

Book 24 : KITAB AL-LIBAS WA'L-ZINAH (BOOK PERTAINING TO CLOTHES AND DECORATION)

Chapter 1 :

THE USE OF GOLD AND SILVER VESSELS IS FORBIDDEN TO MEN AND WOMEN AND IT IS ALSO PROHIBITED TO DRINK IN THEM

Hadith 5126: Umm Salama, the wife of Allah's Apostle (may peace be upon him), said: He who drinks in the vessel of silver in fact drinks down in his belly the fire of Hell.

Hadith 5127: This hadith has been narrated on the authority of 'Ubaidullah through other chains of transmitters: He who eats or drinks in the vessel of silver and gold, but there is no mention in any one of them of the words pertaining to eating and gold.

Hadith 5128: Abd al-Rahman reported on the authority of his mother's sister Umm Salama who said that Allah's Messenger (may peace be upon him) said: He who drank in vessels of gold or silver he in fact drank down in his belly the fire of Hell.

Hadith 5129: Mu'awiya b. Suwaid b. Muqarrin reported: I visited al-Bara' b. 'Azib and heard him say: Allah's Messenger (may peace be upon him) commanded us to do seven things and forbade us to do seven (things). He commanded us to visit the sick, to follow the funeral procession, to answer the sneezer, to fulfil the vow, to help the poor, to accept the invitation and to greet everybody, and he forbade us to wear rings or gold rings, to drink in silver (vessels), and to use the saddle cloth made of red silk, and to wear garments made of Qassi material, or garments made of silk or brocade and velvet.

Hadith 5130: This hadith has been reported on the authority of Ash'ath b. Sulaim with the same chain of transmitters but with a slight change of wording that he made no mention of: "to fulfil the vows" but substituted these words: "finding of the lost articles".

Hadith 5131: This hadith has been narrated on the authority of Ash'ath b. Abu ashSha'tha' with the same chain of transmitters (and with these words): There is no doubt about the words: To fulfill the vows were mentioned and this addition had been made in the. hadith: (The Holy Prophet) forbade drinking in silver vessels, for one who drinks (in them) in this world would not drink (in them) in the Hereafter.

Hadith 5132: This hadith has been narrated on the authority of Ash'ath b. Sulaim with the same chain of transmitters but with this difference that instead of the words: Ifsha as-Salam (spreading the salutations), he substituted the words Radd as-Salim (i.e. responding to the words of salutation) and he said : He forbade (the use of) gold ring.

Hadith 5133: This hadith has been narrated on the authority of Ash'ath b. Sulaim with the same chain of transmitters but the words (pertaining to) Ifsha as-Salam and the (use) of gold ring have been reported without doubt.

Hadith 5134: 'Abdullah b. Ukaim reported : While we were with Hudhaifa in Mada'in he asked for water. A villager brought a drink for him in a silver vessel. He (Hudhaifa) threw it away saying: I inform you that I have already conveyed to him that he should not serve me drink in it (silver vessel) for Allah's

Messenger (may peace be upon him) had said: Do not drink in gold and silver vessels, and do not wear brocade or silk, for these are meant for them (the non-believers) in this world, but they are meant for you in the Hereafter on the Day, of Resurrection.

Hadith 5135: This hadith has been reported on the authority of 'Abdullah b. Ukaim with a slight variation of wording.

Hadith 5136: This hadith has been narrated on the authority of Ibn 'Ukaim through another chain of transmitters, but in this hadith no mention is made of the words: „On the Day of Resurrection“

Hadith 5137: Shu'ba reported from al-Hakam that he heard 'Abd al-Rahmin (i.e. Ibn Abu Laila) as saying: I personally saw Hudhaifa asking for water in Mada'in and a man giving it to him in a silver vessel. The rest of the hadith is the same.

Hadith 5138: This hadith has been narrated on the authority of Shu'ba through another chain of transmitters. but there is no mention of the fact: “I personally saw him” in this hadith.

Hadith 5139: This hadith has been reported on the authority of Hudhaila with the same chain of transmitters.

Hadith 5140: 'Abd al-Rahmin b. Abu Laili reported that Hudhaifa asked for water and a Magian gave him water in a silver vessel, whereupon he said: I heard Allah's Messenger (may peace be upon him) as saying: Do not wear silk or brocade and do not drink in vessels of gold and silver, and do not eat in the dishes

made of them (i.e. gold and silver), for these are for them (the non-believers) in this world.

Hadith 5141: Ibn Umar reported that Umar b. Khattab saw (some one selling) the garments of silk at the door of the mosque, whereupon he said: Allah's Messenger, would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you? Upon this. Allah's Messenger (may peace be upon him) said: go who wears it has no share (of reward) in the Hereafter. Then these garments were sent to Allah's Messenger (may peace be upon him), and he presented one of these silk garment to Umar. Thereupon Umar said: You make me wear (this silk garment) Whereas you said about the silk garment of Utarid (the person who had been busy selling this garment at the door of the mosque) what you had to say, whereupon Allah's Messenger (may peace be upon him) said: I have not presented you this for wearing it (but to make use of its price) ; so 'Umar presented it to his polytheist brother in Mecca.

Hadith 5142: This hadith has been narrated by Ibn Umar through another chain of transmitters.

Hadith 5143: Ibn Umar reported that Umar saw Utarid al-Tamimi standing in the market (and selling) the silk garments, and he was the person who went to (courts of) kings and got (high prices) for these garments from them. Umar said: Allah's Messenger I saw 'Utarid standing in the market with a silk garment; would that you buy and wear it for (receiving) the delegations of Arabs when they visit you? I (the narrator) said: I think he ('Umar) also said: You may wear it on Friday (also). Thereupon, Allah's Messenger (may peace be upon him) said: He

who wears silk in this world has no share in the Hereafter. Later on when these silk garments were presented to Allah's Messenger (may peace be upon him) he presented one silk garment to 'Umar and presented one also to Usama b. Zaid and gave one to 'Ali b. Abu 'Talib. saying: Tear them and make head coverings for your ladies. 'Umar came carrying his garment and said: Allah's Messenger, you have sent it to me, whereas you had said yesterday about the (silk)garment of Utarid what you had to say. He (the Holy Prophet) said: I have not sent it to you that you wear it, but I have sent It to you so that you may derive benefit out of it; and Usama (donned) the garment (presented to him) and appeared to be brisk, whereupon Allah's Apostle (may peace be upon him) looked at him with a look by which he perceived that the Messenger of Allah (may peace be upon him) did not like what he had done. He said: Allah's Messenger. why is it that you look at me like this. whereas you yourself presented it to me ? He said : I never sent it to you to wear it, but I sent It to you so that you may tear it and make out head covering for your ladies.

Hadith 5144: Abdullah b. Umar reported: 'Umar b. at-Khattab found a silk garment being sold in the market ; he purchased it and brought it to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, get it and adorn yourself (by wearing it) on the 'Id (days) and for the delegation. Thereupon, Allah's Messenger (may peace be upon him) said: That is the dress of one who has no share (in the Hereafter). 'Umar stayed there so long as Allah wished. Then Allah's Messenger (may peace be upon him) sent him a silk cloak. 'Umar came back with that to Allah's Messenger (may peace be upon him) and said: Allah's Messenger. you said that it is the dress of one who has no share in the Hereafter, but then you sent it to me. Thereupon, Allah's Messenger (may peace be upon him) said: You sell it and

meet your need (with its proceeds).

