

مختصر صحيح مسلم

The Translation of the Meanings of
Summarized

Sahih Muslim

Arabic - English

Volume 1

Compiled by

Al-Hâfiz Zakiuddin Abdul-Azim Al-Mundhiri



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

A Note from the Compiler

All praises are due to Allāh, the Most Merciful, the Most Forgiving, the Most Generous, the Controller of the hearts and the gazes, the All-Knowing of that which is open and that which is hidden. I praise Him with a praise that is eternal, throughout the night and the day. And I testify that there is no deity worthy of worship except Allāh Alone, Who has no partners. This is a testimony that will save whoever says it from the torment of the Hell-fire. And I testify that Muhammad is His chosen Prophet and His selected Messenger from the noblest descent. May Allāh's blessing be upon him, his family, his wives and his worthy Companions, with magnitude and greatness. May this blessing be upon them always and forever, as long as the night and the day remain.

Thus, to proceed, I have summarized this book from the *Sahih* of Al-Imam Abul-Husain Muslim bin Al-Hajjāj Al-Qushairi An-Naisaburi. It is a summarization that makes memorization easy for those who wish to memorize it. It also makes things easier for the one who wants to investigate or look into the *Sahih*. I organized it in a way that will help the one who is looking for something specific to find it faster. With its small size it contains a great portion of the intended information from the original *Sahih*.

I hope that Allāh benefits with this book its reader, its writer, whoever inspects it and myself. Verily, He is the Most Nearer and the Answerer (of supplications).

Biography of Al-Hāfiz Al-Mundhiri

His Birth :

He is the great Hāfiz Zakiuddin Abdul-Azim bin Abdul-Qawi bin Abdullah bin Salāmah Abu Muhammad Al-Mundhiri, originally Ad-Dimashqi (his family was from Damascus, Syria) and then Al-Misri (Egyptian), which was the place of his birth, his home and his death. He was born in the year 581 Hijri.

His Teachers :

He memorized the Qur'ān and was well-educated in Islamic etiquette and jurisprudence. Then he began to study the Science of *Hadith* and excelled in it. He heard *Hadith* from a group of the scholars of *Hadith*. From them was Al-Hāfiz Abul-Hasan Ali bin Al-Mufaddal Al-Maqdisi. He remained with him for a period of time and he completed his studies with him. In the Prophetic city of Al-Madinah, he heard *Hadith* from Al-Hāfiz Ja'far bin Amusān. In Damascus he heard *Hadith* from Umar bin Tabarzad. He also studied with *Hadith* scholars in Najran, Alexandria, Ar-Raha and in Bait Al-Maqdis (Jerusalem). He first began hearing from *Hadith* scholars in the year 591 Hijri when he was a ten-year-old boy.

His Most Famous Writings :

- 1 - *At-Tarhib wat-Tarhib*
- 2 - *Mukhtasar Sahih Muslim*
- 3 - *Mukhtasar Sunan Abi Dāwud*
- 4 - *Sharh At-Tanbih li-Abi Ishāq Ash-Shirāzi fil-Fiqh Ash-Shāfi'i*
- 5 - *Arba'un Hadithan fi Fadl Istinā' Al-Ma'rūf*
- 6 - *Al-A'lām bi Akhbār Shaikh Al-Bukhāri Muhammad bin Salām*
- 7 - *Mu'jam Ash-Shuyukh*
- 8 - *'Amal Al-Yaum wal-Lailah*

His Students :

A group of scholars learned and narrated *Hadith* from him. From them was Al-Hāfiz Ad-Dimyāti, who completed his studies with Al-Mundhiri. Also 'Allāmah Taqiuddin Ibn Daqiq Al-'Eid, Al-Yunaini Abul-Husain, Ismā'il bin 'Asākir and Ash-Sharif 'Izzuddin were all his students. He used to teach in the congregational mosque of Az-Zāfiri in Cairo, Egypt. Then he became the head scholar of Ad-Dār Al-Kāmilīyah, where he concluded his teaching after disseminating the knowledge for twenty years.

