The Translation of the Meanings of
Summarized
Sahih Muslim
Arabic - English

Volume 1

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

A Note from the Compiler

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

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

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

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

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

His Most Famous Writings:
1. At-Targhib wit-Tarhib
2. Mukhtasar Sahih Muslim
3. Mukhtasar Sunan Abi Dawud
4. Sharh At-Tarhib li-Abi Ishaq Ash-Shirazi fi-Fiqh Ash-Shafi'i
5. Arba'aan Hadithan fi-Fadl Istinah Al-Ma'ruf
6. Al-A'lam bi Akhbar Shaikh Al-Bukhari Muhammad bin Salam
7. Mu'jam Ash-Shuuyukh
8. 'Amal Al-Yaum wal-Lailah

His Students:
A group of scholars learned and narrated Hadith from him. From them was Al-Hafiz Ad-Dimayy, who completed his studies with Al-Mundhiri. Also 'Allamah Taqiuddin Ibn Da'iq Al-Eid, Al-Yunaini Abu-Husain, Isma'il bin 'Asakir and As-Sharif Izzuddin were all his students. He used to teach in the congregational mosque of Az-Zafiri in Cairo, Egypt. Then he became the head scholar of Ad-Dar Al-Kamiliah, where he concluded his teaching after disseminating the knowledge for twenty years.

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

Publishers Note

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

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

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

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

Abdul Malik Mujahid
General Manager
Darussalam Publishers
Imam Muslim

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

Imam Muslim travelled far and wide to collect the Ahadith (traditions) in the countries of Arabia, Egypt, Iraq and Syria, and benefited from the prominent Hadith scholars of that time by attending the lectures and classes of those learned persons. His teachers included Ishâq bin Rawâiah, Ahmad bin Hanbal, Ubâd ibn Aswârî, Qutaibah bin Sa'id, Abdullah bin Maslamah, Harmala bin Yahya and others.

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

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

Many students learned the Science of Hadith from Imam Muslim. Those who became famous and occupied a prominent position are: Abu Hâtim Râzi, Musa bin Hârun, Ahmad bin Salamah, Abu 'Isa Tîrmîdhi, Abu Bakr bin Khuzaimah, Abu 'Awânah and Hâfiz Dhuhaib.

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

Tu’dîl), their deaths, their births and their life events. He was a leader, steadfast and extremely pious. He was firm in whatever he said, and certain concerning whatever he reported.”

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

From the Events of His Life:

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

His Death:

He died on the 4th of Dhul-Qa’dah in the year 656 Hijri.
A Note from the Compiler .............................................. 7
Publishers Note.......................................................... 8
Biography of Al-Hāfiz Al-Mundhirī .................................... 9
Imam Muslim .................................................................. 11

