 2, Book 23, Number 426:

Narrated Anas:

We were in the funeral procession of the daughter of Allah's Apostle and Allah's Apostle

was sitting near the grave and I saw his eyes full of tears. He said, "Is there anyone amongst you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so Allah's Apostle told him to get down in her grave and he got down in her grave and buried her.

Volume 2, Book 23, Number 427:

Narrated Jabir bin Abdullah:

The Prophet collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Quran?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them.

Volume 2, Book 23, Number 428:

Narrated 'Uqba bin 'Amir:

One day the Prophet went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fountain (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things."

Volume 2, Book 23, Number 429:

Narrated Jabir bin 'Abdullah :

The Prophet buried every two martyrs in of Uhud in one grave.

Volume 2, Book 23, Number 430:

Narrated Jabir:

The Prophet said, "Bury them (i.e. martyrs) with their blood." (that was) On the day of the Battle of Uhud. He did not get them washed.

Volume 2, Book 23, Number 431:

Narrated Jabir bin 'Abdullah :

Allah's Apostle shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, "Which of them knew more Quran?" When one of them was pointed out he would put him first in the grave. He said, "I am a witness on these." Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed. (Jabir bin Abdullah added): Allah's Apostle used to ask about the martyrs of Uhud as to which of them knew more of the Quran." And when one of them was pointed out as having more of it he would put him first in the grave and then his companions. (Jabir added): My father and my uncle were shrouded in one sheet.

Volume 2, Book 23, Number 432:

Narrated Ibn Abbas:

The Prophet said, "Allah has made Mecca a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs or to cut its trees or to chase its game or to pick up its fallen things except by a person who announces it publicly." On that Al-Abbas said (to the Prophet), "Except Al-Idhkhir for our goldsmiths and for our graves." And so the Prophet added, "Except Al-Idhkhir. " And Abu Huraira narrated that the Prophet said, "Except Al-Idhkhir for our graves and houses." And Ibn Abbas said, "For their goldsmiths and houses."

Volume 2, Book 23, Number 433:

Narrated Jabir bin 'Abdullah:

Allah's Apostle came to Abdullah bin Ubai (a hypocrite) after his death and he has been laid in his pit (grave). He ordered (that he be taken out of the grave) and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allah knows better (why he did so). 'Abdullah bin Ubai had given his shirt to

Al-Abbas to wear. Abu Harun said, "Allah's Apostle at that time had two shirts and the son of 'Abdullah bin Ubai said to him, 'O Allah's Apostle! Clothe my father in your shirt which has been in contact with your skin.' ' Sufyan added, "Thus people think that the Prophet clothed 'Abdullah bin Tubal in his shirt in lieu of what he (Abdullah) had done (for Al Abbas, the Prophet's uncle.)"

Volume 2, Book 23, Number 434:

Narrated Jabir:

When the time of the Battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the companions of the Prophet to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Apostle's soul and I owe some debt and you should repay it and treat your sisters favorably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr) so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

Volume 2, Book 23, Number 435:

Narrated Jabir:

A man was buried along with my father and I did not like it till I took him (i.e. my father) out and buried him in a separate grave.

Volume 2, Book 23, Number 436:

Narrated Jabir bin 'Abdullah:

The Prophet collected every two martyrs of Uhud (in one grave) and then he would ask, "Which of them knew the Quran more?" And if one of them was pointed out for him as having more knowledge, he would put him first in the Lahd. The Prophet said, "I will be a witness on these on the Day of Resurrection." Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

Volume 2, Book 23, Number 437:

Narrated Ibn 'Umar:

'Umar set out along with the Prophet (p.b.u.h) with a group of people to Ibn Saiyad till they saw him playing with the boys near the hillocks of Bani Mughala. Ibn Saiyad at that time was nearing his puberty and did not notice (us) until the Prophet stroked him with his hand and said to him, "Do you testify that I am Allah's Apostle?" Ibn Saiyad looked at him and said, "I testify that you are the Messenger of illiterates." Then Ibn Saiyad asked the Prophet (p.b.u.h), "Do you testify that I am Allah's Apostle?" The Prophet (p.b.u.h) refuted it and said, "I believe in Allah and His Apostles." Then he said (to Ibn Saiyad), "What do you think?" Ibn Saiyad answered, "True people and liars visit me." The Prophet said, "You have been confused as to this matter." Then the Prophet said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyad said, "It is Al-Dukh (the smoke)." (2) The Prophet said, "Let you be in ignominy. You cannot cross your limits." On that 'Umar, said, "O Allah's Apostle! Allow me to chop his head off." The Prophet (p.b.u.h) said, "If he is he (i.e. Dajjal), then you cannot over-power him, and if he is not, then there is no use of murdering him." (Ibn 'Umar added): Later on Allah's Apostle (p.b.u.h) once again went along with Ubai bin Ka'b to the date-palm trees (garden) where Ibn Saiyad was staying. The Prophet (p.b.u.h) wanted to hear something from Ibn Saiyad before Ibn Saiyad could see him, and the Prophet (p.b.u.h) saw him lying covered with a sheet and from where his murmurs were heard. Ibn Saiyad's mother saw Allah's Apostle while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyad, "O Saf ! (and this was the name of Ibn Saiyad) Here is Muhammad." And with that Ibn Saiyad got up. The Prophet said, "Had this woman left him (Had she not disturbed him), then Ibn Saiyad would have revealed the reality of his case.

Volume 2, Book 23, Number 438:

Narrated Anas:

A young Jewish boy used to serve the Prophet

and he became sick. So the Prophet went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abu-I-Qasim and the boy embraced Islam. The Prophet came out saying: "Praises be to Allah Who saved the boy from the Hell-fire."

Volume 2, Book 23, Number 439:

Narrated Ibn Abbas:

My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women.

Volume 2, Book 23, Number 440:

Narrated Ibn Shihab:

The funeral prayer should be offered for every child even if he were the son of a prostitute as he was born with a true faith of Islam (i.e. to worship none but Allah Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e. born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e. born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. Abu Huraira, narrated that the Prophet said, "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Huraira recited the holy verses: "The pure Allah's Islamic nature (true faith i.e. to worship none but Allah Alone), with which He has created human beings.' " (30.30).

Volume 2, Book 23, Number 441:

Narrated Abu Huraira :

Allah's Apostle said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) but his parents convert him to Judaism, Christianity or Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?"

Then Abu Huraira recited the holy verses: "The pure Allah's Islamic nature (true faith of Islam) (i.e. worshipping none but Allah) with which He has created human beings. No change let there be in the religion of Allah (i.e. joining none in worship with Allah). That is the straight religion (Islam) but most of men know, not." (30.30)

Volume 2, Book 23, Number 442:

Narrated Said bin Al-Musaiyab from his father:

When the time of the death of Abu Talib approached, Allah's Apostle went to him and found Abu Jahl bin Hisham and 'Abdullah bin Abi Umaiya bin Al-Mughira by his side. Allah's Apostle said to Abu Talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and 'Abdullah bin Abi Umaiya said, "O Abu Talib! Are you going to denounce the religion of Abdul Muttalib?" Allah's Apostle kept on inviting Abu Talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Then Allah's Apostle said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him (i.e. It is not fitting for the Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire (9.113).

Volume 2, Book 23, Number 443:

Narrated Ibn Abbas:

The Prophet once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends). He then took

a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."

Volume 2, Book 23, Number 444:

Narrated 'Ali:

" We were accompanying a funeral procession in Baqi-I-Gharqad. The Prophet came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:--  
"As for him who gives (in charity) and is Allah-fearing And believes in the Best reward from Allah. " (92.5-6)

Volume 2, Book 23, Number 445:

Narrated Thabit bin Ad-Dahhak:

The Prophet (p.b.u.h) said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew). And whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire." Narrated Jundab the Prophet said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

Volume 2, Book 23, Number 446:

Narrated Abu Huraira-:

The Prophet said, "He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire."

Volume 2, Book 23, Number 447:

Narrated 'Umar bin Al-Khattab :

When 'Abdullah bin Ubai bin Salul died, Allah's Apostle (p.b.u.h) was called upon to offer his funeral prayer. When Allah's Apostle stood up to offer the prayer, I got up quickly and said, "O Allah's Apostle! Are you going to pray for Ibn Ubai and he said so and so on such and such occasions?" And started mentioning all that he had said. Allah's Apostle smiled and said, "O 'Umar! Go away from me." When I talked too much he said, "I have been given the choice and so I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allah's forgiveness for more than seventy times, surely I would have done so." ('Umar added): Allah's Apostle offered his funeral prayer and returned and after a short while the two verses of Surat Bara' were revealed: i.e. "And never (O Muhammad) pray for any of them who dies . . . (to the end of the verse) rebellion (9.84)" -- ('Umar added), "Later I astonished at my daring before Allah's Apostle on that day. And Allah and His Apostle know better."

Volume 2, Book 23, Number 448:

Narrated Anas bin Malik, :

A funeral procession passed and the people praised the deceased. The Prophet said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet said, "It has been affirmed to him". 'Umar bin Al-Khattab asked (Allah's Apostle (p.b.u.h) ), "What has been affirmed?" He replied, "You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth."

Volume 2, Book 23, Number 449:

Narrated Abu Al-Aswad:

I came to Medina when an epidemic had broken out. While I was sitting with 'Umar bin Al-Khattab a funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." A third (funeral procession) passed by and the people spoke badly of the deceased. He said, "It has been affirmed to him." I (Abu Al-Aswad) asked, "O chief of the believers! What has been affirmed?" He replied, "I said the same as the Prophet had said, that is: if four persons testify the piety of a Muslim, Allah will grant him Paradise." We asked, "If three persons testify his piety?" He (the Prophet) replied, "Even three." Then we asked, "If two?" He replied, "Even two." We did not ask him regarding one witness.

Volume 2, Book 23, Number 450:

Narrated Al-Bara' bin 'Azib :

The Prophet (p.b.u.h) said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. And that corresponds to Allah's statement: Allah will keep firm those who believe with the word that stands firm . . . (14.27).

Volume 2, Book 23, Number 451:

Narrated Shu'ba:

Same as above and added, "Allah will keep firm those who believe . . . (14.27) was revealed concerning the punishment of the grave."

Volume 2, Book 23, Number 452:

Narrated Ibn 'Umar:

The Prophet looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing

dead people." He replied, "You do not hear better than they but they cannot reply."

Volume 2, Book 23, Number 453:

Narrated 'Aisha:

The Prophet said, "They now realize that what I used to tell them was the truth. "And Allah said, 'Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers) nor can you make the deaf hear. (27.80).

Volume 2, Book 23, Number 454:

Narrated Masruq:

'Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." 'Aisha then asked Allah's Apostle about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." 'Aisha added, "After that I never saw Allah's Apostle but seeking refuge with Allah from the punishment in the grave in every prayer he prayed."

Volume 2, Book 23, Number 455:

Narrated Asma' bint Abi Bakr :

Allah's Apostle once stood up delivering a sermon and mentioned the trial which people will face in the grave. When he mentioned that, the Muslims started shouting loudly.

Volume 2, Book 23, Number 456:

Narrated Anas bin Malik:

Allah's Apostle said, "When (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man (i.e. Muhammad)?' The faithful Believer will say, 'I testify that he is Allah's slave and His Apostle.' Then they will say to him, 'Look at your place in the Hell Fire; Allah has given you a place in Paradise instead of it.' So he will see both his places." (Qatada said, "We were informed that his grave would be made spacious." Then Qatada went back to the

narration of Anas who said;) Whereas a hypocrite or a non-believer will be asked, "What did you use to say about this man." He will reply, "I do not know; but I used to say what the people used to say." So they will say to him, "Neither did you know nor did you take the guidance (by reciting the Quran)." Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except Jinns and human beings. (See Hadith No. 422).

Volume 2, Book 23, Number 457:

Narrated Abi Aiyub:

Once the Prophet went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves."

Volume 2, Book 23, Number 458:

Narrated Musa bin 'Uqba:

(From the daughter of Khalid bin Sa'id bin Al-'Asi) who said that she had heard the Prophet seeking refuge with Allah from the punishment in the grave.

Volume 2, Book 23, Number 459:

Narrated Abu Huraira :

Allah's Apostle used to invoke (Allah):  
"Allahumma ini a'udhu bika min 'adhabi-l-Qabr, wa min 'adhabi-nnar, wa min fitnati-l-mahya wa-lmamat, wa min fitnati-l-masih ad-dajjal. (O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell fire and from the afflictions of life and death, and the afflictions of Al-Masih Ad-Dajjal."

Volume 2, Book 23, Number 460:

Narrated Ibn Abbas:

The Prophet once passed by two graves and said, "They (the deceased persons in those graves) are being tortured not for a great thing to avoid." And then added, "Yes, (they are being punished for a big sin), for one of them used to go about with calumnies while the other never saved himself from being soiled with his urine."

(Ibn Abbas added): Then he took a green leaf of a date-palm) and split it into two pieces and fixed one piece on each grave and said, "May their punishment be abated till these (two pieces) get dry."

Volume 2, Book 23, Number 461:

Narrated 'Abdullah bin 'Umar :

Allah's Apostle said, "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place there-in. Then it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection.'"

Volume 2, Book 23, Number 462:

Narrated Abu Sa'id Al-Khudri :

Allah's Apostle said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead,' and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious .  
"

Volume 2, Book 23, Number 463:

Narrated Anas bin Malik

Allah's Apostle (p.b.u.h) said, "Any Muslim whose three children died before the age of puberty will be granted Paradise by Allah because of His mercy to them."

Volume 2, Book 23, Number 464:

Narrated Al-Bara':

When Ibrahim (the son of Prophet) expired, Allah's Apostle said, "There is a wet-nurse for him in Paradise."

Volume 2, Book 23, Number 465:

Narrated Ibn Abbas:

Allah's Apostle (p.b.u.h) was asked about the children of (Mushrikeen) pagans. The Prophet replied, "Since Allah created them, He knows what sort of deeds they would have done."

Volume 2, Book 23, Number 466:

Narrated Abu Huraira:

The Prophet was asked about the offspring of pagans (Mushrakeen); so he said, "Allah knows what sort of deeds they would have done."

Volume 2, Book 23, Number 467:

Narrated Abu Huraira:

The Prophet said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?"

Volume 2, Book 23, Number 468:

Narrated Samura bin Jundab:

Whenever the Prophet finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the mean-time the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and 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 crushing the head of the Lying man, with that

stone. Whenever he struck him, the stone rolled away.

The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children.

Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread

all over the world. So, he will be punished like that till the Day of Resurrection.

The one whose head you saw being crushed is the one whom Allah had given the knowledge of Quran (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gate-keeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.' "

Volume 2, Book 23, Number 469:

Narrated Hisham's father:

Aisha said, "I went to Abu Bakr (during his fatal illness) and he asked me, 'In how many garments was the Prophet shrouded?' She replied, 'In three Sahuliya pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abu Bakr further asked her, 'On which day did the Prophet die?' She replied, 'He died on Monday.' He asked, 'What is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A

living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning."

Volume 2, Book 23, Number 470:

Narrated Aisha:

A man said to the Prophet (p.b.u.h), "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet replied in the affirmative.

Volume 2, Book 23, Number 471:

Narrated 'Aisha:

During his sickness, Allah's Apostle was asking repeatedly, "Where am I today? Where will I be tomorrow?" And I was waiting for the day of my turn (impatiently). Then, when my turn came, Allah took his soul away (in my lap) between my chest and arms and he was buried in my house.

Volume 2, Book 23, Number 472:

Narrated 'Aisha:

Allah's Apostle in his fatal illness said, "Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So (the Prophet ) was afraid, or the people were afraid that his grave might be taken as a place for worship.

Volume 2, Book 23, Number 473:

Narrated Abu Bakr bin 'Aiyash :

Sufyan At-Tammar told me that he had seen the grave of the Prophet elevated and convex.

Volume 2, Book 23, Number 474:

Narrated 'Urwa:

When the wall fell on them (i.e. graves) during the caliphate of Al-Walid bin 'Abdul Malik, the people started repairing it, and a foot appeared to them. The people got scared and thought that

it was the foot of the Prophet. No-one could be found who could tell them about it till I ('Urwa) said to them, "By Allah, this is not the foot of the Prophet but it is the foot of Umar." Aisha narrated that she made a will to 'Abdullah bin Zubair, "Do not bury me with them (the Prophet and his two companions) but bury me with my companions (wives of the Prophet (p.b.u.h) ) in Al-Baqi as I would not like to be looked upon as better than I really am (by being buried near the Prophet)."

Volume 2, Book 23, Number 475:

Narrated 'Amr bin Maimun Al-Audi:

I saw 'Umar bin Al-Khattab (when he was stabbed) saying, "O 'Abdullah bin 'Umar! Go to the mother of the believers Aisha and say, 'Umar bin Al-Khattab sends his greetings to you,' and request her to allow me to be buried with my companions." (So, Ibn 'Umar conveyed the message to 'Aisha.) She said, "I had the idea of having this place for myself but today I prefer him ('Umar) to myself (and allow him to be buried there)." When 'Abdullah bin 'Umar returned, 'Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you (to be buried there)." On that 'Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her ('Aisha ) and say, 'Umar bin Al-Khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Apostle (p.b.u.h) was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him," and then he mentioned the name of 'Uthman, 'Ali, Talha, Az-Zubair, 'Abdur-Rahman bin 'Auf and Sad bin Abi Waqqas.

By this time a young man from Ansar came and said, "O chief of the believers! Be happy with Allah's glad tidings. The grade which you have in Islam is known to you, then you became the

caliph and you ruled with justice and then you have been awarded martyrdom after all this." 'Umar replied, "O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honor and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the Dhimmis (protectees) of Allah and His Apostle, to fulfill their contracts completely and fight for them and not to tax (overburden) them beyond their capabilities."

Volume 2, Book 23, Number 476:

Narrated 'Aisha :

The Prophet (p.b.u.h) said, "Don't abuse the dead, because they have reached the result of what they forwarded."

Volume 2, Book 23, Number 477:

Narrated Ibn Abbas.:

Abu Lahab, may Allah curse him, once said to the Prophet (p.b.u.h), "Perish you all the day."

Then the Divine Inspiration came: "Perish the hands of Abi Lahab! And perish he!" (111.1).

Volume 2, Book 23, Number 478:

Narrated Ibn Abbas:

Thy Prophet sent Muadh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Apostle, and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor."

Volume 2, Book 23, Number 479:

Narrated Abu Aiyub:

A man said to the Prophet "Tell me of such a deed as will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" The Prophet said, "He has something to ask. (What he needs greatly) The Prophet said: (In order to enter Paradise) you should worship Allah and do not ascribe any partners to Him, offer prayer perfectly, pay the Zakat and keep good relations with your Kith and kin." (See Hadith No. 12, Vol 8).

Volume 2, Book 23, Number 480:

Narrated Abu Huraira:

A Bedouin came to the Prophet and said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet (p.b.u.h) said, "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory Zakat, and fast the month of Ramadan." The Bedouin said, "By Him, in Whose Hands my life is, I will not do more than this." When he (the Bedouin) left, the Prophet said, "Whoever likes to see a man of Paradise, then he may look at this man."

Volume 2, Book 23, Number 481:

Narrated Abu Zur'a:

from the Prophet the same as above.

Volume 2, Book 23, Number 482:

Narrated Ibn Abbas:

A delegation of the tribe of 'Abdul Qais came to the Prophet and said, "O Allah's Apostle! We are from the tribe of Rabi'a, and the infidels of the tribe of Mudar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may carry out and also invite to it our people whom we have left behind." The Prophet said, "I order you to do four things and forbid you four others: (I order you) to have faith in Allah, and confess that none

has the right to be worshipped but Allah, (and the Prophet gestured with his hand like this (i.e. one knot) and to offer prayers perfectly and to pay the Zakat, and to pay one-fifth of the booty in Allah's Cause. And I forbid you to use Dubba', Hantam, Naqir and Muzaffat (all these are the names of utensils used for preparing alcoholic drinks)."

