

had with him. The Apostle of Allah (may peace be upon him) asked him : What did you leave for your family ? He replied : I left Allah and His Apostle for them. I said : I shall never compete you in anything.⁹⁷⁷

Chapter 561

ON THE EXCELLENCE OF SUPPLYING DRINKING WATER

(1675) Sa'Id reported : Sa'd came to the Prophet (may peace be upon him) and asked him : Which *ṣadaqah* do you like most ? He replied : Water.⁹⁷⁸

(1676) The above-mentioned tradition has also been narrated by Sa'd b. 'Ubādah from the Prophet (may peace be upon him) in the same manner.

(1677) Sa'd b. 'Ubādah reported that he asked : Apostle of Allah, Umm Sa'd has died ; what form of *ṣadaqah* is best ? He replied : Water (is best). He dug a well and said : It is for Umm Sa'd.⁹⁷⁹

(1678) Abū Sa'Id (al-Khudri) reported the Prophet (may peace be upon him) as saying : If any Muslim clothes a Muslim when he is naked, Allah will clothe him with some green garments of Paradise ; if any Muslim feeds a Muslim when he is hungry, Allah will feed him with some of the fruits of Paradise ; and if any Muslim gives a Muslim drink when he is thirsty, Allah will give him some of the pure wine which is sealed⁹⁸⁰ to drink.

Chapter 562

ON LENDING SOMETHING

(1679) 'Abd Allah b. 'Amr reported the Apostle of Allah (may peace be upon him) as saying : There are forty characteristics ; the highest of them is to give a goat on loan (for benefiting from its milk). If any man carries out any of those characteris-

977. Persons like Abū Bakr are allowed to give all their property in the path of Allah.

978. This refers to digging a well for travellers or making some other arrangement for water, especially in those localities where water is scanty. Arabia is a desert country and water is scanty there. Hence the Prophet (may peace be upon him) exhorted people to provide water that will count an excellent *ṣadaqah*. From this it also follows that the supply of a thing most needed by the people is a great *ṣadaqah*.

979. This shows that one can give *ṣadaqah* on behalf of one's kins after their death. The reward of the *ṣadaqah* will be given by Allah to the deceased if intended so. There is no specification of water. One can dedicate anything beneficial to the people. Due to scarcity of water in Arabia, it was considered most valuable. Building of mosques, digging wells, founding schools, construction of bridges, building inns for travellers, etc., are works of public benefit. Allah may give reward for these good works to the deceased.

980. Cf. the Qur'ān, lxxxiii. 25.

IV. KITĀB AL-MANASIK WA'L-ḤAJJ

[THE BOOK OF THE RITES OF ḤAJJ]

Chapter 568

rites of ḤAJJ

(1717) Ibn 'Abbās said: Aqra' b. Ḥābis asked the Prophet (may peace be upon him) saying: Apostle of Allah, *Ḥajj*¹⁰¹⁵ is to be performed annually or only once? He replied: Only once, and if anyone performs it oftener, he performs a supererogatory act.¹⁰¹⁶

Abū Dāwūd said: The narrator Abū Sinān is Abū Sinān al-Du'awli. The same has been reported by both 'Abd al-Jalīl b. Ḥumaid and Sulaimān b. Kathīr from al-Zuhrī. The narrator 'Uqail reported the name "Sinān".

(1718) Abū Wāqīd al-Laithī reported on the authority of his father: I heard the Apostle of Allah (may peace be upon him) saying to his wives during the Farewell Pilgrimage: This (is the pilgrimage for you); afterwards stick to the surface of the mats (i.e. should stay at home).¹⁰¹⁷

1015. *Ḥajj* is one of the five fundamentals of Islam. It was prescribed in 5 or 6 A.H. But the Prophet himself (may peace be upon him) performed *Ḥajj* in 10 A.H. as he could not find time due to his engagement in preaching Islam. *Ḥajj* is obligatory on those Muslims who are able, physically and financially, to make a journey to the Ka'bah from their homeland.

1016. The other versions of this tradition indicate that the Prophet (may peace be upon him) said that if he were to tell them that it was to be performed annually, they would not keep it nor would they be able to do so. As an obligatory duty, *Ḥajj* is to be performed only once during one's life. One may perform it many times, but that will be a supererogatory act.

1017. This tradition indicates that *Ḥajj* is to be performed as an obligatory duty only once in life. The tradition has been explained variously by commentators. First, this means that the Prophet (may peace be upon him) prohibited his wives to perform *Ḥajj* after the Farewell Pilgrimage. This is why 'Umar was reluctant to allow them to travel for *Ḥajj* during his caliphate. But towards the end of his regime he permitted them. Second, the prohibition of performing *Ḥajj* for his wives is not abundantly clear in this tradition. This might mean that the Prophet (may peace be upon him) allowed them to perform *Ḥajj* instead of taking part in battles (*jihād*) when he was asked by 'Ā'ishah to allow them to participate in battles. A tradition says that the best *jihād* for women is the *Ḥajj* blessed by Allah. Thus the Prophet (may peace be upon him) permitted women to travel for *Ḥajj*, and then stay at their homes. Third, *Ḥajj* is obligatory on a person who is able to perform it once in life, but is not forbidden to perform it oftener. Fourth, this might mean permission for the wives of the Prophet (may peace be upon him) to abandon *Ḥajj* after the Farewell Pilgrimage, and not

Chapter 579

ON MATTING THE HAIR

(1743) Ibn 'Umar said that he heard the Prophet (may peace be upon him) say with hair matted that he raised his voice in the *talbiyah*.¹⁰⁴⁵

(1744) Ibn 'Umar said: The Prophet (may peace be upon him) matted his hair with honey.