Hadith 5145: This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.

Hadith 5146: Ibn 'Umar reported that 'Umar saw a person of the tribe of 'Utirid selling a garment made of brocade or silk and said to Allah's Messenger (may peace be upon him): Would that you buy it? Thereupon he (the Holy Prophet) said: He who wears it has no share for him in the Hereafter. Then Allah's Messenger (may peace be upon him) was presented with a striped silk garment and he sent it to him ('Umar). He (Umar) said: You sent it to me whereas I heard from you about it what you had to say, whereupon he (Allah's Messenger) said: I sent it to you so that you may benefit by it.

Hadith 5147: This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters but with a slight variation of wording (and the words are that the Holy Prophet) said: I sent it to you so that you might derive benefit from it. but I did not send it to you to wear it.

Hadith 5148: Ibn 'Umar reported that 'Umar saw a person with a garment of brocade and he brought it to Allah's Apostle (may peace be upon him)-the rest of the hadith is the same, except for the words that he (the Holy Prophet) said: I sent it to you that you might get money thereby.

Hadith 5149: Abdullah. the freed slave of Asma' (the daughter of Abu Bakr). the maternal uncle of the son of 'Ata, reported: Asma' sent me to 'Abdullah b. 'Umar saying: The news has

reached me that you prohibit the use of three things: the striped robe. saddle cloth made of red silk. and the fasting in the holy month of Rajab. 'Abdullah said to me: So far as what you say about fasting in the month of Rajab, how about one who observes continuous fasting?-and so far as what you say about the striped garment, I heard Umar b. Khatab say that he had heard from Allah's Messenger (may peace be upon him) : He who wears silk garment has no share for him (in the Hereafter), and I am afraid it may not be that striped garment; and so far as the red saddle cloth is concerned that is the saddle cloth of Abdullah and it is red. I went back to Asma' and informed her. whereupon she said : Here is the cloak of Allah's Messenger (may peace be upon him). and she brought out to me that cloak made of Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said: This wall Allah's Messenger's cloak with 'A'isha until she died, and when she died. I got possession of it. The Apostle of Allah (may peace be upon him) used to wear that, and we waslied it for the sick and sought cure thereby.

Hadith 5150: Khalifa b. Ka'b AbCi Dhubyan reported: I heard 'Abdullah b. Zubair addressing the people and saying: Behold! do not dress your women with silk clothes for I heard 'Umar b. Khattab as sayinp that he had heard Allah's messenger (may peace be upon him) as saying: Do not wear silk, for one who wear it in this world will not wear it in the Hereafter.

Hadith 5151: 'Asim al-Abwal reported on the authority Abu Uthman saying: 'Umar wrote to us when we were in Adharba'ijan saying: 'Utba b. Farqad, this wealth is neither the result of your own labor nor the result of the labor of your father, nor the result of the labor of your mother, so feed Muslims at their own places as you feed (members of your family and

yourselves at your own residence), and beware of the life of pleasure, and the dress of the polytheists and wearing of silk garments, for Allah's Messenger (may peace be upon him) forbade the wearing of silk garments, but only this much, and Allah's Messenger (may peace be upon him) raised his forefinger and middle finger and he joined them (to indicate that only this much silk can be allowed in the dress of a man). 'Asim said also: This is what is recorded in the letter., (sent to us), and Zuhair raised his two fingers (to give an idea of the extent to which silk may be used).

Hadith 5152: This hadith has been transmitted on the authority of 'Asim.

Hadith 5153: Abu 'Uthman reported: While we were with 'Utba b. Farqad there came a letter of 'Umar (containing the instructions) that Allah's Messenger (may peace be upon him) had said: None should wear silk (with the exception of so much) but he will have nothing of it in the Hereafter. Abu 'Uthman said: To the extent of two fingers which are close to the thumb, and I was shown the (silk) borders of the Tayalisa mantle (which were about two fingers in breadth and I saw them).

Hadith 5154: Qatada reported: I heard Abu 'Uthman al-Nahdi as saying: There came to us a letter of 'Umar as we were in Adharba'ijan or in Syria in the company of 'Utba b. Farqad (and the letter ran thus): After (usual praise and glorification of Allah) it is stated that Allah's Messenger (may peace be upon him) has forbidden the use of silk but to the extent of these two fingers, and Abu Uthman said: We at once understood by these words that he meant (silk) patterns on (the cloth).

Hadith 5155: This hadith has been reported on the authority of Qatada but there is no mention of the words of Abd Uthman.

Hadith 5156: Suwaid b. Ghafala said: 'Umar addressed us at a place known as Jabiya (Syria) and he said: Allah's Apostle (may peace be upon him) forbade us the wearing of silk but to the extent of two or three fingers or four fingers.

Hadith 5157: This hadith has been narrated on the authority of Qatada with the same chain of transmitters.

Hadith 5158: Jabir b. Abdullah reported that one day Allah's Apostle (may peace be upon him) put on a cloak made of brocade, which had been presented to him. He then quickly put it off and sent it to 'Umar b. Khattab, and it was said to him: Messenger of Allah. why is it that you put it off immediately. whereupon he said: Gabriel forbade me from it (i.e. wearing of Ods garment), and 'Umar came to him weeping and said: Messenger of Allah you disapproved a thing but you gave it to me. What about me, then? Thereupon he (the Holy Prophet) Wd: I did not give it to you to wear it, but I gave you that you might sell it; and so he (Hadrat Umar) sold it for two thousand dirhams.

Hadith 5159: 'Ali reported: A silk cloak was presented to Allah's Messenger (may peace be upon him). and he sent it to me and I wore it. but then found some sign of disapproval upon his face, whereupon he said: I did not send it to you that you wear it, but I sent it to you so that you might tear it and make out head dress for your women.

Hadith 5160: This hadith has been narrated on the authority of Mubammad b. Ja'far but with a slight variation of wording.

Hadith 5161: 'Ali reported that Ukaidir of Duma presented to Allah's Apostle (may peace be upon him) a silk garment, and he presented it to 'Ali. and said: Tear it to make head covering for Fitimas out of it. This tradition is transmitted on the authority of Abu Bakr, and Abu Kuraib said: Among the women.

Hadith 5162: 'Ali b. Abu Talib reported that Allah's Messenger (may peace be upon him) gave me to wear a garment in the form of silk cloak. I went out wearing it, but saw signs of anger on his face, so I tore it and distributed it amongst my women.

Hadith 5163: Anas b. Malik reported that Allah's Messenger (may Peace be upon him) sent a silk gown to 'Umar, whereupon 'Umar said: You sent it to me whereas you said what you had to, say (i.e. it is forbidden for men). Thereupon he (the Holy Prophet) said: I did not send it to you so that you might wear it, but I sent it to you so that you might derive benefit from its price.

Hadith 5164: Anas reported that Allah's Messenger (may peace be upon him) said: He who wore silk in this world would not wear it in the Hereafter.