Volume 2, Book 23, Number 483:

Narrated Abu Huraira:

When Allah's Apostle died and Abu Bakr became the caliph some Arabs renegade (reverted to disbelief) (Abu Bakr decided to declare war against them), 'Umar, said to Abu Bakr, "How can you fight with these people although Allah's Apostle said, 'I have been ordered (by Allah) to fight the people till they say: "None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allah.'" Abu Bakr said, "By Allah! I will fight those who differentiate between the prayer and the Zakat as Zakat is the compulsory right to be taken from the property (according to Allah's orders) By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Apostle . I would fight with them for withholding it" Then 'Umar said, "By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) and I came to know that his decision was right."

Translation of Sahih Bukhari, Book 24:

Obligatory Charity Tax  
(Zakat)

Volume 2, Book 24, Number 484:

Narrated Jarir bin 'Abdullah ,

I gave the pledge of allegiance to the Prophet for offering prayer perfectly giving Zakat and giving good advice to every Muslim.

Volume 2, Book 24, Number 485:

Narrated Abu Huraira:

The Prophet said, "(On the Day of Resurrection) camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns." The Prophet added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet added, "I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, 'O Muhammad! (please intercede for me,) I will say to him. 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say "O Muhammad! (please intercede for me)." I will say to him, "I can't help you for I conveyed Allah's message to you."

Volume 2, Book 24, Number 486:

Narrated Abu Huraira:

Allah's Apostle said, "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.' " Then the Prophet recited the holy verses:-- 'Let not those who withhold . . .' (to the end of the verse). (3.180).

Volume 2, Book 24, Number 487:

Narrated Abu Said:

Allah's Apostle (p.b.u.h) said, "No Zakat is due on property mounting to less than five Uqiyas (of silver), and no Zakat is due on less than five camels, and there is no Zakat on less than five

Wasqs." (A Wasqs equals 60 Sa's) & (1 Sa=3 K gms App.)

Volume 2, Book 24, Number 488:

Narrated Zaid bin Wahab:

I passed by a place called Ar-Rabadha and by chance I met Abu Dhar and asked him, "What has brought you to this place?" He said, "I was in Sham and differed with Muawiya on the meaning of (the following verses of the Quran): 'They who hoard up gold and silver and spend them not in the way of Allah.' (9.34). Muawiya said, 'This verse is revealed regarding the people of the scriptures.'" I said, "It was revealed regarding us and also the people of the scriptures." So we had a quarrel and Mu'awiya sent a complaint against me to 'Uthman. 'Uthman wrote to me to come to Medina, and I came to Medina. Many people came to me as if they had not seen me before. So I told this to 'Uthman who said to me, "You may depart and live nearby if you wish." That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him .

Volume 2, Book 24, Number 489:

Narrated Al-Ahnaf bin Qais:

While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts the stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, "I think the people disliked what you had said." He said, "These people do not understand anything, although my friend told me." I asked, "Who is your friend?" He said, "The Prophet said (to me), 'O Abu Dhar! Do you see the mountain of Uhud?' And on that I (Abu Dhar) started looking

towards the sun to judge how much remained of the day as I thought that Allah's Apostle wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allah's cause) except three Dinars (pounds). These people do not understand and collect worldly wealth. No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I meet Allah, The Honorable, The Majestic.' '

Volume 2, Book 24, Number 490:

Narrated Ibn Masud:

I heard the Prophet saying, "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others."

Volume 2, Book 24, Number 491:

Narrated Abu Huraira

Allah's Apostle said, "If one give in charity what equals one date-fruit from the honestly-earned money and Allah accepts only the honestly earned money --Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain

Volume 2, Book 24, Number 492:

Narrated Haritha bin Wahab :

I heard the Prophet saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, would have taken it, but to-day I am not in need of it."

Volume 2, Book 24, Number 493:

Narrated Abu Huraira:

The Prophet said, "The Hour (Day of Judgment)

will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it will reply, 'I am not in need of it.' "

Volume 2, Book 24, Number 494:

Narrated 'Adi bin Hatim:

While I was sitting with Allah's Apostle (p.b.u.h) two person came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allah's Apostle said, "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Medina) without any guard. And regarding poverty, The Hour (Day of Judgment) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it And (no doubt) each one of you will stand in front of Allah and there will be neither a curtain nor an interpreter between him and Allah, and Allah will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allah will further ask, 'Didn't I send a messenger to you?' And again that person will reply in the affirmative Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. And so, any (each one) of you should save himself from the fire even by giving half of a date-fruit (in charity). And if you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your brethren). (See Hadith No. 793 Vol. 4).

Volume 2, Book 24, Number 495:

Narrated Abu Musa:

Thy Prophet (p.b.u.h) said, "A time will come upon the people when a person will wander about with gold as Zakat and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women. "

Volume 2, Book 24, Number 496:

Narrated Abu Masud:

When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance. And they (the people) said, "He is showing off." And another man came and gave a sa (a small measure of food grains); they said, "Allah is not in need of this small amount of charity." And then the Divine Inspiration came: "Those who criticize such of the believers who give in charity voluntarily and those who could not find to give in charity except what is available to them." (9.79).

Volume 2, Book 24, Number 497:

Narrated Abu Masud Al-Ansar:

Whenever Allah's Apostle (p.b.u.h) ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and to-day some of us have one hundred thousand.

Volume 2, Book 24, Number 498:

Narrated 'Adi bin Hatim heard the Prophet saying:

"Save yourself from Hell-fire even by giving half a date-fruit in charity."

Volume 2, Book 24, Number 499:

Narrated Aisha:

A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet came in and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire." (See Hadith No. 24, Vol. 8).

Volume 2, Book 24, Number 500:

Narrated Abu Huraira:

A man came to the Prophet and asked, "O

Allah's Apostle! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)."

Volume 2, Book 24, Number 501:

Narrated 'Aisha:

Some of the wives of the Prophet asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet and she used to love to practice charity. (Sauda died later in the caliphate of Muawiya).

Volume 2, Book 24, Number 502:

Narrated Abu Huraira:

Allah's Apostle (p.b.u.h) said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, "O Allah! All the praises are for you. I will give alms again." And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, "O Allah! All the praises are for you. (I gave my alms) to an adulteress. I will give alms again." So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, "O Allah! All the praises are for you. (I had given alms) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him, "The

alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah's cause."

Volume 2, Book 24, Number 503:

Narrated Ma'n bin Yazid:

My grandfather, my father and I gave the pledge of allegiance to Allah's Apostle. The Prophet got me engaged and then got me married. One day I went to the Prophet with a complaint. My father Yazid had taken some gold coins for charity and kept them with a man in the mosque (to give them to the poor) But I went and took them and brought them to him (my father). My father said, "By Allah! I did not intend to give them to you. " I took (the case) to Allah's Apostle . On that Allah's Apostle said, "O Yazid! You will be rewarded for what you intended. O Man! Whatever you have taken is yours."

Volume 2, Book 24, Number 504:

Narrated Abu Huraira:

The Prophet (p.b.u.h) said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are:

(1) a just ruler;

(2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood),

(3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque);

(4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only;

(5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of

Allah;

(6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).

(7) a person who remembers Allah in seclusion and his eyes get flooded with tears."

Volume 2, Book 24, Number 505:

Narrated Haritha bin Wahab Al-Khuza'i:

I heard the Prophet (p.b.u.h) saying, "(O people!) Give in charity (for Allah's cause) because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it) and any person whom he shall request to take it, I will reply, 'If you had brought it yesterday I would have taken it, but today I am not in need of it."

Volume 2, Book 24, Number 506:

Narrated 'Aisha:

Allah's Apostle said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others . "

Volume 2, Book 24, Number 507:

Narrated Abu Huraira :

The Prophet (p.b.u.h) said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents."

Volume 2, Book 24, Number 508:

Narrated Hakim bin Hizam

The Prophet said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object

of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient."

Volume 2, Book 24, Number 509:

Narrated Ibn 'Umar:

I heard Allah's Apostle (p.b.u.h) while he was on the pulpit speaking about charity, to abstain from asking others for some financial help and about begging others, saying, "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar."

Volume 2, Book 24, Number 510:

Narrated 'Uqba bin Al-Harith:

Once the Prophet offered the 'Asr prayer and then hurriedly went to his house and returned immediately. I (or somebody else) asked him (as to what was the matter) and he said, "I left at home a piece of gold which was from the charity and I disliked to let it remain a night in my house, so I got it distributed . "

Volume 2, Book 24, Number 511:

Narrated Ibn Abbas:

The Prophet went out for the 'Id prayer on the 'Id day and offered a two Rakat prayer; and he neither offered a prayer before it or after it. Then he went towards the women along with Bilal. He preached them and ordered them to give in charity. And some (amongst the women) started giving their fore-arm bangles and ear-rings.

Volume 2, Book 24, Number 512:

Narrated Abu Burda bin Abu Musa:

that his father said, "Whenever a beggar came to Allah's Apostle or he was asked for something, he used to say (to his companions), "Help and recommend him and you will receive the reward for it; and Allah will bring about what He will through His Prophet's tongue."

Volume 2, Book 24, Number 513:

Narrated Asma:

The Prophet said to me, "Do not withhold your money, (for if you did so) Allah would withhold His blessings from you."

Volume 2, Book 24, Number 514:

Narrated 'Abda:

The Prophet said, "Do not withhold your money by counting it (i.e. hoarding it), (for if you did so), Allah would also withhold His blessings from you."

Volume 2, Book 24, Number 515:

Narrated Asma' bint Abu Bakr:

that she had gone to the Prophet and he said, "Do not shut your money bag; otherwise Allah too will withhold His blessings from you. Spend (in Allah's Cause) as much as you can afford. "

Volume 2, Book 24, Number 516:

Narrated Abu Wail:

Hudhaifa said, "Umar said, 'Who amongst you remembers the statement of Allah's Apostle (p.b.u.h) about afflictions?' I said, 'I know it as the Prophet had said it.' Umar said, 'No doubt, you are bold. How did he say it?' I said, 'A man's afflictions (wrong deeds) concerning his wife, children and neighbors are expiated by (his) prayers, charity, and enjoining good.' (The sub-narrator Sulaiman added that he said, 'The prayer, charity, enjoining good and forbidding evil.') Umar said, 'I did not mean that, but I ask about that affliction which will spread like the waves of the sea.' I said, 'O chief of the believers! You need not be afraid of it as there is a closed door between you and it.' He asked, 'Will the door be broken or opened?' I replied, 'No, it will be broken.' He said, 'Then, if it is broken, it will never be closed again?' I replied, 'Yes.' " Then we were afraid to ask what that door was, so we asked Masruq to inquire, and he asked Hudhaifa regarding it. Hudhaifa said, "The door was Umar. "We further asked

Hudhaifa whether 'Umar knew what that door meant. Hudhaifa replied in the affirmative and added, "He knew it as one knows that there will be a night before the tomorrow morning."

Volume 2, Book 24, Number 517:

Narrated Hakim bin Hizam:

I said to Allah's Apostle, "Before embracing Islam I used to do good deeds like giving in charity, slave-manumitting, and the keeping of good relations with Kith and kin. Shall I be rewarded for those deeds?" The Prophet replied, "You became Muslim with all those good deeds (Without losing their reward)."

Volume 2, Book 24, Number 518:

Narrated 'Aisha:

Allah's Apostle said, "When a woman gives in charity from her husband's meals without wasting the property of her husband, she will get a reward for it, and her husband too will get a reward for what he earned and the store-keeper will have the reward likewise."

Volume 2, Book 24, Number 519:

Narrated Abu Musa :

The Prophet said, "An honest Muslim store-keeper who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

Volume 2, Book 24, Number 520:

Narrate Aisha :

The Prophet said, "If a woman gives in charity from her husband's house .." The Prophet (p.b.u.h) also said, "If a lady gives meals (in charity) from her husband's house without spoiling her husband's property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending."

Volume 2, Book 24, Number 521:

Narrated 'Aisha:

The Prophet said, "When a woman gives in charity from her house meals in Allah's Cause without spoiling her husband's property, she will get a reward for it, and her husband will also get the reward for his earnings and the storekeeper will get a reward likewise."

Volume 2, Book 24, Number 522:

Narrated Abu Huraira :

The Prophet said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.' "

Volume 2, Book 24, Number 523:

Narrated Abu Huraira :

The Prophet said, "The example of a miser and an alms-giver is like the example of two persons wearing iron cloaks." Allah's Apostle also said, "The example of an alms-giver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones, and when the alms-giver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). (1) And when the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place and he tries to widen it, but it did not become wide.

Volume 2, Book 24, Number 524:

Narrated Abu Burda:

from his father from his grandfather that the Prophet said, "Every Muslim has to give in charity." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should

help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds."

Volume 2, Book 24, Number 525:

Narrated Um 'Atiyya:

A sheep was sent to me (Nusaiba Al-Ansariya) (in charity) and I sent some of it to 'Aisha. The Prophet asked 'Aisha for something to eat. 'Aisha replied that there was nothing except what Nusaiba Al-Ansariya had sent of that sheep. The Prophet said to her, "Bring it as it has reached its place."

Volume 2, Book 24, Number 526:

Narrated Abu Sa'id Al-Khudri :

Allah's Apostle said, "There is no Zakat on less than five camels and also there is no Zakat on less than five Awaq (of silver). (5 Awaq = 22 Fransa Riyals of Yamen or 200 Dirhams.) And there is no Zakat on less than five Awsuq. (A special measure of food-grains, and one Wasq equals 60 Sa's.) (For gold 20, Dinars i.e. equal to 12 Guinea English. No Zakat for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyals of Yamen.)

Volume 2, Book 24, Number 527:

Narrated Abi Sa'id Al-Khudri :

I heard the Prophet saying (as above--No. 526 ..)

Volume 2, Book 24, Number 528:

Narrated Anas:

Abu Bakr wrote to me what Allah had instructed His Apostle (p.b.u.h) to do regarding the one who had to pay one Bint Makhad (i.e. one year-old she-camel) as Zakat, and he did not have it but had got Bint Labun (two year old she-camel). (He wrote that) it could be accepted from him as Zakat, and the collector of Zakat would return him 20 Dirhams or two sheep; and if the Zakat payer had not a Bint Makhad, but he

had Ibn Labun (a two year old he-camel) then it could be accepted as his Zakat, but he would not be paid anything .

Volume 2, Book 24, Number 529:

Narrated Ibn Abbas :

I am a witness that Allah's Apostle offered the Id prayer before delivering the sermon and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilal who was spreading his garment. The Prophet advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The sub-narrator Aiyub pointed towards his ears and neck meaning that they gave ornaments from those places such as ear-rings and necklaces.)

Volume 2, Book 24, Number 530:

Narrated Anas:

Abu Bakr wrote to me what was made compulsory by Allah's Apostle and that was (regarding the payments of Zakat): Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat. (1)

Volume 2, Book 24, Number 531:

Narrated Anas:

Abu Bakr wrote to me what Allah's Apostle has made compulsory (regarding Zakat) and this was mentioned in it: If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally.

Volume 2, Book 24, Number 532:

Narrated Abu Said Al-Khudri:

A Bedouin asked Allah's Apostle about the emigration. The Prophet (p.b.u.h) said, "May Allah have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their Zakat?" The Bedouin said, "Yes, I have camels and I pay their Zakat." The Prophet said, Work beyond the seas and Allah

will not decrease (waste) any of your good deeds." (See Hadith No. 260 Vol. 5).

Volume 2, Book 24, Number 533:

Narrated Anas:

Abu Bakr , wrote to me about the Zakat which Allah had ordered His Apostle to observe: Whoever had to pay Jahda (Jahda means a four-year-old she-camel) as Zakat from his herd of camels and he had not got one, and he had Hiqqa (three-year-old she-camel), that Hiqqa should be accepted from him along with two sheep if they were available or twenty Dirhams (one Durham equals about 1/4 Saudi Riyal) and whoever had to pay Hiqqa as Zakat and he had no Hiqqa but had a Jadha, the Jadha should be accepted from him, and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Hiqqa as Zakat and he had not got one, but had a Bint Labun (two-year-old she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay Bint Labun and had a Hiqqa, that Hiqqa should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Bint Labun and he had not got one but had a Bint Makhad (one-year-old she camel), that Bint Makhad should be accepted from him along with twenty Dirhams or two sheep.

Volume 2, Book 24, Number 534:

Narrated Anas:

When Abu Bakr; sent me to (collect the Zakat from) Bahrein, he wrote to me the following:-- (In the name of Allah, the Beneficent, the Merciful). These are the orders for compulsory charity (Zakat) which Allah's Apostle had made obligatory for every Muslim, and which Allah had ordered His Apostle to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than that (what is specified in this script) he should not pay it; for twenty-four camels or less, sheep are to be

paid as Zakat; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five camels, one Bint Makhad is to be paid; and if they are between thirty-six to forty-five (camels), one Bint Labun is to be paid; and if they are between forty-six to sixty (camels), one Hiqqa is to be paid; and if the number is between sixty-one to seventy-five (camels), one Jadh'a is to be paid; and if the number is between seventy-six to ninety (camels), two Bint Labuns are to be paid; and if they are from ninety-one to one-hundred-and-twenty (camels), two Hiqqas are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) one Bint Labun is to be paid, and for every fifty camels (over one-hundred-and-twenty) one Hiqqa is to be paid; and who ever has got only four camels, has to pay nothing as Zakat, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakat. As regards the Zakat for the (flock) of sheep; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. And if somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. For silver the Zakat is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two-hundred Dirhams, Zakat is not required, but if the owner wants to pay he can.'

Volume 2, Book 24, Number 535:

Narrated Anas:

Abu Bakr wrote to me what Allah had ordered His Apostle (about Zakat) which goes: Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it).

Volume 2, Book 24, Number 536:

Narrated Abu Huraira:

Abu Bakr said, "By Allah! If they (pay me the Zakat and) with-hold even a she-kid which they used to pay during the life-time of Allah's Apostle, I will fight with them for it." Umar said, "It was nothing but Allah Who opened Abu Bakr's chest towards the decision to fight, and I came to know that his decision was right."

Volume 2, Book 24, Number 537:

Narrated Ibn Abbas:

When Allah's Apostle (p.b.u.h) sent Muadh to Yemen, he said (to him), "YOU are going to people of a (Divine) Book. First of all invite them to worship Allah (alone) and when they come to know Allah, inform them that Allah has enjoined on them, five prayers in every day and night; and if they start offering these prayers, inform them that Allah has enjoined on them, the Zakat. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakat from them and avoid (don't take) the best property of the people as Zakat."

Volume 2, Book 24, Number 538:

Narrated Abu Said Al-Khudri :

Allah's Apostle said, "No Zakat is imposed on less than five Awsuq of dates; no Zakat is imposed on less than five Awaq of silver, and no Zakat is imposed on less than five camels."

Volume 2, Book 24, Number 539:

Narrated Abu Dhar:

Once I went to him (the Prophet ) and he said, "By Allah in Whose Hands my life is (or probably said, 'By Allah, except Whom none has the right to be worshipped) whoever had camels or cows or sheep and did not pay their Zakat, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will

come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the judgments amongst the people."

Volume 2, Book 24, Number 540:

Narrated Ishaq bin 'Abdullah bin Al Talha:

I heard Anas bin Malik saying, "Abu Talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina and the most beloved of them to him was Bairuha garden, and it was in front of the Mosque of the Prophet . Allah's Apostle used to go there and used to drink its nice water." Anas added, "When these verses were revealed:--'By no means shall you Attain righteousness unless You spend (in charity) of that Which you love. ' (3.92) Abu Talha said to Allah's Apostle 'O Allah's Apostle! Allah, the Blessed, the Superior says: By no means shall you attain righteousness, unless you spend (in charity) of that which you love. And no doubt, Bairuha' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible.' On that Allah's Apostle said, 'Bravo! It is useful property. I have heard what you have said (O Abu Talha), and I think it would be proper if you gave it to your Kith and kin.' Abu Talha said, I will do so, O Allah's Apostle.' Then Abu Talha distributed that garden amongst his relatives and his cousins."

