رياض الصالحين

Riyâd-us-Sâliheen

Volume One

Compiled by

Al-Imâm Abu Zakariya Yahya
bin Sharaf An-Nawawi Ad-Dimashqi

Commentary by

Hafiz Salahuddin Yusuf

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شرح رياض الصالحين

COMMENTARY ON THE
Riyâd-us-Sâliheen

Volume One

Compiled by
Al-Imâm Abu Zakariya Yahya bin Sharaf An-Nawawi Ad-Dimashqi

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Contents
– Part I –

CHAPTER 1:	SINCERITY AND SIGNIFICANCE OF INTENTIONS FOR ALL ACTIONS, APPARENT AND HIDDEN	13
CHAPTER 2:	REPENTANCE	25
CHAPTER 3:	PATIENCE AND PERSEVERANCE	48
CHAPTER 4:	TRUTHFULNESS	74
CHAPTER 5:	WATCHFULNESS	79
CHAPTER 6:	PIETY	88
CHAPTER 7:	FIRM BELIEF AND PERFECT RELIANCE ON ALLÂH	92
CHAPTER 8:	UPRIGHTNESS & STEADFASTNESS	102
CHAPTER 9:	PONDERING OVER THE GREAT CREATION OF ALLÂH, THE PASSING AWAY OF LIFE OF THE WORLD, THE HORRORS OF THE DAY OF REQUITAL AND LAXITY OF ONE'S *NAFS*	105
CHAPTER 10:	HASTENING TO DO GOOD DEEDS	106
CHAPTER 11:	THE STRUGGLE (IN THE CAUSE OF ALLÂH)	112
CHAPTER 12:	URGING INCREASING GOOD ACTIONS IN LATER PART OF LIFE	126
CHAPTER 13:	NUMEROUS WAYS OF DOING GOOD	131
CHAPTER 14:	MODERATION IN WORSHIP	148
CHAPTER 15:	THE RIGHTEOUS CONDUCT ON REGULAR BASE	161
CHAPTER 16:	OBSERVING THE *SUNNAH* AND THE MANNERS OF ITS OBEDIENCE	164
CHAPTER 17:	OBEDIENCE TO THE COMMAND OF ALLÂH IS AN OBLIGATORY DUTY	174
CHAPTER 18:	PROHIBITION OF HERESIES IN RELIGION	177
CHAPTER 19:	HERETICS DOING DESIRABLE OR UNDESIRABLE DEEDS	179
CHAPTER 20:	CALLING TO RIGHT GUIDANCE AND FORBIDDING DEPRAVITY	183
CHAPTER 21:	ASSISTANCE TOWARDS RIGHTEOUSNESS AND PIETY	186
CHAPTER 22:	GIVING COUNSEL	189
CHAPTER 23:	ENJOINING GOOD AND FORBIDDING EVIL	191
CHAPTER 24:	CHASTISEMENT FOR ONE WHO ENJOINS GOOD AND FORBIDS EVIL BUT ACTS OTHERWISE	204
CHAPTER 25:	DISCHARGING THE TRUSTS	205
CHAPTER 26:	UNLAWFULNESS OF OPPRESSION AND RESTORING OTHERS RIGHTS	214
CHAPTER 27:	REVERENCE TOWARDS THE SANCTITY OF THE MUSLIMS	227
CHAPTER 28:	COVERING FAULTS OF THE MUSLIMS	237
CHAPTER 29:	FULFILLMENT OF THE NEEDS OF THE MUSLIMS	240
CHAPTER 30:	INTERCESSION	242
CHAPTER 31:	MAKING PEACE AMONG PEOPLE	243
CHAPTER 32:	SUPERIORITY OF POOR, WEAK AND UNRENOWNED MUSLIMS	249
CHAPTER 33:	BENEVOLENT TREATMENT TOWARDS ORPHANS, GIRLS, THE WEAK, THE POOR AND THE HUMBLE PERSONS	257
CHAPTER 34:	RECOMMENDATIONS WITH REGARD TO WOMEN	266
CHAPTER 35:	HUSBAND'S RIGHTS CONCERNING HIS WIFE	273
CHAPTER 36:	SUSTENTATION OF THE MEMBERS OF THE FAMILY	277
CHAPTER 37:	SPENDING FAVOURITE THINGS FOR ALLÂH'S SAKE	281
CHAPTER 38:	URGING ONE'S KITH AND KIN TO OBEY ALLÂH AND REFRAIN	

