

Forty Ahâdîth on Colours

*A collection of forty selected
Ahâdîth related to Colours*

Title: Forty Ahâdîth on Colours

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INTRODUCTION – VIRTUES OF NARRATING FORTY AHADITH

There are various narrations on the virtue of memorising and preserving forty hadiths.

Some of the narrations are as follows:

من حفظ على أمتي أربعين حديثاً من أمر دينه بعثه الله يوم القيامة فقيهاً عالماً

Translation: Whosoever memorises and preserves for my Ummah forty hadith relating to his religion, Allah will resurrect him on the Day of Judgment as a jurist and religious scholar.

[Narrated from Ibn Abbâs, Anas and Abu Hurairah (رضي الله عنهم)]

(Jâmiu bayânil ilm wa fadhlihi 1: 194)

من حفظ على أمتي أربعين حديثاً من السنة حتى يؤدبها إليهم كنت له شافعاً أو شهيداً يوم
القيامة

Translation: Whosoever memorises and preserves for my Ummah forty hadith relating to the sunnah and he conveys it to them, on the Day of Judgment I shall be an intercessor or a witness for him [narrated from Ibn Umar (رضي الله عنهم)]

(Jâmiu bayânil ilm wa fadhlihi 1: 193)

من نقل عني إلي من يلحقني من أمتي أربعين حديثاً كتب في زمرة العلماء وحشر في جملة
الشهداء

Translation: Whosoever transmits from me to my Ummah who come after me forty hadith, he will be written in the company of religious scholars and he will be resurrected with the group

of martyrs. [narrated from Ibn `Umar رضي الله عنه] (Kanzul Ummâl 10: 137 (29191))

من حفظ على أمتي أربعين حديثا ينفعهم الله عز وجل بها قيل له: ادخل من أي أبواب الجنة شئت

Translation: Whosoever memorises and preserves for my Ummah forty hadith by which Allah benefits them, It will be said to him: Enter by whichever of the doors of paradise you wish. [narrated from Ibn Masûd رضي الله عنه] (Hilyatul-Awliyâ 4: 189)

من حفظ على أمتي أربعين حديثا من أمر دينها بعثه الله فقيها وكنت له يوم القيامة شافعا وشهيدا.

Translation: Whosoever memorises and preserves for my Ummah forty hadith relating to their religion, Allah ﷻ will resurrect him on the Day of Judgment a jurist and I shall be an intercessor and a witness for him [narrated from Abû Dardâ رضي الله عنه] (Shuabul Imân 3: 240)

من ترك أربعين حديثا بعد موته فهو رفيقي في الجنة

Translation: Whosoever leaves (a legacy of) forty hadith after his death (for the people to benefit from), he will be my disciple in paradise [narrated from Jābir ibn Samurah رضي الله عنه] (Kanzul Ummâl 10: 137 (29192))

من حفظ على أمتي أربعين حديثا فيما ينفعهم من أمر دينهم بعث يوم القيامة من العلماء، وفضل العالم على العابد سبعين درجة، الله أعلم بما بين كل درجتين

Translation: Whosoever memorises and preserves for my Ummah forty hadith which will benefit them in regards to their religion, Allah will resurrect him on the Day of Judgment among the religious scholars. And the excellence of a religious

scholar over a (non-scholar) worshipper is of seventy degrees.

Allah knows best that which is between two degrees.

[narrated from Abû Hurairah رضي الله عنه] (Shuabul Imân 3: 239)

Although all the lines of transmission of these hadiths are weak, the narrations become strengthened when considered collectively and therefore they are accepted by many great scholars. The hadiths on the virtue of memorising and transmitting forty hadiths have been transmitted by thirteen different companions: Alî رضي الله عنه, Abdullah ibn Masûd رضي الله عنه, Muâz ibn Jabal رضي الله عنه, Abu Dardâ رضي الله عنه, Ibn Umar رضي الله عنه, Ibn Abbâs رضي الله عنه, Abu Hurayrah رضي الله عنه, Abu Saîd Khudrî رضي الله عنه, Jâbir ibn Samurah رضي الله عنه, Anas رضي الله عنه, Abu Umâmah رضي الله عنه, Ibn Amr رضي الله عنه and Buraydah رضي الله عنه.

Furthermore, there are several great hadith scholars who have accepted this hadith and thus they have authored various books containing forty hadiths simply in order to gain the virtue mentioned. The first to write such a book was Abdullah ibn Mubârak Marwazi رضي الله عنه followed by Muhammad ibn Aslam Tusi رضي الله عنه, Ahmad ibn Harb رضي الله عنه, Hasan ibn Sufyân Nasawî رضي الله عنه, Abû Bakr Ajrî رضي الله عنه, Muhammad ibn Abdillâh Jazaqî رضي الله عنه, Abû Bakr ibn Ibrâhîm Asfahânî رضي الله عنه, Daraquṭnî رضي الله عنه, Hâkim رضي الله عنه, Abû Nu`aym رضي الله عنه, Muhammad ibn Husain Salami رضي الله عنه, Abu Uthmân Sâbûnî رضي الله عنه, Abdullah ibn Muhammad Ansârî رضي الله عنه, Abul Qasim Qushairi رضي الله عنه, Abû Bakr Bayhaqî رضي الله عنه, Imâm Nawawî رضي الله عنه and many others.

Keeping these virtues in mind, Moulana Osman Kadwâ (dâmat barakâtuhu) prepared four books of forty ahâdîth on different aspects. This book deal with ahâdîth in which some colour was referred to. There are many lessons in many of these ahâdîth as

well. We have added an introduction, typed the ahâdith and checked the translation.

We make duâ that Allâh ﷻ accepts this effort and makes these ahâdîth a means of our guidance and all of mankind till Qiyâmah. Âmîn

Moosa Kajee

Mention of Colours in the Qur'an Majid

For deriving blessings from the Qurân Sharîf, a verse in which colours are mentioned will be quoted first.

وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ وَمِنَ النَّاسِ
وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ
الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

And among the mountains are pathways, white and red, of varying colours and extremely black. And likewise, men and moving creature and cattle are of various colours. It is only those among His servants who have knowledge that fear Allah. Verily, Allah is Almighty, Oft-Forgiving.