Volume 2, Book 24, Number 541:

Narrated Abu Said Al-Khudri

On 'Id ul Fitr or 'Id ul Adha Allah's Apostle (p.b.u.h) went out to the Musalla. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said. "O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked, "O Allah's Apostle! What is the reason for it?" He replied, "O women! You curse frequently, and

are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Masud, came and asked permission to enter. It was said, "O Allah's Apostle! It is Zainab." He asked, "Which Zainab?" The reply was that she was the wife of Ibn Mas'ud. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Masud said that he and his children deserved it more than anybody else." The Prophet replied, "Ibn Masud had spoken the truth. Your husband and your children had more right to it than anybody else."

Volume 2, Book 24, Number 542:

Narrated Abu Huraira:

Allah's Apostle said, "There is no Zakat either on a horse or a slave belonging to a Muslim"

Volume 2, Book 24, Number 543:

Narrated Abu Huraira :-

The Prophet said, "There is no Zakat either on a slave or on a horse belonging to a Muslim.

Volume 2, Book 24, Number 544:

Narrated Abu Said Al-Khudri :

Once the Prophet sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendors of the world and its beauties which will be disclosed to you." Somebody said, "O Allah's Apostle! Can the good bring forth evil?" The Prophet remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet (p.b.u.h) while he is not talking to you." Then we noticed that he was being inspired divinely. Then the Prophet wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet liked his question. Then he said, "Good never brings forth evil.

Indeed it is like what grows on the banks of a water-stream which either kill or make the animals sick, except if an animal eats its fill the Khadira (a kind of vegetable) and then faces the sun, and then defecates and urinates and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travelers. (Or the Prophet said something similar to it) No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection."

Volume 2, Book 24, Number 545:

Narrated 'Amr bin Al-Harith:

Zainab, the wife of 'Abdullah said, "I was in the Mosque and saw the Prophet (p.b.u.h) saying, 'O women ! Give alms even from your ornaments.' " Zainab used to provide for 'Abdullah and those orphans who were under her protection. So she said to 'Abdullah, "Will you ask Allah's Apostle whether it will be sufficient for me to spend part of the Zakat on you and the orphans who are under my protection?" He replied "Will you yourself ask Allah's Apostle ?" (Zainab added): So I went to the Prophet and I saw there an Ansari woman who was standing at the door (of the Prophet ) with a similar problem as mine. Bilal passed by us and we asked him, 'Ask the Prophet whether it is permissible for me to spend (the Zakat) on my husband and the orphans under my protection.' And we requested Bilal not to inform the Prophet about us. So Bilal went inside and asked the Prophet regarding our problem. The Prophet (p.b.u.h) asked, "Who are those two?" Bilal replied that she was Zainab. The Prophet said, "Which Zainab?" Bilal said, "The wife of 'Adullah (bin Masud)." The Prophet said, "Yes, (it is sufficient for her) and she will receive a double rewards (for that): One for helping relatives, and the other for giving Zakat."

Volume 2, Book 24, Number 546:

Narrated Zainab,:

(the daughter of Um Salama) My mother said,

"O Allah's Apostle! Shall I receive a reward if I spend for the sustenance of Abu Salama's offspring, and in fact they are also my sons?" The Prophet replied, "Spend on them and you will get a reward for what you spend on them."

Volume 2, Book 24, Number 547:

Narrated Abu Huraira

Allah's Apostle (p.b.u.h) ordered (a person) to collect Zakat, and that person returned and told him that Ibn Jamil, Khalid bin Al-Walid, and Abbas bin 'Abdul Muttalib had refused to give Zakat." The Prophet said, "What made Ibn Jamll refuse to give Zakat though he was a poor man, and was made wealthy by Allah and His Apostle ? But you are unfair in asking Zakat from Khalid as he is keeping his armor for Allah's Cause (for Jihad). As for Abbas bin 'Abdul Muttalib, he is the uncle of Allah's Apostle (p.b.u.h) and Zakat is compulsory on him and he should pay it double."

Volume 2, Book 24, Number 548:

Narrated Abu Said Al-Khudri:

Some Ansari persons asked for (something) from Allah's Apostle (p.b.u.h) and he gave them. They again asked him for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said "If I had anything. I would not keep it away from you. (Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience."

Volume 2, Book 24, Number 549:

Narrated Abu Huraira :

Allah's Apostle said, "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for

something and that person may give him or not."

Volume 2, Book 24, Number 550:

Narrated Az-Zubair bin Al'Awam:

The Prophet (p.b.u.h) said, "It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not."

Volume 2, Book 24, Number 551:

Narrated 'Urwa bin Az-Zubair and Said bin Al-Musaiyab:

Hakim bin Hizam said, "(Once) I asked Allah's Apostle (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Hakim added, "I said to Allah's Apostle, 'By Him (Allah) Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world.' " Then Abu Bakr (during his caliphate) called Hakim to give him his share from the war booty (like the other companions of the Prophet), he refused to accept anything. Then 'Umar (during his caliphate) called him to give him his share but he refused. On that 'Umar said, "O Muslims! I would like you to witness that I offered Hakim his share from this booty and he refused to take it." So Hakim never took anything from anybody after the Prophet till he died.

Volume 2, Book 24, Number 552:

Narrated 'Umar:

Allah's Apostle used to give me something but I would say to him, "would you give it to a poorer and more needy one than I?" The Prophet (p.b.u.h) said to me, "Take it. If you are given

something from this property, without asking for it or having greed for it take it; and if not given, do not run for it."

Volume 2, Book 24, Number 553:

Narrated 'Abdullah bin 'Umar

The Prophet said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face." The Prophet added, "On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad (p.b.u.h)." The sub-narrator added "Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah.

Volume 2, Book 24, Number 554:

Narrated Abu Huraira:

The Prophet said, "The poor person is not the one who asks a morsel or two (of meals) from the others, but the poor is the one who has nothing and is ashamed to beg from others."

Volume 2, Book 24, Number 555:

Narrated Ash-sha'bi:

The clerk of Al-Mughira bin Shu'ba narrated, "Muawiya wrote to Al-Mughira bin Shu'ba: Write to me something which you have heard from the Prophet (p.b.u.h)." So Al-Mughira wrote: I heard the Prophet saying, "Allah has hated for you three things:

1. Vain talks, (useless talk) that you talk too much or about others.
2. Wasting of wealth (by extravagance)
3. And asking too many questions (in disputed religious matters) or asking others for something (except in great need). (See Hadith No. 591,

Vol. III)

Volume 2, Book 24, Number 556:

Narrated Sad (bin Abi Waqqas) :

Allah's Apostle distributed something (from the resources of Zakat) amongst a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allah's Apostle and asked him secretly, "Why have you left that person? By Allah! I consider him a believer." The Prophet said, "Or merely a Muslim (Who surrender to Allah)." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allah's Apostle! Why have you left that person? By Allah! I consider him a believer. " The Prophet said, "Or merely a Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allah's Apostle! Why have you left that person? By Allah! I consider him a believer." The Prophet said, "Or merely a Muslim." Then Allah's Apostle (p.b.u.h) said, "I give to a person while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by renegating from Islam)."

Volume 2, Book 24, Number 557:

Narrated Abu Huraira

Allah's Apostle said, "The poor person is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two but the poor is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people."

Volume 2, Book 24, Number 558:

Narrated Abu Huraira

The Prophet said, "No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something."

Volume 2, Book 24, Number 559:

Narrated Abu Humaid As-Sa'idi

We took part in the holy battle of Tabuk in the company of the Prophet and when we arrived at the Wadi-al-Qura, there was a woman in her garden. The Prophet asked his companions to estimate the amount of the fruits in the garden, and Allah's Apostle estimated it at ten Awsuq (One Wasaq = 60 Sa's) and 1 Sa'= 3 kg. approximately). The Prophet said to that lady, "Check what your garden will yield." When we reached Tabuk, the Prophet said, "There will be a strong wind to-night and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy, The King of Aila sent a white mule and a sheet for wearing to the Prophet as a present, and wrote to the Prophet that his people would stay in their place (and will pay Jizya taxation.) (1) When the Prophet reached Wadi-al-Qura he asked that woman how much her garden had yielded. She said, "Ten Awsuq," and that was what Allah's Apostle had estimated. Then the Prophet said, "I want to reach Medina quickly, and whoever among you wants to accompany me, should hurry up." The sub-narrator Ibn Bakkar said something which meant: When the Prophet (p.b.u.h) saw Medina he said, "This is Taba." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the Ansar?" They replied in the affirmative. He said, "The family of Bani-n-Najjar, and then the family of Bani Sa'ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansar."

Volume 2, Book 24, Number 560:

Narrated Salim bin 'Abdullah from his father:

The Prophet said, "On a land irrigated by rain water or by natural water channels or if the land is wet due to a near by water channel Ushr (i.e. one-tenth) is compulsory (as Zakat); and on the

land irrigated by the well, half of an Ushr (i.e. one-twentieth) is compulsory (as Zakat on the yield of the land)."

Volume 2, Book 24, Number 561:

Narrated Abu Said Al-Khudri :

The Prophet said, "There is no Zakat on less than five Awsuq (of dates), or on less than five camels, or on less than five Awaq of silver." (22 Yameni Riyals Faransa).

Volume 2, Book 24, Number 562:

Narrated Abu Huraira :

Dates used to be brought to Allah's Apostle immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet). Once Al-Hasan and Al-Husain were playing with these dates. One of them took a date and put it in his mouth. Allah's Apostle looked at him and took it out from his mouth and said, "Don't you know that Muhammad's offspring do not eat what is given in charity?"

Volume 2, Book 24, Number 563:

Narrated Ibn 'Umar:

The Prophet had forbidden the sale of dates till they were good (ripe), and when it was asked what it meant, the Prophet said, "Till there is no danger of blight."

Volume 2, Book 24, Number 564:

Narrated Jabir bin 'Abdullah :

The Prophet had forbidden the sale of fruits till they were ripe (free from blight).

Volume 2, Book 24, Number 565:

Narrated Anas bin Malik:

Allah's Apostle forbade the selling of fruits until they were ripe. The Prophet (p.b.u.h) added, "It means that they become red ."

Volume 2, Book 24, Number 566:

Narrated 'Abdullah bin 'Umar:

Umar bin Al-Khattab gave a horse in charity in Allah's Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet and asked his permission. The Prophet said, "Do not take back what you have given in charity." For this reason, Ibn 'Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

Volume 2, Book 24, Number 567:

Narrated 'Umar:

Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet (p.b.u.h) about it. He said, "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit."

Volume 2, Book 24, Number 568:

Narrated Abu Huraira :

Al-Hasan bin 'Ali took a date from the dates given in charity and put it in his mouth. The Prophet said, "Expel it from your mouth. Don't you know that we do not eat a thing which is given in charity?"

Volume 2, Book 24, Number 569:

Narrated Ibn Abbas :

The Prophet saw a dead sheep which had been given in charity to a freed slavegirl of Maimuna, the wife of the Prophet . The Prophet said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal."

Volume 2, Book 24, Number 570:

Narrated Al-Aswad:

'Aisha intended to buy Barira (a slave-girl) in order to manumit her and her masters intended to put the condition that her Al-wala would be for them. 'Aisha mentioned that to the Prophet who

said to her, "Buy her, as the "Wala" is for the manumitted." Once some meat was presented to the Prophet and 'Aisha said to him, "This (meat) was given in charity to Barira." He said, "It is an object of charity for Barira but a gift for us."

Volume 2, Book 24, Number 571:

Narrated Um 'Atiyya Al-Ansariya :

The Prophet went to 'Aisha and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Um 'Atiyya) had sent to us (Buraira) in charity." The Prophet said, "It has reached its place and now it is not a thing of charity but a gift for us."

Volume 2, Book 24, Number 572:

Narrated Anas:

Some meat was presented to the Prophet (p.b.u.h) and it had been given to Barira (the freed slave-girl of Aisha) in charity. He said, "This meat is a thing of charity for Barira but it is a gift for us."

Volume 2, Book 24, Number 573:

Narrated Abu Ma'bad,:

(the slave of Ibn Abbas) Allah's Apostle said to Muadh when he sent him to Yemen, "You will go to the people of the Scripture. So, when you reach there, invite them to testify that none has the right to be worshipped but Allah, and that Muhammad is His Apostle. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. And if they obey you in that tell them that Allah has made it obligatory on them to pay the Zakat which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah."

Volume 2, Book 24, Number 574i:

Narrated 'Abdullah bin Abu Aufa :

Whenever a person came to the Prophet with his alms, the Prophet would say, "O Allah! Send your Blessings upon so and so." My father went to the Prophet with his alms and the Prophet said, "O Allah! Send your blessings upon the offspring of Abu Aufa."

Volume 2, Book 24, Number 574f:

Narrated Abu Huraira

The Prophet said, "A man from Bani Israel asked someone from Bani Israel to give him a loan of one thousand Dinars and the later gave it to him. The debtor went on a voyage (when the time for the payment of the debt became due) but he did not find a boat, so he took a piece of wood and bored it and put 1000 diners in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." (See Hadith No. 488 B, Vol. 3). And the Prophet narrated the narration (and said), "When he sawed the wood, he found his money."

Volume 2, Book 24, Number 575:

Narrated Abu Huraira

Allah's Apostle said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on Rikaz."

Volume 2, Book 24, Number 576:

Narrated Abu Humaid Al-Sa'idi:

Allah's Apostle (p.b.u.h) appointed a man called Ibn Al-Lutbiya, from the tribe of Al-Asd to collect Zakat from Bani Sulaim. When he returned, (after collecting the Zakat) the Prophet checked the account with him.

Volume 2, Book 24, Number 577:

Narrated Anas:

Some people from 'Uraina tribe came to Medina and its climate did not suit them, so Allah's Apostle (p.b.u.h) allowed them to go to the herd of camels (given as Zakat) and they drank their milk and urine (as medicine) but they killed the

shepherd and drove away all the camels. So Allah's Apostle sent (men) in their pursuit to catch them, and they were brought, and he had their hands and feet cut, and their eyes were branded with heated pieces of iron and they were left in the Harra (a stony place at Medina) biting the stones. (See Hadith No. 234, Vol. 1)

Volume 2, Book 24, Number 578:

Narrated Anas bin Malik

took 'Abdullah bin Abu Talha to Allah's Apostle to perform Tahnik for him. (Tahnik was a custom among the Muslims that whenever a child was born they used to take it to the Prophet who would chew a piece of date and put a part of its juice in the child's mouth). I saw the Prophet and he had an instrument for branding in his hands and was branding the camels of Zakat.

Translation of Sahih Bukhari, Book 25:

Obligatory Charity Tax  
After Ramadaan (Zakat ul  
Fitr)

Volume 2, Book 25, Number 579:

Narrated Ibn Umar:

Allah's Apostle enjoined the payment of one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Id prayer. (One Sa' = 3 Kilograms approx.)

Volume 2, Book 25, Number 580:

Narrated Ibn 'Umar:

Allah's Apostle made it incumbent on all the slave or free Muslims, male or female, to pay one Sa' of dates or barley as Zakat-ul-Fitr.

Volume 2, Book 25, Number 581:

Narrated Abu Said:

We used to give one Sa' of barley as Sadaqatul-Fitr (per head).

Volume 2, Book 25, Number 582:

Narrated Abu Said Al-Khudri:

We used to give one Sa' of meal or one Sa' of barley or one Sa' of dates, or one Sa' of cottage cheese or one Sa' of Raisins (dried grapes) as Zakat-ul-Fitr.

Volume 2, Book 25, Number 583:

Narrated 'Abdullah bin 'Umar

The Prophet ordered (Muslims) to give one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr.

The people rewarded two Mudds of wheat as equal to that.

Volume 2, Book 25, Number 584:

Narrated Abu Sa'id Al-Khudri:

In the life-time of the Prophet we used to give one Sa' of food or one Sa' of dates or one Sa' of barley or one Sa' of Raisins (dried grapes) as Sadaqat-ul-Fitr. And when Muawiya became the Caliph and the wheat was (available in abundance) he said, "I think (observe) that one Mudd (of wheat) equals two Mudds (of any of the above mentioned things).

Volume 2, Book 25, Number 585:

Narrated Ibn 'Umar:

The Prophet ordered the people to pay Zakat-ul-Fitr before going to the 'Id prayer.

Volume 2, Book 25, Number 586:

Narrated Abu Said Al-Khudri:

In the life-time of Allah's Apostle , we used to give one Sa' of food (edible things) as Sadaqat-ul-Fitr (to the poor). Our food used to be either of barley, raisins (dried grapes), cottage cheese or dates.

Volume 2, Book 25, Number 587:

Narrated Nafi':

Ibn 'Umar said, "The Prophet made incumbent on every male or female, free man or slave, the payment of one Sa' of dates or barley as Sadaqat-ul-Fitr (or said Sadaqa-Ramadan)."

The people then substituted half Sa' of wheat for

that. Ibn 'Umar used to give dates (as Sadaqat-ul-Fitr). Once there was scarcity of dates in Medina and Ibn 'Umar gave barley. 'And Ibn 'Umar used to give Sadaqat-ul-Fitr for every young and old person. He even used to give on behalf of my children. Ibn 'Umar used to give Sadaqat-ul-Fitr to those who had been officially appointed for its collection. People used to give Sadaqat-ul-Fitr (even) a day or two before the 'Id.

Volume 2, Book 25, Number 588:

Narrated Ibn 'Umar:

Allah's Apostle has made Sadaqat-ul-Fitr obligatory, (and it was), either one Sa' of barley or one Sa' of dates (and its payment was obligatory) on young and old people, and on free men as well as on slaves.

Translation of Sahih Bukhari, Book 26:

Pilgrimage (Hajj)

Volume 2, Book 26, Number 589:

Narrated 'Abdullah bin Abbas :

Al-Fadl (his brother) was riding behind Allah's Apostle and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet turned Al-Fadl's face to the other side. The woman said, "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet ).

Volume 2, Book 26, Number 590:

Narrated Ibn 'Umar:

I saw that Allah's Apostle used to ride on his Mount at Dhul Hulaifa and used to start saying, "Labbaik" when the Mount stood upright.

Volume 2, Book 26, Number 591:

Narrated Jabir bin 'Abdullah :

that Allah's Apostle started saying, "Labbaik" from Dhul-Hulaifa when his Mount stood upright carrying him .

Volume 2, Book 26, Number 592:

Narrated Thumama bin 'Abdullah bin Anas:

Anas performed the Hajj on a pack-saddle and he was not a miser. Anas said, "Allah's Apostle performed Hajj on a pack-saddle and the same Mount was carrying his baggage too."

Volume 2, Book 26, Number 593:

Narrated Al-Qasim bin Muhammad:

'Aisha said, "O Allah's Apostle! You performed 'Umra but I did not." He said, "O 'Abdur-Rahman! Go along with your sister and let her perform 'Umra from Tan'im." 'Abdur-Rahman made her ride over the pack-saddle of a she-camel and she performed 'Umra.

Volume 2, Book 26, Number 594:

Narrated Abu Huraira:

The Prophet was asked, "Which is the best deed?" He said, "To believe in Allah and His Apostle." He was then asked, "Which is the next (in goodness)?" He said, "To participate in Jihad in Allah's Cause." He was then asked, "Which is the next?" He said, "To perform Hajj-Mabrur. "

Volume 2, Book 26, Number 595:

Narrated 'Aisha:

(the mother of the faithful believers) I said, "O Allah's Apostle! We consider Jihad as the best deed." The Prophet said, "The best Jihad (for women) is Hajj Mabrur. "

Volume 2, Book 26, Number 596:

Narrated Abu Huraira:

The Prophet (p.b.u.h) said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."