Chapter 530

THE SACRIFICIAL ANIMALS

(1745) Ibn 'Abbās said: In the year of al-Ḥudaibīyyah, the Apostle of Allah (may peace be upon him) included among his sacrificial animals a camel with a silver nose-ring (Ibn Minhāl's version has gold) which had belonged to Abū Jahl (the version of al-Nu'aim added) "thereby enraging the polytheists".¹⁰⁴⁶

Chapter 581

PERMISSION FOR SACRIFICING A COW (OR OX)

(1746) 'Ā'ishah, wife of the Prophet (may peace be upon him), stated: The Apostle of Allah (may peace be upon him) sacrificed a cow for his wives at the Farewell Pilgrimage.¹⁰⁴⁷

(1747) Abū Hurairah said: The Apostle of Allah (may peace be upon him) sacrificed a cow for his wives who had performed 'Umrah.

1045. The hair were matted by the pilgrims to prevent the penetration of dirt and lice in them. These were matted with some sticking material. This was done by those pilgrims who remained in the state of *iḥrām* for a long time.

1046. Abū Jahl was a chief of the infidels at Mecca. He was killed at Badr. He had been hostile to the Prophet (may peace be upon him) throughout his life. The Prophet (may peace be upon him) took his camel which he got in the booty to Mecca and slaughtered it as a sacrifice on the occasion of *Ḥajj*. This was designed to enrage the Meccan infidels who would have seen the camel of their chief slaughtered.

1047. This shows that a cow or an ox can be sacrificed at *Ḥajj*. Further, this also indicates that one can sacrifice an animal on behalf of one of his relatives or another Muslim. Some other traditions show that seven persons can share a cow or a camel as a sacrifice.

Allah, how is it that the people have put off their *iḥrām* and you did not put off your *iḥrām* after your 'Umrah. He said : I have matted my hair and garlanded my sacrificial animal, so I shall not put off my *iḥrām* till I sacrifice my sacrificial animals.

Chapter 592

ON A PERSON WHO RAISES HIS VOICE IN *TALBIYAH* FOR *HAJJ*, AND AFTERWARDS CHANGES IT INTO 'UMRAH

(1803) Abū Dharr used to say about a person who makes the intention of *Hajj* but he repeals it for the 'Umrah (that will not be valid). This cancellation of *Hajj* for 'Umrah was specially meant for the people who accompanied the Apostle of Allah (may peace be upon him).¹⁰⁹⁷

(1804) Bilāl b. al-Hārith reported on the authority of his father : I asked : Apostle of Allah, is the (command of) cancelling *Hajj* meant exclusively for us, or for others too? He replied : No, this is meant exclusively for you.¹⁰⁹⁸

Chapter 593

ON A PERSON WHO PERFORMS *HAJJ* ON BEHALF OF ANOTHER PERSON

(1805) 'Abd Allah b. 'Abbās said : Al-Faḍl b. 'Abbās was riding the camel behind the Apostle of Allah (may peace be upon him). A woman of the tribe of Khath'am came seeking his (the Prophet's) decision (about a problem relating to *Hajj*).

1097. In pre-Islamic days the people were not allowed to perform 'Umrah during the months of *Hajj*. The Prophet (may peace be upon him) changed *Hajj* and ordered to perform 'Umrah to repeal the custom that prevailed before Islam. It is disputed whether this cancellation of *Hajj* was meant only for Companions who accompanied him during *Hajj* or that was a permanent and regular command. Can a person who wears *iḥrām* for *Hajj* cancel it and perform 'Umrah before *Hajj*? According to Abū Ḥanīfah, Mālik and al-Shāfi'ī, this change was meant exclusively for the Companions who accompanied the Prophet (may peace be upon him). No one can cancel *Hajj* and perform 'Umrah now instead of *Hajj*. He can put off *iḥrām* after the completion of *Hajj*. But Aḥmad b. Ḥanbal and the Zāhirīs maintain that this change was a regular commandment and can be followed till the Day of Judgment. This view is supported by a number of traditions of the Prophet (may peace be upon him) narrated by Abū Dāwūd himself before.

1098. In *Zād al-Ma'ād* (I. 208), Ibn al-Qayyim said : We bear witness in the name of Allah that the tradition narrated by Bilāl b. al-Hārith is not sound. It has been wrongly attributed to the Prophet (may peace be upon him). How can it be a genuine tradition of the Prophet (may peace be upon him) when Ibn 'Abbās used to give his opinion on this matter against this tradition? He did so before the Companions of the Prophet (may peace be upon him) in public gatherings and on one of them criticised him.