وَقَوْلُهُ تَبَارَكَ وَتَعَالَى: {وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا}
أَيُّ: وَخَلَقَ الْجِبَالَ كَذَلِكَ مُخْتَلِفَةً الْأَلْوَانِ، كَمَا هُوَ الْمَشَاهِدُ أَيْضًا مِنْ
بَيضٍ وَحُمْرٍ، وَفِي بَعْضِهَا طَرَائِقُ -وَهِيَ: الْجُدَدُ، جَمْعُ جُدَّةٍ- مُخْتَلِفَةً
الْأَلْوَانِ أَيْضًا.

He created the mountains like this, with different colours, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colours.

قَالَ ابْنُ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا: الْجُدَدُ: الطَّرَائِقُ. وَكَذَا قَالَ أَبُو مَالِكٍ، وَالْحَسَنُ، وَقَتَادَةُ، وَالسُّدِّيُّ.

Ibn Abbas said Al-Judad means pathways. This was also the view of Abu Malik, Al-Hasan, Qatadah and As-Suddi.

وَمِنْهَا {وَعَرَابِيبُ سُودٌ} ، قَالَ عِكْرِمَةُ: الْغَرَابِيبُ: الْجِبَالُ الطُّوَالُ السُّودُ. وَكَذَا قَالَ أَبُو مَالِكٍ، وَعَطَاءُ الْخُرَاسَانِيُّ وَقَتَادَةُ.

And there are some mountains which are very black. Ikrimah said, "Al-Gharabib means mountains which are high and black.

This was also the view of Abu Malik, Ata' Al-Khurasani and Qatadah.

وَقَالَ ابْنُ جَرِيرٍ: وَالْعَرَبُ إِذَا وَصَفُوا الْأَسْوَدَ بِكَثْرَةِ السَّوَادِ، قَالُوا: أَسْوَدُ غَرِيبٌ.

Ibn Jarir رحمته الله عليه said,

"When the Arabs describe something as being very black, they say Ghirbib."

Forty Ahaadith Wherein Colours are Mentioned

GOLD/SILVER

(١) عَنْ الْحَارِثِ الْأَشْعَرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا، وَإِنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا، فَقَالَ عِيسَى: إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا، فَمَا أَنْ تَأْمُرَهُمْ، وَمَا أَنَا أَمُرُهُمْ، فَقَالَ يَحْيَى: أَخَشَى إِنْ سَبَقْتَنِي بِهَا أَنْ يُخَسَفَ بِي أَوْ أُعَذَّبَ، فَجَمَعَ النَّاسُ فِي بَيْتِ الْمَقْدِسِ، فَاِمْتَلَأَ الْمَسْجِدُ وَقَعَدُوا عَلَى الشَّرَفِ، فَقَالَ: إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ، وَأَمُرُكُمْ أَنْ تَعْمَلُوا بِهِنَّ: أَوَّلُهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَإِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِذَهَبٍ أَوْ وَرَقٍ، فَقَالَ: هَذِهِ دَارِي وَهَذَا عَمَلِي فَأَعْمَلْ وَأَدِّ إِلَيَّ، فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَى غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ؟ وَإِنَّ اللَّهَ أَمَرُكُمْ بِالصَّلَاةِ، فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ، وَأَمُرُكُمْ بِالصِّيَامِ، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عِصَابَةٍ مَعَهُ صُرَّةٌ فِيهَا مِسْكٌ، فَكُلُّهُمْ يَعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا، وَإِنْ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، وَأَمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوُّ، فَأَوْثَقُوا يَدَهُ إِلَى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ، فَقَالَ: أَنَا أَفْذِيهِ مِنْكُمْ بِالْقَلِيلِ وَالكَثِيرِ، فَقَدَى نَفْسَهُ مِنْهُمْ، وَأَمُرُكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَثَرِهِ سَرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ، كَذَلِكَ الْعَبْدُ لَا يُحْرِزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ "، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَأَنَا أَمُرُكُمْ بِخَمْسِ اللَّهِ أَمَرَنِي بِهِنَّ، السَّمْعُ وَالطَّاعَةُ وَالْجِهَادُ وَالْهَجْرَةُ وَالْجَمَاعَةُ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قَبِدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرْجِعَ، وَمَنْ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُنَا جَهَنَّمَ».

فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ؟ قَالَ: «وَإِنْ صَلَّى وَصَامَ، فَادْعُوا
 بِدَعْوَى اللَّهِ الَّذِي سَمَّاكُمْ الْمُسْلِمِينَ الْمُؤْمِنِينَ، عِبَادَ اللَّهِ» (رواه الترمذي و ابن خزيمة
 في صحيحه)

1.) Harith Ash'ari (رحمته الله) narrates that Rasulullâh (ﷺ) said: "Indeed Allah commanded Yahya bin Zakariyya (عليه السلام) with five commandments to abide by, and to command the Banî Isra'il to abide by them. But he was slow in doing so. So Isâ (عليه السلام) said, "Indeed Allah commanded you with five commandments to abide by and to command the Banî Isra'il to abide by. Either you command them, or I shall command them." Yahya (عليه السلام) remarked, "I fear that if you precede me in this, then the earth may swallow me, or I shall be punished." So he gathered the people in Baitul-Muqaddas (Jerusalem). They filled [the Masjid] and sat upon its balconies. He then said, "Indeed Allah (ﷻ) has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allah (ﷻ) and not associate anything with him. The parable of the one who associates others with Allah (ﷻ) is that of a man who buys a servant with his own **gold** or **silver**, then he says to him, "This is my home and this is my business so take care of it and give me the profits." So he takes care of it and gives the profits to someone other than his master. Which of you would like to have a servant like that? I command you to perform salâh, and when you perform salâh then do not turn away, for Allah (ﷻ) is facing the face of His worshiper as long as he does not turn away. I command to fast. For indeed the parable of fasting, is that of a man in a group with a satchet containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more pleasant to Allah than the scent of musk. I command you to give charity. The parable of

that, is a man captured by his enemies. They tie his hands to his neck, and they come to him to beat his neck. Then he said, "I can ransom myself from you with a little or a lot". He then ransoms himself from them. And I command you to remember Allah ﷻ. For indeed the parable of that, is a man whose enemy quickly tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshiper is; he does not protect himself from Shaitân except by the remembrance of Allâh ﷻ."