1– THE BOOK OF IMĀN (FAITH) ........................................... 35
(1) CHAPTER The first step of Imān is to say: “Lā īlāha illāllāh (none has the right to be worshipped but Allāh)” 35
(2) CHAPTER I have been commanded to fight against the people till they say: “Lā īlāha illāllāh (none has the right to be worshipped but Allāh)” 38
(3) CHAPTER He who kills a disbeliever after he declares: Lā īlāha illāllāh (none has the right to be worshipped but Allāh) 39
(4) CHAPTER He who meets Allāh the Exalted with certitude of Faith would enter Jannah 42
(5) CHAPTER The Imān (Faith) and its characteristics 47
(6) CHAPTER Commandment to believe in Allāh and seek refuge with Allāh from whispers of Satan 49
(7) CHAPTER To believe in Allāh and to remain steadfast 50
(8) CHAPTER Proofs of the Prophet and to believe in them 50
(9) CHAPTER Whoever possesses three (qualities) will taste the sweetness of Faith 51
(10) CHAPTER He tasted the flavor of Imān who was pleased with Allāh as his Rabb (Lord) 52
(11) CHAPTER Four characteristics of an absolute hypocrite 52
(12) CHAPTER Similitudes of a believer and a hypocrite or a disbeliever 53
(13) CHAPTER The example of a Muslim is like a palm tree 53
(14) CHAPTER Modesty is (part) of Faith 54
(15) CHAPTER Neighborliness and hospitality are of Imān (Faith) 55
(16) CHAPTER He whose neighbor does not feel safe from his evil, shall not enter Jannah 55
(17) CHAPTER Redressing the wrong with hand, tongue and heart is part of Imān (Faith) 55
(18) CHAPTER Only a believer loves ‘Ali and only a hypocrite hates him 57
(19) CHAPTER The sign of Imān is loving the Ansār and the sign of hypocrisy is hating them 57
(20) CHAPTER Imān (Faith) returns to Al-Madīnah 57
(21) CHAPTER Imān and wisdom are Yemenite 57
(22) CHAPTER You will not enter Jannah until you believe 58
(23) CHAPTER A fornicator does not retain Imān while he commits fornication 59
(24) CHAPTER A believer is not stung twice from the same hole 59
(25) CHAPTER Concerning temptation in the Faith 59
(26) CHAPTER The greatest of major sins is ascribing partner to Allāh 60
(27) CHAPTER Do not become disbelievers after me by killing one another 60
(28) CHAPTER He who disowns his father is an infidel 61
(29) CHAPTER Calling a Muslim an infidel 61
(30) CHAPTER Which sin is the biggest 61
(31) CHAPTER He who dies ascribing no partner to Allāh will enter Jannah 62
(32) CHAPTER He who has in his heart the weight of a mustard seed of arrogance, shall not enter Jannah 63
(33) CHAPTER Slanderers lineage and wailing on the dead are part of disbelief 63
(34) CHAPTER He who says ‘We are raised by the effects of stars,’ is an infidel 63
(35) CHAPTER If a slave runs away from his master it is infidelity 64
(36) CHAPTER Verily, my supporter is Allāh and righteous believers 64
(37) CHAPTER The good deeds of a
with water after defecating. 106
(12) CHAPTER To use odd stones to cleanse the private parts 107
(13) CHAPTER Prohibition of using dung or bones for cleaning private parts 107
(14) CHAPTER Using the skin of the dead animal 107
(15) CHAPTER When the skin is tanned, it is purified 107
(16) CHAPTER When a dog licks the utensil, wash it seven times 108
(17) CHAPTER The excellence of Wudu 109
(18) CHAPTER Purging of sins with the Wudu 110
(19) CHAPTER To use Siwak just before performing Wudu 110
(20) CHAPTER Starting with the right side in Wudu and other deeds 110
(21) CHAPTER The Wudu of the Messenger of Allah 110
(22) CHAPTER Cleaning the nose 111
(23) CHAPTER Due to perfect Wudu, one will have his face, hands and feet bright on the Day of Resurrection 111
(24) CHAPTER Whoever performed Wudu perfectly 112
(25) CHAPTER Performance of perfect Wudu despite discomfort 114
(26) CHAPTER Adornment will cover the places of Wudu 114
(27) CHAPTER Whoever left a part of washing place in Wudu should wash it and perform the prayer 114
(28) CHAPTER How much water is sufficient to take bath and perform Wudu 115
(29) CHAPTER Wiping the Khuffa (two leather socks covering the ankles) 115
(30) CHAPTER Time limit for Mash on the Khuff 116
(31) CHAPTER Wiping over forelock and turban 117
(32) CHAPTER Passing wet hands on the turban 118
(33) CHAPTER Performing (several) prayers with one Wudu 118
(34) CHAPTER What to say after Wudu 118
(35) CHAPTER Washing of Madhi and performing Wudu 119
(36) CHAPTER Sleeping while sitting does not nullify Wudu 119
(37) CHAPTER Performing Wudu after eating camel's meat 119
(38) CHAPTER Performing Wudu (after eating anything) touched by fire 120