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	FROM EVILS	283
CHAPTER 39:	RIGHTS OF NEIGHBOURS	287
CHAPTER 40:	KIND TREATMENT TOWARDS PARENTS AND ESTABLISHMENT OF THE TIES OF BLOOD RELATIONSHIP	291
CHAPTER 41:	PROHIBITION OF DISOBEYING PARENTS AND SEVERANCE OF RELATIONS	309
CHAPTER 42:	EXCELLENCE IN DOING GOOD TO THE FRIENDS OF PARENTS AND OTHER RELATIVES	313
CHAPTER 43:	SHOWING REVERENCE TO THE FAMILY OF ALLÂH'S MESSENGER ﷺ	318
CHAPTER 44:	REVERING THE SCHOLARS AND ELDERS, PREFERING THEM TO OTHERS AND RAISING THEIR STATUS	321
CHAPTER 45:	VISITING THE PIOUS PERSONS LOVING THEM AND ADOPTION OF THEIR COMPANY	330
CHAPTER 46:	EXCELLENCE AND ETIQUETTE OF SINCERE LOVE FOR THE SAKE OF ALLÂH	343
CHAPTER 47:	SIGNS OF ALLÂH'S LOVE FOR HIS SLAVES AND THE EFFORTS FOR ITS ACHIEVEMENT	350
CHAPTER 48:	WARNING AGAINST PERSECUTION OF THE PIOUS, THE WEAK AND THE INDIGENT	355
CHAPTER 49:	MAKING JUDGEMENT OF PEOPLE KEEPING IN VIEW THEIR EVIDENT ACTIONS AND LEAVING THEIR HIDDEN ACTIONS TO ALLÂH عز وجل	357
CHAPTER 50:	FEAR (OF ALLÂH)	364
CHAPTER 51:	HOPE IN ALLÂH'S MERCY	377
CHAPTER 52:	EXCELLENCE OF GOOD HOPES	405
CHAPTER 53:	COMBINING HOPE AND FEAR (OF ALLÂH)	408
CHAPTER 54:	EXCELLENCE OF WEEPING OUT OF FEAR FROM ALLÂH	411
CHAPTER 55:	EXCELLENCE OF LEADING AN ASCETIC LIFE, AND VIRTUES OF A SIMPLE LIFE	418
CHAPTER 56:	EXCELLENCE OF SIMPLE LIVING AND BEING CONTENT WITH LITTLE	440
CHAPTER 57:	CONTENTMENT AND SELF-ESTEEM AND AVOIDANCE OF UNNECESSARILY BEGGING OF PEOPLE	469
CHAPTER 58:	PERMISSIBILITY OF ASSISTANCE WITHOUT GREED	480
CHAPTER 59:	ENCOURAGING LIVELIHOOD BY (WORKING WITH) HANDS AND ABSTAINING FROM BEGGING	481
CHAPTER 60:	EXCELLENCE OF GENEROSITY AND SPENDING IN A GOOD CAUSE WITH RELIANCE ON ALLAH	483
CHAPTER 61:	PROHIBITION OF MISERLINESS	495
CHAPTER 62:	SELFLESSNESS AND SYMPATHY	496
CHAPTER 63:	COMPETITION IN MATTERS OF THE HEREAFTER	501
CHAPTER 64:	EXCELLENCE OF A GRATEFUL RICH MAN	503
CHAPTER 65:	REMEMBRANCE OF DEATH AND RESTRAINT OF WISHES	507
CHAPTER 66:	DESIRABILITY OF VISITING GRAVES FOR MEN, AND WHAT THEY SHOULD SAY	514
CHAPTER 67:	ABOMINATION OF LONGING FOR DEATH	516
CHAPTER 68:	LEADING AN ABSTEMIOUS LIFE AND REFRAINING FROM THE DOUBTFUL	519
CHAPTER 69:	DESIRABILITY OF SECLUSION AT TIMES OF CORRUPTION COMMITTED BY THE PEOPLE OF THE WORLD	525
CHAPTER 70:	EXCELLENCE OF MIXING WITH PEOPLE AND ATTENDING THEIR SOCIAL ACTIVITIES	528

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CHAPTER 71: MODESTY AND COURTESY TOWARDS THE BELIEVERS 529
CHAPTER 72: CONDEMNATION OF PRIDE AND SELF-CONCEIT 535
CHAPTER 73: GOOD CONDUCT 540
CHAPTER 74: CLEMENCY, TOLERANCE AND GENTLENESS 546
CHAPTER 75: FORGIVENESS OF THE IGNORANT 552
CHAPTER 76: ENDURANCE OF AFFLICTIONS 556
CHAPTER 77: INDIGNATION AGAINST THE TRANSGRESSION OF DIVINE LAWS 557
CHAPTER 78: OBLIGATION OF RULERS TO SHOW KINDNESS TO THEIR SUBJECTS 561
CHAPTER 79: THE JUST RULER 566
CHAPTER 80: OBLIGATION OF OBEDIENCE TO THE RULER IN WHAT IS LAWFUL AND PROHIBITION OF OBEYING THEM IN WHAT IS UNLAWFUL 568
CHAPTER 81: UNDESIRIBILITY OF ASPIRING FOR OFFICE 575
CHAPTER 82: APPOINTMENT OF PIOUS GOVERNORS, ADVISERS AND JUDGES 578
CHAPTER 83: PROHIBITION OF APPOINTING AN ASPIRANT PERSON TO A PUBLIC OFFICE OF AUTHORITY 580