His Virtue :

Ash-Sharif 'Izzuddin Al-Hāfiz said: "Our Shaikh, Zakiuddin had no equal in the Science of *Hadith* with all of its various branches. He was an 'Ilim (extremely knowledgeable) concerning the authentic *Ahadith*, the unauthentic *Ahadith*, the defective *Ahadith* and their routes of transmission. He was extremely well-versed in his knowledge of the *Hadith* reporters, their disparagement and their integrity (*Jarh wa*

Publishers Note

Ahadith (traditions) of the Prophet Muhammad ﷺ are his sayings, deeds and approvals which were memorized, recorded and transmitted by the Companions and their followers. There are many collections and compilations of *Ahadith*. Among these the most famous are the six collections which are known as *Kutub Sittah*, these are: *Sahih Al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dāwud*, *Sunan An-Nasa'i*, *Al-Jāmi' lit-Tirmidhi* and *Sunan Ibn Mājah*. The first two are regarded more authentic and known as *Sahihain*. Out of these two, *Sahih Al-Bukhari* has a higher position and is termed as the most reliable book after the Noble Qur'an.

We have presented the translations of *Sahih Al-Bukhari* in the English language in nine volumes, and also its summarized edition in one volume. Now, we are presenting the English translation of *Summarized Sahih Muslim* in two volumes. Although *Sahih Al-Bukhari* is the most reliable collection of *Ahadith*, however, *Sahih Muslim* has certain aspects of superiority. Imam Muslim adhered strictly to most of the principles of the Science of *Hadith* which were somehow at some places ignored by his teacher Imam Bukhari. Imam Muslim accepted for his collection only such *Ahadith* which had been transmitted with an unbroken chain of reliable narrators, free from all defects and were in perfect harmony with the narrations of other narrators. He has recorded only those *Ahadith* which were transmitted at least by two different narrators from two different Companions. Imam Bukhari has sometimes used the *Kunyah* (surname) of the narrators and sometimes their names. Imam Muslim avoided this confusion. Imam Muslim is also particular in pointing out the slightest difference in the text of the narrations. Imam Bukhari has fragmented most of the *Ahadith* and presented the portions under different chapters, while Imam Muslim presented them as a whole narration. So, the works of both Imams provide different approaches for the scholars and readers of *Ahadith*.

As about 58% *Ahadith* of *Sahih Muslim* are also found in *Sahih Al-Bukhari*, we have based the translation of such *Ahadith* on the translation of *Sahih Al-Bukhari* by Dr. Muhsin Khan. We are also benefited from the translation of *Sahih Muslim* by Abdul Hamid Siddiqi which was published in Pakistan. It took about five years to complete the project, and various translators and editors of Darussalam worked on it. Finally, Mr. Sidheeque M. A. Veliankode and Mr. Mohammad Ayub worked on it and gave the present shape to it.

We hope that this presentation will be appreciated by the readers and we ask Allāh to give us strength and means to work on other projects in the cause of Islam – *Amin!*

Abdul Malik Mujahid
General Manager
Darussalam Publishers

Imam Muslim

The full name of Imam Muslim is Abul-Hussain 'Asākiruddin Muslim bin Hajjāj Al-Qushairi An-Naisaburi. He belonged to the Qushair tribe of the Arab clan Rabi'ah. He was born in 202 or 206 H (819 or 821 CE) in Nishapur, a town of Iran. His parents were religious people and so he was brought up in a pious environment. Because of this he spent all of his life as a pious and righteous person. A distinguishing attribute of his excellent character is that he never indulged in backbiting, which is a common human shortcoming.

Imam Muslim travelled far and wide to collect the *Ahadith* (traditions) in the countries of Arabia, Egypt, Iraq and Syria, and benefited from the prominent *Hadith* scholars of that time by attending the lectures and classes of those learned persons. His teachers included Ishāq bin Rawaih, Ahmad bin Hanbal, Ubaidullah Al-Qawāriri, Qutaibah bin Sa'id, Abdullah bin Maslamah, Harmalah bin Yahya and others.

Afterwards he settled down at Nishapur, where he came into contact with Imam Bukhari. Seeing the vast knowledge and deep insight of him in the *Ahadith* of the Prophet ﷺ, Imam Muslim remained attached with him until the end of his life. He also attended the lectures of another scholar of *Hadith*, Muhammad bin Yahya Adh-Dhuhli, but when the difference of opinion arose between Imam Bukhari and Muhammad bin Yahya on the issue of the creation of the Noble Qur'an, Imam Muslim favored Imam Bukhari and left the company of Muhammad bin Yahya.