Hadith 5165: Abu Umama reported Allah's Messenger (may peace be upon him) having said: He who wore silk in this world would not wear it in the Hereafter.

Hadith 5166: Uqba b. 'Amir said: A silk go vn was presented to

Allah's Messenger (may peace be upon him) and he wore it and observed prayer in it and then returned and put it off so violently as if he despised it. He then said: It does not befit the Godfearing persons.

Hadith 5167: This hadith has been narrated on the authority of azid b. Abu Habib with the same chain of transmitters.

Chapter 2 :

IT IS PERMISSIBLE FOR A MAN TO WEAR SILK BECAUSP OF ITCH OR SOME OTHER REASON

Hadith 5168: Anas b. Malik reported to them (his companions) that Allah's Messnger (may peace be upon him) had granted concession to Abd al-Rahman b. *Anf and Zubair b. 'Awwam for the wearing of a silk shirt during the journey and because of itch which they both had or any other disease from which both of them had been suffering.

Hadith 5169: This hadith has been narrated on the authority of Sa'd with the same chain of transmitters but there is no mention of the word "journey".

Hadith 5170: Anas reported that Allah's Messenger (may peace be upon him) granted concession, or Zubair b. Awwam and 'Abd Al-Rahman b. Auf were granted concession, for the wearing of silk because of the itch that they both had.

Hadith 5171: This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

Hadith 5172: Anas b. Malik reported that 'Abd al-Rahman b.

Auf and Zu'bair. b. 'Awwam complained to Allah's Messenger (may peace be upon him) about lice; he granted them concession to wear shirts of silk.

Chapter 3 :

IT IS NOT PERMISSIBLE FOR A MAN TO WEAR CLOTHES OF YELLOW COLOUR

Hadith 5173: 'Abdullah b. 'Amr b. al-As reported: Allah's Messenger (may peace be upon him) saw me wearing two clothes dyed in saffron. whereupon he said: These are the clothes (usually worn by) the non-believers, so do not wear them.

Hadith 5174: This hadith has been reported on the authority of Yahya b. Abu Kathir with the same chain of transmission.

Hadith 5175: 'Abdullah b. 'Amr reported: Allah's Apostle (may peace be upon him) saw me in two clothes dyed in saffron, whereupon he said: Has your mother ordered you to do so? And I said: I will wash them. He said: But burn them.

Hadith 5176: 'Ali b. Abu Talib reported that Allah's Messenger (may peace be upon him) forbade wearing of silk and yellow clothes, and the gold ring, and the reciting of the Qur'an in the ruku' (state of kneeling in prayer).

Hadith 5177: Ali b. Abu Talib reported: Allah's Apostle (may peace be upon him) forbade me to recite the Qur'an while I am in ruku; and the wearing of gold and clothes dyed in saffron.

Hadith 5178: 'Ali b. Abu Talib reported: Allah's Messenger (may peace be upon him) forbade me to use gold rings. to wear silk

clothes and to recite the Qur'an in ruku' and sajda (prostration), and to wear yellow garments.

Chapter 4 :

EXCELLENCE OF WEARING THE MANTLES OF YEMEN

Hadith 5179: Qatada said: We asked Anas b. Malik which garment did Allah's Messenger (may peace be upon him) love or like (to wear). He said: The mantle of Yemen.

Hadith 5180: Anas reported that the garment most liked by Allah's Messenger (may peace be upon him) was the mantle of Yemen.

Chapter 5 :

MODESTY IN CASE OF GARMENTS AND PREFERENCE FOR TYIE COARSE CLOTH FOR WEARING AND THE PERMISSIBILITY OF WEARING CLOTH MADE OF (CAMEL'S) HAIR

Hadith 5181: Abu Burda reported: I visited A'isha and she brought out for us the coarse lower garfnent (of Allah's Messenger) made in Yemen and clothes made out of Mulabbada cloth, and she swore in the name of Allah that Allah's Messenger (may peace be upon him) died in these two clothes.

Hadith 5182: Abu Burda reported that A'isha brought out for us the lower garment and the upper garment made of the Mulabbada cloth and said : It was in these (clothes) that Allah's Messenger (may peace be upon him) died. Ibn Hatim(one of the narrators) in his narration Wd: The lower garment of coarse cloth.

Hadith 5183: This hadith has been reported on the authority of

Ayyub with a slight variation of wording.

Hadith 5184: A'isha reported that Allah's Apostle (may peace be upon him) went out one morning wearing a blanket made of (camel's or sheep's) black hair with patterns of camel saddles upon it.

Hadith 5185: A'isha reported that the pillow on which Allah's Messenger (may peace be upon him) reclined was of leather stuffed with palm fibre.

Hadith 5186: A'isha reported that the bedding on which Allah's Messenger (may peace be upon him) slept was made of leather stuffed with palm fibre.

Hadith 5187: This hadith has been reported on the authority of Hisham b. 'Urwa with a slight variation of wording.

Chapter 6 :

IT IS PERMISSIBLE TO USE CARPETS

Hadith 5188: Jabir reported: When I was married, Allah's Messenger (may peace be upon him) asked me if I had got the carpet. I said: How can we have carpets? (i.e. I am so poor that I cannot even think of carpets). whereupon he said: You shall soon possess them.

Hadith 5189: Jabir b. Abdullah reported: When I was married. Allah's Messenger (may peace be upon him) asked me if I had got carpets. I said: How can we have carpets? Thereupon he said: You will soon have. Jabir said: My wife had possessed a carpet. and I said to her to remove that away from me, but she would

say! Allah's Messenger (may peace be upon him) had said: You will soon have. This hadith has been narrated on the authority of Sufyin with the same chain of transmitters but with a slight variation of wording.

Chapter 7 :

DISAPPROVAL OF KEEPING MORE BEDDINGS AND CLOTHES THAN ARE GENUINELY NEEDED

Hadith 5190: Jabir b. 'Abdullah reported that Allah's Messenger (may peace be upon him) said: There should be a bedding for a man, a bedding for his wife and the third one for the guest, and the fourth one is for the Satan.

Chapter 8 :

IT IS FORBIDDEN TO TRAIL ONE'S GARMENT OUT OF CONCEIT OR PRIDE

Hadith 5191: Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: Allah will not look upon him who trails his garment out of pride.

Hadith 5192: This hadith has been narrated on the authority of Ibn 'Umar through other chains of transmitters also with the addition of these words: "On the Day of Resurrection."

Hadith 5193: Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: He who trails his (lower) garment out of pride, Allah will not look toward him on the Day of Resurrection.

Hadith 5194: This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters.

Hadith 5195: Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: He who trailed his garment out of pride, Allah would not look toward him on the Day of Resurrection.

Hadith 5196: Salim reported: I heard Ibn Umar as saying that he had heard Allah's Messenger (may peace be upon him) as saying like this (as mentioned above) but with a slight variation of wording [that instead of the word thaub (cloth) there is the word thiyab (the clothes)].

Hadith 5197: Muslim b. Yannaq reported that Ibn Umar saw a person trailing his lower garment, whereupon he said: From whom do you come? He described his relationship (with the tribe he belonged) and it was found that he belonged to the tribe of Laith. Ibn Umar recognized him and said: I heard Allah's Messenger (may peace be upon him) with these two ears of mine saying: He who trailed his lower garment with no other intention but pride, Allah would not look toward him on the Day of Resurrection.