1. THE BOOK OF GOOD MANNERS 581
CHAPTER 84: EXALTATION OF MODESTY 581
CHAPTER 85: SECRECY OF PRIVATE MATTERS (GUARDING SECRETS) 583
CHAPTER 86: FULFILLMENT OF PROMISES 587
CHAPTER 87: SAFEGUARDING AND PERPETUATING GOOD HABITS 590
CHAPTER 88: EXCELLENCE OF MEETING WITH A SMILING COUNTENANCE AND POLITENESS IN SPEECH 591
CHAPTER 89: CLARITY OF DISCOURSE 593
CHAPTER 90: LISTENING ATTENTIVELY 594
CHAPTER 91: BREVITY IN PREACHING 594
CHAPTER 92: DIGNITY AND TRANQUILLITY 598
CHAPTER 93: EXCELLENCE OF WALKING SOLEMNLY (TOWARDS THE MOSQUE) TO PERFORM *AS-SALÂT* (THE PRAYER) AND OTHER RELIGIOUS DUTIES 599
CHAPTER 94: HONOURING THE GUEST 600
CHAPTER 95: EXCELLENCE OF CONVEYING GLAD TIDINGS AND CONGRATULATIONS 603
CHAPTER 96: BIDDING FAREWELL AND ADVISING ON THE EVE OF DEPARTURE FOR A JOURNEY OR OTHER THINGS 612
CHAPTER 97: *ISTIKHÂRA* (SEEKING GUIDANCE FROM ALLÂH), AND CONSULTATION 617
CHAPTER 98: EXCELLENCE OF ADOPTING DIFFERENT ROUTES FOR GOING AND RETURNING ON *'EID* PRAYER AND VARIOUS OTHER OCCASIONS 619
CHAPTER 99: EXCELLENCE OF USING THE RIGHT HAND FOR PERFORMING VARIOUS GOOD ACTS 621

2. THE BOOK ABOUT THE ETIQUETTE OF EATING 625
CHAPTER 100: MENTIONING *BISMILLÂH* BEFORE AND SAYING *AL-HAMDU LILLÂH* AFTER EATING 625
CHAPTER 101: PROHIBITION OF CRITICIZING FOOD 629
CHAPTER 102: RESPONSE TO AN INVITATION EXTENDED TO A MAN OBSERVING *SAÛM* (FASTING) 630
CHAPTER 103: WHAT SHOULD ONE SAY TO THE HOST IF AN UNINVITED PERSON IS ACCOMPANIED WITH AN INVITED PERSON 631

Www.IslamicBooks.Website

CHAPTER 104: EATING FROM WHAT IS IN FRONT OF ONE 632
CHAPTER 105: PROHIBITION OF EATING TWO DATE-FRUITS SIMULTANEOUSLY 633
CHAPTER 106: WHAT SHOULD A PERSON SAY OR DO WHEN HE EATS BUT IS NOT SATISFIED 634
CHAPTER 107: EATING FROM THE SIDE OF THE VESSEL 634
CHAPTER 108: UNDESIRABILITY OF EATING IN A RECLINING POSTURE 636
CHAPTER 109: EXCELLENCE OF EATING WITH THREE FINGERS AND LICKING THEM 637
CHAPTER 110: MERIT OF SHARING FOOD 640
CHAPTER 111: ETIQUETTE OF DRINKING WATER 641
CHAPTER 112: UNDESIRABILITY OF DRINKING DIRECTLY FROM THE MOUTH OF A WATER-SKIN 643
CHAPTER 113: UNDESIRABILITY OF BLOWING INTO THE VESSEL WHILE DRINKING 645
CHAPTER 114: PERMISSION TO DRINK WHILE IN A STANDING POSTURE 646
CHAPTER 115: EXCELLENCE OF CUPBEARER DRINKING LAST 648
CHAPTER 116: PERMISSIBILITY OF DRINKING WATER FROM CLEAN VESSELS OF ALL TYPES EXCEPT GOLD AND SILVER ONES 649

3. THE BOOK OF DRESS 652
CHAPTER 117: EXCELLENCE OF WEARING WHITE CLOTHES AND THE PERMISSIBILITY OF WEARING RED, GREEN, YELLOW AND BLACK CLOTHES MADE FROM COTTON, LINEN BUT NOT SILK .. 652
CHAPTER 118: EXCELLENCE OF *QAMEES* 657
CHAPTER 119: DESCRIPTION OF THE LENGTH OF *QAMEES* AND THE SLEEVES, THE END OF THE TURBAN, THE PROHIBITION OF WEARING LONG GARMENTS OUT OF PRIDE AND THE UNDESIRABILITY OF WEARING THEM WITHOUT PRIDE 658
CHAPTER 120: EXCELLENCE OF GIVING UP ELEGANT CLOTHES FOR HUMILITY 666
CHAPTER 121: EXCELLENCE OF ADOPTING MODERATION IN DRESS 667
CHAPTER 122: PROHIBITION OF WEARING SILK FOR MEN AND ITS PERMISSIBILITY FOR WOMEN 668
CHAPTER 123: LAWFULNESS TO WEAR SILK IN CASE ONE IS SUFFERING FROM AN ITCH 670
CHAPTER 124: PROHIBITION OF USING THE SKIN OF THE LEOPARD 670
CHAPTER 125: SUPPLICATION AT THE TIME OF WEARING NEW DRESS OR SHOES 671
CHAPTER 126: EXCELLENCE OF STARTING FROM THE RIGHT SIDE FIRST WHILE WEARING A DRESS (OR A PAIR OF SHOES) 672

4. THE BOOK OF THE ETIQUETTE OF SLEEPING, LYING AND SITTING ETC. 673
CHAPTER 127: WHAT IS TO BE SAID AT THE TIME OF SLEEPING 673
CHAPTER 128: MANNERS OF LYING DOWN ON ONE'S BACK AND PLACING ONE LEG UPON THE OTHER 676
CHAPTER 129: ETIQUETTE OF ATTENDING COMPANY AND SITTING WITH COMPANIONS 678
CHAPTER 130: VISIONS IN DREAMS AND MATTERS RELATING TO THEM 685

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Publishers Note

We praise Allâh that He enabled us to publish many books on religious topics in the Arabic, Urdu and English languages which acclaimed great popularity in Arab countries as well as in America, France and other European countries besides Pakistan, India and many African countries.