Volume 2, Book 26, Number 597:

Narrated Zaid bin Jubair:

I went to visit 'Abdullah bin 'Umar at his house which contained many tents made of cotton cloth and these were encircled with Suradik (part of the tent). I asked him from where, should one assume Ihram for Umra. He said, "Allah's Apostle had fixed as Miqat (singular of Mawaqit) Qarn for the people of Najd, Dhul-Hulaifa for the people of Medina, and Al-Juhfa for the people of Sham."

Volume 2, Book 26, Number 598:

Narrated Ibn Abbas:

The people of Yemen used to come for Hajj and used not to bring enough provisions with them and used to say that they depend on Allah. On their arrival in Medina they used to beg the people, and so Allah revealed, "And take a provision (with you) for the journey, but the best provision is the fear of Allah." (2.197).

Volume 2, Book 26, Number 599:

Narrated Ibn Abbas:

Allah's Apostle (p.b.u.h) made Dhul-Huiaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; Qarn-al-Manazil for the people of Najd; and Yalamlam for the people of Yemen; and these Mawaqit are for the people at those very places, and besides them for those who come thorough those places with the intention of performing Hajj and 'Umra; and whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

Volume 2, Book 26, Number 600:

Narrated Nafi':

'Abdullah bin 'Umar said, "Allah's Apostle said, 'The people of Medina should assume Ihram from Dhul-Hulaifa; the people of Sham from Al-Juhfa; and the people of Najd from Qarn.'" And 'Abdullah added, "I was informed that

Allah's Apostle had said, 'The people of Yemen should assume Ihram from Yalamlam.' "

Volume 2, Book 26, Number 601:

Narrated Ibn Abbas :

Allah's Apostle had fixed Dhul Hulaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; and Qarn Ul-Manazil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above mentioned) are the Mawaqit for all those living at those places, and besides them for those who come through those places with the intention of performing Hajj and 'Umra and whoever lives within these places should assume Ihram from his dwelling place, and similarly the people of Mecca can assume Ihram from Mecca.

Volume 2, Book 26, Number 602:

Narrated Salim from his father who said,:

"The Prophet had fixed the Mawaqit as follows:  
(No. 603)

Volume 2, Book 26, Number 603:

Narrated Salim bin 'Abdullah from his father:

I heard Allah's Apostle saying, "The Miqat for the people of Medina is Dhul-Hulaifa; for the people of Sham is Mahita; (i.e. Al-Juhfa); and for the people of Najd is Qarn. And said Ibn 'Umar, "They claim, but I did not hear personally, that the Prophet said, "The Miqat for the people of Yemen is Yalamlam."

Volume 2, Book 26, Number 604:

Narrated Ibn Abbas:

The Prophet fixed Dhul-Hulaifa as the Miqat for the people of Medina, Al-Juhfa, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra; and whoever is living inside these places can assume Ihram from his own dwelling place, and the people of Mecca can assume

Ihram from Mecca.

Volume 2, Book 26, Number 605:

Narrated Ibn Abbas:

The Prophet (p.b.u.h) fixed Dhul-Hulaifa as the Miqat for the people of Medina, Al-Juhfa for the people of Sham, Qarn-ul-Manazil for the people of Najd, and Yalamlam for the people of Yemen; and these Mawaqit are for those living at those very places, and besides them for those whom come through them with the intention of performing Hajj and Umra; and whoever is living within these Mawaqit should assume Ihram from where he starts, and the people of Mecca can assume Ihram from Mecca.

Volume 2, Book 26, Number 606:

Narrated Ibn Umar:

When these two towns (Basra and Kufa) were captured, the people went to 'Umar and said, "O the Chief of the faithful believers! The Prophet fixed Qarn as the Miqat for the people of Najd, it is beyond our way and it is difficult for us to pass through it." He said, "Take as your Miqat a place situated opposite to Qarn on your usual way. So, he fixed Dhatu-Irq (as their Miqat)."

Volume 2, Book 26, Number 607:

Narrated Nafi :

'Abdullah bin 'Umar' said, "Allah's Apostle made his camel sit (i.e. he dismounted) at Al-Batha' in Dhul-Hulaifa and offered the prayer." 'Abdullah bin 'Umar used to do the same.

Volume 2, Book 26, Number 608:

Narrated Ibn 'Umar :

Allah's Apostle used to go (for Hajj) via Ash-Shajara way and return via Muarras way; and no doubt, whenever Allah's Apostle went to Mecca, he used to offer the prayer in the Mosque of Ash-Shajara; and on his return, he used to offer the prayer at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning.

Volume 2, Book 26, Number 609:

Narrated 'Umar:

In the valley of Al-'Aqiq I heard Allah's Apostle saying, "To night a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and 'Umra together. "

Volume 2, Book 26, Number 610:

Narrated Musa bin 'Uqba:

Salim bin 'Abdullah's father said, "The Prophet said that while resting in the bottom of the valley at Mu'arras in Dhul-Hulaifa, he had been addressed in a dream: 'You are verily in a blessed valley.' " Salim made us to dismount from our camels at the place where 'Abdullah used to dismount, aiming at the place where Allah's Apostle had rested and it was below the Mosque situated in the middle of the valley in between them (the residence) and the road.

Volume 2, Book 26, Number 611:

Narrated Said bin Jubair:

Ibn 'Umar used to oil his hair. I told that to Ibrahim who said, "What do you think about this statement: Narrated Aswad from 'Aisha: As if I were now observing the glitter of the scent in the parting of the hair of the Prophet while he was Muhrim?"

Volume 2, Book 26, Number 612:

Narrated 'Aisha:

(the wife of the Prophet (p.b.u.h) I used to scent Allah's Apostle when he wanted to assume Ihram and also on finishing Ihram before the Tawaf round the Ka'ba (Tawaf-al-ifada).

Volume 2, Book 26, Number 613:

Narrated Salim from his father:

I heard that Allah's Apostle assumed Ihram with his hair matted together.

Volume 2, Book 26, Number 614:

Narrated Salim bin 'Abdullah :

I heard my father saying, "Never did Allah's Apostle assume Ihram except at the Mosque, that is, at the Mosque of Dhul-Hulaifa.

Volume 2, Book 26, Number 615:

Narrated 'Abdullah bin 'Umar:

A man asked, "O Allah's Apostle! What kind of clothes should a Muhrim wear?" Allah's Apostle replied, "He should not wear a shirt, a turban, trousers, a headcloak or leather socks except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or Wars (kinds of Perfumes) . "

Volume 2, Book 26, Number 616:

Narrated 'Ubaidullah bin 'Abdullah:

Ibn Abbas' said, "Usama rode behind Allah's Apostle from 'Arafat to Al-Muzdalifa; and then Al-Fadl rode behind Allah's Apostle from Al-Muzdalifa to Mina." Ibn Abbas added, "Both of them said, 'The Prophet kept on reciting Talbiya till he did the Rami of Jamrat-al-'Aqaba.' "

Volume 2, Book 26, Number 617:

Narrated 'Abdullah bin Abbas:

The Prophet with his companions started from Medina after combing and oiling his hair and putting on two sheets of Ihram (upper body cover and waist cover). He did not forbid anyone to wear any kind of sheets except the ones colored with saffron because they may leave the scent on the skin. And so in the early morning, the Prophet mounted his Mount while in Dhul-Hulaifa and set out till they reached Baida', where he and his companions recited Talbiya, and then they did the ceremony of Taqlid (which means to put the colored garlands around the necks of the Budn (camels for sacrifice). And all that happened on the 25th of Dhul-Qa'da. And when he reached Mecca on the 4th of Dhul-Hijja he performed the Tawaf round the Ka'ba and performed the Tawaf between Safa and Marwa.

And as he had a Badana and had garlanded it, he did not finish his Ihram. He proceeded towards the highest places of Mecca near Al-Hujun and he was assuming the Ihram for Hajj and did not go near the Ka'ba after he performed Tawaf (round it) till he returned from 'Arafat. Then he ordered his companions to perform the Tawaf round the Ka'ba and then the Tawaf of Safa and Marwa, and to cut short the hair of their heads and to finish their Ihram. And that was only for those people who had not garlanded Budn. Those who had their wives with them were permitted to contact them (have sexual intercourse), and similarly perfume and (ordinary) clothes were permissible for them.

Volume 2, Book 26, Number 618:

Narrated Anas bin Malik:

The Prophet offered four Rakat in Medina and then two Rakat at Dhul lulaifa and then passed the night at Dhul-Hulaifa till it was morning and when he mounted his Mount and it stood up, he started to recite Talbiya.

Volume 2, Book 26, Number 619:

Narrated Abu Qilaba:

Anas bin Malik said, "The Prophet offered four Rakat of the Zuhr prayer in Medina and two Rakat of 'Asr prayer at Dhul-Hulaifa." I think that the Prophet passed the night there till morning.

Volume 2, Book 26, Number 620:

Narrated Anas:

The Prophet offered four Rakat of the Zuhr prayer in Medina and two Rakat of the 'Asr prayer in Dhul-Hulaifa and I heard them (the companions of the Prophet) reciting Talbiya together loudly to the extent of shouting.

Volume 2, Book 26, Number 621:

Narrated 'Abdullah bin 'Umar :

The Talbiya of Allah's Apostle was : 'Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmu Lk, La sharika Laka' (I respond to Your call O

Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you.

Volume 2, Book 26, Number 622:

Narrated 'Aisha:

I know how the Prophet used to say (Talbiya) and it was: 'Labbaika Allahumma Labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmu Lk, La sharika Laka'.

Volume 2, Book 26, Number 623:

Narrated Anas bin Malik:

Allah's Apostle offered four Rakat of Zuhr prayer at Medina and we were in his company, and two Rakat of the Asr prayer at Dhul-Hulaifa and then passed the night there till it was dawn; then he rode, and when he reached Al-Baida', he praised and glorified Allah and said Takbir (i.e. Alhamdu-lillah and Subhanallah(1) and Allahu-Akbar). Then he and the people along with him recited Talbiya with the intention of performing Hajj and Umra. When we reached (Mecca) he ordered us to finish the Ihram (after performing the Umra) (only those who had no Hadi (animal for sacrifice) with them were asked to do so) till the day of Tarwiya that is 8th Dhul-Hijja when they assumed Ihram for Hajj. The Prophet sacrificed many camels (slaughtering them) with his own hands while standing. While Allah's Apostle was in Medina he sacrificed two horned rams black and white in color in the Name of Allah."

Volume 2, Book 26, Number 624:

Narrated Ibn Umar:

The Prophet (p.b.u.h) recited Talbiya when he had mounted his Mount and was ready to set out.

Volume 2, Book 26, Number 625:

Narrated Nafi':

Whenever Ibn 'Umar intended to go to Mecca

he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the Mosque of Al-Hulaita and offer the prayer, and then ride. When he mounted well on his Mount and the Mount stood up straight, he would proclaim the intention of assuming Ihram, and he used to say that he had seen the Prophet doing the same.

Volume 2, Book 26, Number 626:

Narrated Mujahid:

I was in the company of Ibn Abbas and the people talked about Ad-Dajjal and said, "Ad-Dajjal will come with the word Kafir (non-believer) written in between his eyes." On that Ibn Abbas said, "I have not heard this from the Prophet but I heard him saying, 'As if I saw Moses just now entering the valley reciting Talbyia. ' "

Volume 2, Book 26, Number 627:

Narrated Aisha:

(the wife of the Prophet (p.b.u.h) We set out with the Prophet in his last Hajj and we assumed Ihram for Umra. The Prophet then said, "Whoever has the Hadi with him should assume Ihram for Hajj along with 'Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither did Tawaf round the Ka'ba nor Tawaf between Safa and Marwa. I complained about that to the Prophet on which he replied, "Undo and comb your head hair, and assume Ihram for Hajj (only) and leave the Umra." So, I did so. When we had performed the Hajj, the Prophet sent me with my brother 'Abdur-Rahman bin Abu Bakr to Tan'im. So I performed the 'Umra. The Prophet said to me, "This 'Umra is instead of your missed one." Those who had assumed Ihram for 'Umra (Hajj-at-Tamattu) performed Tawaf round the Ka'ba and between Safa and Marwa and then finished their Ihram. After returning from Mina, they performed another Tawaf (between Safa and Marwa). Those who had assumed Ihram for Hajj and 'Umra together (Hajj-al-Qiran) performed only one Tawaf

(between Safa and Marwa).

Volume 2, Book 26, Number 628:

Narrated Ata:

Jabir said, "The Prophet ordered Ali to keep on assuming his Ihram." The narrator then informed about the narration of Suraqa.

Volume 2, Book 26, Number 629:

Narrated Anas bin Malik:

Ali came to the Prophet (p.b.u.h) from Yemen (to Mecca). The Prophet asked Ali, "With what intention have you assumed Ihram?" Ali replied, "I have assumed Ihram with the same intention as that of the Prophet." The Prophet said, "If I had not the Hadi with me I would have finished the Ihram." Muhammad bin Bakr narrated extra from Ibn Juraij, "The Prophet said to Ali, "With what intention have you assumed the Ihram, O Ali?" He replied, "With the same (intention) as that of the Prophet." The Prophet said, "Have a Hadi and keep your Ihram as it is."

Volume 2, Book 26, Number 630:

Narrated Abu Musa:

The Prophet sent me to some people in Yemen and when I returned, I found him at Al-Batha. He asked me, "With what intention have you assumed Ihram (i.e. for Hajj or for Umra or for both?)" I replied, "I have assumed Ihram with an intention like that of the Prophet." He asked, "Have you a Hadi with you?" I replied in the negative. He ordered me to perform Tawaf round the Ka'ba and between Safa and Marwa and then to finish my Ihram. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when Umar came (i.e. became Caliph) he said, "If we follow Allah's Book, it orders us to complete Hajj and Umra; as Allah says: "Perform the Hajj and Umra for Allah." (2.196). And if we follow the tradition of the Prophet who did not finish his Ihram till he sacrificed his Hadi."

Volume 2, Book 26, Number 631:

Narrated Al-Qasim bin Muhammad:

' Aisha said, "We set out with Allah's Apostles in the months of Hajj, and (in) the nights of Hajj, and at the time and places of Hajj and in a state of Hajj. We dismounted at Sarif (a village six miles from Mecca). The Prophet then addressed his companions and said, "Anyone who has not got the Hadi and likes to do Umra instead of Hajj may do so (i.e. Hajj-al-Tamattu) and anyone who has got the Hadi should not finish the Ihram after performing ' Umra). (i.e. Hajj-al-Qiran). Aisha added, "The companions of the Prophet obeyed the above (order) and some of them (i.e. who did not have Hadi) finished their Ihram after Umra." Allah's Apostle and some of his companions were resourceful and had the Hadi with them, they could not perform Umra (alone) (but had to perform both Hajj and Umra with one Ihram). Aisha added, "Allah's Apostle came to me and saw me weeping and said, "What makes you weep, O Hantah?" I replied, "I have heard your conversation with your companions and I cannot perform the Umra." He asked, "What is wrong with you?" I replied, ' I do not offer the prayers (i.e. I have my menses).' He said, ' It will not harm you for you are one of the daughters of Adam, and Allah has written for you (this state) as He has written it for them. Keep on with your intentions for Hajj and Allah may reward you that." Aisha further added, "Then we proceeded for Hajj till we reached Mina and I became clean from my menses. Then I went out from Mina and performed Tawaf round the Ka'ba." Aisha added, "I went along with the Prophet in his final departure (from Hajj) till he dismounted at Al-Muhassab (a valley outside Mecca), and we too, dismounted with him." He called ' Abdur-Rahman bin Abu Bakr and said to him, ' Take your sister outside the sanctuary of Mecca and let her assume Ihram for ' Umra, and when you had finished ' Umra, return to this place and I will wait for you both till you both return to me.' "

' Aisha added, ' ' So we went out of the sanctuary of Mecca and after finishing from the ' Umra and the Tawaf we returned to the Prophet

at dawn. He said, 'Have you performed the 'Umra?' We replied in the affirmative. So he announced the departure amongst his companions and the people set out for the journey, and the Prophet: too left for Medina."

Volume 2, Book 26, Number 632:

Narrated Al-Aswad:

' Aisha said, We went out with the Prophet (from Medina) with the intention of performing Hajj only and when we reached Mecca we performed Tawaf round the Kaba and then the Prophet ordered those who had not driven the Hadi along with them to finish their Ihram. So the people who had not driven the Hadi along with them finished their Ihram. The Prophet's wives, too, had not driven the Hadi with them, so they too, finished their Ihram." 'Aisha added, "I got my menses and could not perform Tawaf round the Ka'ba." So when it was the night of Hasba (i.e. when we stopped at Al-Muhassab), I said, 'O Allah's Apostle! Everyone is returning after performing Hajj and 'Umra but I am returning after performing Hajj only.' He said, 'Didn't you perform Tawaf round the Ka'ba the night we reached Mecca?' I replied in the negative. He said, 'Go with your brother to Tan'im and assume the Ihram for 'Umra, (and after performing it) come back to such and such a place.' On that Safiya said, 'I feel that I will detain you all.' The Prophet said, 'O 'Aqra Halqa! Didn't you perform Tawaf of the Ka'ba on the day of sacrifice? (i.e. Tawaf-al-ifada) Safiya replied in the affirmative. He said, (to Safiya). 'There is no harm for you to proceed on with us.' " 'Aisha added, "(after returning from 'Umra), the Prophet met me while he was ascending (from Mecca) and I was descending to it, or I was ascending and he was descending."

Volume 2, Book 26, Number 633:

Narrated 'Aisha:

We set out with Allah's Apostles (to Mecca) in the year of the Prophet's Last Hajj. Some of us had assumed Ihram for 'Umra only, some for both Hajj and 'Umra, and others for Hajj only.

Allah's Apostle assumed Ihram for Hajj. So whoever had assumed Ihram for Hajj or for both Hajj and 'Umra did not finish the Ihram till the day of sacrifice. (See Hadith No. 631, 636, and 639).

Volume 2, Book 26, Number 634:

Narrated Marwan bin Al-Hakam:

I saw 'Uthman and 'Ali. 'Uthman used to forbid people to perform Hajj-at-Tamattu' and Hajj-al-Qiran (Hajj and 'Umra together), and when 'Ali saw (this act of 'Uthman), he assumed Ihram for Hajj and 'Umra together saying, "Lubbaik for 'Umra and Hajj," and said, "I will not leave the tradition of the Prophet on the saying of somebody."

Volume 2, Book 26, Number 635:

Narrated Ibn Abbas:

The people (of the Pre-Islamic Period) used to think that to perform 'Umra during the months of Hajj was one of the major sins on earth. And also used to consider the month of Safar as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from Hajj) and the signs of those wounds vanish and the month of Safar passes away then (at that time) 'Umra is permissible for the one who wishes to perform it." In the morning of the 4th of Dhul-Hijja, the Prophet and his companions reached Mecca, assuming Ihram for Hajj and he ordered his companions to make their intentions of the Ihram for 'Umra only (instead of Hajj) so they considered his order as something great and were puzzled, and said, "O Allah's Apostle! What kind (of finishing) of Ihram is allowed?" The Prophet replied, "Finish the Ihram completely like a non-Muhrim (you are allowed everything)."

Volume 2, Book 26, Number 636:

Narrated Abu Musa:

came to the Prophet (from Yemen and was assuming Ihram for Hajj) and he ordered me to

finish the Ihram (after performing the 'Umra).