Rasulullâh ﷺ then said: "And I command you with five that Allah commanded me: Listening and obeying, Jihâd, Hijrah (migration), and the Jamâ'ah (staying with unity). For indeed whoever parts from the Jamâ'ah the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of Jahiliyyah (Days of Ignorance), then he is from the coals of Hell." A man said: "O Messenger of Allah! Even if he performs salâh and fasts?" Rasulullâh ﷺ replied, "Even if he performs salâh and fasts. So call with the call that Allah named you with: Muslims, believers, worshipers of Allah."

BLACK AND/ OR WHITE

٢) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنْ قُبْضَةٍ قَبْضُهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدَرِ الْأَرْضِ فَجَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزَنُ وَالْخَبِيثُ وَالطَّيِّبُ

2.) Abu Musa Al-Ash'ari ﷺ narrates that Rasulullâh ﷺ said, "Indeed Allah Most High created Adam from a handful that He

took from all of the earth. So the children of Adam come in according with the earth, some of them come red, and white and black, and between that, and the thin, the thick, the filthy, and the clean."

٣) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: ذَبَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الذَّبْحِ كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مُوجَّأَيْنِ، فَلَمَّا وَجَّهَهُمَا قَالَ: «إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ، وَعَنْ مُحَمَّدٍ وَأُمِّتِهِ بِاسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ» ثُمَّ ذَبَحَ
«رواه ابو داؤد»

3.) Jabir ibn Abdullah ﷺ narrates that Rasulullâh ﷺ sacrificed two horned rams which were **white** with **black** markings and had been castrated. When he made them face the qiblah, he recited, the following,

إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ، وَعَنْ مُحَمَّدٍ وَأُمِّتِهِ بِاسْمِ اللَّهِ،
وَاللَّهُ أَكْبَرُ

I have turned my face towards Him. Who created the heavens and the earth, following the path of Ibrâhîm, the true in faith, and I am not one of the polytheists. My prayer, and my service of sacrifice, my life and my death are all for Allah, the Lord of the Universe, Who has no partner. That is what I was commanded to do, and I am one of the Muslims. O Allah it

comes from You and is given to You from Muhammad and his people. In the name of Allah, and Allah is Most Great.

He ﷺ then made sacrifice.

(٤) عَنْ أَنَسٍ، قَالَ: «صَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ»، قَالَ: «وَرَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ، وَرَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَى صِفَاحِهِمَا»، قَالَ: «وَسَمَى وَكَبَّرَ»، «رواه مسلم و مثله في البخاري»

4.) Anas رضي الله عنه reported that Rasulullâh ﷺ sacrificed two horned rams of white colour with black markings over them. He also stated, "I saw him sacrificing them with his own hand and saw him placing his foot on their sides, and recited the name of Allah and the takbîr (Allahu Akbar)."

(٥) عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ . صلى الله عليه وسلم . قَالَ أَوْقَدَتِ النَّارُ أَلْفَ سَنَةٍ فَأَبْيَضَتْ ثُمَّ أَوْقَدَتْ أَلْفَ سَنَةٍ فَاحْمَرَّتْ ثُمَّ أَوْقَدَتْ أَلْفَ سَنَةٍ فَاسْوَدَّتْ فَهِيَ سَوْدَاءُ كَاللَّيْلِ الْمُظْلِمِ " . «رواه ابن ماجه»

5.) Abu Hurairah رضي الله عنه narrated that Rasulullâh ﷺ said, "Hell-Fire was kindled for one thousand years and turned white. Then it was kindled for another thousand years and it turned red. Then it was kindled for another thousand years and it turned black. So it is black like the darkest night."

(٦) عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَزَلَ الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ وَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي آدَمَ " «رواه الترمذي»

6.) Ibn Abbâs رضي الله عنه narrated that Rasulullâh ﷺ said, "The Black Stone descended from the Paradise, and it was whiter than milk, then it was blackened by the sins of the children of Adam."

(٧) عَنْ سَهْلِ بْنِ سَعْدٍ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ { وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ } قَالَ فَكَانَ الرَّجُلُ إِذَا أَرَادَ الصَّوْمَ رَبَطَ أَحَدَهُمْ فِي رِجْلَيْهِ الْخَيْطَ الْأَسْوَدَ وَالْخَيْطَ الْأَبْيَضَ فَلَا يَزَالُ يَأْكُلُ وَيَشْرَبُ حَتَّى يَتَبَيَّنَ لَهُ رِئْيُهُمَا فَأَنْزَلَ اللَّهُ بَعْدَ ذَلِكَ { مِنَ الْفَجْرِ } فَعَلِمُوا أَنَّهَا يَعْنِي بِذَلِكَ اللَّيْلَ وَالنَّهَارَ «رواه مسلم»

7.) Sahl ibn Sa'd رضي الله عنه said, "When this verse was revealed." Eat and drink till the white streak becomes distinct from the black streak for you," the person who decided to observe fast tied on one of his feet a black thread and on the other a white thread. And he went on eating and drinking till he could distinguish (between their colour) on seeing them. It was after this that Allah revealed (the words): *min al-fajr* (i.e. the time of Fajr). And they (the Muslims) came to know that (the word *khait* (thread)) refers to the night and day.

(٨) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ) قَالَ " يُؤْتَى بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ حَتَّى يُوقَفَ عَلَى السُّورِ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيُقَالُ يَا أَهْلَ الْجَنَّةِ . فَيَشْرَبُونَ . وَيُقَالُ يَا أَهْلَ النَّارِ . فَيَشْرَبُونَ . فَيَقُولُونَ هَذَا تَعْرِفُونَ هَذَا فَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ . فَيَضْجَعُ فَيَذْبَحُ .