We try to present publications based on authentic research material in accordance with the Qur'ân and Sunnah, and free from every type of vague conception, weak authority and false ideas.

Now, we have published *Riyâd-us-Saliheen* with the same spirit and tradition of good research work, professional editing and excellent printing standard.

The book was compiled by Imam An-Nawawi who was the great scholar of *Hadith* and *Fiqh* of his time. Commentaries on the *Ahadith* have been added by Hafiz Salahuddin Yusuf of Pakistan who had originally executed them for the Urdu edition of this book. The English translation of the book and the commentaries was revised and edited by Mahmoud Rida Murad who performed his task with utmost care and profound interest.

We, hopefully, can proclaim that it is the best representation of *Riyâd-us-Saliheen* ever produced in any language any where. May Allâh accept our sincere efforts regarding the propagation of His religion throughout the world, and bestow on us His blessings to fulfil our resolutions in this regard – *Âmin*!

Abdul Malik Mujahid
General Manager Darussalam

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A Short Biographical Sketch of
Imam Nawawi

Birth and Birth place:

The complete name of Imam Nawawi is Abu Zakaria Mohiuddin Yahya, son of Sharaf An-Nawawi, son of Murry, son of Hassan, son of Hussain, son of Muhammad, son of Juma, son of Hazam. Nawawi refers to Nawa, a place near Damascus, in the suburb of the city of Howran. One of his ancestors named Hazam had settled at this place. Imam Nawawi was born at Nawa in the year 631 A.H. His father, a virtuous and pious man, resolved to arrange for proper and befitting education as he had discovered the symptoms of heavenly intelligence and wisdom in his promising child at an early stage.

Shaikh Yasin bin Yousuf Marakashi, a saintly figure of Nawa say : "I saw Imam Nawawi at Nawa when he was a youth of ten years of age. Other boys of his age used to force him to play with them, but Imam Nawawi would always avoid the play and would remain busy with the recitation of the Noble Qur'ân. When they tried to domineer and insisted on his joining their games, he bewailed and expressed his concern over their foolish action. On observing his sagacity and profundity, a special love and affection developed in my heart for young Nawawi. I approached his teacher and urged him to take exceptional care of this lad as he was to become a great religious scholar and most pious saint of future. His teacher asked whether I was a soothsayer or an astrologer. I told him I was neither a soothsayer nor an astrologer but Allâh caused me to utter these words." His teacher conveyed this incident to Imam's father and he keeping in view the learning quest of his son, decided to dedicate the life of his son for the service and promotion of the cause of Islamic Faith. In a short period, Nawawi learnt to read the Noble Qur'ân and by that time he nearly

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had attained puberty. Nawa had no academic or scholarly atmosphere and there were no religious academies or institutes where one could earn excellence in religious learning, so his father took him to Damascus, which was considered the centre of learning and scholarship, and the students from far and wide gathered there for schooling. During that period, there were more than three hundred institutes, colleges and universities in Damascus. Imam Nawawi joined Madrasah Rawâhiyah which was affiliated with the Ummvi University. The founder and patron of this Madrasah was a trader named Zakiuddin Abul-Qassim who was known as Ibn Rawahah. Madrasah was named after him. Noted and eminent teachers of the period taught in that Madrasah. Imam Nawawi says, "I studied in this institution for two years. During my stay in Madrasah Rawâhiyah, I never had complete rest and lived on the limited food supplied by the institution." As a routine he used to sleep very little at night. When the sleep overtook him, he would lean and slumber for a while against the support of books. After a short duration he would again be hard at his scholastic pursuits.

His Teachers and Guides:

During his stay at Damascus, he studied from more than twenty celebrated teachers. These teachers were regarded as masters and authority of their subject field and disciplines they taught. Imam studied Hadith, Islamic Jurisprudence, its principles, syntax and etymology from great scholars of his time. Abu Ibrahim Ishaq bin Ahmad Al-Maghribi, Abu Muhammad Abdur-Rahman bin Ibrahim Al-Fazari, Radiyuddin Abu Ishaq Ibrahim bin Abu Hafs Umar bin Mudar Al-Mudari, Abu Ishaq Ibrahim bin Isa Al-Muradi, Abul-Baqa Khalid bin Yusuf An-Nablusi, Abul-Abbas Ahmad bin Salim Al-Misri, Abu Abdullah Al-Jiyani, Abul-Fath Umar bin Bandar, Abu Muhammad At-Tanukhi, Sharafuddin Abdul-Aziz bin Muhammad Al-Ansari, Abul-Faraj Abdur-Rahman bin Muhammad bin Ahmad Al-Maqdisi, Abul-Fada'il Sallar bin Al-Hasan Al-

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Arbali etc.

There were hundreds of Imam's students, among them some notables are : Alauddin bin Attar, Ibn Abbas Ahmad bin Ibrahim, Abul-Abbas Al-Ja'fari, Abul-Abbas Ahmad bin Farah, Rashid Ismail bin Mu'allim Al-Hanafi, Abu Abdullah Al-Hanbali, Abul-Abbas Al-Wasti, Jamaluddin Sulaiman bin Omar Az-Zar'i, Abul-Faraj Abdur-Rahman bin Muhammad bin Abdul-Hamid Al-Maqdisi, Badr Muhammad bin Ibrahim, Shamsuddin Muhammad bin Abu Bakr, Ash-Shihab Muhammad bin Abdul-Khaliq, Hibatullah Al-Barizi, Abul-Hajjaj Yusuf bin Az-Zaki etc.