Volume 2, Book 26, Number 637:

Narrated Ibn 'Umar:

Hafsa the wife of the Prophet said, "O Allah's Apostle! Why have the people finished their Ihram after performing 'Umra but you have not finished your Ihram after performing 'Umra?" He replied, "I have matted my hair and garlanded my Hadi. So I will not finish my Ihram till I have slaughtered (my Hadi). "

Volume 2, Book 26, Number 638:

Narrated Shu'ba:

Abu Jamra Nasr bin 'Imran Ad-Duba'i said, "I intended to perform Hajj-at-Tamattu' and the people advised me not to do so. I asked Ibn Abbas regarding it and he ordered me to perform Hajj-at-Tammatu'. Later I saw in a dream someone saying to me, 'Hajj-Mabrur (Hajj performed in accordance with the Prophet's tradition without committing sins and accepted by Allah) and an accepted 'Umra.' So I told that dream to Ibn Abbas. He said, 'This is the tradition of Abu-l-Qasim.' Then he said to me, 'Stay with me and I shall give you a portion of my property.' " I (Shu'ba) asked, "Why (did he invite you)?" He (Abu Jamra) said, "Because of the dream which I had seen."

Volume 2, Book 26, Number 639:

Narrated Abu Shihab:

I left for Mecca for Hajj-at-Tamattu' assuming Ihram for 'Umra. I reached Mecca three days before the day of Tarwiya (8th Dhul-Hijja). Some people of Mecca said to me, "Your Hajj will be like the Hajj performed by the people of Mecca (i.e. you will lose the superiority of assuming Ihram from the Miqat). So I went to 'Ata' asking him his view about it. He said, "Jabir bin 'Abdullah narrated to me, 'I performed Hajj with Allah's Apostle on the day when he drove camels with him. The people had assumed Ihram for Hajj-al-Ifrad. The Prophet ordered them to finish their Ihram after Tawaf round the Ka'ba,

and between Safa and Marwa and to cut short their hair and then to stay there (in Mecca) as non-Muhrims till the day of Tarwiya (i.e. 8th of Dhul-Hijja) when they would assume Ihram for Hajj and they were ordered to make the Ihram with which they had come as for 'Umra only. They asked, 'How can we make it 'Umra (Tamattu') as we have intended to perform Hajj?' The Prophet said, 'Do what I have ordered you. Had I not brought the Hadi with me, I would have done the same, but I cannot finish my Ihram till the Hadi reaches its destination (i.e. is slaughtered).' So, they did (what he ordered them to do)."

Volume 2, Book 26, Number 640:

Narrated Said bin Al-Musaiyab:

'Ali and 'Uthman differed regarding Hajj-at-Tamattu' while they were at 'Usfan (a familiar place near Mecca). 'Ali said, "I see you want to forbid people to do a thing that the Prophet did?" When 'Ali saw that, he assumed Ihram for both Hajj and 'Umra.

Volume 2, Book 26, Number 641:

Narrated Jabir bin 'Abdullah :

We came with Allah's Apostle (to Mecca) and we were saying: 'Labbaika Allahumma Labbaik' for Hajj. Allah's Apostle ordered us to perform 'Umra with that Ihram (instead of Hajj).

Volume 2, Book 26, Number 642:

Narrated 'Imran:

We performed Hajj-at-Tamattu' in the lifetime of Allah's Apostle and then the Quran was revealed (regarding Hajj-at-Tamattu') and somebody said what he wished (regarding Hajj-at-Tamattu') according to his own opinion.

Volume 2, Book 26, Number 643:

Narrated Nafi:

On reaching the sanctuary of Mecca, Ibn 'Umar used to stop, reciting Talbiya and then he would pass the night at Dhi-Tuwa and then offer the Fajr prayer and take a bath. He used to say that

the Prophet used to do the same.

Volume 2, Book 26, Number 644:

Narrated Nafi:

' Ibn 'Umar said, "The Prophet passed the night at Dhi-Tuwa till it was dawn and then he entered Mecca." Ibn 'Umar used to do the same.

Volume 2, Book 26, Number 645:

Narrated Ibn 'Umar:

Allah's Apostle used to enter Mecca from the high Thaniya and used to leave Mecca from the low Thaniya.

Volume 2, Book 26, Number 646:

Narrated Ibn 'Umar:

Allah's Apostle entered Mecca from Kada' from the highest Thaniya which is at Al-Batha' and used to leave Mecca from the low Thaniya.

Volume 2, Book 26, Number 647:

Narrated 'Aisha:

When the Prophet came to Mecca he entered from its higher side and left from its lower side.

Volume 2, Book 26, Number 648:

Narrated 'Aisha':

In the year of the conquest of Mecca, the Prophet entered Mecca from Kada' and left Mecca from Kuda, from the higher part of Mecca.

Volume 2, Book 26, Number 649:

Narrated 'Aisha:

In the year of the conquest of Mecca, the Prophet entered Mecca from Kada' at the higher place of Mecca. (Hisham, a sub-narrator said, " 'Urwa used to enter (Mecca) from both Kada' and Kuda and he often entered through Kada' which was nearer to his dwelling place.)"

Volume 2, Book 26, Number 650:

Narrated Hisham:

'Urwa said, "The Prophet entered Mecca in the year of the conquest of Mecca from the side of Kada' which is at the higher part of Mecca."

'Urwa often entered from Kada' which was nearer of the two to his dwelling place.

Volume 2, Book 26, Number 651:

Narrated Hisham from his father :

In the year of the conquest of Mecca, the Prophet entered Mecca from the side of Kada. Urwa used to enter through both places and he often entered through Kada' which was nearer of the two to his dwelling place.

Volume 2, Book 26, Number 652:

Narrated Jabir bin 'Abdullah:

When the Ka'ba was built, the Prophet and Abbas went to bring stones (for its construction). Al Abbas said to the Prophet, "Take off your waist sheet and put it on your neck." (When the Prophet took it off) he fell on the ground with his eyes open towards the sky and said, "Give me my waist sheet." And he covered himself with it.

Volume 2, Book 26, Number 653:

Narrated 'Aisha:

(the wife of the Prophet) that Allah's Apostle said to her, "Do you know that when your people (Quraish) rebuilt the Ka'ba, they decreased it from its original foundation laid by Abraham?" I said, "O Allah's Apostle! Why don't you rebuild it on its original foundation laid by Abraham?" He replied, "Were it not for the fact that your people are close to the pre-Islamic Period of ignorance (i.e. they have recently become Muslims) I would have done so." The sub-narrator, 'Abdullah (bin 'Umar ) stated: 'Aisha 'must have heard this from Allah's Apostle for in my opinion Allah's Apostle had not placed his hand over the two corners of the Ka'ba opposite Al-Hijr only because the Ka'ba was not rebuilt on its original foundations laid by Abraham.

Volume 2, Book 26, Number 654:

Narrated 'Aisha:

I asked the Prophet whether the round wall (near Ka'ba) was part of the Ka'ba. The Prophet replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'ba?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'ba)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Pre-Islamic Period of ignorance (i.e. they have recently embraced Islam) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground."

Volume 2, Book 26, Number 655:

Narrated 'Aisha:

Allah's Apostle said to me, "Were your people not close to the Pre-Islamic period of ignorance, I would have demolished the Ka'ba and would have rebuilt it on its original foundations laid by Abraham (for Quraish had curtailed its building), and I would have built a back door (too)."

Volume 2, Book 26, Number 656:

Narrated Yazid bin Ruman from 'Urwa:

'Aisha said that the Prophet said to her, "O Aisha! Were your nation not close to the Pre-Islamic Period of Ignorance, I would have had the Ka'ba demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it, one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by Abraham." That was what urged Ibn-Az-Zubair to demolish the Ka'ba. Jazz said, "I saw Ibn-Az-Zubair when he demolished and rebuilt the Ka'ba and included in it a portion of Al-Hijr (the unroofed portion of Ka'ba which is at present in the form of a compound towards the north-west of the Ka'ba). I saw the original

foundations of Abraham which were of stones resembling the humps of camels." So Jarir asked Yazid, "Where was the place of those stones?" Jazz said, "I will just now show it to you." So Jarir accompanied Yazid and entered Al-Hijr, and Jazz pointed to a place and said, "Here it is." Jarir said, "It appeared to me about six cubits from Al-Hijr or so."

Volume 2, Book 26, Number 657:

Narrated Ibn Abbas:

On the Day of the Conquest of Mecca, Allah's Apostle said, "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly."

Volume 2, Book 26, Number 658:

Narrated 'Usama bin Zaid:

I asked, "O Allah's Apostle! Where will you stay in Mecca? Will you stay in your house in Mecca?" He replied, "Has 'Aqil left any property or house?" 'Aqil along with Talib had inherited the property of Abu Talib. Jafar and Ali did not inherit anything as they were Muslims and the other two were non-believers. 'Umar bin Al-Khattab used to say, "A believer cannot inherit (anything from an) infidel." Ibn Shihab, (a sub-narrator) said, "They (Umar and others) derived the above verdict from Allah's Statement: "Verily! those who believed and Emigrated and strove with their life And property in Allah's Cause, And those who helped (the emigrants) And gave them their places to live in, These are (all) allies to one another." (8.72)

Volume 2, Book 26, Number 659:

Narrated Abu Huraira:

When Allah's Apostle intended to enter Mecca he said, "Our destination tomorrow, if Allah wished, will be Khaif Bani Kinana where (the pagans) had taken the oath of Kufr." (Against the Prophet i.e. to be loyal to heathenism by boycotting Bani Ha shim, the Prophets folk) (See

Hadith No. 221 Vol. 5)

Volume 2, Book 26, Number 660:

Narrated Abu Huraira:

On the Day of Nahr at Mina, the Prophet said, "Tomorrow we shall stay at Khaif Bani Kinana where the pagans had taken the oath of Kufr (heathenism)." He meant (by that place) Al-Muhassab where the Quraish tribe and Bani Kinana concluded a contract against Bani Hashim and Bani 'Abdul-Muttalib or Bani Al-Muttalib that they would not intermarry with them or deal with them in business until they handed over the Prophet to them.

Volume 2, Book 26, Number 661:

Narrated Abu Huraira:

The Prophet; said, "Dhus-Suwaiqa-tain (literally: One with two lean legs) from Ethiopia will demolish the Ka'ba."

Volume 2, Book 26, Number 662:

Narrated 'Aisha:

The people used to fast on 'Ashura (the tenth day of the month of Muharram) before the fasting of Ramadan was made obligatory. And on that day the Ka'ba used to be covered with a cover. When Allah made the fasting of the month of Ramadan compulsory, Allah's Apostle said, "Whoever wishes to fast (on the day of 'Ashura) may do so; and whoever wishes to leave it can do so."

Volume 2, Book 26, Number 663:

Narrated Abu Said Al-Khudri:

The Prophet said "The people will continue performing the Hajj and 'Umra to the Ka'ba even after the appearance of Gog and Magog."

Narrated Shu'ba extra:

The Hour (Day of Judgment) will not be established till the Hajj (to the Ka'ba) is abandoned.

Volume 2, Book 26, Number 664:

Narrated Abu Wail:

(One day) I sat along with Shaiba on the chair inside the Ka'ba. He (Shaiba) said, "No doubt, Umar sat at this place and said, 'I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka'ba) undistributed.' I said (to 'Umar), 'But your two companions (i.e. The Prophet and Abu Bakr) did not do so.' 'Umar said, They are the two persons whom I always follow.' "

Volume 2, Book 26, Number 665:

Narrated Ibn Abbas:

The Prophet said, "As if I were looking at him, a black person with thin legs plucking the stones of the Ka'ba one after another. "

Volume 2, Book 26, Number 666:

Narrated Abu Huraira:

Allah's Apostle said, "DhusSuwaiqatayn (the thin legged man) from Ethiopia will demolish the Ka'ba."

Volume 2, Book 26, Number 667:

Narrated 'Abis bin Rabia:

'Umar came near the Black Stone and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Apostle kissing you I would not have kissed you."

Volume 2, Book 26, Number 668:

Narrated Salim that his father said,

"Allah's Apostle, Usama bin Zaid, Bilal, and 'Uthman bin abu Talha entered the Ka'ba and then closed its door. When they opened the door I was the first person to enter (the Ka'ba). I met Bilal and asked him, "Did Allah's Apostle offer a prayer inside (the Ka'ba)?" Bilal replied in the affirmative and said, "(The Prophet offered the prayer) in between the two right pillars."

Volume 2, Book 26, Number 669:

Narrated Nafi':

Whenever Ibn 'Umar entered the Ka'ba he used to walk straight keeping the door at his back on entering, and used to proceed on till about three cubits from the wall in front of him, and then he would offer the prayer there aiming at the place where Allah's Apostle prayed, as Bilal had told him. There is no harm for any person to offer the prayer at any place inside the Ka'ba.

Volume 2, Book 26, Number 670:

Narrated Isma'li bin Abu Khalid:

'Abdullah bin Abu Aufa said, "Allah's Apostle performed the 'Umra. He performed Tawaf of the Ka'ba and offered two Rakat behind the Maqam (Abraham's place) and was accompanied by those who were screening him from the people." Somebody asked 'Abdullah, "Did Allah's Apostle enter the Ka'ba?" 'Abdullah replied in the negative.

Volume 2, Book 26, Number 671:

Narrated Ibn Abbas:

When Allah's Apostle came to Mecca, he refused to enter the Ka'ba with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Abraham and Ishmael holding Azlams in their hands. Allah's Apostle said, "May Allah curse these people. By Allah, both Abraham and Ishmael never did the game of chance with Azlams." Then he entered the Ka'ba and said Takbir at its corners but did not offer the prayer in it.

Volume 2, Book 26, Number 672:

Narrated Ibn Abbas:

When Allah's Apostle and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So the Prophet ordered his companions to do Ramal in the first three rounds of Tawaf of the Ka'ba and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet did not order them to do

Ramal in all the rounds of Tawaf out of pity for them.

Volume 2, Book 26, Number 673:

Narrated Salim that his father said:

I saw Allah's Apostle arriving at Mecca; he kissed the Black Stone Corner first while doing Tawaf and did ramal in the first three rounds of the seven rounds (of Tawaf).

Volume 2, Book 26, Number 674:

Narrated Abdullah bin Umar :

The Prophet did Ramal in (first) three rounds (of Tawaf), and walked in the remaining four, in Hajj and Umra.

Volume 2, Book 26, Number 675:

Narrated Zaid bin Aslam from his father who said:

"Umar bin Al-Khattab addressed the Corner (Black Stone) saying, 'By Allah! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do Ramal (in Tawaf) except that we wanted to show off before the pagans, and now Allah has destroyed them.' 'Umar added, '(Nevertheless), the Prophet did that and we do not want to leave it (i.e. Ramal).'

Volume 2, Book 26, Number 676:

Narrated Nafi':

Ibn 'Umar. said, "I have never missed the touching of these two stones of Ka'ba (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet touching them." I asked Nafi': "Did Ibn 'Umar use to walk between the two Corners?" Nafi' replied, "He used to walk in order that it might be easy for him to touch it (the Corner Stone)."

Volume 2, Book 26, Number 677:

Narrated Ibn Abbas.:

In his Last Hajj the Prophet performed Tawaf of the Ka'ba riding a camel and pointed a bent-headed stick towards the Corner (Black Stone).

Volume 2, Book 26, Number 678:

Narrated Salim bin 'Abdullah that his father said:

"I have not seen the Prophet touching except the two Yemenite Corners (i.e. the ones facing Yemen)."

Volume 2, Book 26, Number 679:

Narrated Zaid bin Aslam that his father said:

"I saw 'Umar bin Al-Khattab kissing the Black Stone and he then said, (to it) 'Had I not seen Allah's Apostle kissing you, (stone) I would not have kissed you.' "

Volume 2, Book 26, Number 680:

Narrated Az-Zubair bin 'Arabi:

A man asked Ibn 'Umar about the touching of the Black Stone. Ibn 'Umar said, "I saw Allah's Apostle touching and kissing it." The questioner said, "But if there were a throng (much rush) round the Ka'ba and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allah's Apostle touching and kissing it."

Volume 2, Book 26, Number 681:

Narrated Ibn Abbas:

The Prophet performed Tawaf of the Ka'ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it (with something).

Volume 2, Book 26, Number 682:

Narrated Ibn Abbas

The Prophet performed Tawaf of the Ka'ba riding a camel, and every time he came in front of the Corner (having the Black Stone), he pointed towards it with something he had with him and said Takbir.

Volume 2, Book 26, Number 683:

Narrated 'Urwa:

'Aisha said, "The first thing the Prophet did on reaching Mecca, was the ablution and then he performed Tawaf of the Ka'ba and that was not 'Umra (alone), (but Hajj-al-Qiran). 'Urwa added: Later Abu Bakr and 'Umar did the same in their Hajj." And I performed the Hajj with my father Az-Zubair, and the first thing he did was Tawaf of the Ka'ba. Later I saw the Muhajirin (Emigrants) and the Ansar doing the same. My mother (Asma') told me that she, her sister ('Aisha), Az-Zubair and such and such persons assumed Ihram for 'Umra, and after they passed their hands over the Black Stone Corner (of the Ka'ba) they finished the Ihram. (i.e. After doing Tawaf of the Ka'ba and Sa'i between Safa-Marwa.

Volume 2, Book 26, Number 684:

Narrated 'Abdullah bin 'Umar :

When Allah's Apostle performed Tawaf of the Ka'ba for Hajj or 'Umra, he used to do Ramal during the first three rounds, and in the last four rounds he used to walk; then after the Tawaf he used to offer two Rakat and then performed Tawaf between Safa and Marwa.

Volume 2, Book 26, Number 685:

Narrated Ibn 'Umar:

When the Prophet performed the Tawaf of the Ka'ba, he did Ramal during the first three rounds and in the last four rounds he used to walk and while doing Tawaf between Safa and Marwa, he used to run in the midst of the rain water passage.

Volume 2, Book 26, Number 686:

Narrated Um Salama:

(the wife of the Prophet) I informed Allah's Apostle that I was ill. So he said, "Perform the Tawaf while riding behind the people." I did so, and at that time the Prophet was praying beside the Ka'ba and reciting Surat-at-Tur.

Volume 2, Book 26, Number 687:

Narrated Ibn Abbas:

While the Prophet was performing Tawaf of the Kaba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet cut it with his own hands and said, "Lead him by the hand."

Volume 2, Book 26, Number 688:

Narrated Ibn Abbas:

The Prophet saw a man performing Tawaf of the Kaba tied with a string or something else. So the Prophet cut that string.

Volume 2, Book 26, Number 689:

Narrated Abu Huraira:

In the year prior to the last Hajj of the Prophet when Allah's Apostle made Abu Bakr the leader of the pilgrims, the latter (Abu Bakr) sent me in the company of a group of people to make a public announcement: 'No pagan is allowed to perform Hajj after this year, and no naked person is allowed to perform Tawaf of the Kaba.' (See Hadith No. 365 Vol. 1)

Volume 2, Book 26, Number 690:

Narrated Amr:

We asked Ibn Umar: "May a man have sexual relations with his wife during the Umra before performing Tawaf between Safa and Marwa?" He said, "Allah's Apostle arrived (in Mecca) and circumambulated the Kaba seven times, then offered two Rakat behind Maqam Ibrahim (the station of Abraham), then performed Tawaf between Safa and Marwa." Ibn Umar added, "Verily! In Allah's Apostle you have a good example." And I asked Jabir bin Abdullah (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished Tawaf between Safa and Marwa. "

Volume 2, Book 26, Number 691:

Narrated Ibn Abbas:

The Prophet arrived at Mecca and performed Tawaf of the Kaba and Sa'i between Safa and

Marwa, but he did not go near the Kaba after his Tawaf till he returned from Arafat.