Hadith 5198: This hadith has been narrated on the authority of Muslim b. Yannaq through another chain of transmitters but with a slight variation of wording.

Hadith 5199: Mubammad b. 'Abbad b. ja'far reported: I ordered Muslim b. Yasar, the freed slave of Nafi' b. 'Abd al-Harith, while I was sitting between them, that he should ask Ibn 'Umar if he had heard anything from Allah's Messenger (may peace be upon him) pertaining to one who trails his lower garment out of pride. He said: I heard him (the Holy Prophet) as

saying: Allah will not look toward him on the Day of Resurrection.

Hadith 5200: Ibn 'Umar reported: I happened to pass before Allah's Messenger (may peace be upon bin) with my lower garment trailing (upon the ground). He said: 'Abdullah, tug up your lower garment,, I tugged it up, and he again said: Tug it still further, and I tugged it still further and I went on tugging it afterward, whereupon some of the people said: To what extent ? Thereupon he said: To the middle of the shanks.

Hadith 5201: Abu Huraire reported that he saw a person whose lower garment had been trailing. and he was striking the ground with his foot (conceitedly). He was the Amir of Bahrain and it was being said: Here comes the Amir, here comes the Amir. He (Abu Huraira) reported that Allah's Messenger (may peace be upon him) said: Allah will not look toward him who trails his lower garment out of pride.

Hadith 5202: This hadith has been reported on the authority of Shu'ba with the same chain of transmitters and in the hadith transmitted on the authority of Ibn ja'far (the words are): Marwan had made Abu Huraira as his deputy. and in the hadith transmitted on the authority of Ibn Muthanna (the words are). Abu Huraira was the Governor of Medina.

Chapter 9 :

IT IS FORBIDDEN TO WALK WITH PRIDE, OVER PLEASED WITH FINE CLOTHES

Hadith 5203: Abu Huraira reported that Allah's Messenger (may peace be upon him) said that there was a person who used to walk with pride because of his thick hair and fine mantles. He

was made to sink in the earth and he would go on sinking in the earth until the Last Hour would come.

Hadith 5204: This hadith has been narrated on the authority of Abu Huraira but with a different chain of transmitters.

Hadith 5205: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There was a person who walked with pride because of his (fine) mantles and well pleased with his personality. Allah made him sink in the earth and he would go on sinking in that until the Day of Resurrection.

Hadith 5206: This hadith has been transmitted on the authority of Abu Huraira but with a slight variation of wording: While there was a man who strutted in his two mantles.

Hadith 5207: Abu Huraira reported Allah's Messenger(may peace be upon him) as saying: There was a person (living before you) who took pride in his cloak. the rest of the hadith is the same.

Chapter 10 :

ABOUT THE SIGNET RING MADE OF GOLD

Hadith 5208: Abu Huraira reported that Allah's Apostle (may peace be upon him) forbade the wearing of gold signet ring.

Hadith 5209: Abdullah b. 'Abbas reported that Allah's Messenger (may peace be upon him) saw a person wearing a gold signet ring in his hand. He (the Holy Prophet) pulled it off and threw it away, saying: One of you is wishing live coal from Hell. and putting it on his hand. It was said to the person after Allah's

Messenger (may peace be upon him) had left: Take your signet ring (of gold) and derive benefit out of it. whereupon he said: No, by Allah, I would never take it when Allah's Messenger (may peace be upon him) has thrown it away.

Hadith 5210: 'Abdullah reported that Allah's Messenger (may peace be upon him) got fashioned a signet ring of gold but he kept its stone on the inner side of his palm as he wore it, so the people (following his example) got fashioned (such rings). Then one day as he sat on the pulpit he pulled it away saying: I wore this ring and kept its stone towards the inner side. He then threw it away, and said: By Allah, I will never wear it; so the people threw their rings away.

Hadith 5211: This hadith has been narrated on the authority of Ibn 'Umar through other chains of transmitters but with a slight variation of wording.

Chapter 11 :

WEARING OF SILVER RING BY ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) IN WHICH WERE ENGRAVED THE WORDS(MUHAMMAD THE MESSENGER OF ALLAH) AND AFTER HIM HIS SUCCESSORS WORE IT

Hadith 5212: Ibn Umar reported that Allah's Messenger (may peace be upon him) had made for himself a ring of silver, and he (wore it in his finger). then it was in Abu Bakr's finger. then it was in 'Umar's finger. then it was in 'Uthman's finger. until it fell into the well of Aris and it had these words engraved upon it (Muhammad, Messenger of Allah). Ibn Numair narrated it with a slight variation of words.

Hadith 5213: Ibn Umar reported that Allah's Apostle (may peace

be upon him) had made for himself a gold ring; then he discarded it. and then made for himself a silver ring. and had these words engraved upon it (Muhammad, Messenger of Allah), and said: No one should engrave anything like the engraving of this signet ring of mine. and when he wore it. he kept its stone towards the inside of his palm, and it was this which fell down (from the hands) of Mu'ayyib into the well of Aris.

Hadith 5214: Anas b. Malik reported that Allah's Apostle (may peace be upon him) had made for him a silver ring. and got engraved on it (Muhammad, Messenger of Allah) and said to the people I have got made a ring of silver and engraved in it (these words) (Muhammad, Messenger of Allah). So none should engrave these (words) like this engraving.

Hadith 5215: This hadith has been reported on the authority of Anas through another chain of transmitters but there is no mention of the words (Muhammad, Messenger of Allah) in it.

Chapter 12 :

ALLAH'S MESSENGER (MAY PEACE BE UPON HIM) GOT MADE FOR HIMSELF A SIGNET RING WHEN HE DECIDED TO WRITE LETTERS TO THE NON-ARABS

Hadith 5216: Anas b. Malik reported that when Allah's Messenger (may peace be upon him) decided to write letters to the Byzantine (Emperor) they (his Companions) told him that they would not read a letter unless it is sealed. (Then) Allah's Messenger (may peace be upon him) had a silver ring made (for himself), (its shape is so vivid in my mind) as if I see its brightness in the hand of Allah's Messenger (may peace be upon him) and its engraving was (Muhammad, Messenger of Allah).

Hadith 5217: Anas reported that when Allah's Apostle (may peace be upon him) decided to write (letters) to non-Arabs (i.e. Persian and Byzantine Emperors) it was said to him that the non-Arabs would not accept a letter but that having a seal over it; so he (the Holy Prophet) got a silver ring made. He (Anas) said: I perceive as if I am looking at its brightness in his hand.

Hadith 5218: Anas reported that when Allah's Apostle (may peace be upon him) decided to write to the Kisri (the King of Persia), Caesar (Emperor of Rome), and the Negus (the Emperor of Abyssinia), it was said to him that they would not accept the letter without the seal over it; so Allah's Messenger (may peace be upon him) got a seal made, the ring of which was made of silver and there was engraved on it. (Mubammad. the Messenger of Allah).

Chapter 13 :

PERTAINING TO THE DISCARDING OF RINGS

Hadith 5219: Anas b. Malik reported: I saw one day on the finger of Allah's Messenger (may peace be Upon him) a silver ring; so the people also got silver rings made and wore them Then Allah's Apostle (may peace be upon him) discarded his ring, and the people also discarded their rings.