His Desire and Crave for Learning :

Imam Nawawi had endless thirst for knowledge, and it can be guessed from his daily practice of studies. He used to read daily twelve lessons and write explanation and commentary of every lesson and also made important additions. Whatever the book he read, he put down the marginal notes and explanations on that book. His intelligence, hard work, love, devotion and absorption in his studies amazed his teachers and they became fond of him and began to praise and admire him. According to Imam Dhahabi (إمام ذهبي), Imam Nawawi's concentration and absorption in academic love gained proverbial fame. He had devoted all his time for learning and scholarship. Other than reading and writing, he spent his time contemplating on the interacted and complex issues and in finding their solutions. Allâh had also conferred upon him the gift of fast memory and depth of thought, and he who makes the right use of this boon, there remains no doubt in his sagacity and discernment. Imam Nawawi made full benefit of his God-given qualities and potentialities and earned the highest degree of honour.

Imam's Simplicity and Niceness of Manners:

The learned persons, elite of the society and the public greatly respected the Imam on account of his piety, learning and excellent

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character. He used simple dress and ate simple food. Devout scholars do not care about worldly chattels, they give preference to religious and academic pursuits, propagation of Faith, etc. They experience more heavenly delight and joy in such activities than those who seek satisfaction in luxurious foods, precious clothes and other worldly things. Imam Nawawi had a prominent place among the erudite notables of his age. He was God-fearing person having illustrious and glorious aims regarding propagation of Faith. Celebrated Sheikh Mohiuddin expresses his impression about Imam Nawawi as thus:

"Imam Nawawi had three distinctive commendable qualities in his person. If anybody have only one out of these three, people return to him in abundance for guidance. First, having knowledge and its dissemination. Second, to evade completely from the worldly inclinations, and the third, inviting to all that is good (Islam) enjoining *Al-Ma'ruf* [i.e., Islamic Monotheism and all that Islam orders one to do] and forbidding *Al-Munkar* [polytheism and disbelief and all that Islam has forbidden]. Imam Nawawi had all three in him."

His Works and his Death:

The learned Imam had a very short life but even during this short period, he had written a large number of books on different subjects. Every work of the Imam is a masterwork and a treasure of knowledge. Hundreds and thousands of people benefit from these works.

Some of the Prestigious Works of Imam Nawawi are:

Commentary on Sahih Al-Bukhâri, Al-Minhâj fi Sharh Sahih Muslim, Riyâd-us-Sâliheen, Kitâb-ur-Raudah, Commentary on Mohadhdhab, Tahdhib-ul-Asma was-Sifât, Kitab-ul-Adhkâr, Arba'een, At-Taqreeb fi Ilmil-Hadith wal-Irshâd fihi, Kitâb-ul-Mubhamat, At-Tibyan, Al-Idâh fi Manâsikil-Hajj, Sharh Sahih Al-Bukhâri (Naqis), Sharh Sunan Abi Dâwud (Naqis), Tabaqat Ash-

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Shâfi'iyah, Muhimmatul-Ahkâm, Manâqib-ush-Shâfi'i, Bustân-ul-Arifeen, Al-Khulasatu fil-Hadith, Mukhtasar At-Tirmidhi, Al-Masâ'il Al-Manthurah, Al-'Umdah fi Tashihit-Tanbih and others.

After spending 28 years of age, Imam Nawawi returned to his hometown. Soon after his arrival at Nawa, he fell ill and died. Imam Nawawi is still living in the hearts of Muslims. His works are of everlasting value. May Allâh bless him.

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I begin with the Name of Allâh, the Most Gracious, the Most Merciful

بسم الله الرَّحْمٰن الرَّحِيم

CHAPTER 1
SINCERITY AND SIGNIFICANCE OF INTENTIONS FOR ALL ACTIONS, APPARENT AND HIDDEN

١- باب الإخْلَاص وإحْضَار النّية في جميع الأعمال والأقوال والأحوال البارزة والخفية

Allâh, the Exalted, says:

"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât (Iqâmat-as-Salât)* and give *Zakât*, and that is the right religion." (98:5)

"It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him." (22:37)

"Say (O Muhammad ﷺ): Whether you hide what is in your breasts or reveal it, Allâh knows it." (3:29)

قَالَ اللهُ تَعَالَى: ﴿وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ﴾ [البينة: ٥] وَقَالَ تَعَالَى: ﴿لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقۡوَىٰ مِنكُمۡۚ﴾ [الحج: ٣٧] وَقَالَ تَعَالَى: ﴿قُلۡ إِن تُخۡفُواْ مَا فِي صُدُورِكُمۡ أَوۡ تُبۡدُوهُ يَعۡلَمۡهُ ٱللَّهُۗ﴾ [آل عمران: ٢٩].

1. 'Umar bin Al-Khattâb رضي الله عنه reported: Messenger of Allâh ﷺ said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allâh and His Messenger, his emigration will be for Allâh and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for."

١- وَعَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ بْنِ نُفَيْلِ بْنِ عَبْدِ الْعُزَّى بْنِ رِيَاحِ بْنِ عَبْدِ اللهِ بْنِ قُرْطِ بْنِ رَزَاحِ بْنِ عَدِيِّ بْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبِ الْقُرَشِيِّ الْعَدَوِيِّ. رَضِيَ الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ

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فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ» مُتَّفَقٌ عَلَى صِحتِهِ. رواهُ إِمَاما المُحَدِّثِينَ: أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْراهِيمَ بْنِ المُغِيرَةِ بْنِ بَرْدِزْبَه الجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ رَضِيَ اللهُ عَنْهُمَا فِي صَحِيحَيهِما اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

[*Al-Bukhârî* and *Muslim*]

Commentary: According to some *Ahadîth*, the reason for this *Hadîth* is that a person sent a proposal of marriage to a woman named Umm Qais, which she turned down saying that he should have to emigrate to Al-Madinah for it. Accordingly, he did it for this specific purpose, and the two were married there. On account of this event, the man came to be known among the Companions as *Muhâjir Umm Qais*.

On the basis of this *Hadîth*, *'Ulamâ'* are of the unanimous opinion that the real basis of one's actions is *Niyyah* (intention) and everyone will be requited according to his *Niyyah*. It is true that *Niyyah* is founded in one's heart, that is to say, one has first to make up one's mind for what he intends to do and he should not express it verbally. In fact, the latter is a *Bid'ah* (innovation in religion) because no proof of it is found in *Sharî'ah*.

The point which becomes evident from this *Hadîth* is that *Ikhlâs* (sincerity) is a must for every action. In other words, in every righteous deed, one should seek only the Pleasure of Allâh; otherwise, it will not be accepted by Allâh.

٢- وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللهِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَغْزُو جَيْشٌ الكَعْبَةَ فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ

2. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ said, "An army will raid the Ka'bah and when it reaches a desert land, all of them will be swallowed up by the earth." She

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asked; "O Messenger of Allâh! Why all of them?" He answered, "All of them will be swallowed by the earth but they will be raised for Judgement according to their intentions."

[*Al-Bukhârî* and *Muslim*]

وآخِرِهِمْ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ!، كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ!؟ قَالَ: «يُخْسَفُ بِأَوَّلِهِمْ وآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ» مُتَّفَقٌ عَلَيْهِ. هٰذا لَفْظُ الْبُخَارِيِّ.

Commentary: Everyone will be rewarded or punished according to his aim and intention. This *Hadîth* also proves that the company of depraved persons is extremely dangerous. Whose army would it be, which has been referred to in the *Hadîth*, and when will it invade Ka'bah, is a matter known to Allâh Alone. Such prophecies are a part of the Unseen world. Since they come in the category of the miracles of the Prophet ﷺ, it is necessary to believe in their veracity and occurrence. Believing in such prophesies is also essential because they were revealed by Allâh).

3. 'Âishah رضي الله عنها narrated that the Prophet ﷺ said, "There is no emigration after the conquest (of Makkah) but only *Jihâd* [(striving and fighting in the cause of Allâh) will continue] and intention.* So if you are summoned to fight, go forth."

[*Al-Bukhârî* and *Muslim*]

٣- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلٰكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا» مُتَّفَقٌ عَلَيْهِ. وَمَعْنَاهُ: لا هِجْرَةَ مِنْ مَكَّةَ لِأَنَّهَا صَارَتْ دَارَ إِسْلامٍ.

* Intention according to An-Nawawi: It means that goodness which ceased to continue by the cessation of emigration can still be obtained by *Jihâd* and by intending accomplishing good deeds.

Commentary: When a country or a region is regarded as *Dar-ul-Islâm* (land of Islâm), it is not necessary to migrate from it to some other place. It is, however, obligatory to emigrate from such regions which are *Dâr-ul-Kufr* (land of infidels) and where it is difficult to adhere to Islamic injunctions. It is also evident from this *Hadîth* that when it is not necessary to migrate from one Islamic country to another then it is also not permitted by the *Sharî'ah* to leave an Islamic country to settle permanently in *Dâr-ul-Kufr* only for the reason that the latter has plenty of wealth and social welfare.

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Unfortunately, Muslims today are afflicted with this disease. The transfer of their capital and talent to *Dâr-ul-Kufr* is indeed very disturbing because on one side these two factors are lending support to the economy of *Bilâd-ul-Kufr* (countries of infidels) and on the other, obscenity and indecency that are common in such countries, are becoming increasingly common among the Muslims too.

Another highly important reason for the prohibition of migration of Muslims to *Dâr-ul-Kufr* is that it goes against the spirit as well as their readiness for *Jihâd fi sabilillâh* (striving and fighting in the way of Allâh). This spirit and readiness must be kept always alive so that the Muslims may respond at once to the call of *Jihâd* whenever the need for it arises anywhere.

٤- وَعَنْ أَبِي عَبْدِ اللهِ جَابِرِ بْنِ عَبْدِ اللهِ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ فَقَالَ: «إِنَّ بِالْمَدِينَةِ لَرِجَالًا مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُم حَبَسَهُمُ الْمَرَضُ» وَفِي رِوَايَةٍ: «إِلَّا شَرَكُوكُمْ فِي الأَجْرِ» رَوَاهُ مُسْلِمٌ.

وَرَوَاهُ الْبُخَارِيُّ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: رَجَعْنَا مِنْ غَزْوَةِ تَبُوكَ مَعَ النَّبِيِّ ﷺ فَقَالَ: «إِنَّ أَقْوَامًا خَلْفَنَا بِالْمَدِينَةِ مَا سَلَكْنَا شِعْبًا وَلَا وَادِيًا إِلَّا وَهُمْ مَعَنَا، حَبَسَهُمُ الْعُذْرُ».