Volume 2, Book 26, Number 692:

Narrated Um Salama:

(the wife of the Prophet) I informed Allah's Apostle (about my illness). (Through other sub-narrators, Um Salama narrated that when Allah's Apostle was at Mecca and had just decided to leave (Mecca) while she had not yet done Tawaf of the Kaba (and after listening to her). The Prophet said, "When the morning prayer is established, perform the Tawaf on your camel while the people are in prayer." So she did the same and did not offer the two Rakat of Tawaf until she came out of the Mosque.

Volume 2, Book 26, Number 693:

Narrated Ibn Umar:

The Prophet reached Mecca, circumambulated the Kaba seven times and then offered a two Rakat prayer behind Maqam Ibrahim. Then he went towards the Safa. Allah has said, "Verily, in Allah's Apostle you have a good example."

Volume 2, Book 26, Number 694:

Narrated Urwa from Aisha:

Some people performed Tawaf (of the Kaba) after the morning prayer and then sat to listen to a preacher till sunrise, and then they stood up for the prayer. Then Aisha commented, "Those people kept on sitting till it was the time in which the prayer is disliked and after that they stood up for the prayer."

Volume 2, Book 26, Number 695:

Narrated Abdullah:

heard the Prophet forbidding the offering of prayers at the time of sunrise and sunset.

Volume 2, Book 26, Number 696:

Narrated Abida bin Humaid:

Abdul Aziz bin Rufai Said, "I saw Abdullah bin Az-Zubair performing Tawaf of the Kaba after

the morning prayer then offering the two Rakat prayer." Abdul Aziz added, "I saw Abdullah bin Az-Zubair offering a two Rakat prayer after the Asr prayer." He informed me that Aisha told him that the Prophet used to offer those two Rakat whenever he entered her house."

Volume 2, Book 26, Number 697:

Narrated Ibn Abbas:

Allah's Apostle performed Tawaf (of the Kaba) ending a camel (at that time the Prophet had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say, "Allahu-Akbar."

Volume 2, Book 26, Number 698:

Narrated Um Salama:

I informed Allah's Apostle that I was sick. He said, "Perform Tawaf (of the Kaba) while riding behind the people." So, I performed the Tawaf while Allah's Apostle was offering the prayer beside the Kaba and was reciting Surat-at-Tur.

Volume 2, Book 26, Number 699:

Narrated Ibn Umar:

Al Abbas bin Abdul-Muttalib asked the permission of Allah's Apostle to let him stay in Mecca during the nights of Mina in order to provide the pilgrims with water to drink, so the Prophet permitted him.

Volume 2, Book 26, Number 700:

Narrated Ibn Abbas:

Allah's Apostle came to the drinking place and asked for water. Al-Abbas said, "O Fadl! Go to your mother and bring water from her for Allah's Apostle ." Allah's Apostle said, "Give me water to drink." Al-Abbas said, "O Allah's Apostle! The people put their hands in it." Allah's Apostle again said, 'Give me water to drink. So, he drank from that water and then went to the Zam-zam (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet then said to them, "Carry on! You are doing a good deed." Then he

said, "Were I not afraid that other people would compete with you (in drawing water from Zam-zam), I would certainly take the rope and put it over this (i.e. his shoulder) (to draw water)." On saying that the Prophet pointed to his shoulder.

Volume 2, Book 26, Number 701:

Narrated Ibn Abbas:

I gave Zam-zam water to Allah's Apostle and he drank it while standing. 'Asia (a sub-narrator) said that 'Ikrima took the oath that on that day the Prophet had not been standing but riding a camel.

Volume 2, Book 26, Number 702:

Narrated 'Aisha:

We set out with Allah's Apostle in the year of his Last Hajj and we mended (the Ihram) for 'Umra. Then the Prophet said, "Whoever has a Hadi with him should assume Ihram for both Hajj and 'Umra, and should not finish it till he performs both of the them (Hajj and 'Umra)." When we reached Mecca, I had my menses. When we had performed our Hajj, the Prophet sent me with 'Abdur-Rahman to Tan'im and I performed the 'Umra. The Prophet said, "This is in lieu of your missed 'Umra." Those who had assumed Ihram for 'Umra performed Tawaf (between Safa and Marwa) and then finished their Ihram. And then they performed another Tawaf (between Safa and Marwa) after returning from Mina. And those who had assumed Ihram for Hajj and 'Umra to get her (Hajj-Qiran) performed only one Tawaf (between Safa and Marwa).

Volume 2, Book 26, Number 703:

Narrated Nafi':

'Abdullah bin 'Abdullah bin 'Umar and his riding animal entered the house of Ibn 'Umar. He (the son of Ibn 'Umar) said, "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka'ba. I suggest that you should stay here." Ibn Umar said, "Once Allah's Apostle set out for the

pilgrimage, and the pagans of Quraish intervened between him and the Ka'ba. So, if the people intervened between me and the Ka'ba, I would do the same as Allah's Apostle had done . . .

"Verily, in Allah's Apostle you have a good example." Then he added, "I make you a witness that I have intended to perform Hajj along with 'Umra." After arriving at Mecca, Ibn 'Umar performed one Tawaf only (between Safa and Marwa).

Volume 2, Book 26, Number 704:

Narrated Nafi':

Ibn 'Umar intended to perform Hajj in the year when Al-Hajjaj attacked Ibn Az-Zubair. Somebody said to Ibn 'Umar, "There is a danger of an impending war between them." Ibn 'Umar said, "Verily, in Allah's Apostle you have a good example. (And if it happened as you say) then I would do the same as Allah's Apostle had done. I make you witness that I have decided to perform 'Umra." Then he set out and when he reached Al-Baida', he said, "The ceremonies of both Hajj and 'Umra are similar. I make you witness that I have made Hajj compulsory for me along with 'Umra." He drove (to Mecca) a Hadi which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the Hadi or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijja). Then he slaughtered his Hadi and shaved his head and considered the first Tawaf (of Safa and Marwa) as sufficient for Hajj and 'Umra. Ibn 'Umar said, "Allah's Apostle did the same."

Volume 2, Book 26, Number 705:

Narrated Muhammad bin 'AbdurRahman bin Nawfal Al-Qurashi:

I asked 'Urwa bin Az-Zubair (regarding the Hajj of the Prophet ). 'Urwa replied, "Aisha narrated, 'When the Prophet reached Mecca, the first thing he started with was the ablution, then he performed Tawaf of the Ka'ba and his intention was not 'Umra alone (but Hajj and 'Umra together).'" Later Abu Bakr I performed the

Hajj and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone (but Hajj and 'Umra together). And then 'Umar did the same. Then 'Uthman performed the Hajj and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone. And then Muawiya and 'Abdullah bin 'Umar did the same. I performed Hajj with Ibn Az-Zubair and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone, (but Hajj and 'Umra together). Then I saw the Muhajirin (Emigrants) and Ansar doing the same and it was not 'Umra alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another 'Umra after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Mecca, would not start with anything unless they had performed Tawaf of the Ka'ba, and would not finish their Ihram. And no doubt, I saw my mother and my aunt, on entering Mecca doing nothing before performing Tawaf of the Ka'ba, and they would not finish their Ihram. And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed Ihram for 'Umra and after passing their hands over the Corner (the Black Stone) (i.e. finishing their Umra) they finished their Ihram."

Volume 2, Book 26, Number 706:

Narrated 'Urwa:

I asked 'Aisha : "How do you interpret the statement of Allah, . : Verily! (the mountains) As-Safa and Al-Marwa are among the symbols of Allah, and whoever performs the Hajj to the Ka'ba or performs 'Umra, it is not harmful for him to perform Tawaf between them (Safa and Marwa.) (2.158). By Allah! (it is evident from this revelation) there is no harm if one does not perform Tawaf between Safa and Marwa."

'Aisha said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the statement of Allah should have been, 'It is not harmful for him if he does not perform Tawaf between them.' But in fact, this divine

inspiration was revealed concerning the Ansar who used to assume Ihram for worshipping an idol called "Manat" which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to perform Tawaf between Safa and Marwa.

When they embraced Islam, they asked Allah's Apostle (p.b.u.h) regarding it, saying, "O Allah's Apostle! We used to refrain from Tawaf between Safa and Marwa." So Allah revealed: 'Verily; (the mountains) As-Safa and Al-Marwa are among the symbols of Allah.' " Aisha added, "Surely, Allah's Apostle set the tradition of Tawaf between Safa and Marwa, so nobody is allowed to omit the Tawaf between them." Later on I ('Urwa) told Abu Bakr bin 'Abdur-Rahman (of 'Aisha's narration) and he said, 'I have not heard of such information, but I heard learned men saying that all the people, except those whom 'Aisha mentioned and who used to assume Ihram for the sake of Manat, used to perform Tawaf between Safa and Marwa.

When Allah referred to the Tawaf of the Ka'ba and did not mention Safa and Marwa in the Quran, the people asked, 'O Allah's Apostle! We used to perform Tawaf between Safa and Marwa and Allah has revealed (the verses concerning) Tawaf of the Ka'ba and has not mentioned Safa and Marwa. Is there any harm if we perform Tawaf between Safa and Marwa?' So Allah revealed: "Verily As-Safa and Al-Marwa are among the symbols of Allah." Abu Bakr said, "It seems that this verse was revealed concerning the two groups, those who used to refrain from Tawaf between Safa and Marwa in the Pre-Islamic Period of ignorance and those who used to perform the Tawaf then, and after embracing Islam they refrained from the Tawaf between them as Allah had enjoined Tawaf of the Ka'ba and did not mention Tawaf (of Safa and Marwa) till later after mentioning the Tawaf of the Ka'ba.'

Volume 2, Book 26, Number 707:

Narrated Nafi':

Ibn 'Umar said, "When Allah's Apostle performed the first Tawaf he did Ramal in the first three rounds and then walked in the remaining four rounds (of Tawaf of the Ka'ba), where as in performing Tawaf between Safa and Marwa he used to run in the midst of the rain-water passage," I asked Nafi', "Did 'Abdullah (bin 'Umar) use to walk steadily on reaching the Yemenite Corner?" He replied, "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

Volume 2, Book 26, Number 708:

Narrated 'Amr bin Dinar:

We asked Ibn 'Umar whether a man who, while performing 'Umra, had performed Tawaf of the Ka'ba; and had not yet performed Tawaf between Safa and Marwa, could have sexual relation with his wife, Ibn 'Umar replied "The Prophet (p.b.u.h) reached Mecca and performed the seven rounds (of Tawaf) of the Ka'ba and then offered a two-Rakat prayer behind Maqam Ibrahim and then performed the seven rounds (of Tawaf) between Safa and Marwa." He added, "Verily! In Allah's Apostle (p.b.u.h) you have a good example." We asked Jabir bin 'Abdullah (the same question) and he said, "He (that man) should not come near (his wife) till he has completed Tawaf between Safa and Marwa."

Volume 2, Book 26, Number 709:

Narrated 'Amr bin Dinar:

I heard Ibn 'Umar saying, "The Prophet arrived at Mecca and performed Tawaf of the Ka'ba and then offered a two-Rakat prayer and then performed Tawaf between Safa and Marwa." Ibn 'Umar then recited (the verse): "Verily! In Allah's Apostle (p.b.u.h) you have a good example. "

Volume 2, Book 26, Number 710:

Narrated 'Asim:

I asked Anas bin Malik: "Did you use to dislike to perform Tawaf between Safa and Marwa?"

He said, "Yes, as it was of the ceremonies of the days of the Pre-Islamic period of ignorance, till Allah revealed: 'Verily! (The two mountains) As-Safa and Al-Marwa are among the symbols of Allah. It is therefore no sin for him who performs the pilgrimage to the Ka'ba, or performs 'Umra, to perform Tawaf between them.' " (2.158)

Volume 2, Book 26, Number 711:

Narrated Ibn Abbas:

Allah's Apostle performed Tawaf of the Ka'ba and the Sa'i of Safa and Marwa so as to show his strength to the pagans.

Volume 2, Book 26, Number 712:

Narrated 'Aisha:

I was menstruating when I reached Mecca. So, I neither performed Tawaf of the Ka'ba, nor the Tawaf between Safa and Marwa. Then I informed Allah's Apostle about it. He replied, "Perform all the ceremonies of Hajj like the other pilgrims, but do not perform Tawaf of the Ka'ba till you get clean (from your menses)."

Volume 2, Book 26, Number 713:

Narrated Jabir bin 'Abdullah:

The Prophet and his companions assumed Ihram for Hajj and none except the Prophet (p.b.u.h) and Talha had the Hadi (sacrifice) with them. 'Ali arrived from Yemen and had a Hadi with him. 'Ali said, "I have assumed Ihram for what the Prophet has done." The Prophet ordered his companions to perform the 'Umra with the Ihram which they had assumed, and after finishing Tawaf (of Ka'ba, Safa and Marwa) to cut short their hair, and to finish their Ihram except those who had Hadi with them. They (the people) said, "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached the Prophet he said, "If I had formerly known what I came to know lately, I would not have brought the Hadi with me. Had there been no Hadi with me, I would have finished the state of Ihram." 'Aisha got her

menses, so she performed all the ceremonies of Hajj except Tawaf of the Ka'ba, and when she got clean (from her menses), she performed Tawaf of the Ka'ba. She said, "O Allah's Apostle! (All of you) are returning with the Hajj and 'Umra, but I am returning after performing Hajj only." So the Prophet ordered 'Abdur-Rahman bin Abu Bakr to accompany her to Tan'im and thus she performed the 'Umra after the Hajj.

Volume 2, Book 26, Number 714:

Narrated Hafsa:

(On 'Id) We used to forbid our virgins to go out (for 'Id prayer). A lady came and stayed at the Palace of Bani Khalaf. She mentioned that her sister was married to one of the companions of Allah's Apostle who participated in twelve Ghazawats along with Allah's Apostle and her sister was with him in six of them. She said, "We used to dress the wounded and look after the patients." She (her sister) asked Allah's Apostle, "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Um 'Atiyya came, I asked her. "Did you hear anything about that?" Um 'Atiyya said, "Bi Abi" and she never mentioned the name of Allah's Apostle without saying "Bi Abi" (i.e. 'Let my father be sacrificed for you'). We asked her, "Have you heard Allah's Apostle saying so and so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Musalla (praying place)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at 'Arafat and at such and such places?"

Volume 2, Book 26, Number 715:

Narrated 'Abdul 'Aziz bin Rufai:

I asked Anas bin Malik, "Tell me what you remember from Allah's Apostle (regarding these questions): Where did he offer the Zuhr and 'Asr prayers on the day of Tarwiya (8th day of Dhul-Hajja)?" He replied, "(He offered these prayers) at Mina." I asked, "Where did he offer the 'Asr prayer on the day of Nafr (i.e. departure from Mina on the 12th or 13th of Dhul-Hijja)?" He replied, "At Al-Abtah," and then added, "You should do as your chiefs do."

Volume 2, Book 26, Number 716:

Narrated 'Abdul 'Aziz:

I went out to Mina on the day of Tarwiya and met Anas going on a donkey. I asked him, "Where did the Prophet offer the Zuhr prayer on this day?" Anas replied, "See where your chiefs pray and pray similarly."

Volume 2, Book 26, Number 717:

Narrated 'Abdullah bin 'Umar :

Allah's Apostle offered a two-Rakat prayer at Mina. Abu Bakr, 'Umar and 'Uthman, (during the early years of his caliphate) followed the same practice.

Volume 2, Book 26, Number 718:

Narrated Haritha bin Wahab Al-Khuza'i:

The Prophet led us in a two-Rakat prayer at Mina although our number was more than ever and we were in better security than ever.

Volume 2, Book 26, Number 719:

Narrated 'Abdullah bin Masud:

I offered (only a) two Rakat prayer with the Prophet (at Mina), and similarly with Abu Bakr and with 'Umar, and then you d offered in opinions. Wish that I would be lucky enough to have two of the four Rakat accepted (by Allah).

Volume 2, Book 26, Number 720:

Narrated Um Al-Fadl:

The people doubted whether the Prophet was

observing the fast on the Day of 'Arafat, so I sent something for him to drink and he drank it.

Volume 2, Book 26, Number 721:

Narrated Muhammad bin Abu Bakr Al-Thaqafi:

I asked Anas bin Malik while we were proceeding from Mina to 'Arafat, "What do you use to do on this day when you were with Allah's Apostle?" Anas said, "Some of us used to recite Talbiya and nobody objected to that, and others used to recite Takbir and nobody objected to that."

Volume 2, Book 26, Number 722:

Narrated Salim:

'Abdul Malik wrote to Al-Hajjaj that he should not differ from Ibn 'Umar during Hajj. On the Day of 'Arafat, when the sun declined at midday, Ibn 'Umar came along with me and shouted near Al-Hajjaj's cotton (cloth) tent. Al-Hajjaj came Out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abu Abdur-Rahman! What is the matter?" He said, "If you want to follow the Sunna (the tradition of the Prophet (p.b.u.h) ) then proceed (to 'Arafat)."

Al-Hajjaj asked, "At this very hour?" Ibn 'Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e. take a bath) and come out." Then Ibn 'Umar dismounted and waited till Al-Hajjaj came out. So, he (Al-Hajjaj) walked in between me and my father (Ibn 'Umar). I said to him, "If you want to follow the Sunna then deliver a brief sermon and hurry up for the stay at 'Arafat." He started looking at 'Abdullah (Ibn 'Umar) (inquiringly), and when 'Abdullah noticed that, he said that he had told the truth.

Volume 2, Book 26, Number 723:

Narrated Um Al-Fadl bint Al Harith:

On the day of 'Arafat, some people who were with me, differed about the fasting of the Prophet (p.b.u.h) some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his

camel, and he drank that milk.

Volume 2, Book 26, Number 724:

Narrated Salim bin 'Abdullah bin 'Umar:

'Abdul-Malik bin Marwan wrote to Al-Hajjaj that he should follow 'Abdullah bin 'Umar in all the ceremonies of Hajj. So when it was the Day of 'Arafat (9th of Dhul-Hajja), and after the sun has deviated or has declined from the middle of the sky, I and Ibn 'Umar came and he shouted near the cotton (cloth) tent of Al-Hajjaj, "Where is he?" Al-Hajjaj came out. Ibn 'Umar said, "Let us proceed (to 'Arafat)." Al-Hajjaj asked, "Just now?" Ibn 'Umar replied, "Yes." Al-Hajjaj said, "Wait for me till I pour water on me (i.e. take a bath)." So, Ibn 'Umar dismounted (and waited) till Al-Hajjaj came out. He was walking between me and my father. I informed Al-Hajjaj, "If you want to follow the Sunna today, then you should shorten the sermon and then hurry up for the stay (at 'Arafat)." Ibn 'Umar said, "He (Salim) has spoken the truth."

Volume 2, Book 26, Number 725:

Narrated Muhammad bin Jubair bin Mut'im:

My father said, "(Before Islam) I was looking for my camel .." The same narration is told by a different sub-narrator. Jubair bin Mut'im said, "My camel was lost and I went out in search of it on the day of 'Arafat, and I saw the Prophet standing in 'Arafat. I said to myself: By Allah he is from the Hums (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allah we shall not go out of the sanctuary). What has brought him here?"

Volume 2, Book 26, Number 726:

Narrated 'Urwa:

During the pre-Islamic period of Ignorance, the people used to perform Tawaf of the Ka'ba naked except the Hums; and the Hums were Quraish and their offspring. The Hums used to give clothes to the men who would perform the Tawaf wearing them; and women (of the Hums) used to give clothes to the women who would

perform the Tawaf wearing them. Those to whom the Hums did not give clothes would perform Tawaf round the Ka'ba naked. Most of the people used to go away (disperse) directly from 'Arafat but they (Hums) used to depart after staying at Al-Muzdalifa. 'Urwa added, "My father narrated that 'Aisha had said, 'The following verses were revealed about the Hums: Then depart from the place whence all the people depart--(2.199) 'Urwa added, "They (the Hums) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were sent to 'Arafat (by Allah's order)."