فَلَوْلَا أَنَّ اللَّهَ قَضَىٰ لِأَهْلِ الْجَنَّةِ الْحَيَاةَ فِيهَا وَالْبَقَاءَ لَمَاتُوا فَرَحًا وَلَوْلَا أَنَّ اللَّهَ قَضَىٰ لِأَهْلِ النَّارِ الْحَيَاةَ فِيهَا وَالْبَقَاءَ لَمَاتُوا تَرَحًا " «رواه الترمذي»

8.) Abu Sa'eed Khudri رضي الله عنه narrates that Rasulullâh ﷺ recited, "And warn them of a Day of Regret." He ﷺ then said, "Death will be brought as if it is a mixed black and white ram, until it is halted upon the barrier between Paradise and the Fire. It will be said, "O people of Paradise!" They will raise up their necks to look. It will be said, "O people of the Fire!" And they will raise up their necks to look. It will be said, "Do you recognize this?" They will say, "Yes. This is death." Then it will be laid down and slaughtered. If it were not that Allâh ﷻ had decreed that the inhabitants of Paradise would remain, then they would die of joy, and if it were not that Allâh ﷻ had decreed that the inhabitants of the Fire would remain, then they would die of grief."

٩) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَقُولُ اللَّهُ تَعَالَى يَا آدَمُ . فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ . فَيَقُولُ أَخْرِجْ بَعَثَ النَّارَ . قَالَ وَمَا بَعَثَ النَّارَ قَالَ مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةً وَتِسْعِينَ ، فَعِنْدَهُ يَشِيبُ الصَّغِيرُ ، وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا ، وَتَرَى النَّاسَ سُكَارَى ، وَمَا هُمْ بِسُكَارَى ، وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ " . قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّا ذَلِكَ الْوَاحِدُ قَالَ " أَبْشِرُوا فَإِنَّ مِنْكُمْ رَجُلٌ ، وَمَنْ يَأْجُوجٌ وَمَأْجُوجٌ أَلْفٌ " . ثُمَّ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ ، إِنِّي أَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ " . فَكَبَّرْنَا . فَقَالَ " أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ " . فَكَبَّرْنَا . فَقَالَ " أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ " . فَكَبَّرْنَا . فَقَالَ " مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدٍ ثَوْرٍ أَبْيَضَ ، أَوْ كَشَعْرَةِ بَيْضَاءِ فِي جِلْدٍ ثَوْرٍ أَسْوَدَ " . «رواه البخاري»

9.) Abu Sa'id Khudri رضي الله عنه narrates that Rasulullâh ﷺ said, "Allâh ﷻ will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa'daik', and all the good is in Your Hand.' Allah will say: 'Bring out the people of the fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah will reply: 'From every one thousand, take out nine-hundred-and ninety-nine.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." The companions of

Rasulullâh ﷺ asked, "O Allah's Apostle! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog." Rasulullâh ﷺ further said, "By Him in Whose Hands my life is, hope that you will be one-fourth of the people of Paradise." We shouted, "Allahu Akbar!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "Allahu Akbar!" He said, "I hope that you will be half of the people of Paradise." We shouted, "Allahu Akbar!" He further said, "You (Muslims) (compared with non Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs).

(١٠) عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: "بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ

عليه و سلم . فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَ وَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحِجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ . فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ . قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟. قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ ". «رواه مسلم»

10.) Umar رضي الله عنه narrates, "While we were one day sitting with the Rasulullâh ﷺ there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by Rasulullâh ﷺ rested his knees against the knees of Rasulullâh ﷺ and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam." Rasulullâh ﷺ replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger, that you should perform salâh (ritual prayer), pay the zakâh, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished

at his thus questioning him and then telling him that he was right, but he went on to say, "Inform me about Imân (faith)."

He ﷺ answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate, both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsân." He ﷺ answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He ﷺ said, "About that, the one questioned knows no more than the questioner." So he said, "Well, inform me about its signs." He ﷺ replied, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then

Rasulullâh ﷺ said, "O `Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibriâil ﷺ. He came to teach you your religion."

(١١) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: أَتَى بَابِي فُحَافَةَ يَوْمَ فَتَحَ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «غَيِّرُوا هَذَا بِشْيَءٍ»،
وَاجْتَنِبُوا السَّوَادَ» «رواه مسلم»

11.) Jâbir ﷺ said, "Abu Quhafah, father of Abu Bakr ﷺ was presented to Rasulullâh ﷺ on the day of the conquest of

Makkah and his head and beard were snow white. Rasulullâh ﷺ said, "Change it (i.e., dye it) and avoid black colour."

SAFFRON

(١٢) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَخْبَرَهُ، قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ، فَقَالَ: «إِنَّ هَذِهِ مِنْ ثِيَابِ الْكُفَّارِ فَلَا تَلْبَسْهَا»، «رواه مسلم»

12.) Abdullah ibn Amr ibn al-As ﷺ reported, "Rasulullâh ﷺ saw me wearing two clothes dyed in saffron, whereupon he remarked, "These are the clothes (usually worn by) the non-believers, so do not wear them.""

(١٣) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا أَرْكَبُ الْأَرْجُوَانَ، وَلَا أَلْبَسُ الْمُعَصْفَرَ، وَلَا أَلْبَسُ الْقَمِيصَ الْمُكَفَّفَ بِالْحَرِيرِ» قَالَ: وَأَوْمَأَ الْحَسَنُ إِلَى جَيْبِ قَمِيصِهِ، قَالَ: وَقَالَ «أَلَا وَطِيبُ الرِّجَالِ رِيحٌ لَا لَوْنُ لَهُ، أَلَا وَطِيبُ النِّسَاءِ لَوْنٌ لَا رِيحَ لَهُ» «رواه ابو داؤد و البزار و احمد»

13.) Imrân ibn Husayn ﷺ narrates that Rasulullâh ﷺ said, "I do not ride on a purple saddle placed on the animals, wear a garment dyed with saffron, or wear a qamîs (long shirt or kurtah) hemmed with silk." Pointing to the collar of his shirt, Hasan (Basri) ﷺ said: The perfume used by men should have an odour but no colour, and the perfume used by women should have a colour but no odour. (Note: This is when she emerges from her home. When she is with her husband, she may use any perfume she wishes.)