Imam Muslim compiled many books and treatises on *Hadith*, the most important of his works is the compilation of the *Hadith* collection *Al-Jāmi' As-Sahih*, which is famous by the name of *Sahih Muslim*. Some scholars of *Hadith* opine that in some respects it is the best and most authentic collection of *Ahadith*. Imam Muslim laboriously collected 3,00,000 *Ahadith*, but after a critical study, he selected only 4,000 *Ahadith* for this collection. Other contributions of Imam Muslim on the subject of *Hadith* are: *Al-Kitāb Al-Musnad Al-Kabir 'Alar-Rijāl*, *Al-Jāmi' Al-Kabir*, *Kitāb-ul-Asma' wal-Kuna*, *Kitāb-ul-Ilal*, *Kitāb-ul-Wahdān*, etc.

Many students learned the Science of *Hadith* from Imam Muslim. Those who became famous and occupied a prominent position are: Abu Hātim Rāzi, Musa bin Hārūn, Ahmad bin Salamah, Abu 'Isa Tirmidhi, Abu Bakr bin Khuzaimah, Abu 'Awānah and Hāfiz Dhahbi.

Imam Muslim died at the age of fifty-seven years in 261 H (875 CE) and was buried in the suburbs of Nishapur

Ta'dil), their deaths, their births and their life events. He was a leader, steadfast and extremely pious. He was firm in whatever he said, and certain concerning whatever he reported."

Adh-Dhahabi said: "There was no one in his time who had memorized more (*Ahadith*) than him."

From the Events of His Life:

He used to give *Fatāwa* (religious verdicts) in the lands of Egypt. Then he ceased giving such verdicts. His refusal to give religious verdicts was due to a strange reason which informs us of his fairness, the gentleness of his soul and his recognition of virtue in one who possesses it. This was alluded to by At-Tāj As-Subki, who said: "I heard my father (At-Taqi As-Subki) saying that Ash-Shaikh 'Izzuddin bin Abdus-Salām used to teach *Ahadith* for a short period in Damascus. Then, when he entered Cairo, he gave up teaching and began attending the gathering of Ash-Shaikh Zakiuddin Al-Mundhiri. He would sit in Al-Mundhiri's lessons and listen to him amongst the ordinary group of listeners and he would not teach anything. Ash-Shaikh Zakiuddin Al-Mundhiri also gave up giving religious verdicts during this time. He said: "Wherever Ash-Shaikh 'Izzuddin enters (i.e., a town, city or land), then the people there have no need of me!"

His Death:

He died on the 4th of Dhul-Qa'dah in the year 656 Hijri.

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In the Name of Allâh,
the Most Gracious, the Most Merciful

1- THE BOOK OF IMÂN (FAITH)

(1) CHAPTER. The first step of *Imân* is to say: "*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)"

1. Abu Jamrah رضي الله عنه narrated: I was an interpreter between the people and 'Abdullâh bin 'Abbâs. Once a woman happened to come there and asked about *Nabeedh Al-Jarr* (the wine pitcher). He said that a delegation of the tribe of 'Abdul-Qais came to Allâh's Messenger ﷺ who asked them, "Who are the people (i.e., you)? (or) who are the delegates?" They replied, "(We are from the tribe of) Rabi'ah." Then the Prophet ﷺ said to them, "Welcome, O people [or said, O delegation (of 'Abdul-Qais)]. Neither will you have disgrace nor will you regret." They said: "O Messenger of Allâh! We have come to you from a far distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do some clear commands (religious deeds) and that we may also inform our people whom we have left behind (at home) and that we may enter *Jannah* (by acting on them)." The Prophet ﷺ ordered them to do four things, and forbade them from four things. He ordered them to believe in Allâh Alone, and said to them, "Do you know what is meant by believing in Allâh Alone?" They replied, "Allâh and His Messenger know better." Thereupon the Prophet ﷺ said, "That means to testify that *Lâ ilâha illallâh wa anna Muhammad-ur-Rasûlullâh* (none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh),