4. Jâbir bin 'Abdullâh Al-Ansâri رضي الله عنهما reported: We accompanied the Prophet ﷺ in an expedition when he said, "There are some men in Al-Madinah who are with you wherever you march and whichever valley you cross. They have not joined you in person because of their illness." In another version he said: "They share the reward with you." [*Muslim*]

It is narrated by *Bukhâri* from Anas bin Mâlik رضي الله عنه : We were coming back from the battle of Tabûk with the Prophet ﷺ when he remarked, "There are people whom we left behind in Al-Madinah who accompanied us in spirit in every pass and valley we crossed. They remained behind for a valid excuse."

Commentary: What we learn from this *Hadîth* is that if the intention and spirit of *Jihâd* are present in the heart of a Muslim but physically he is unable to take part in it for valid reasons, he will get the reward of *Jihâd* without even his actual participation in it.

٥- وَعَنْ أَبِي يَزِيدَ مَعْنِ بْنِ يَزِيدَ بْنِ الأَخْنَسِ رَضِيَ اللهُ عَنْهُم، وَهُوَ وَأَبُوهُ

5. Ma'n bin Yazîd bin Akhnas رضي الله عنهم: (he, his father and his grandfather,

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وَجَدُّهُ صَحَابِيُّونَ، قَالَ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ فَجِئْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا، فَقَالَ: وَاللهِ! مَا إِيَّاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رسول اللهِ ﷺ فَقَالَ: «لَكَ مَا نَوَيْتَ يَا يَزِيدُ! وَلَكَ مَا أَخَذْتَ يَا مَعْنُ» رواه البخاريُّ.

all were Companions) reported: My father set aside some dinârs for charity and gave them to a man in the mosque. I went to that man and took back those dinârs. He said: "I had not intended you to be given." So we went to Messenger of Allâh ﷺ, and put forth the matter before him. He said to my father, "Yazîd, you have been rewarded for what you intended." And he said to me, "Ma'n, you are entitled to what you have taken." [*Al-Bukhârî*]

Commentary:

1. This *Hadîth* leads us to the conclusion that if *Sadaqah* (charity), goes to a needy son of a Muslim, there is no need to take it back from him for the reason that the father had intended to give it to a deserving person. The former gets the reward for it on account of his *Niyyah* (intention). This however, will be reckoned as *Nafli Sadaqah* (voluntary charity) because the obligatory *Zakât* (*Sadaqah*) cannot be given to the donor's own dependents.

2. It is permissible in *Sharî'ah* to make someone a *Wakîl* (attorney or agent) for *Sadaqah*.

3. It does not amount to disobedience on the part of a son to take his father to a competent authority or scholar to know the legal position on any issue, in the same way, as mutual discussion and debate on matters of *Sharî'ah* does not amount to insolence. (*Fath Al-Bâri*, chapter on *Zakât*).

٦- وَعَنْ أَبِي إِسْحَاقَ سَعْدِ بْنِ أَبِي وَقَّاصٍ مَالِكِ بْنِ أُهَيْبِ ابْنِ عَبْدِ مَنَافِ بْنِ زُهْرَةَ بْنِ كِلابِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيٍّ الْقُرَشِيِّ الزُّهْرِيِّ رَضِيَ اللهُ عَنْهُ، أَحَدِ الْعَشَرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، رَضِيَ اللهُ عَنْهُم، قَالَ: جَاءَنِي رَسُولُ اللهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ

6. Abû Ishâq Sa'd bin Abû Waqqâs رضي الله عنه (one of the ten who had been given the glad tidings of entry into *Jannah*) narrated: Messenger of Allâh ﷺ visited me in my illness which became severe in the year of *Hajjat-ul-Wadâ'* (Farewell Pilgrimage). I said, "O Messenger of Allâh, you can see the pain which I am suffering and I am a man of means and there is none to

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inherit from me except one daughter. Should I give two-thirds of my property in charity?" He ﷺ said, "No." I asked him, 'Then half?" He said, "No." Then I asked, "Can I give away one-third." He said, "Give away one-third, and that is still too much. It is better to leave your heirs well-off than to leave them poor, begging people. You will not expend a thing in charity for the sake of Allâh, but you will be rewarded for it; even the morsel of food which you feed your wife". I said, "O Messenger of Allâh, would I survive my companions?" He said, "If you survive others and accomplish a thing for the sake of Allâh, you would gain higher ranking and standing. You will survive them ... your survival will be beneficial to people (the Muslim) and harmful to others (the enemies of Islam). You will survive others till the people will derive benefit from you, and others would be harmed by you." Messenger of Allâh ﷺ further said, "O Allâh, complete for my Companions their emigration and do not cause them to retract." Sa'd bin Khaulah was unfortunate. Messenger of Allâh ﷺ lamented his death as he died in Makkah. [*Al-Bukhârî* and *Muslim*]

اشْتَدَّ بِي فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلا يَرِثُنِي إِلَّا ابْنَةٌ لِي، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: «لا»، قُلْتُ: فَالشَّطْرُ يَا رَسُولَ اللهِ؟ فَقَالَ: «لا»، قُلْتُ: فَالثُّلُثُ يَا رَسُولَ اللهِ؟ قَالَ: «الثُّلُثُ والثُّلُثُ كَثِيْرٌ - أَوْ كَبِيرٌ - إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى ما تَجعَلُ فِي فِي امْرَأَتِكَ». قال: فَقُلْتُ: يا رَسُولَ اللهِ! أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللهِ إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ أَنْ تَخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُم، وَلا تَرُدَّهُم عَلَى أَعْقَابِهِمْ، لكنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ» يَرثي لَهُ رسولُ اللهِ ﷺ أَنْ مَاتَ بِمَكَّةَ. متّفقٌ عليه.