(١٤) عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فُؤَادًا نَاقَةً فَقَدْ وَجِبَتْ لَهُ الْجَنَّةُ، وَمَنْ سَأَلَ اللَّهَ الْقَتْلَ مِنْ نَفْسِهِ صَادِقًا، ثُمَّ مَاتَ أَوْ قُتِلَ، فَإِنَّ لَهُ أَجْرَ شَهِيدٍ» زَادَ ابْنُ الْمُصَفَّى مِنْ هُنَا: " وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ، أَوْ نُكِبَ نُكْبَةً، فَإِنَّهَا تَجِيءُ يَوْمَ الْقِيَامَةِ كَأَغْرَرٍ مَا كَانَتْ: لَوْ أَنَّهَا لَوْنُ الزَّعْفَرَانِ وَرِيحُهَا رِيحُ الْمِسْكِ، وَمَنْ خَرَجَ بِهِ خُرَاجٌ فِي سَبِيلِ اللَّهِ، فَإِنَّ عَلَيْهِ طَابَعَ الشُّهَدَاءِ " «رواه ابو داؤد و مثله في الترمذي و النسائي»

14.) Mu'adh ibn Jabal  narrates that he heard Rasulullâh  saying, "If anyone fights in Allah's path as long as the time between two milkings of a she-camel, Paradise will be assured for him. If anyone sincerely asks Allah for being killed and then dies or is killed, there will be a reward of a martyr for him."

Ibn al-Musaffa added from here: "If anyone is wounded in Allah's path, or suffers a misfortune, it will come on the Day of resurrection as copious as possible, its colour **saffron**, and its odour musk; and if anyone suffers from ulcers while in Allah's path, he will have on him the stamp of the martyrs."

RED

(١٥) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ عَلَيْهِ ثَوْبَانِ أَحْمَرَانِ، فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» «رواه الترمذي و ابو داؤد»

15.) Abdullah ibn Amr ibn al-'As رضي الله عنه said, "A man wearing two red garments passed Rasulullâh ﷺ and greeted him, but he ﷺ did not respond to his greeting."

(١٦) عَنْ عَلِيٍّ، قَالَ: نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ الْمِشْرَةِ، يَعْنِي الْحُمْرَاءَ «رواه ابن ماجة»

16.) Ali رضي الله عنه narrated that Rasulullâh ﷺ forbade rings of gold and Al-Mitharah i.e. a red silken cloth placed on the saddles of camels and horses.

(١٧) عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ، وَاللَّهِ أَغْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَشْعَبُ، اللَّوْنُ لَوْنُ دَمٍ، وَالرَّيْحُ رِيحُ مَسْكٍ» «رواه مسلم و مثله في البخاري»

17.) Abu Hurairah رضي الله عنه narrates that Rasulullâh ﷺ said, "One who is wounded in the path of Allah-and Allah knows better who is wounded in His path-will appear on the Day of Judgment with his wound bleeding. The colour (of its discharge) will be the colour of blood (red), (but) its smell will be the smell of musk."

(١٨) عَنْ هَلَالِ بْنِ عَامِرٍ، عَنْ أَبِيهِ، قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى يَخْطُبُ عَلَى بَغْلَةٍ، وَعَلَيْهِ بُرْدٌ أَحْمَرُ، وَعَلَيَّ رَضِيَّ اللَّهُ عَنْهُ أَمَامَهُ يُعَبِّرُ عَنْهُ»
«رواه ابو داؤد»

18.) Âmir ﷺ states, "I saw Rasulullâh ﷺ at Mina giving a sermon on a mule and wearing a red garment, while Ali was announcing."

(١٩) عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ فِي الْجَنَّةِ مِنْ خَيْلٍ؟ قَالَ: «إِنَّ اللَّهَ أَدْخَلَكَ الْجَنَّةَ، فَلَا تَشَاءُ أَنْ تُحْمَلَ فِيهَا عَلَى فَرَسٍ مِنْ يَاقُوتَةٍ حُمْرَاءَ يَطِيرُ بِكَ فِي الْجَنَّةِ حَيْثُ شِئْتَ إِلَّا فَعَلْتُ» قَالَ: وَسَأَلَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ فِي الْجَنَّةِ مِنْ إِبِلٍ؟ قَالَ: فَلَمْ يَقُلْ لَهُ مَا قَالَ لِصَاحِبِهِ قَالَ: «إِنْ يُدْخِلَكَ اللَّهُ الْجَنَّةَ يَكُنْ لَكَ فِيهَا مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ» «رواه الترمذي»

19.) Sulaiman bin Buraidah narrated from his father that a man asked Rasulullâh ﷺ, "O Messenger of Allah, are there horses in Jannah?" He ﷺ replied, "If Allah ﷻ admits you into Jannah, as soon as you wish to be carried, on a horse of red rubies that will fly with you wherever you want in Jannah, you will be able to do so." Another man asked Rasulullâh ﷺ, "O Messenger of Allah, are there camels in Jannah?" Rasulullâh ﷺ did not say what he said to his companion, rather, he ﷺ said, "If Allah admits you into Jannah, you will have in it whatever is desired by your soul and pleasing to your eye."

٢٠) عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَنَازَعُ فِي الْقَدَرِ فَغَضِبَ حَتَّى احْمَرَّتْ وَجْهُهُ، حَتَّى كَانَمَا فُقِيَ فِي وَجْنَتَيْهِ الرُّمَانُ، فَقَالَ: «أَبْهَذَا أُمِرْتُمْ أَمْ بِهَذَا أُرْسِلْتُ إِلَيْكُمْ؟ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هَذَا الْأَمْرِ، عَزَمْتُ عَلَيْكُمْ أَلَّا تَتَنَازَعُوا فِيهِ» :«رواه الترمذي»

20.) Abu Hurairah رضي الله عنه narrated, "Rasulullâh ﷺ came out to us while we were discussing about taqdîr (predestination). He became angry such that his face became red, as if a pomegranate was bursting through his cheeks. He asked, "Is this what I ordered you to do?" – or, "Is this what I have been sent to you with? The people before you were only ruined when they differed about this matter. I order you never to debate about it.".