(39) CHAPTER Abrogation of the rule: "Perform Wudu (after eating what is) touched by fire." 120
(40) CHAPTER Imagining release of wind while praying 121
3- THE BOOK OF GHUSL (WASHING OF THE WHOLE BODY) 122
(1) CHAPTER Emission of semen makes bath obligatory 122
(2) CHAPTER Abrogation of the rule: "The bath becomes obligatory only after seminal discharge" and obligation of the bath when circumcised parts touch each other 122
(3) CHAPTER A woman sees what a man sees in the dream, she would take bath 123
(4) CHAPTER How to take bath after Janabah (seminal discharge) 124
(5) CHAPTER Quantity of water for taking bath after Janabah 124
(6) CHAPTER Using a garment as a curtain while taking a bath 125
(7) CHAPTER To take a bath alone (naked) in privacy 125
(8) CHAPTER Prohibition of looking at private parts of a man or woman 126
(9) CHAPTER Covering private parts, a man should not be seen naked 126
(10) CHAPTER Taking a bath by a man and a woman from one vessel after Janabah 127
(11) CHAPTER The Wudu of a Junub, when he intends to sleep or to eat 127
(12) CHAPTER Sleeping of a Junub before he takes a bath 127
(13) CHAPTER He who had a sexual intercourse and then intended to repeat it, he should perform Wudu 127
(14) CHAPTER Tayammum (rubbing of hands and face with clean earth in absence of water), and its rulings 128
(15) CHAPTER Tayammum for Junub 129
(16) CHAPTER Perform Tayammum to return greetings 130
(17) CHAPTER A believer does not believer are rewarded in both the worlds whereas those of the infidel are rewarded in this world 65
(40) CHAPTER What is Islam? And the detail of its characteristics 65
(41) CHAPTER Islam is based on five principles 66
(42) CHAPTER What Islamic manners are good? 66
(43) CHAPTER Islam effaces all previous (sins) and so do pilgrimage and migration 66
(44) CHAPTER Abusing a Muslim is Fussaq and killing him is Kifr 68
(45) CHAPTER Whoevers does well in Islam will not be punished for what he did in Al-Jahiliyah 68
(46) CHAPTER When one of you becomes a genuine Muslim, each good deed will be multiplied ten times 68
(47) CHAPTER A Muslim is the one who avoids harming Muslims 69
(48) CHAPTER He who did good deeds in the Ignorance Period then converted to Islam 70
(49) CHAPTER Warning against affliction 70
(50) CHAPTER Islam started as a stranger and it will return as it started between the two mosques 70
(51) CHAPTER What was the beginning of Revelation to the Messenger of Allah 71
(52) CHAPTER The muchness of Revelation and its continuity 74
(53) CHAPTER Night journey of the Prophet from the heavens and enjoining the prayer 74
(54) CHAPTER Mention of the Prophets by the Prophet 77
(55) CHAPTER The Prophet mentioned 'Isa and Dajjal 79
(56) CHAPTER The Prophet led the Prophets in Salat 79
(57) CHAPTER The Prophet reached Salat-ul-Mantaha in the Night Journey 80
(58) CHAPTER The Saying of Allah: "And was at a distance of about two bows length or (even) nearer." 81
(59) CHAPTER About seeing Allah 81
(60) CHAPTER Delivering the monoliths from (Hell) Fire 87
(61) CHAPTER The intercession 92
(62) CHAPTER The Prophets claim: I am the first to intercede and I will have the largest number of followers 95
(63) CHAPTER Requesting the I mam's gate by the Prophet 95
(64) CHAPTER Every Prophet has an answered supplication 96
(65) CHAPTER The supplication of the Prophet for his Unmmanah 96
(66) CHAPTER The Words of Allah: And warn the band of your next of kin 97
(67) CHAPTER What the Prophet benefited Abu Talib? 98
(68) CHAPTER The saying of the Prophet: Seven thousand (persons) amongst my Unmmanah would enter I immah without reckoning 99
(69) CHAPTER The saying of the Prophet: I hope that you would be the half of the people of Iimmah 100
(70) CHAPTER The saying of Allah to Adam: Bring out the patch for Fire from every thousand, nine hundred and ninety-nine 101
2- THE BOOK OF WUDU (ABLUTION) 103
(1) CHAPTER Allah does not accept Salat (Prayer) without Wudu 103
(2) CHAPTER Washing hands upon waking up and eating 103
(3) CHAPTER Prohibition of defecating to relieve oneself on roads or in shades 103
(4) CHAPTER Privacy while relieving oneself 104
(5) CHAPTER What to say when one enters the toilet 104
(6) CHAPTER While urinating and defecating one should not face Qiblah 104
(7) CHAPTER It is permissible in the building 105
(8) CHAPTER It is forbidden to urinate in (stagnant) water and then wash in it 105
(9) CHAPTER Cleansing oneself after urination 105
(10) CHAPTER Prohibition of using the right hand for cleaning both exits 106
(11) CHAPTER To clean private parts
1- THE BOOK OF İMÂN (FAITH)