Volume 2, Book 26, Number 727:

Narrated 'Urwa:

Usama was asked in my presence, "How was the speed of (the camel of) Allah's Apostle while departing from 'Arafat during the Hajjatul Wada?" Usama replied, "The Prophet proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast."

Volume 2, Book 26, Number 728:

Narrated Usama bin Zaid:

As soon as the Prophet departed from 'Arafat, he went towards the mountain pass, and there he answered the call of) the prayer is ahead of you (i.e. at asked, "O Allah's Apostle! Will you offer the prayer here?" He replied, "(The place of) the prayer is ahead of you (i.e. at Al-Muzdalifa)."

Volume 2, Book 26, Number 729:

Narrated Nafi':

'Abdullah bin 'Umar used to offer the Maghrib and 'Isha' prayers together at Jam' (Al-Muzdalifa). But he used to pass by that mountain pass where Allah's Apostle went, and he would enter it and answer the call of nature and perform ablution, and would not offer any prayer till he had prayed at Jam.'

Volume 2, Book 26, Number 730:

Narrated Usama bin Zaid

rode behind Allah's Apostle from 'Arafat and when Allah's Apostle reached the mountain pass on the left side which is before Al-Muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: (Is it the time for) the prayer, O Allah's Apostle!" He replied, "The (place of) prayer is ahead of you (i.e. at Al-Muzdalifa)." So Allah's Apostle rode till he reached Al-Muzdalifa and then he offered the prayer (there) . Then in the morning (10th Dhul-Hijja) Al-Faql (bin Abbas) rode behind Allah's Apostle. Kuraib, (a sub-narrator) said that 'Abdullah bin Abbas narrated from Al-Fadl, "Allah's Apostle (p.b.u.h) kept on reciting Talbiya (during the journey) till he reached the Jamra." (Jamrat-al-Aqaba)

Volume 2, Book 26, Number 731:

Narrated Ibn Abbas. :

I proceeded along with the Prophet on the day of 'Arafat (9th Dhul-Hijja). The Prophet heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness."

Volume 2, Book 26, Number 732:

Narrated Usama bin Zaid:

Allah's Apostle proceeded from 'Arafat and dismounted at the mountainous pass and then urinated and performed a light ablution. I said to him, "(Shall we offer) the prayer?" He replied, "The prayer is ahead of you (i.e. at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then Iqama for the prayer was pronounced and he offered the Maghrib prayer and then every person made his camel kneel at his place; and then Iqama for the prayer was pronounced and he offered the ('Isha') prayer and he did not offer any prayer in between them (i.e. Maghrib and 'Isha' prayers).

Volume 2, Book 26, Number 733:

Narrated Ibn 'Umar:

The Prophet offered the Maghrib and 'Isha' prayers together at Jam' (i.e. Al-Muzdalifa) with a separate Iqama for each of them and did not offer any optional prayer in between them or after each of them.

Volume 2, Book 26, Number 734:

Narrated Abu Aiyub Al-Ansari :

Allah's Apostle offered the Maghrib and 'Isha' prayers together at Al-Muzdalifa.

Volume 2, Book 26, Number 735:

Narrated 'Abdur-Rahman bin Yazid:

'Abdullah;- performed the Hajj and we reached Al-Muzdalifa at or about the time of the 'Isha' prayer. He ordered a man to pronounce the Adhan and Iqama and then he offered the Maghrib prayer and offered two Rakat after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the Adhan and Iqama (for the 'isha' prayer). ('Amr, a sub-narrator said: The intervening statement 'I think', was said by the sub-narrator Zuhair) (i.e. not by 'Abdu-Rahman). Then 'Abdullah offered two Rakat of 'Isha' prayer. When the day dawned, 'Abdullah said, "The Prophet never offered any prayer at this hour except this prayer at this time and at this place and on this day." 'Abdullah added, "These two prayers are shifted from their actual times -- the Maghrib prayer (is offered) when the people reached Al-Muzdalifa and the Fajr (morning) prayer at the early dawn." 'Abdullah added, "I saw the Prophet doing that."

Volume 2, Book 26, Number 736:

Narrated Salim:

'Abdullah bin 'Umar used to send the weak among his family early to Mina. So they used to depart from Al-Mash'ar Al-Haram (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allah as much as they could, and then they would return (to Mina) before the Imam had started from Al-Muzdalifa to Mina. So some of them would reach Mina at the time of the Fajr prayer and some of them would come later.

When they reached Mina they would throw pebbles on the Jamra (Jamrat-al-Aqaba) Ibn 'Umar used to say, "Allah's Apostle gave the permission to them (weak people) to do so."

Volume 2, Book 26, Number 737:

Narrated Ibn Abbas :

Allah's Apostle had sent me from Jam' (i.e. Al-Muzdalifa) at night.

Volume 2, Book 26, Number 738:

Narrated Ibn Abbas:

I as among those whom the Prophet sent on the night of Al-Muzdalifa early being among the weak members of his family.

Volume 2, Book 26, Number 739:

Narrated 'Abdullah:

(the slave of Asma') During the night of Jam', Asma' got down at Al-Muzdalifa and stood up for (offering) the prayer and offered the prayer for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again prayed for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the Jamra (Jamrat-al-Aqaba) and then she returned to her dwelling place and offered the morning prayer. I asked her, "O you! I think we have come (to Mina) early in the night." She replied, "O my son! Allah's Apostle gave permission to the women to do so."

Volume 2, Book 26, Number 740:

Narrated 'Aisha :

Sauda asked the permission of the Prophet to leave earlier at the night of Jam', and she was a fat and very slow woman. The Prophet gave her permission.

Volume 2, Book 26, Number 741:

Narrated 'Aisha:

We got down at Al-Muzdalifa and Sauda asked

the permission of the Prophet to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet but (I suffered so much that) I wished I had taken the permission of Allah's Apostle as Sauda had done, and that would have been dearer to me than any other happiness.

Volume 2, Book 26, Number 742:

Narrated Abdullah:

I never saw the Prophet offering any prayer not at its stated time except two; he prayed the Maghrib and the 'Isha' together and he offered the morning prayer before its usual time.

Volume 2, Book 26, Number 743:

Narrated 'Abdur-Rahman bin Yazid

I went out with 'Abdullah , to Mecca and when we proceeded to am' he offered the two prayers (the Maghrib and the 'Isha') together, making the Adhan and Iqama separately for each prayer. He took his supper in between the two prayers. He offered the Fajr prayer as soon as the day dawned. Some people said, "The day had dawned (at the time of the prayer)," and others said, "The day had not dawned." 'Abdullah then said, "Allah's Apostle said, 'These two prayers have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The Maghrib and the 'Isha'. So the people should not arrive at Al-Muzdalifa till the time of the 'Isha' prayer has become due. The second prayer is the morning prayer which is offered at this hour.' " Then 'Abdullah stayed there till it became a bit brighter. He then said, "If the chief of the believers hastened onwards to Mina just now, then he had indeed followed the Sunna." I do not know which proceeded the other, his ('Abdullah's) statement or the departure of 'Uthman . Abdullah was reciting Talbiya till he threw pebbles at the Jamrat-al-'Aqaba on the Day of Nahr (slaughtering) (that is the 10th of Dhul-Hijja).

Volume 2, Book 26, Number 744:

Narrated 'Amr bin Maimun:

I saw 'Umar, offering the Fajr (morning) prayer at Jam'; then he got up and said, "The pagans did not use to depart (from Jam') till the sun had risen, and they used to say, 'Let the sun shine on Thabir (a mountain).' But the Prophet contradicted them and departed from Jam' before sunrise."

Volume 2, Book 26, Number 745:

Narrated Ibn Abbas:

The Prophet made Al-Faql ride behind him, and Al-Fadl informed that he (the Prophet ) kept on reciting Talbiya till he did the Rami of the Jamra. (Jamrat-al-Aqaba.)

Volume 2, Book 26, Number 746:

Narrated 'Ubaidullah bin 'Abdullah:

Ibn Abbas said, "Usama bin Zaid rode behind the Prophet from 'Arafat to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Fadl rode behind him." He added, "Both of them (Usama and Al-Fadl) said, "The Prophet was constantly reciting Talbiya till he did Rami of the Jamarat-al-'Aqaba."

Volume 2, Book 26, Number 747:

Narrated Abu Jamra:

I asked Ibn Abbas about Hajj-at-Tamattu'. He ordered me to perform it. I asked him about the Hadi (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the Hadi with the others." It seemed that some people disliked it (Hajj-at-Tamattu). I slept and dreamt as if a person was announcing: "Hajj Mabruur and accepted Mut'ah (Hajj-At-Tamattu)" I went to Ibn Abbas and narrated it to him. He said, "Allah is Greater. (That was) the tradition of Abu Al-Qasim (i.e. Prophet). Narrated Shu'ba that the call in the dream was. "An accepted 'Umra and Hajj-Mabrur. "

Volume 2, Book 26, Number 748:

Narrated Abu Huraira' :

Allah's Apostle (p.b.u.h) saw a man driving his Badana (sacrificial camel). He said, "Ride on it." The man said, "It is a Badana." The Prophet said, "Ride on it." He (the man) said, "It is a Badana." The Prophet said, "Ride on it." And on the second or the third time he (the Prophet ) added, "Woe to you."

Volume 2, Book 26, Number 749:

Narrated Anas:

The Prophet saw a man driving a Badana. He said, "Ride on it." The man replied, "It is a Badana." The Prophet said (again), "Ride on it." He (the man) said, "It is a Badana." The Prophet said thrice, "Ride on it."

Volume 2, Book 26, Number 750:

Narrated Ibn 'Umar:

During the last Hajj (Hajj-al-Wada') of Allah's Apostle he performed 'Umra and Hajj. He drove a Hadi along with him from Dhul-Hulaifa. Allah's Apostle started by assuming Ihram for 'Umra and Hajj. And the people, too, performed the 'Umra and Hajj along with the Prophet. Some of them brought the Hadi and drove it along with them, while the others did not. So, when the Prophet arrived at Mecca. he said to the people, "Whoever among you has driven the Hadi, should not finish his Ihram till he completes his Hajj. And whoever among you has not (driven) the Hadi with him, should perform Tawaf of the Ka'ba and the Tawaf between Safa and Marwa, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Hadi (sacrifice); and if anyone cannot afford a Hadi, he should fast for three days during the Hajj and seven days when he returns home. The Prophet performed Tawaf of the Ka'ba on his arrival (at Mecca); he touched the (Black Stone) corner first of all and then did Ramal (fast walking with moving of the shoulders) during the first three rounds round the Ka'ba, and during the last four rounds he walked. After finishing Tawaf of the Ka'ba, he

offered a two Rakat prayer at Maqam Ibrahim, and after finishing the prayer he went to Safa and Marwa and performed seven rounds of Tawaf between them and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and sacrificed his Hadi on the day of Nahr (10th day of Dhul-Hijja). He then hastened onwards (to Mecca) and performed Tawaf of the Ka'ba and then everything that was forbidden because of Ihram became permissible. Those who took and drove the Hadi with them did the same as Allah's Apostle did.

Volume 2, Book 26, Number 751:

Narrated Nafi':

'Abdullah (bin 'Abdullah) bin 'Umar said to his father, "Stay here, for I am afraid that it (affliction between Ibn Zubair and Al-Hajjaj) might prevent you from reaching the Ka'ba." Ibn 'Umar said, "(In this case) I would do the same as Allah's Apostle did, and Allah has said, 'Verily, in Allah's Apostle, you have a good example (to follow).' So, I make you, people, witness that I have made 'Umra compulsory for me." So he assumed Ihram for 'Umra. Then he went out and when he reached Al-Baida', he assumed Ihram for Hajj and 'Umra (together) and said, "The conditions (requisites) of Hajj and 'Umra are the same." He, then brought a Hadi from Qudaid. Then he arrived (at Mecca) and performed Tawaf (between Safa and Marwa) once for both Hajj and 'Umra and did not finish the Ihram till he had finished both Hajj and 'Umra.

Volume 2, Book 26, Number 752:

Narrated Al-Miswar bin Makhrama and Marwan:

The Prophet set out from Medina with over one thousand of his companions (at the time of the Treaty of Hudaibiya) and when they reached Dhul-Hulaifa, the Prophet garlanded his Hadi and marked it and assumed Ihram for 'Umra.

Volume 2, Book 26, Number 753:

Narrated 'Aisha:

I twisted with my own hands the garlands for the Budn of the Prophet who garlanded and marked them, and then made them proceed to Mecca; Yet no permissible thing was regarded as illegal for him then.

Volume 2, Book 26, Number 754:

Narrated Hafsa:

I said, "O Allah's Apostle! What is wrong with the people, they have finished their Ihram but you have not?" He said, "I matted my hair and I have garlanded my Hadi, so I will not finish my Ihram till I finished my Hajj ."

Volume 2, Book 26, Number 755:

Narrated 'Aisha:

Allah's Apostle used to send the Hadi from Medina and I used to twist the garlands for his Hadi and he did not keep away from any of these things which a Muhrim keeps away from.

Volume 2, Book 26, Number 756:

Narrated 'Aisha:

I twisted the garlands for the Hadis of the Prophet and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka'ba but he remained in Medina and no permissible thing was regarded as illegal for him then .

Volume 2, Book 26, Number 757:

Narrated 'Abdullah bin Abu Bakr bin 'Amr bin Hazm

that 'Amra bint 'Abdur-Rahman had told him, "Zaid bin Abu Sufyan wrote to 'Aisha that 'Abdullah bin Abbas had stated, 'Whoever sends his Hadi (to the Ka'ba), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e. till the 10th of Dhul-Hijja).' " 'Amra added, 'Aisha said, 'It is not like what Ibn Abbas had said: I twisted the garlands of the Hadis of Allah's Apostle with my own hands. Then Allah's Apostle put them round their necks with his own hands, sending them with my father; Yet nothing permitted by Allah

was considered illegal for Allah's Apostle till he slaughtered the Hadis.' "

Volume 2, Book 26, Number 758:

Narrated 'Aisha:

Once the Prophet sent sheep as Hadi.

Volume 2, Book 26, Number 759:

Narrated 'Aisha:

I used to make the garlands for (the Hadis of) the Prophet and he would garland the sheep (with them) and would stay with his family as a non-Muhrim.

Volume 2, Book 26, Number 760:

Narrated Aisha:

I used to twist the garlands for the sheep of the Prophet and he would send them (to the Ka'ba), and stay as a non-Muhrim.

Volume 2, Book 26, Number 761:

Narrated 'Aisha:

I twisted (the garlands) for the Hadis of the Prophet before he assumed Ihram.

Volume 2, Book 26, Number 762:

Narrated 'Aisha:

I twisted the garlands of the Hadis from the wool which was with me.

Volume 2, Book 26, Number 763:

Narrated 'Ikrima:

Abu Huraira said, "The Prophet saw a man driving a Badana (sacrificial camel). The Prophet (p.b.u.h) said (to him), 'Ride on it.' He replied, 'It is a Badana.' The Prophet again said, 'Ride on it!' Abu Huraira added, 'Then I saw that man riding it, showing obedience to the Prophet (p.b.u.h), and a shoe was (hanging) from its neck.' "

Volume 2, Book 26, Number 764:

Narrated Abu Huraira:

From the Prophet: (as above).

Volume 2, Book 26, Number 765:

Narrated 'Ali:

Allah's Apostle ordered me to give in charity the skin and the coverings of the Budn which I had slaughtered.

Volume 2, Book 26, Number 766:

Narrated Nafi':

Ibn 'Umar intended to perform Hajj in the year of the Hajj of Al-Harawriya during the rule of Ibn Az-Zubair. Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing Hajj)." He replied, "Verily, in Allah's Apostle there is a good example for you (to follow). In this case I would do the same as he had done. I make you witness that I have intended to perform 'Umra." When he reached Al-Baida', he said, "The conditions for both Hajj and 'Umra are the same. I make you witness that I have intended to perform Hajj along with 'Umra." After that he took a garlanded Hadi (to Mecca) which he bought (on the way). When he reached (Mecca), he performed Tawaf of the Ka'ba and of Safa (and Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a Muhrim till it was the Day of Nahr (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first Tawaf (between Safa and Marwa), as a (Sa'i) for his Hajj and 'Umra both. He then said, "The Prophet used to do like that."

Volume 2, Book 26, Number 767:

Narrated 'Amra bint 'AbdurRahman:

I heard 'Aisha saying, "Five days before the end of Dhul-Qa'ada we set out from Medina in the company of Allah's Apostle with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle ordered those who had no Hadi with them to finish their Ihram after performing Tawaf of the Ka'ba and (Sa'i) and between Safa and Marwa." 'Aisha added, "On the day of Nahr (slaughtering of sacrifice) beef

was brought to us. I asked, 'What is this?' The reply was, 'Allah's Apostle (p.b.u.h) has slaughtered (sacrifices) on behalf of his wives.' "

Volume 2, Book 26, Number 768:

Narrated Nafi':

'Abdullah (bin 'Umar), used to slaughter (his sacrifice) at the Manhar. ('Ubaidullah, a sub-narrator said, "The Manhar of Allah's Apostle.")

Volume 2, Book 26, Number 769:

Narrated Nafi':

Ibn 'Umar used to send his Hadi from Jam' (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was taken into the Manhar (slaughtering place) of the Prophet .

Volume 2, Book 26, Number 770:

Narrated Sahl bin Bakkar:

The narration of Anas abridged, saying, "The Prophet slaughtered seven Budn (camels) while standing, with his own hands. On the day of 'Id-ul-Adha he slaughtered (sacrificed) two horned rams, black and white in color.

Volume 2, Book 26, Number 771:

Narrated Zaid bin Jubair:

I saw Ibn 'Umar passing by a man who had made his Badana sit to slaughter it. Ibn 'Umar said, "Slaughter it while it is standing with one leg tied up as is the tradition of Muhammad."

Volume 2, Book 26, Number 772:

Narrated Anas :

The Prophet offered four Rakat of Zuhr prayer at Medina; and two Rakat of 'Asr prayer at Dhul-hulaifa and spent the night there and when (the day) dawned, he mounted his Mount and started saying, "None has the right to be worshipped but Allah, and Glorified be Allah." When he reached Al-Baida' he recited Talbiya for both Hajj and 'Umra. And when he arrived at

Mecca, he ordered them (his companions) to finish their Ihram. The Prophet slaughtered seven Budn (camel) with his own hands while the camels were standing. He also sacrificed two horned rams (black and white in color) at Medina.

Volume 2, Book 26, Number 773:

Narrated Anas bin Malik:

The Prophet (p.b.u.h) offered four Rakat of Zuhr prayer at Medina and two Rakat of 'Asr prayer at Dhul-Hulaifa. Narrated Aiyub: "A man said: Anas said, "Then he (the Prophet) passed the night there till dawn and then he offered the morning (Fajr) prayer, and mounted his Mount and when it arrived at Al-Baida' he assumed Ihram for both 'Umra and Hajj."

Volume 2, Book 26, Number 774:

Narrated 'Ali:

The Prophet sent me to supervise the (slaughtering of) Budn (Hadi camels) and ordered me to distribute their meat, and then he ordered me to distribute their covering sheets and skins. 'All added, "The Prophet ordered me to supervise the slaughtering (of the Budn) and not to give anything (of their bodies) to the butcher as wages for slaughtering."

Volume 2, Book 26, Number 775:

Narrated 'Ali:

The Prophet ordered me to supervise the (slaughtering) of Budn (Hadi camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of their bodies) to the butcher as wages for slaughtering.

Volume 2, Book 26, Number 776:

Narrated 'Ali:

The Prophet offered one hundred Budn as Hadi and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

Volume 2, Book 26, Number 777:

Narrated Ibn Juraij:

'Ata' said, "I heard Jabir bin 'Abdullah saying, 'We never ate the meat of the Budn for more than three days of Mina. Later, the Prophet gave us permission by saying: 'Eat and take (meat) with you. So we ate (some) and took (some) with us.' " I asked 'Ata', "Did Jabir say (that they went on eating the meat) till they reached Medina?" 'Ata' replied, "No."