Hadith 5220: Anas b. Malik reported that one day he saw on the finger of Allah's Messenger (may peace be upon him) a silver ring, and the people also made silver rings and put them on. Then Allah's Apostle (may peace be upon him) threw his ring away, and so the people also threw away their rings.

Hadith 5221: A hadith like this has been reported on the authority of Ibn Juraij with the same chain of transmitters.

Hadith 5222: Anas b. Malik reported that the ring of Allah's Messenger (may peace be upon him) was made of silver and it had an Abyssinian stone in it.

Hadith 5223: Anas b. Malik reported that Allah's Messenger (may peace be upon him) wore a silver ring on his right hand which had an Abyssinian stone in it, and he kept its stone towards the palm.

Hadith 5224: This hadith has been narrated on the authority of Yunus b. Yazid with the same chain of transmitters.

Hadith 5225: Anas reported that the ring of Allah's Apostle (may peace be upon him) was on this, and he pointed toward the little finger of his left hand.

Hadith 5226: Ali reported: He the Holy Prophet (may peace be upon him), forbade me that I should wear my ring in this (forefinger) or in that near it. 'Asim (one of the narrators in the chain of transmitters) said: He did not remember which of the two (fingers) he pointed out; and he forbade to wear Qassi material (silk garments), and to sit on the silk saddle cloth, and he said: As regards Qassi, it is a variegated garment which was brought from Egypt and Syria which had figures upon it, and as regards Mayathir, it is something which women prepared for their husbands as red cloths for their saddles.

Hadith 5227: A hadith like this has been reported on the authority of 'Ali through a different chain of transmitters.

Hadith 5228: 'Ali b. Abu Talib reported that he (Allah's Apostle) forbade or forbade me. the rest of the hadith is the same.

Hadith 5229: 'Ali reported: Allah's Messenger (may peace be upon him) forbade me that I should wear a ring in this and that finger of mine, and he pointed to the middle finger and the next one.

Chapter 14 :

PERTAINING TO THE WEARING OF SANDALS (OR SHOES)

Hadith 5230: Jabir reported: I heard Allah's Apostle (may peace be upon him) saying during an expedition in which we also participated: Make a general practice of wearing sandals, for a man is riding as it were when he wears sandals.

Hadith 5231: Abu Huraire reported Allah's Messenger (may peace be upon him) as saying: When one of you puts on sandals, he should first put in the right foot, and when he takes off he should take off the left one first, or he should put them on together or take them off together.

Hadith 5232: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None of you should walk in one sandal; either he should wear the two or should take off the two.

Hadith 5233: Abu Razin reported: Abu Huraira came to us and he struck his forehead with his hand and said: Behold I you talk amongst yourself that I attribute wrongly to Allah's Messenger (may peace be upon him) (certain things) in order to guide you to

the right path. In such a case, I would myself go astray. Listen. I bear testimony to the fact that I heard Allah's Messenger (may peace be upon him) saying: When the thong of any one of you is broken, he should not walk in the second one until he has got it repaired. This hadith has been reported on the authority of Abu Huraira with a different chain of transmitters.

Chapter 15 :

COMMAND CONCERNING THE WRAPPING UP OF GARMENT COMPLETELY LEAVING NO OPENING FOR THE ARMS AND SITTING WITH SINGLE GARMENT WRAPPED AROUND ONES KNEES

Hadith 5234: Jabir reported that Allah's Messenger (may peace be upon him) forbade that a man should eat with the left hand or walk with one sandal or wrap himself completely leaving no opening for the arms (to draw out) or support himself when sitting with a single garment wrapped round his knees which may expose his private parts.

Hadith 5235: Jabir reported Allah's Messenger (may peace be upon him) as saying: When the thong of the shoe of any one of you is cut off. he should not walk with one sandal until he has got the thong repaired, and he should not walk with one shoe and he should not eat with his left hand and should not wrap his cloth round his knees or wrap himself completely leaving no room for the arins.

Chapter 16 :

IT IS PROHIBITED TO LIE DOWN ON ONE'S BACK AND PLACING OF ONE'S FOOT UPON THE OTHER

Hadith 5236: Jabir reported that Allah's Messenger (may peace be upon him) forbade the wrapping of oneself completely leaving no room for the arm and supporting oneself when sitting with a

single garment wrapped round one's knees and a person raising one of his feet and placing it on the other while lying on his back.

Hadith 5237: Jabir. b. Abdullah reported Allah's Messenger (may peace be upon him) as saying: Do not walk in one sandal and do not wrap the lower garment round your knees and do not eat with your left hand and do not wrap yourself completely leaving no room for the arms (to draw out) and do not place one of your feet upon the other while lying on your back.

Hadith 5238: Jalbir b. Abdullah reported Allah's Messenger (may peace be upon him) as saying: None of you should lie on his back and place one of his feet upon the other.

Chapter 17 :

PERMISSIBILITY OF PLACING ONE'S FOOT UPON THE OTHER WHILE LYING

Hadith 5239: 'Abbad b. Tamim reported from his uncle that he saw Allah's Messenger (may peace be upon him) lying in the mosque and placing his one foot upon the other.

Hadith 5240: This hadith has been narrated on the authority of Zuhri with the same chain of transmitter.

Chapter 18 :

PROHIBITION OF USING CLOTHES DYED IN SAFERON FOR MEN

Hadith 5241: Anas b. Malik reported that Allah's Apostle (may peace be upon him) forbade dyeing (one's cloth or hair) in saffron. Hammad said that it pertains to men only.

Hadith 5242: Anas reported that Allah's Messenger (may peace

be upon him) forbade that a person should (wear) clothes dyed in saffron.

Hadith 5243: Jabir reported that when Abu Qubafa (father of Abu Bakr) came in the yeu of Victory or on the Day of Victory (to the Holy Prophet to pledge his allegiance to him) his head and his beard were white like hyssop. He (the Holy Prophet) commaded or the women were commanded by him that they should change this with something (that the colour of his hair should be changed).

Hadith 5244: Jabir b. 'Abdullah reported that Abu Qubafa was led (to the andience of the Holy Prophet) on the day of the Conquest of Mecca and his head and beard were white like hyssop, whereupon Allah's Messenger (may peace be upon him) said: Change it with something but avoid black.

Hadith 5245: Abu Horaira reported Allah's Messenger (may peace be upon him) as saying: The Jews and the Christians do not dye (their hair), so oppose them.

Chapter 19 :

ANGELS DO NOT ENTER A HOUSE IN WHICH THERE IS A DOG OR A PICTURE

Hadith 5246: A'isha reported that Gabriel (peace be upon him) made a promise with Allah's Messenger (may peace be upon him) to come at a definite hour; that hour came but he did not visit him. And there was in his hand (in the hand of Allah's Apostle) a staff. He threw it from his hand and said: Never has Allah or His messengers (angels) ever broken their promise. Then he cast a glance (and by chance) found a puppy under his cot and said: 'A'isha, when did this dog enter here ? She said: BY Allah, I

don't know He then commanded and it was turned out. Then Gabriel came and Allah's Messenger (may peace be upon him) said to him: You promised me and I waited for you. but you did not come, whereupon he said: It was the dog in your house which prevented me (to come), for we (angels) do not enter a house in which there is a dog or a picture.