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 - كتاب الإيمان

(١) بَابُ أَوَّلُ الْإِيمَانِ قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ

١ - عَنْ أَبِي جَمْرَةَ؛ قَالَ: كُنْتُ أترجمُ بينَ يَدَيَّ عبدِ اللَّهِ بنِ عَبَّاسٍ وبينَ النَّاسِ، فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْحِجْرِ؟ فَقَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْوَفْدُ (أَوْ: مَنِ الْقَوْمُ)؟». قَالُوا: رَيْبَعَةٌ. قَالَ: «مَرْحَبًا بِالْقَوْمِ (أَوْ: بِالْوَفْدِ) غَيْرِ خَزَايَا وَلَا نَدَامَى». قَالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا نَأْتِيكَ مِنْ شِقَّةٍ بَعِيدَةٍ، وَإِنَّ بَيْنَنَا وَبَيْنَكَ هَذَا الْحَيَّ مِنْ كُفَّارٍ مُضْرٍ، وَإِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي شَهْرِ الْحَرَامِ؛ فَمُرْنَا بِأَمْرٍ فَضْلٍ نُخْبِرُ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ. قَالَ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ. قَالَ: أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ، وَقَالَ: «هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُؤَدُّوا خُمْسًا مِنَ الْمَغْنَمِ». وَنَهَاهُمْ عَنِ الدُّبَاءِ وَالْحَتَمِ وَالْمَرْفَتِ (قَالَ

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be established?" Allâh's Messenger ﷺ replied, "The answerer has no better knowledge than the questioner. But I will inform you about its signs: 1. When the slave (lady) gives birth to her master; that is one of the signs of the Hour. 2. When the naked, bare-footed would become the chief of the people; that is one of its signs. 3. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings; that is one of its signs. And the Hour is one of five things which nobody knows except Allâh." Then the Prophet ﷺ recited this Qur'anic Verse: "Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)." (31:34) Then that man left and the Prophet ﷺ asked his Companions to call him back to him. They went to bring him back, but they could not see anything (him). Then the Prophet ﷺ said, "That was Gabriel who came to teach the people their religion."

3. Sa'îd bin Al-Musaiyab said that his father (Al-Musaiyab) رضي الله عنه narrated: When the time of death of Abu Tâlib came near, the Messenger of Allâh ﷺ went to him and found by his side Abu Jahl (bin Hishâm) and 'Abdullâh bin Abu Umayyah bin Al-Mughirah. Allâh's Messenger ﷺ said, "O uncle! Say: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), a word with which I shall be a witness (i.e., arguer) for you before Allâh." Abu Jahl and 'Abdullâh bin Abu Umayyah said, "O Abu Tâlib! Are you going to denounce the religion of 'Abdul-Muttalib?" Allâh's Messenger ﷺ kept on inviting Abu Tâlib to say it (i.e., *Lâ ilâha illallâh*: none has the

عن أشرائها: إذا وَلَدَتِ الأُمَّةُ رَبَّهَا؛ فَذَلِكَ مِنْ أَسْرَائِهَا، وَإِذَا كَانَتِ العُرَاةُ الحُفَاءَ رُؤُوسَ النَّاسِ؛ فَذَلِكَ مِنْ أَسْرَائِهَا، وَإِذَا تَطَاوَلَ رِعَاءُ البِهَمِ فِي البُنْيَانِ؛ فَذَلِكَ مِنْ أَسْرَائِهَا؛ فِي حَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ (ثمَّ تَلَا ﷺ: ﴿إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ﴾ [لقمان: ٣٤]. ثمَّ أَدْبَرَ الرَّجُلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «رُدُّوا عَلَيَّ الرَّجُلَ». فَأَخَذُوا لِيَرُدُّوهُ، فَلَمْ يَرَوْا شَيْئًا، فَقَالَ رَسُولُ اللهِ ﷺ: «هَذَا جَبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ». [أخرجه البخاري: ٥٠ ومسلم: ٩].