Volume 2, Book 26, Number 778:

Narrated 'Amra:

I heard 'Aisha saying, "We set out (from Medina) along with Allah's Apostle five days before the end of Dhul-Qa'da with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle ordered those who had no Hadi along with them to finish the Ihram after performing Tawaf of the Ka'ba, (Safa and Marwa). 'Aisha added, "Beef was brought to us on the Day of Nahr and I said, 'What is this?' Somebody said, 'The Prophet has slaughtered (cows) on behalf of his wives.' "

Volume 2, Book 26, Number 779:

Narrated Ibn Abbas:

The Prophet was asked about a person who had his head shaved before slaughtering (his Hadi) (or other similar ceremonies of Hajj). He replied, "There is no harm, there is no harm."

Volume 2, Book 26, Number 780:

Narrated Ibn Abbas:

A man said to the Prophet "I performed the Tawaf-al-Ifada before the Rami (throwing pebbles at the Jamra)." The Prophet replied, "There is no harm." The man said, "I had my head shaved before slaughtering." The Prophet replied, "There is no harm." He said, "I have slaughtered the Hadi before the Rami." The Prophet replied, "There is no harm."

Volume 2, Book 26, Number 781:

Narrated Ibn Abbas:

The Prophet was asked by a man who said, "I have done the Rami in the evening." The Prophet replied, "There is no harm in it." Another man asked, "I had my head shaved before the slaughtering." The Prophet replied, "There is no harm in it."

Volume 2, Book 26, Number 782:

Narrated Abu Musa:

came upon Allah's Apostle when he was at Al-Bat-ha. He asked me, "Have you intended to perform the Hajj?" I replied in the affirmative. He asked, "For what have you assumed Ihram?" I replied, "I have assumed Ihram with the same intention as that of the Prophet ." The Prophet said, "You have done well! Go and perform Tawaf round the Ka'ba and between Safa and Marwa." Then I went to one of the women of Bani Qais and she took out lice from my head. Later, I assumed the Ihram for Hajj. So, I used to give this verdict to the people till the caliphate of 'Umar. When I told him about it, he said, "If we take (follow) the Holy Book, then it orders us to complete Hajj and 'Umra (Hajj-at-Tamattu') and if we follow the tradition of Allah's Apostle then Allah's Apostle did not finish his Ihram till the Hadi had reached its destination (had been slaughtered). (i.e. Hajj-al-Qiran). (See Hadith No. 630)

Volume 2, Book 26, Number 783:

Narrated Ibn 'Umar:

Hafsa said, "O Allah's Apostle! What is wrong with the people; they finished their Ihram after performing 'Umra, but you have not finished it after your 'Umra?" He replied, "I matted my hair and have garlanded my Hadi. So, I cannot finish my Ihram till I slaughter (my Hadi). "

Volume 2, Book 26, Number 784:

Narrated Ibn 'Umar:

Allah's Apostle (p.b.u.h) (got) his head shaved after performing his Hajj.

Volume 2, Book 26, Number 785:

Narrated Abdullah bin Umar:

Allah's Apostle said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Apostle! And (invoke Allah for) those who get their hair cut short." The Prophet said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Apostle! And those who get their hair cut short." The Prophet said (the third time), "And to those who get their hair cut short." Nafi' said that the Prophet had said once or twice, "O Allah! Be merciful to those who get their head shaved," and on the fourth time he added, "And to those who have their hair cut short."

Volume 2, Book 26, Number 786:

Narrated Abu Huraira:

Allah's Apostle said, "O Allah! Forgive those who get their heads shaved." The people asked, "Also those who get their hair cut short?" The Prophet said, "O Allah! Forgive those who have their heads shaved." The people said, "Also those who get their hair cut short?" The Prophet (invoke Allah for those who have their heads shaved and) at the third time said, "also (forgive) those who get their hair cut short."

Volume 2, Book 26, Number 787:

Narrated 'Abdullah:

The Prophet and some of his companions got their heads shaved and some others got their hair cut short. Narrated Muawiya: I cut short the hair of Allah's Apostle with a long blade.

Volume 2, Book 26, Number 788:

Narrated Ibn Abbas:

When the Prophet came to Mecca, he ordered his Companions to perform Tawaf round the Ka'ba and between Safa and Marwa, to finish their Ihram and get their hair shaved off or cut short.

Volume 2, Book 26, Number 789:

Narrated 'Aisha:

We performed Hajj with the Prophet and performed Tawaf-al-ifada on the Day of Nahr (slaughtering). Safiya got her menses and the Prophets desired from her what a husband desires from his wife. I said to him, "O Allah's Apostle! She is having her menses." He said, "Is she going to detain us?" We informed him that she had performed Tawaf-al-Ifada on the Day of Nahr. He said, "(Then you can) depart."

Volume 2, Book 26, Number 790:

Narrated Ibn Abbas:

The Prophet was asked about the slaughtering, shaving (of the head), and the doing of Rami before or after the due times. He said, "There is no harm in that."

Volume 2, Book 26, Number 791:

Narrated Ibn Abbas:

The Prophet was asked (as regards the ceremonies of Hajj) at Mina on the Day of Nahr and he replied that there was no harm. Then a man said to him, "I got my head shaved before slaughtering." He replied, "Slaughter (now) and there is no harm in it." (Another) man said, "I did the Rami (of the Jimar) after midday." The Prophet replied, "There was no harm in it."

Volume 2, Book 26, Number 792:

Narrated 'Abdullah bin 'Amr :

Allah's Apostle stopped (for a while near the Jimar at Mina) during his last Hajj and the people started asking him questions. A man said, "Ignorantly I got my head shaved before slaughtering." The Prophet replied, "Slaughter (now) and there is no harm in it." Another man said, "Unknowingly I slaughtered the Hadi before doing the Rami." The Prophet said, "Do Rami now and there is no harm in it." So, on that day, when the Prophet was asked about anything (about the ceremonies of Hajj) done before or after (its stated time) his reply was, "Do it (now) and there is no harm."

Volume 2, Book 26, Number 793:

Narrated 'Abdullah bin 'Amr bin Al-'As:

I witnessed the Prophet when he was delivering the sermon on the Day of Nahr. A man stood up and said, "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said), "I slaughtered the Hadi before doing the Rami." So, the people asked about many similar things. The Prophet said, "Do it (now) and there is no harm in all these cases." Whenever the Prophet was asked about anything on that day, he replied, "Do it (now) and there is no harm in it."

Volume 2, Book 26, Number 794:

Narrated 'Abdullah bin 'Amr bin Al-'As:

Allah's Apostle stopped while on his she-camel (the subnarrator then narrated the Hadith as above, i.e. 793).

Volume 2, Book 26, Number 795:

Narrated 'Ikrima:

Ibn Abbas said: "Allah's Apostle delivered a sermon on the Day of Nahr, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (Sacred) town.' He asked, 'Which month is this?' They replied, 'It is the forbidden (Sacred) month.' He said, 'No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours.' The Prophet repeated his statement again and again. After that he raised his head and said, 'O Allah! Haven't conveyed (Your Message) to them'. Haven't I conveyed Your Message to them?' " Ibn Abbas added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers:--It is incumbent upon those who are present to convey this information to those who are absent Beware don't renege (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another.' "

Volume 2, Book 26, Number 796:

Narrated Ibn Abbas:

I heard the Prophet delivering a sermon at 'Arafat.

Volume 2, Book 26, Number 797:

Narrated Abu Bakra:

The Prophet delivered to us a sermon on the Day of Nahr. He said, "Do you know what is the day today?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the Day of Nahr?" We said, "It is." He further asked, "Which month is this?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of Dhul-Hijja?" We replied: "Yes! It is." He further asked, "What town is this?" We replied, "Allah and His Apostle know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (Sacred) town (of Mecca)?" We said, "Yes. It is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allah's message to you? They said, "Yes." He said, "O Allah! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another."

Volume 2, Book 26, Number 798:

Narrated Ibn 'Umar:

At Mina, the Prophet (p.b.u.h) said, "Do you know what is the day today?" The people replied, "Allah and His Apostle know it better." He said, "It is the forbidden (sacred) day. And do you know what town is this?" They replied,

"Allah and His Apostle know it better." He said, "This is the forbidden (Sacred) town (Mecca). And do you know which month is this?" The people replied, "Allah and His Apostle know it better." He said, "This is the forbidden (sacred) month." The Prophet added, "No doubt, Allah made your blood, your properties, and your honor sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours." Narrated Ibn 'Umar: On the Day of Nahr (10th of Dhul-Hijja), the Prophet stood in between the Jamrat during his Hajj which he performed (as in the previous Hadith) and said, "This is the greatest Day (i.e. 10th of Dhul-Hijjah)." The Prophet started saying repeatedly, "O Allah! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is Hajjat-al-Wada)."

Volume 2, Book 26, Number 799:

Narrated Ibn 'Umar:

The Prophet permitted (them).

Volume 2, Book 26, Number 800:

Narrated Ibn 'Umar

That the Prophet allowed (as above).

Volume 2, Book 26, Number 801:

Narrated Ibn 'Umar:

Al-Abbas asked the permission from the Prophet to stay at Mecca during the nights of Mina in order to provide water to the people, so the Prophet allowed him.

Volume 2, Book 26, Number 802:

Narrated Wabra:

I asked Ibn 'Umar, "When should I do the Rami of the Jamar?" He replied, "When your leader does that." I asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the Rami (i.e. on the 11th and 12th of Dhul-Hijja)."

Volume 2, Book 26, Number 803:

Narrated 'Abdur-Rahman bin Yazid:

'Abdullah, did the Rami from the middle of the valley. So, I said, "O, Abu 'Abdur-Rahman! Some people do the Rami (of the Jamra) from above it (i.e. from the top of the valley)." He said, "By Him except whom none has the right to be worshipped, this is the place from where the one on whom Surat-al-Baqara was revealed (i.e. Allah's Apostle) did the Rami."

Volume 2, Book 26, Number 804:

Narrated 'Abdur-Rahman bin Yazid:

When 'Abdullah, reached the big Jamra (i.e. Jamrat-ul-Aqaba) he kept the Ka'ba on the left side and Mina on his right side and threw seven pebbles (at the Jamra) and said, "The one on whom Surat-al-Baqara was revealed (i.e. the Prophet) had done the Rami similarly."

Volume 2, Book 26, Number 805:

Narrated 'Abdur-Rahman bin Yazid:

I performed Hajj with Ibn Masud , and saw him doing Rami of the big Jamra (Jamrat-ul-Aqaba) with seven small pebbles, keeping the Ka'ba on his left side and Mina on his right. He then said, "This is the place where the one on whom Surat-al-Baqara was revealed (i.e. Allah's Apostle ) stood."

Volume 2, Book 26, Number 806:

Narrated Al-Amash:

I heard Al-Hajjaj saying on the pulpit, "The Sura in which Al-Baqara (the cow) is mentioned and the Sura in which the family of 'Imran is mentioned and the Sura in which the women (An-Nisa) is mentioned." I mentioned this to Ibrahim, and he said, 'Abdur-Rahman bin Yazid told me, 'I was with Ibn Masud, when he did the Rami of the Jamrat-ul-Aqaba. He went down the middle of the valley, and when he came near the tree (which was near the Jamra) he stood opposite to it and threw seven small pebbles and said: 'Allahu-Akbar' on throwing every pebble.' Then he said, 'By Him, except Whom none has the right to be worshipped, here (at this place)

stood the one on whom Surat-al-Baqra was revealed (i.e. Allah's Apostle).' "

Volume 2, Book 26, Number 807:

Narrated Salim:

Ibn 'Umar used to do Rami of the Jamrat-ud-Dunya (the Jamra near to the Khaif mosque) with seven small stones and used to recite Takbir on throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the Qibla for a long time to invoke (Allah) while raising his hands (while invoking). Then he would do Rami of the Jamrat-ul-Wusta (middle Jamra) and then he would go to the left towards the middle ground, where he would stand facing the Qibla. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period. Then he would do Rami of the Jamrat-ul-Aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet doing like this."

Volume 2, Book 26, Number 808:

Narrated Salim bin Abdullah:

'Abdullah bin 'Umar used to do Rami of the Jamrat-ud-Dunya with seven small pebbles and used to recite Takbir on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the Qibla to invoke (Allah) while raising his hands. Then he would do Rami of the Jamrat-ul-Wusta similarly and would go to the left towards the level ground, where he would stand for a long time facing the Qibla to invoke (Allah) while raising his hands. Then he would do Rami of the Jamrat-ul-'Aqaba from the middle of the valley, but he would not stay by it. Ibn 'Umar used to say, "I saw Allah's Apostle doing like that."

Volume 2, Book 26, Number 809:

Narrated 'Abdur-Rahman bin Al-Qasim:

I heard my father who was the best man of his

age, saying, "I heard 'Aisha saying, 'I perfumed Allah's Apostle with my own hands before finishing his Ihram while yet he has not performed Tawaf-al-Ifada.' She spread her hands (while saying so.)"

Volume 2, Book 26, Number 810:

Narrated Ibn Abbas:

The people were ordered to perform the Tawaf of the Ka'ba (Tawaf-al-Wada') as the lastly thing, before leaving (Mecca), except the menstruating women who were excused.

Volume 2, Book 26, Number 811:

Narrated Anas bin Malik:

The Prophet offered the Zuhr, 'Asr, Maghrib and the 'Isha' prayers and slept for a while at a place called Al-Mahassab and then rode to the Ka'ba and performed Tawaf round it .

Volume 2, Book 26, Number 812:

Narrated 'Aisha:

Safiya bint Huyay, the wife of the Prophet got her menses, and Allah's Apostle was informed of that. He said, "Would she delay us?" The people said, "She has already performed Tawaf-al-Ifada." He said, "Therefore she will not (delay us)."

Volume 2, Book 26, Number 813:

Narrated 'Ikrima:

The people of Medina asked Ibn Abbas about a woman who got her menses after performing Tawaf-al-Ifada. He said, "She could depart (from Mecca)." They said, "We will not act on your verdict and ignore the verdict of Zaid." Ibn Abbas said, "When you reach Medina, inquire about it." So, when they reached Medina they asked (about that). One of those whom they asked was Um Sulaim. She told them the narration of Safiya (812).

Volume 2, Book 26, Number 814:

Narrated Ibn Abbas:

A menstruating woman was allowed to leave Mecca if she had done Tawaf-al-Ifada. Tawus (a sub-narrator) said from his father, "I heard Ibn 'Umar saying that she would not depart. Then later I heard him saying that the Prophet had allowed them (menstruating women) to depart."

Volume 2, Book 26, Number 815:

Narrated 'Aisha:

We set out with the Prophet with the intention of performing Hajj only. The Prophet reached Mecca and performed Tawaf of the Ka'ba and between Safa and Marwa and did not finish the Ihram, because he had the Hadi with him. His companions and his wives performed Tawaf (of the Ka'ba and between Safa and Marwa), and those who had no Hadi with them finished their Ihram. I got the menses and performed all the ceremonies of Hajj. So, when the Night of Hasba (night of departure) came, I said, "O Allah's Apostle! All your companions are returning with Hajj and 'Umra except me." He asked me, "Didn't you perform Tawaf of the Ka'ba (Umra) when you reached Mecca?" I said, "No." He said, "Go to Tan'im with your brother 'Abdur-Rahman, and assume Ihram for 'Umra and I will wait for you at such and such a place." So I went with 'Abdur-Rahman to Tan'im and assumed Ihram for 'Umra. Then Safiya bint Huyay got menses. The Prophet said, " 'Aqra Halqa! You will detain us! Didn't you perform Tawaf-al-Ifada on the Day of Nahr (slaughtering)?" She said, "Yes, I did." He said, "Then there is no harm, depart." So I met the Prophet when he was ascending the heights towards Mecca and I was descending, or vice-versa.

Volume 2, Book 26, Number 816:

Narrated 'Abdul-Aziz bin Rufai:

I asked Anas bin Malik, "Tell me something you have observed about the Prophet concerning where he offered the Zuhr prayer on the Day of Tarwiya (8th Dhul-Hijja)." Anas replied, "He offered it at Mina." I said, "Where did he offer the Asr prayer on the Day of Nafr (day of

departure from Mina)?" He replied, "At Al-Abtah," and added, "You should do as your leaders do."

Volume 2, Book 26, Number 817:

Narrated Anas bin Malik:

The Prophet offered the Zuhr, 'Asr, Maghrib and 'Isha' prayers and slept for a while at a place called Al-Mahassab and then he rode towards the Ka'ba and performed Tawaf (al-Wada').

Volume 2, Book 26, Number 818:

Narrated 'Aisha:

It (i.e. Al-Abtah) was a place where the Prophet used to camp so that it might be easier for him to depart.

Volume 2, Book 26, Number 819:

Narrated Ibn Abbas:

Staying at Al-Mahassab is not one of the ceremonies (of Hajj), but Al-Mahassab is a place where Allah's Apostle camped (during his Hajjat-ul-wida).

Volume 2, Book 26, Number 820:

Narrated Nafi:

Ibn 'Umar used to spend the night at Dhi-Tuwa in between the two Thaniyas and then he would enter Mecca through the Thaniya which is at the higher region of Mecca, and whenever he came to Mecca for Hajj or 'Umra, he never made his she camel kneel down except near the gate of the Masjid (Sacred Mosque) and then he would enter (it) and go to the Black (stone) Corner and start from there circumambulating the Ka'ba seven times: hastening in the first three rounds (Ramal) and walking in the last four. On finishing, he would offer two Rakat prayer and set out to perform Tawaf between Safa and Marwa before returning to his dwelling place. On returning (to Medina) from Hajj or 'Umra, he used to make his camel kneel down at Al-Batha which is at Dhu-l-Hulaifa, the place where the Prophet used to make his camel kneel down.

Volume 2, Book 26, Number 821:

Narrated Khalid bin Al-Harith:

'Ubaidullah was asked about Al Mahassab.  
'Ubaidullah narrated: Nafi' said, 'Allah's Apostles, 'Umar and Ibn 'Umar camped there.'  
Nafi' added, "Ibn 'Umar used to offer the Zuhr and 'Asr prayers at it (i.e. Al-Mahassab)." I think he mentioned the Maghrib prayer also. I said, "I don't doubt about 'Isha' (i.e. he used to offer it there also), and he used to sleep there for a while. He used to say, 'The Prophet used to do the same.' "

Volume 2, Book 26, Number 822:

Narrated Ibn ' Abbas :

Dhul-Majaz and 'Ukaz were the markets of the people during the pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there till the following Holy Verses were revealed:-- There is no harm for you If you seek of the bounty Of your Lord (during Hajj by trading, etc.) (2.198)

Volume 2, Book 26, Number 823:

Narrated ' Aisha:

Safiya got her menses on the night of Nafr (departure from Hajj), and she said, "I see that I will detain you." The Prophet said, "Aqra Halqa! Did she perform the Tawaf on the Day of Nahr (slaughtering)?" Somebody replied in the affirmative. He said, "Then depart." (Different narrators mentioned that) 'Aisha said, "We set out with Allah's Apostle (from Medina) with the intention of performing Hajj only. When we reached Mecca, he ordered us to finish the Ihram. When it was the night of Nafr (departure), Safiya bint Huyay got her menses. The Prophet said, "Halqa Aqra! I think that she will detain you," and added, "Did you perform the Tawaf (Al-Ifada) on the Day of Nahr (slaughtering)?" She replied, "Yes." He said, "Then depart." I said, "O Allah's Apostle! I have not (done the Umra)." He replied, "Perform 'Umra from Tan'im." My brother went with me and we came across the Prophet in the last part of the night.

He said, "Wait at such and such a place."

— Bukhari Vol 2