Hadith 5247: This hadith has been narrated on the authority of Abu Hazim with the same chain of transmitters that Gabriel had promised Allah's Messenger (may peace be upon him) that he would come ; the rest of the hadith is the same, but it is not so lengthy as the other one.

Hadith 5248: Maimuna reported that one morning Allah's Messenger (may peace be upon him) was silent with grief. Maimuna said: Allah's Messenger, I find a change in your mood today. Allah's Messenger (may peace be upon him) said: Gabriel had promised me that he would meet me tonight, but he did not meet me. By Allah, he never broke his promises, and Allah's Messenger (may peace be upon him) spent the day in this sad (mood). Then it occurred to him that there had been a puppy under their cot. He commanded and it was turned out. He then took some water in his hand and sprinkled it at that place. When it was evening Gabriel met him and he said to him: you promised me that you would meet me the previous night. He said: Yes, but we do not enter a house in which there is a dog or a picture. Then on that very morning he commanded the killing of the dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields (or big gardens).

Hadith 5249: Abu Talha reported Allah's Apostle (may peace be upon him) having said: Angels do not enter a house in which there is a dog or a picture.

Hadith 5250: Abu Talha reported: I heard Allah's Messenger (may peace be upon him) as saying: Angels do not enter the house in which there is a dog or a statue.

Hadith 5251: This hadith has been reported on the authority of Zuhri with the same chain of transmitters.

Hadith 5252: Abu Tilha, the Companion of Allah's Messenger (may peace be upon him), reported Allah's Messenger (may peace be upon him) having said: Verily, angels do not enter the house in which there is a picture. Busr reported : Zaid fell ill and we went to inquire after his health and (found) that there was hanging at his door a curtain with a picture on it. I said to 'Ubaidullah Khaulani who had been under the patronage of Maimuna, the wife of Allah's Apostle (may peace be upon him): Did not Zaid himself inform us before about (the Holy Prophet's command pertaining to the pictures), whereupon 'Ubaidullah said: Did you not hear when he said: "Except the prints on the cloth" ?

Hadith 5253: Abu Talha reported that Allah's Messenger (may peace be upon him) said: Angels do not enter a house in which there is a picture. Busr said: Zaid b. Khalid fell sick and we visited him to inquire after his health. As we were in his house (we saw) a curtain having pictures on it. I said to 'Ubaidullah Khaulani: Did he not narrate to us (the Holy Prophet's command pertaining to pictures)? Thereupon he said: He in fact did that (but he also said): Except the prints upon the cloth. Did you not

hear this? I said: No, whereupon He said: He had in fact made a mention of this.

Hadith 5254: Abu Talha Ansari reported Allah's Messenger (may peace be upon him) as saying: Angels do not enter the house in which there is a picture or portraits. I came to 'A'isha and said to her: This is a news that I have received that Allah's Apostle (may peace be upon him) had said: Angels do not enter the house in which there is a picture or a dog, (and further added) whether she had heard Allah's Messenger (may peace be upon him) making a mention of it. She said: No (I did not hear this myself), but I narrate to you what I saw him doing. I bear testimony to the fact that he (the Holy Prophet) set out for an expedition. I took a carpet and screened the door with it. When he (the Holy Prophet) came back he saw that carpet and I perceived signs of disapproval on his face. He pulled it until it was torn or it was cut (into pieces) and he said: God has not commanded us to clothe stones and clay. We cut it (the curtain) and prepared two pillows out of it by stuffing them with the fiber of date-palms and he (the Holy Prophet) did not find fault with it.

Hadith 5255: A'isha reported: We had a curtain with us which had portraits of birds upon it. Whenever a visitor came, he found them in front of him. Thereupon Allah's Messenger (may peace be upon him) said to me: Change them, for whenever I enter the room) I see them and it brings to my mind (the pleasures) of worldly life. She said: We had with us a sheet which had silk badges upon it and we used to wear it. This hadith has been transmitted on the authority of Ibn Muthanna but with this addition: 'Allah's Messenger (may peace be upon him) did not command us to tear that.'

Hadith 5256: A'isha reported : Allah's Messenger (may peace be upon him) came back from the journey and I had screened my door with a curtain having portraits of winged horses upon it. He commanded me and I pulled it away.

Hadith 5257: This hadith has been narrated on the authority of Waki' with the same chain of transmitters but with a slight variation of wording.

Hadith 5258: A'isha reported that Allah's Messenger (may peace be upon him) entered (my apartment) and I had hung (on the door of my apartment) a thin curtain having pictures on it. The color of his face underwent a change. He then took hold of that curtain and tore it and then said: The most grievous torment for the people on the Day of Resurrection would be for those who try to imitate Allah in the act of creation.

Hadith 5259: This hadith has been narrated on the authority of A'isha through another chain of transmitters but with a slight variation of wording (and the variation is that the narrator is reported to have said): He (the Holy Prophet) inclined towards that curtain and tore it with his hand.

Hadith 5260: This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording.

Hadith 5261: A'isha reported: Allah's Messenger (may peace be upon him) visited me. and I had a shelf with a thin cloth curtain hangin. over it and on which there were portraits. No sooner did he see it than he tore it and the color of his face underwent a

change and he said: A'isha, the most grievous torment from the Hand of Allah on the Day of Resurrection would be for those who imitate (Allah) in the act of His creation. A'isha said: We tore it into pieces and made a cushion or two cushions out of that.

Hadith 5262: A'isha reported she had a cloth havinc, pictures upon it and it was hanging upon the shelf and Allah's Messenger (may peace be upon him) said: Take it (away) from me (from my sight), so I removed it and made cushions from that.

Hadith 5263: This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

Hadith 5264: A'isha reported: Allah's Apostle (may peace be upon him) visited me when I had screened (my door) with a carpet having pictures on it. He removed it and we made cushions out of that.

Hadith 5265: A'isha, the wife of Allah's Messenger (may peace be upon him), reported that she had hung a curtain which had pictures upon it. Allah's Messenger (may peace be upon him) entered (the room) and he pulled it. A'isha said: I then tore it and prepared two cushions out of that. A person who was then in that company and whose name was Rabi'a b. 'Ata, the freed slave of Banu Zuhra, asked: Did you hear Abu Mahammad making a mention of A'isha having stated that Allah's Messenger (may peace be upon him) used to recline upon them? Ibn al-Qasim said: No, but I heard Qasim b. Muhammad saying so.

Hadith 5266: A'isha reported that she bought a carpet which had pictures on it. When Allah's Messenger (may peace be upon him)

saw that, he stayed at the door and did not get in. I perceived or I was made to perceive upon his face signs of disgust. She said: Allah's Messenger, I offer repentance to Allah and His Messenger. (but tell me) what is the sin that I have committed. Thereupon Allah's Messenger (may peace be upon him) said: What is this carpet? She said: I bought it for you so that you might sit on it and take rest. Thereupon Allah's Messenger (may peace be upon him) said: The owners of these pictures would be tormented and they would be asked to bring to life what they tried to create. He then said: Angels do not enter the house in which there is a picture.