٣ - عن سعيد بن المسيب عن أبيه رضي الله عنه؛ قال: لما حَضَرَتْ أبا طالبِ الوفاة؛ جاءه رسولُ اللهِ ﷺ، فَوَجَدَ عندهُ أبا جهلٍ وعبدُ اللهِ بنُ أبي أمية بنِ المغييرة، فقال رسولُ اللهِ ﷺ: «يا عم! قل: لا إلهَ إلا اللهُ؛ كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللهِ». فقال أبو جهلٍ وعبدُ اللهِ بنُ أبي أمية: يا أبا طالب! أترغبُ عنِ مِلَّةِ عبدِ المطلبِ؟! فلم يزل رسولُ اللهِ ﷺ يَعْرضُها عليه ويُعيدُ له

Iqâmat-as-Salât (to perform prayers perfectly), to pay *Zakât*, to observe fasts during the month of Ramadân, (and) to pay *Al-Khumus* (one-fifth) of the war booty (to be given in Allâh's Cause)." Then he forbade them four things, namely *Ad-Dubbâ*, *Al-Hantam*, *Al-Muzaffat* (and) *An-Naqir* or *Al-Muqaiyar* (these were the names of pots in which alcoholic drinks used to be prepared and served). The Prophet ﷺ further said: "Memorize these (this *Hadith*) and tell about it to the people whom you have left behind." And in the version of Abu Bakr with the addition of words "who are behind you." And Ibn Mu'âdh added in the *Hadith* quoted from his father as saying: "The Messenger of Allâh ﷺ said to Ashajj (of Abdul-Qais): "Verily you possess two such qualities which Allâh loves insight and deliberateness."

2. Abu Hurairah رضي الله عنه narrated: One day while Allâh's Messenger ﷺ was sitting out for the people, there came a man (the angel Gabriel عليه السلام) and asked, "What is Faith, O Messenger of Allâh!" Allâh's Messenger ﷺ replied, "Faith is to believe in Allâh, His Angels, His Books, (the) Meeting with Him, His Messengers, and to believe in the Last (day of) Resurrection." Then he further asked, "O Messenger of Allâh! What is Islam?" Allâh's Messenger ﷺ replied: "Islam is to worship Allâh Alone and associate none else with Him, *Iqâmat-as-Salât* (to perform obligatory prayers perfectly), to pay the *Zakât* and to observe fasts during the month of Ramadân." Then he further asked, "O Messenger of Allâh! What is *Ihsân* (perfection)?" Allâh's Messenger ﷺ replied, "To worship Allâh as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "O Allâh's Messenger! When will the Hour

شُعْبَةٌ: وَرَبِّمَا قَالَ: النَّقِيرُ. قَالَ: وَرَبِّمَا قَالَ: الْمُقَيْرُ، وَقَالَ: «أَحْفَظُوهُ وَأَخْبِرُوا بِهِ مِنْ وَرَائِكُمْ» (وقال أبو بكرٍ في روايته: مَنْ وَرَاءَكُمْ).

وزاد ابنُ مُعَاذٍ في حَدِيثِهِ عَنْ أَبِيهِ؛ قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ لِلأَشَجِّ (أَشَجَّ عَبْدُ القَيْسِ): «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الحِلْمُ والأَنَاةُ». [أخرجه البخاري: ٨٧ ومسلم: ١٧].

٢ - عن أبي هريرة رضي الله عنه؛ قال: كان رسولُ اللهِ ﷺ يوماً بارِزاً للنَّاسِ، فَأَتَاهُ رَجُلٌ فَقَالَ: يا رسولَ اللهِ! ما الإيمانُ؟ قال: «أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكِتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ الأَخْرِ». قال: يا رسولَ اللهِ! ما الإسلامُ؟ قال: «الإسلامُ أَنْ تَعْبُدَ اللهُ ولا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ المَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ المَفْرُوضَةَ، وَتَصُومَ رَمَضانَ». قال: يا رسولَ اللهِ! ما الإحسانُ؟ قال: «أَنْ تَعْبُدَ اللهُ كأنَّكَ تَرَاهُ؛ فَإِنَّكَ إِنْ لا تَرَاهُ؛ فَإِنَّهُ يَرَاكَ». قال: يا رسولَ اللهِ! متى السَّاعَةُ؟ قال: «ما المَسْؤُولُ عنها بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأَحْدُثُكَ

worshipped but Allâh), then he had rescued 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 Allâh.” Abu Bakr رضي الله عنه said, “By Allâh! I will fight those who differentiate between *Salât* and *Zakât*, as *Zakât* is the compulsory right to be taken from the property (according to Allâh’s Orders). By Allâh! If they refuse to pay me even a rope that fetters the legs of a camel hobbling it, which they used to pay at the time of Allâh’s Messenger ﷺ, I would fight with them for withholding it.” Then ‘Umar رضي الله عنه said, “By Allâh, it was nothing, but Allâh opened Abu Bakr’s chest towards the (decision to) fight and then only I realized that his decision was right.”

5. ‘Abdullâh bin ‘Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: “I have been ordered (by Allâh) to fight against the people till they testify that *Lâ ilâha illallâh, wa anna Muhammad-ur-Rasulullâh* (none has the right to be worshipped but Allâh, and that Muhammad is the Messenger of Allâh), and *Iqâmat-as-Salât* (offer the prayers perfectly) and give *Zakât*⁽¹⁾, so if they perform all that, then they saved their lives and properties from me except for Islamic laws, and then their reckoning (accounts) will be with Allâh.”

(3) CHAPTER. He who kills a disbeliever after he declares: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)

6. Al-Miqdâd bin Al-Aswad رضي الله عنه narrated that he said: “O Messenger of Allâh! Suppose I met one of the infidels and

عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهِ؛ لِأَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ؛ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ؛ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ؛ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ؛ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ فَدَشَرَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ. [أخرجه البخاري: ١٣٩٩ ومسلم: ٢٠].

٥ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا؛ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ». [أخرجه البخاري: ٢٥ ومسلم: ٢٢].

(٣) بَابٌ مَنْ قَتَلَ رَجُلًا مِنَ الْكُفَّارِ بَعْدَ أَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ

٦ - عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ!

right to be worshipped but Allâh) while they (Abu Jahl and ‘Abdullâh) kept on repeating their statement till Abu Tâlib said as his final statement to them that he was on the religion of ‘Abdul-Muttalib and refused to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). Then Allâh’s Messenger ﷺ said, “By Allâh, I will keep on seeking Allâh’s forgiveness for you unless I am forbidden (by Allâh) to do so.” So Allâh revealed (the Verse) concerning him: “It is not (proper) for the Prophet and those who believe to seek Allâh’s forgiveness for the *Mushrikân* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).” (9:113) And also Allâh revealed (the Verse) concerning Abu Tâlib, and Allâh said to His Messenger ﷺ: “Verily, you (O Muhammad ﷺ) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.” (28:56)

(2) CHAPTER. I have been commanded to fight against the people till they say: “*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)”

4. Abu Hurairah رضي الله عنه narrated: When Allâh’s Messenger ﷺ died and Abu Bakr رضي الله عنه became the caliph after him, some Arabs renegaded (reverted to disbelief) (and Abu Bakr decided to declare war against them). ‘Umar bin Al-Khattâb رضي الله عنه said to Abu Bakr رضي الله عنه, “How can you fight with these people although Allâh’s Messenger ﷺ said, ‘I have been ordered (by Allâh) to fight the people till they say: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and whoever said: *Lâ ilâha illallâh* (none has the right to be

تِلْكَ الْمَقَالَةَ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبِي أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُحِ عَنْكَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَى قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ [التوبة: ١١٣]، وَأَنْزَلَ اللَّهُ تَعَالَى فِي أَبِي طَالِبٍ، فَقَالَ لِرَسُولِ اللَّهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ [الفصص: ٥٦]. [أخرجه البخاري: ١٣٦٠ ومسلم: ٢٤].

(٢) بَابٌ أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ

٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا تُوفِّيَ رَسُولُ اللَّهِ ﷺ، وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مِنْ كَفَرٍ مِنَ الْعَرَبِ؛ قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لِأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ»، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؛ فَقَدْ

(1) A certain fixed proportion of the wealth (2.5%) of every Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islam. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahih Al-Bukhâri, Vol.2, The Book of *Zakât* (24)].