٢١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَيَّ ثَوْبٌ مَصْبُوغٌ بِعَصْفَرٍ مُورَدٍّ، فَقَالَ: «مَا هَذَا؟» فَأَنْطَلَقْتُ فَأَحْرَقْتُهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا صَنَعْتَ بِثَوْبِكَ؟» فَقُلْتُ: أَحْرَقْتُهُ، قَالَ: «أَفَلَا كَسَوْتَهُ بَعْضَ أَهْلِكَ» :«رواه ابو داود»

21.) Abdullah ibn Amr ibn As رضي الله عنه said, "Rasulullâh ﷺ saw me. I was wearing a garment dyed with a reddish yellow colour. He ﷺ asked, "What is this?" So I went and burnt it. Rasulullâh ﷺ asked, "What have you done with your garment?" I replied, "I burnt it." He ﷺ remarked, "Why did you not give it to one of your women to wear?"

٢٢) عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ يَقَعُ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ، قَالَ: «يَتَصَدَّقُ بِنِصْفِ دِينَارٍ» وَ عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَانَ دَمًا أَحْمَرَ فِدِينَارًا، وَإِذَا كَانَ دَمًا أَصْفَرَ فَنِصْفِ دِينَارٍ»،
«رواه الترمذي»

22.) Ibn Abbas رضي الله عنه narrated that Rasulullâh ﷺ said about a man who had sexual intercourse with his wife while she is menstruating: "He should give half a Dinar in charity." In another narration, Ibn Abbas narrated that Rasulullâh ﷺ said, "When the blood is red, then (give) a Dinar. And when the blood is yellow, then half Dinar."

٢٣) عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ أَحَدُهُمَا تَحْمُرُ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لَأَعْرِفُ كَلِمَةً لَوْ قَالَهَا هَذَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ " . فَقَالَ الرَّجُلُ هَلْ تَرَى بِي مِنْ جُنُونٍ «رواه ابو داود»

23.) Sulaiman ibn Surad رضي الله عنه said, "Two men reviled each other in the presence of Rasulullâh ﷺ. Then the eyes of one of them became red and his jugular veins swelled. Rasulullâh ﷺ said, "I know a phrase by repeating which the man could get rid of the angry feelings: I seek refuge in Allah from the accursed devil. The man said, "Do you see insanity in me?"

(٢٤) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ فَقَامَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ فَحَكَتْهَا وَجَعَلَتْ مَكَانَهَا خُلُوقًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَحْسَنَ هَذَا ". «رواه ابن ماجة و النسائي»

24.) Anas ibn Mâlik رضي الله عنه narrates, "Rasulullâh ﷺ saw some sputum in the Qiblah of the Masjid, and he became so angry that his face turned red. Then a woman from the Ansâr went and scratched it off, and put some perfume in its place. Rasulullâh ﷺ said, "How good this is."

(٢٥) عَنْ أَبِي هُرَيْرَةَ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَنَازَعُ فِي الْقَدْرِ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ حَتَّى كَأَنَّما فُقِيَ فِي وَجْنَتَيْهِ الرُّمَانُ فَقَالَ " أَبْهَذَا أُمِرْتُمْ أَمْ بِهَذَا أُرْسِلْتُ إِلَيْكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هَذَا الْأَمْرِ عَزَمْتُ عَلَيْكُمْ أَلَّا تَتَنَازَعُوا فِيهِ " «رواه الترمذي»

25.) Abu Hurairah رضي الله عنه narrated, "Rasulullâh ﷺ came out to us while we were discussing about predestination. He became angry such that his face became red, as if a pomegranate was bursting through his cheeks. He said: 'Is this what I ordered you to do?' - or: 'Is this what I have been sent to you with? The people before you were only ruined when they differed about this matter. I order you [I order you] to not debate about it.'".

YELLOW

(٢٦) عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ، قَالَ: «مَا هَذَا؟» قَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَرَنِ نَوَاقٍ مِنْ ذَهَبٍ، قَالَ: «بَارَكَ اللَّهُ لَكَ، أَوْلَمْ وَلَوْ بِشَاةٍ» «مَتَّفِقٌ عَلَيْهِ»

26.) Anas رضي الله عنه narrates that Rasulullâh صلى الله عليه وسلم saw the traces of yellow on Abdur Rahmân ibn Auf رضي الله عنه and asked what it was. He replied, "I have married a woman for a nawât (five dirhams) weight of gold." Rasulullâh صلى الله عليه وسلم remarked, "May Allah bless you. Give a walimah (marriage feast), even if it is only with a sheep."

(٢٧) عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ اسْتَحِيضَتْ - مُنْذُ كَذَا وَكَذَا - فَلَمْ تُصَلِّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سُبْحَانَ اللَّهِ، إِنَّ هَذَا مِنَ الشَّيْطَانِ لِيَتَجَلَّسَ فِي مِرْكَنٍ، فَإِذَا رَأَتْ صُفْرَةً فَوْقَ الْمَاءِ فَلْتَغْتَسِلْ لِلظُّهْرِ وَالْعَصْرِ غُسْلًا وَاحِدًا، وَتَغْتَسِلْ لِلْمَغْرِبِ وَالْعِشَاءِ غُسْلًا وَاحِدًا، وَتَغْتَسِلْ لِلْفَجْرِ غُسْلًا وَاحِدًا وَتَتَوَضَّأُ فِيمَا بَيْنَ ذَلِكَ» «رواه ابو داؤد»

27.) Asma' bint Unais رضي الله عنها said, "I said, "O Rasulullâh! Fatimah bint Abi Hubaish had a flow of blood for a certain period and did not perform salâh." Rasulullâh صلى الله عليه وسلم said, "Subhanallah! This comes from Shaitân. She should sit in a tub, and when she sees yellowness of the top of the water, she would take a bath once for the Zuhr and 'Asr salâh, and take another bath for the Maghrib and 'Isha salâh, and take a bath once for the Fajr salah, and in between times she would perform wudhu."

(Note: This was based on her condition. Women having this problem should refer to reliable muftis, as each case is different, and different rulings are given.)

٢٨) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ، مَا لَمْ يَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفُرْ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نَصَبِ اللَّيْلِ الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ شَيْطَانٍ» «رواه مسلم»

28.) Abdullah b. 'Amr رضي الله عنه narrates that Rasulullâh ﷺ said, "The time of Zuhr (the noon salâh) is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for Asr (afternoon salâh) has not come; the time for Asr (afternoon salah) is as long as the sun has not become **yellow** (pale); the time of Maghrib (evening salâh) is as long as the twilight has not ended; the time of Ishâ (night salah) is up to the middle of the average night; and the time of Fajr (morning salâh) is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from salâh for it rises between the horns of Shaitân."