(1) CHAPTER. The first step of İmân is to say: “Lâ ʾilâha illallâh (none has the right to be worshipped but Allah)”

1. Abu Jamrah narrated: I was an interpreter between the people and 'Abdullâh bin 'Abbâs. Once a woman happened to come there and asked about Nabeeth Al-Jarr (the wine pitcher). He said that a delegation of the tribe of 'Abdul-Qaïs came to Allah's Messenger ﷺ who asked them, „Who are the people (i.e., you) or who are the delegates?” They replied, „(We are from the tribe of) Rabî’ah.” Then the Prophet ﷺ said to them, “Welcome, O people [or said, O delegation of (Abdul-Qaïs)]. Neither will you have disgrace nor will you regret.” They said: “O Messenger of Allah! We have come to you from a far distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do some clear commands (religious deeds) and that we may also inform our people whom we have left behind (at home) and that we may enter Jannah (by acting on them).” The Prophet ﷺ ordered them to do four things, and forbade them from four things. He ordered them to believe in Allah Alone, and said to them, „Do you know what is meant by believing in Allah Alone?” They replied, „Allah and His Messenger know better.” Thereupon the Prophet ﷺ said, „That means to testify that Lâ ʾilâha illallâh wa anna Muhammadur-Rasûlillâh (none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah), whoever the Messenger of Allah ﷺ kills...”
be established?’” Allâh’s Messenger ﷺ replied, “The answerer has no better knowledge than the questioner. But I will inform you about its signs: 1. When the slave (lady) gives birth to her master, that is one of the signs of the Hour. 2. When the naked, bare-footed would become the chief of the people; that is one of its signs. 3. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings; that is one of its signs. And the Hour is one of five things which nobody knows except Allâh.” Then the Prophet ﷺ recited this Qur’anic Verse: “Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).” (31:34) Then that man left and the Prophet ﷺ asked his Companions to call him back to them. They went to bring him back, but they could not see anything (him). Then the Prophet ﷺ said, “That was Gabriel who came to teach the people their religion.

3. Sa’îd bin Al-Musáyab said that his father (Al-Musáyab) narrated: When the time of death of Abu Tâlib came near, the Messenger of Allâh ﷺ went to him and found by his side Abu Jahl (bin Hishâm) and ‘Abdul-lah bin Abu Umayyah bin Al-Mughirah. Allâh’s Messenger ﷺ said, “O uncle! Say: Lâ ̀ilâha illallah (none has the right to be worshipped but Allâh), a word with which I shall be a witness (i.e., arguer) for you before Allâh.” Abu Jahl and ‘Abdul-lah bin Abu Umayyah said, “O Abu Tâlib! Are you going to denounce the religion of ‘Abdul-Muttalib?” Allâh’s Messenger ﷺ kept on inviting Abu Tâlib to say it (i.e., Lâ ̀ilâha illallah: none has the
worshipped but Allāh), then he had rescued his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allāh." Abu Bakr 


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

(2) CHAPTER. I have been commanded to fight against the people till they say: “Lā ilāha illallāh (none has the right to be worshipped but Allāh)"

4. Abu Hurairah Ṭ irrigated the Messenger ﷺ said: When Allāh’s Messenger ﷺ died and Abu Bakr became the caliph after him, some Arabs renegaded (reverted to disbelief) (and Abu Bakr decided to declare war against them). ‘Umar bin Al-Khattāb Ṭ narrated from Abu Bakr Ṭ that: "How can you fight with these people although Allāh’s Messenger ﷺ said, ‘I have been ordered (by Allāh) to fight the people till they say: Lā ilāha illallāh (none has the right to be worshipped but Allāh), and whoever said: Lā ilāha illallāh (none has the right to be

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