Hadith 5267: This hadith has been narrated on the authority of A'isha through another chain of transmitters also. Some of the other ahadith narrated through other chains of transmitters are more complete and there is an addition in them (transmitted through other chains of transmitters). In the hadith transmitted on the authority of the nephew of Majishun she (A'isha) is reported to have said: I took it and prepared two cushions out of that and he (the Holy Prophet) used to recline against them in the house.

Hadith 5268: Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: Those who paint pictures would be punished on the Day of Resurrection and it would be said to them: Breathe soul into what you have created.

Hadith 5269: Ibn 'Umar reported a hadith like this through another chain of transmitters.

Hadith 5270: 'Abdullah reported Allah's Messenger (may peace

be upon him) as saying: Verity the most grievously tormented people on the Day of Resurrection would be the painters of pictures. Ashajj (one of the narrators) in the hadith narrated by him did not make mention of the word "verity".

Hadith 5271: This hadith has been reported on the authority of Abu Mu'awiya through another chain of transmitters (and the words are): "Verity, the most grievously tormented people amongst the denizens of Hell on the Day of Resurrection would be the painters of pictures. The rest of the hadith is the same.

Hadith 5272: Muslim b. Subaih reported: I was with Masruq in the house which had the portrayals of Mary (hadrat Maryam). Thereupon Masruq said: These are portraits of Kisra. I said: No, these are of Mary. Masruq said: I heard Abdullah b. Mas'ud as saying Allah's Messenger (may peace be upon him) had said : The most grievously tormented people on the Day of Resurrection would be the painters of pictures. (Muslim said): I read this before Nasr b.'Ali at-Jahdami and he read it before other narrators, the last one being Ibn Sa'id b. Abi at Hasan that a person came to Ibn 'Abbas and said: I am the person who paints pictures; give me a religious verdict about them. He (Ibn 'Abbas) said to him: Come near me (still further). He came near him so much so that he placed his hand upon his head and said: I am going to narrate to you what I heard from Allah's Messenger (may peace be upon him). I heard him say: All the painters who make pictures would be in the fire of Hell. The soul will be breathed in every picture prepared by him and it shall punish him in the Hell, and he (Ibn 'Abbas) said: If you have to do it at all, then paint the pictures of trees and lifeless things; and Nasr b.'Ali confirmed it.

Hadith 5273: Anas b. Malik said: I was sitting with Ibn Abbas when he gave religious verdicts but he did not say that it was Allah's Messenger (may peace be upon him) who had said that. However when a man said to him (Ibn 'Abbas) : I am the painter of these pictures. Ibn 'Abbas said: I heard Allah's Messenger (may peace be upon him) as saying: He who painted pictures in the world would be compelled to breathe soul in them on the Day of Resurrection, but he would not be able to breathe soul (in them).

Hadith 5274: Nadr b. Anas reported that a person came to Ibn 'Abbas and he narrated (the above mentioned hadith) from Allah's Apostle (may peace be upon him).

Hadith 5275: Abu Zur'a reported: I visited the house of Marwan in the company of Abu Huraira and he found pictures there. whereupon he said: I heard Allah's Messenger (may peace be upon him) as saying: Allah, the Glorious and Exalted, said: Who is a more wrongdoer than one who tries to create creation like Mine creation. Let him create an atom or a grain of wheat or that of barley. This hadith has been transmitted on the authority of Abu Zur'a and he said : Abu Huraira went to the house of Sa'ld or Marwan which they had built in Medina and he (Abu Huraira) saw a painter who had been painting pictures in his house, whereupon he told that Allah's Messenger (may peace be upon him) had said like this, but he made no mention of the words: "Let him create the grain of barley."

Hadith 5276: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Angels do not enter the house in which there are portrayals or pictures.

Chapter 20 :

DISAPPROVAL OF SETTING OUT ON A JOURNEY ALONG WITH A DOG AND BELLS

Hadith 5277: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Angels do not accompany the travellers who have with them a dog and a bell.

Hadith 5278: This hadith has been reported on the authority of Suhail with the same chain of transmitters.

Hadith 5279: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The bell is the musical instrument of the Satan.

Chapter 21 :

DISAPPROVAL OF HANGING THE NECKLACE ROUND THE CAMELS' NECKS

Hadith 5280: Abu Bashir Ansari reported that he had had (the opportunity of accompanying Allah's Messenger (may peace be upon him) in some of his journeys. Allah's Messenger (may peace be upon him) sent one of his messengers 'Abdullah b Abi Bakr said: I think he said (these words) when the people were at the places of rest: No necklace of strings be left on the necks of the camels or the necklace kept unbroken. Imam Malik said: To my mind (this practice) of wearing necklace round the necks of camels or animals was because of the fact that they (wanted to save them) from the influence of the evil eye.

Chapter 22 :

IT IS FORBIDDEN TO BEAT THE ANIMAL ON THE FACE OR CAUTERISE AT THE FACE

Hadith 5281: Jabir reported that Allah's Messenger (may peace

be upon him) forbade (the animals to be beaten) on the face or cauterisation on the face.

Hadith 5282: This hadith has been reported on the authority of Jabir b.'Abdullah through another chain of transmitters.

Hadith 5283: Jabir reported that there happened to pass before Allah's Apostle(may peace be upon him) an ass the face of which had been cauterized, whereupon he said: Allah has cursed one who has cauterized it (on the face).

Hadith 5284: Ibn Abbas reported that Allah's Messenger (may peace be upon him) saw an ass which had been cauterized on the face. He disapproved of it saying: By Allah, I do not cauterize (the animal) but on a part at a distance from the face, and commanded (for the cauterization) of his ass and it was cauterized on the buttocks and he was the first to cauterize on the buttocks.

Hadith 5285: Anas reported that Umm Sulaim gave birth to a child. She said to him: Anas, see that nothing is given to this child until he is brought to Allah's Apostle (may peace be upon him) in the morning, so that he should chew some dates and touch his palate with it. I went to him in the morning and he was in the garden at that time having the mantle of Jauniyya over him and he was bus in cauterizing (the camels) which had been brought to him (as spoils of war) in victory (over the enemy).

Hadith 5286: Anas reported that when his mother gave birth to a child they brought that child to Allah's Messenger (may peace be upon him) so that he might chew some dates and touch his palate

with them. and Allah's Apostle (may peace be upon him) was at that time in the fold busy in cauterizing the animals Shu'ba said: So far as I know (he was cauterizing) their ears.

Hadith 5287: Anas reported: We went to Allah's Messenger (may peace be upon him) as he was in the fold and he was cauterizing the animals of the flock and I think (he was cauterizing them) on their ears. This hadith has been narrated on the authority of Shu'ba through another chain of transmitters.

Hadith 5288: Anas b. Malik reported: I saw in the hand of Allah's Messenger (may peace be upon him) an instrument for cauterization and he was cauterizing the caracia collected as Zakat.

Chapter 23 :

DISAPPROVAL OF HAVING A PART OF THE HEAD SHAVEN AND LEAVING A PART UNSHAVEN

Hadith 5289: Ibn Umar reported that Allah's Messenger (may peace be upon him) forbade Qaza. I said to Nafi: What is Qaza'? He said: This means having a part of a boy's head shaved and leaving a part unshaven.