WHITE

٢٩) عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَحْسَنَ مَا زُرْتُمُ اللَّهَ بِهِ فِي قُبُورِكُمْ، وَمَسَاجِدِكُمْ، الْبَيَاضُ» «رواه ابن ماجه»

29.) Abu Darda' رضي الله عنه narrates that Rasulullâh ﷺ said, ""The best of that in which you visit Allah in your graves and in your masâjid is white (garments)."

(٣٠) عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفَّנוُهَا فِيهَا مَوْتَكُمْ، وَإِنْ خَيْرَ أَكْحَالِكُمْ الْإِثْمِدُ: يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ " «رواه ابو داؤد و مثله في الترمذي و احمد»

30.) Abdullah ibn Abbas رضي الله عنه narrates that Rasulullâh ﷺ said, "Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of surmah (collyrium) you use is ithmid: it clears the vision and makes the hair sprout."

(٣١) عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا الْكَوْثَرُ؟ قَالَ: «ذَلِكَ نَهْرٌ أَعْطَانِيهِ اللَّهُ - يَعْنِي فِي الْجَنَّةِ - أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَخْلَى مِنَ الْعَسَلِ، فِيهَا طَيْرٌ أَعْنَاقُهَا كَأَعْنَاقِ الْجُرُزِ» قَالَ عُمَرُ: إِنَّ هَذِهِ لَنَاعِمَةٌ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَكَلْتُهَا أَنْعَمَ مِنْهَا»: " «رواه الترمذي»

31.) Anas ibn Malik narrates that Rasulullâh ﷺ was asked, "What is Al-Kawthar?" He ﷺ replied, "That is a river which Allah has given me" - that is, in Paradise- "whiter than milk and sweeter than honey. In it are birds whose necks are like the necks of camels." Umar رضي الله عنه said, "Indeed this is plump and luxurious then." So Rasulullâh ﷺ said, "Those who consume it are more plumb than it."

(٣٢) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةٍ مِنْ عَدَنِ لَهُوَ أَشَدُّ بَيَاضًا مِنَ الثَّلَجِ، وَأَحْلَى مِنَ الْعَسَلِ بِاللَّبَنِ، وَلَا يَبِيتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ وَإِنِّي لَأَصُدُّ النَّاسَ عَنْهُ، كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ» قَالُوا: يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا يَوْمَئِذٍ؟ قَالَ: «نَعَمْ لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ مِنَ الْأُمَمِ تَرِدُونَ عَلَيَّ غُرًّا، مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ» «رواه مسلم»

32.) Abu Huraira رضي الله عنه reported that Rasulullâh ﷺ said, "My hawdh (pond) has its dimensions wider than the distance between Aila (Aqabah- a place in Jordan) and Aden (place in Yemen) (over 2500 km), and its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the (faithless) people therefrom just as a man prevents the camels of the people from his fountain." The Sahabah رضي الله عنهم asked, "O Rasulullâh! Will you recognise us on that day?" He ﷺ replied, "Yes, you will have distinctive marks which nobody among the peoples (except you) will have; you would come to me with blazing forehead and bright hands and feet on account of the traces of ablution."

(٣٣) عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ، وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ غَرًّا وَجَلًّا " «رواه مسلم»

33.) Suhaib رضي الله عنه reports that Rasulullâh ﷺ said, "When those deserving of Jannah would enter Jannah, Allah, the Blessed and the Exalted, will ask, " Do you wish Me to give you anything more?" They will say, "Have You not whitened

(brightened) our faces? Have You not made us enter Jannah and saved us from Fire?" He (the narrator) said, "He (Allâh ﷻ) will lift the veil, and of things given to them nothing would he dearer to them than the sight of their Lord, the Mighty and the Glorious."

٣٤) عَنْ نَافِعٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَتَبَ إِلَى عُمَّالِهِ إِنَّ أَمَّهُمْ أَمْرَكُمْ عِنْدِي الصَّلَاةُ مَنْ حَفِظَهَا وَحَافَظَ عَلَيْهَا حَفِظَ دِينَهُ وَمَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا أَضْيَعُ، ثُمَّ كَتَبَ أَنْ صَلُّوا الظُّهْرَ إِذَا كَانَ الْفَيْءُ ذِرَاعًا إِلَى أَنْ يَكُونَ ظِلُّ أَحَدِكُمْ مِثْلَهُ وَالْعَصْرَ وَالشَّمْسُ بَيَضَاءً نَقِيَّةً قَدَرُ مَا يَسِيرُ الرَّكِيبُ فَرَسَحَيْنِ، أَوْ ثَلَاثَةً وَالْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَالْعِشَاءَ إِذَا غَابَ الشَّقَقُ إِلَى ثُلْثِ اللَّيْلِ فَمَنْ نَامَ فَلَا نَامَتْ عَيْنُهُ فَمَنْ نَامَ فَلَا نَامَتْ عَيْنُهُ فَمَنْ نَامَ فَلَا نَامَتْ عَيْنُهُ وَالصَّبْحَ وَالنَّجْمَ بِأَدِيَّةٍ مُشْتَبِكَةً. «رواه مالك»

34.) Nafi رضي الله عنه, narrates that Umar ibn al-Khattab رضي الله عنه wrote to his governors saying, "The most important of your affairs in my view is salâh. Whoever protects it and observes it carefully is protecting his dîn, while whoever is negligent about it will be even more negligent about other matters." Then he added, "Perform Zuhr any time from when the afternoon shade is the length of your forearm until the length of your shadow matches your height. Perform Asr when the sun is still pure white, so that a rider can travel two or three farsakhs before the sun sets. Perform Maghrib when the sun has set. Perform Isha any time from when the redness in the western sky has disappeared until a third of the night has passed - and a person who sleeps, may he have no rest, a person who sleeps, may he have no rest, a person who sleeps, may he have no

rest. And perform Fajr when all the stars are visible and are like a haze in the sky."