Hadith 5290: This hadith has been reported on the authority of 'Ubaidullah with the same chain of transmitters. and the exposition of Qaza' is the same as that of Abu Usama.

Hadith 5291: This hadith has been narrated on the authority of 'Umar b. Nafi' with the same chain of transmitters and Muhammad b. Muthanna as well as 'Umar b. Nafi have given the same exposition (of the word Qaza') in their narration.

Hadith 5292: This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters.

Chapter 24 :

PROHIBITION OF SITTING ON THE ROADSIDES AND TO HONOUR THE OBLIGATIONS OF THE ROADSIDE

Hadith 5293: Abu Sa'id Kbudri reported Allah's Apostle (may peace be upon him) as saying: Avoid sitting on the paths. They (his Companions) said: Allah's Messenger, there is no other help to it (but to sit here as we) hold our meetings and discuss matters there. Thereupon Allah's Messenger (may peace be upon him) said: If you have to sit at all, then fulfill the rights of the path. They said: What are their rights? Thereupon he said: Keeping the eye downward (so that you may not stare at the women), refraining from doing some harm to the other and exchanging mutual greetings (saying as-Salamu 'Alaikum to one another) and commanding the good and forbidding the evil.

Hadith 5294: This hadith has been reported on the authority of Zaid b. Aslam with the same chain of transmitters.

Chapter 25 :

IT IS FORBIDDEN TO ADD FALSE HAIR TO ONE'S HEAD, OR TO PLUCK THE EYEBROW OR TO SEPARATE THE TEETH

Hadith 5295: Asma', daughter of Abu Bakr, reported that a woman came to Allah's Apostle (may peace be upon him) and said: I have a daughter who has been newly wedded. She had an attack of smallpox and thus her hair had fallen; should I add false hair to her head? Thereupon Allah's Messenger (may peace be upon him) said: Allah has cursed the woman who adds some false hair and the woman who asks for it.

Hadith 5296: This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording.

Hadith 5297: Asma', daughter of Abu Bakr, reported that a woman came to Allah's Apostle (may peace be upon him) and said: I have married my daughter (whose) hair of head have fallen. Her spouse likes them (the long hair). Allah's Messenger(may add false hair to her head ? He forbade her to do this.

Hadith 5298: A'isha reported that a girl of the Ansar who had fallen ill and had lost the hair was married. They (her relatives) thought of adding false hair (to her head). so they asked Allah's Messenger (may peace be upon him) about it, whereupon he cursed the woman who adds false hair and the woman who asks for it.

Hadith 5299: A'isha reported that a woman from the Ansar married her daughter who had lost her hair because of illness. She came to Allah's Apostle (may peace be upon him) and said: Her husband wants that false hair should be added to her head. Thereupon Allah's Messenger (may peace be upon him) said: The woman who adds false hair has been cursed. This hadith has been narrated on the authority of Nafi' with the same chain of transmitters but with a slight variation of wording.

Hadith 5300: Ibn Umar reported Allah's Messenger (may peace be upon him) cursing the woman who added false hair and the woman who asked for tattoos. This hadith has been reported on the authority of Abdullah through another chain of transmitters.

Hadith 5301: 'Abdullah reported that Allah had cursed those women who tattooed and who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification changing what God has created. This news reached a woman of the tribe of Asad who was called Umm Ya'qub and she used to recite the Holy Qur'an. She came to him and said: What is this news that has reached me from you that you curse those women who tattooed and those women who have themselves tattooed, the women who pluck hair from their faces and who make spaces between their teeth for beautification changing what God has created? Thereupon 'Abdullah said: Should I not curse one upon whom Allah's Messenger (may peace be upon him) has invoked curse and that is in the Book also. Thereupon that woman said: I read the Qur'an from cover to cover, but I did not find that in it. whereupon he said: If you had read (thoroughly) you would have definitely found this in that (as) Allah, the Exalted and Glorious, has said: "What Allah's Messenger brings for you accept that. and what he has forbidden you. refrain from that." That woman said: I find this thing in your wife even now. Thereupon he said: Go and see her. She reported: I went to the wife of 'Abdullah but found nothing of this sort in her. She came back to him and said: I have not seen anything. whereupon he said: Had there been anything like it in her, I would have never slept with her in the bed.

Hadith 5302: This hadith has been reported on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.

Hadith 5303: This hadith has been narrated on the authority of

Mansur without the story pertaining to Umm Ya'qub.

Hadith 5304: This hadith has been transmitted on the authority of Abdullah.

Hadith 5305: Jabir b. Abdullah reported that Allah's Apostle (may peace be upon him) reprimanded that a woman should add anything to her head (in the form of artificial hair).

Hadith 5306: Abd al-Rahman b. 'Auf said that he heard Mu'awiya b Sufyin during the season of Hajj. (saying) as he sat upon the pulpit holding a bunch of hair in his hand which was (previously) in the hand of his sentinel: O people of Medina, where are your scholars? I heard Allah's Messenger (may peace be upon him) forbidding this and saying: That the people of Bani Isra'il were ruined at the time when their women wore such hair.

Hadith 5307: This hadith has been transmitted on the authority of Zuhri but with a slight variation of wording.

Hadith 5308: Sa'id b. Musayyib reported: Mu'awiya came to Medina and he addressed us and he took out a bunch of hair and said: What do I see that one of you does but that what the Jews did? (I can well recall) that when this act (adding of artificial hair) reached Allah's Messenger (may peace be upon him), he named it as cheating.

Hadith 5309: Sa'id b. Musayyib reported that Mu'awiya said one day : Should I narrate to you the evil make-up. Allah's Apostle (may peace be upon him) forbade cheating. It was during that

time that a person came with a staff and there was a cloth on its head, whereupon Mu,awiya said : Behold, that is cheating. Qatada said: This implies how women artificially increase their hair with the help of rags.

Chapter 26 :

THE WOMEN WHO ARE NAKED EVEN IN THEIR DRESSES, WHO DEVIATE FROM THE RIGHT PATH AND LEAD THEIR HUSBANDS ASTRAY

Hadith 5310: AbU Huraira reported Allah's Messenger (may peace be upon him) having said this: Two are the types of the denizens of Hell whom I did not see : people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odor whereas its odor would be smelt from such and such distance.

Chapter 27 :

PROHIBITION OF WEARING THE GARMENT OF FALSEHOOD

Hadith 5311: A'isha reported that a woman said: Allah's Messenger, may I say to my (co-wife) that my husband has given me (such and such) a thing but which he has not in fact gives me? 'Thereupon Allah's Messenger (may peace be upon him) said: The one who makes a false statement of that which one has not been given is like one who wears a garment of falsehood.

Hadith 5312: Asma' reported that a woman came to Allah's Apostle (may peace be upon him) and said: I have a co-wife. Is there any harm for me if I give her the false impression (of

getting something from my husband which he has not in fact given me)? Thereupon Allah's Messenger (may peace be upon him) said: The one who creates such a (false impression) of receiving what one has not been given is like one who wears the garment of falsehood.

Hadith 5313: This hadith has been reported on the authority of Hisham with the same chain of transmitters.