٣٥) عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، أَنَّ رَجُلًا سَأَلَهُ عَنْ وَقْتِ الصَّلَاةِ، فَقَالَ لَهُ: «صَلِّ مَعَنَا هَذَيْنِ - يَعْنِي الْيَوْمَيْنِ - فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِإِلَالَا فَأَذَّنَ، ثُمَّ أَمَرَهُ، فَأَقَامَ الظُّهْرَ، ثُمَّ أَمَرَهُ، فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيَضَاءُ نَفِيَّةً، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّقَقُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا أَنْ كَانَ الْيَوْمَ الثَّانِي أَمَرَهُ فَأَبْرَدَ بِالظُّهْرِ، فَأَبْرَدَ بِهَا، فَأَنْعَمَ أَنْ يُبْرَدَ بِهَا، وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ آخِرَهَا فَوْقَ الَّذِي كَانَ، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّقَقُ، وَصَلَّى الْعِشَاءَ بَعْدَمَا ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا»، ثُمَّ قَالَ: «أَيُّنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ اللَّهِ، قَالَ: «وَقْتُ صَلَاتِكُمْ بَيْنَ مَا رَأَيْتُمْ» «رواه مسلم»

35.) Sulaiman ibn Buraidah narrated it on the authority of his father that a person asked Rasulullâh ﷺ about the time of salâh. Upon this, he ﷺ said, "Perform salâh with us for these two days." When the sun passed the meridian, he commanded Bilal ؓ to call out the adhân. Then he commanded him and he gave the iqâmah for the Zuhr salâh. (Then at the time of Asr salah) he again commanded and iqâmah for the Asr salâh was pronounced when the sun was high, **white** and clear. He then commanded and iqâmah for the Maghrib salah was pronounced, when the sun had set. He then commanded him and the iqâmah for the Ishâ salâh was pronounced when the twilight had disappeared. He then commanded him and the iqâmah for the Fajr salah was pronounced, when the dawn had appeared. When it was the next day, he commanded him to delay the Zuhr salâh till the extreme heat had passed and he did so, and he allowed it to

be delayed till the extreme heat had passed. He performed the Asr salah when the sun was high, delaying it beyond the time he had previously observed it. He performed the Maghrib salâh before the twilight had vanished; he observed the Ishâ salâh when a third of the night had passed; and he observed the Fajr salâh when there was clear daylight. He ﷺ then said, "Where is the man who inquired about the time of salâh?" He (the inquirer) said, "O Rasulullâh! Here I am." He ﷺ said: The time for your salâh is within the limits of what you have seen."

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(٣٦) عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: " صَنَعْتُ لِرَسُولِ اللَّهِ ﷺ بُرْدَةً سَوْدَاءَ، فَلَبَسَهَا، فَلَمَّا عَرِقَ فِيهَا وَجَدَ رِيحَ الصُّوفِ، فَقَذَفَهَا " «رواه ابو داود»

36.) Aishâh ﷺ said, "I made a black cloak for Rasulullâh ﷺ and he put it on; but when he perspired in it and noticed the odour of the wool, he threw it away." (This was because Nabî ﷺ disliked foul smells.)

(٣٧) عَنْ أَبِي سَعِيدٍ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَكْبِشُ أَقْرَنَ فَحِيلٍ، يَنْظُرُ فِي سَوَادٍ، وَيَأْكُلُ فِي سَوَادٍ، وَيَمْشِي فِي سَوَادٍ»
«رواه الترمذي و ابو داود و النسائي و ابن ماجة»

37.) Abu Sa'îd al-Khudrî ﷺ narrates, "Rasulullâh ﷺ used to sacrifice a choice, horned ram with black round the eyes, the mouth and the feet."

(٣٨) عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِكَبْشٍ أَقْرَنٍ يَطَأُ فِي سَوَادٍ، وَيَبْرُكُ فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ، فَأَتَى بِهِ لِيُضْحِيَ بِهِ، فَقَالَ لَهَا: «يَا عَائِشَةُ، هَلُمِّي الْمُدْيَةَ»، ثُمَّ قَالَ: «اشْحَذِيهَا بِحَجَرٍ»، فَفَعَلَتْ: ثُمَّ أَخَذَهَا، وَأَخَذَ

الْكَبْشَ فَأَصْجَعَهُ، ثُمَّ ذَبَحَهُ، ثُمَّ قَالَ: «بِاسْمِ اللَّهِ، اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ، وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ، ثُمَّ صَحَّى بِهِ» «رواه مسلم»

38.) 'A'ishah رضي الله عنها reported that Rasulullâh ﷺ commanded that a ram with **black** legs, **black** belly and **black** (circles) round the eyes should be brought to him, so that he should sacrifice it.

He said to 'A'ishah رضي الله عنها, "Give me the large knife," and then said, "Sharpen it on a stone." She did that. He ﷺ then took it (the knife) and then the ram; placed it on the ground and then sacrificed it, saying

بِاسْمِ اللَّهِ، اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ، وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ

In the name of Allah, O Allah! Accept [this sacrifice] on behalf of Muhammad and the family of Muhammad and the followers of Muhammad.

٣٩) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَخَاضُ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّ دَمَ الْحَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ، وَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي وَصَلِّي» «رواه النسائي و مثله في ابى داؤد»

39.) It was narrated from 'Aishah رضي الله عنها that Fatimah bint Abi Hubaish رضي الله عنها suffered from Istihadah. Rasulullâh ﷺ said to her, "Menstrual blood is blood that is **black** and recognizable, so if it is like that, then stop performing salâh, and if it is otherwise, then perform Wudu' and salâh."

٤٠) عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ. قَالَ لَوْ أَمَرْتُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا وَلَوْ أَنَّ رَجُلًا أَمَرَ امْرَأَةً أَنْ تَنْقُلَ مِنْ جَبَلٍ أَحْمَرَ إِلَى جَبَلٍ أَسْوَدَ وَمِنْ جَبَلٍ أَسْوَدَ إِلَى جَبَلٍ أَحْمَرَ - لَكَانَ نَوْلُهَا أَنْ تَفْعَلَ "

«رواه ابن ماجه»

40.) It was narrated from Aishah ﷺ that Rasulullâh ﷺ said, "If I were to command anyone to prostrate to anyone else, I would have commanded women to prostrate to their husbands. If a man were to command his wife to move (something) from a red mountain to a black mountain, and from a black mountain to a red mountain, her duty is to obey to him."