Commentary: In spite of all their love for it, the Companions of the Prophet ﷺ did not like to die in a city from which they emigrated for the sake of Allâh. For this

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reason Sa'd رضي الله عنه was afraid of dying in Makkah. The Prophet ﷺ prayed for the accomplishment of Sa'd's emigration and expressed regret over the misfortune of Sa'd bin Khaulah. The latter died in Makkah.

Conclusion:

1. The *Hadîth* lays down that in the course of a disease which seems to prove fatal, one cannot give more than one-third of the property in charity.
2. It is also emphasized that one gets reward even for what he spends on his wife and children.
3. One can report to others his ailment or to seek treatment and ask them to supplicate from him.
4. In the matter of *Sadaqah* (charity), which one gives to seek the Pleasure of Allâh, his closest relatives should always have priority and preference over others.

7. Abû Hurairah رضي الله عنه narrated: Messenger of Allâh ﷺ said, "Allâh does not look at your figures, nor at your attire but He looks at your hearts and accomplishments." [*Muslim*]

٧- وَعَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمٰنِ بْنِ صخْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رسولُ الله ﷺ: «إِنَّ اللهَ تَعَالَى لا يَنْظُرُ إِلَىٰ أَجْسَامِكُمْ، وَلَا إِلَى صُوَرِكُمْ، وَلٰكِنْ يَنْظُرُ إِلى قُلُوبِكُمْ وأَعْمَالِكُمْ».

رواه مسلم.

Commentary: This *Hadîth* highlights the importance of sincerity and good intention. It is, therefore, essential that every noble action should be based on these two virtues; and heart should be free from all such things that destroy noble deeds. Hypocrisy, ostentation, greed for wealth, riches and other wordly things fall in the category of such evils. Since the true condition of heart is known to Allâh alone, the true position of one's actions will be known on the Day of Resurrection when one will be requited for them by Allâh. In this world, one will be treated according to his apparent condition while his insight will be left to Allâh.

8. Abû Mûsa Al-Ash'arî رضي الله عنه reported that Messenger of Allâh ﷺ was asked about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is

٨- وَعَنْ أَبِي مُوسَى عَبْدِ الله بْنِ قَيْسٍ الأَشْعَرِيِّ رضيَ اللهُ عَنْهُ قَالَ: سُئِلَ رسولُ اللهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ

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رِيَاءً، أَيُّ ذٰلِكَ فِي سَبِيلِ اللهِ؟ فَقَالَ رسول الله ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ» مُتَّفَقٌ عَلَيْهِ.

considered as fighting in the cause of Allâh? He said: "He who fights in order that the Word of Allâh remains the supreme, is considered as fighting in the cause of Allâh." [*Al-Bukhârî* and *Muslim*]

Commentary: Since one's action will be evaluated in terms of intention, so he alone would be a *Mujâhid* (warrior in the cause of *Deen*) who fights to glorify the Name of Allâh.

٩- وَعَنْ أَبِي بَكْرَةَ نُفَيْعِ بْنِ الْحَارِثِ الثَّقَفِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قال: «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قُلْتُ: يَا رَسُولَ اللهِ! هٰذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ» متّفقٌ عَلَيه.

9. Abu Bakrah Ath-Thaqafî رضي الله عنه reported: The Prophet ﷺ said, "When two Muslims are engaged in a combat against each other with their sword's and one is killed, both are doomed to Hell." I said, "O Messenger of Allâh! As to the one who kills, it is understandable, but why the slain one?" He ﷺ replied, "He was eager to kill his opponent."

[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* leads to the conclusion that one would be punished for such sinful intention for which he has made a firm determination, and for the commitment of which he has adopted necessary measures, even if he does not succeed in committing it because of certain obstruction. Thus determination is different from a suggestion of the devil. The latter is excusable while one is accountable for his determination. However, what is mentioned in the *Hadîth* will happen when Muslims fight among themselves for worldly honour and prejudices, and no religious issue would be the cause of their conflict, because in the latter case, it is possible that both might be depending on their own *Ijtihâd* (exercise of opinion) for which they may be excused.

١٠- وَعَن أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ

10. Abû Hurairah رضي الله عنه reported that the Messenger of Allâh

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الرَّجُلِ في جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ في سُوقِهِ وَبَيْتِهِ بِضْعًا وَعِشْرِينَ دَرَجَةً، وَذٰلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لا يريدُ إِلَّا الصَّلَاةَ، لايَنْهَزُهُ إِلَّا الصَّلاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتِ الصَّلاةُ هِيَ تحْبِسُهُ، وَالْمَلائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ تُبْ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ» متفقٌ عليه، وَهٰذَا لَفْظُ مُسْلِمٍ.

ﷺ said, "The reward for *Salât* performed by a person in congregation is more than 20 times greater than that of the *Salât* performed in one's house or shop. When one performs *Wudu'* perfectly and then proceeds to the mosque with the sole intention of performing *Salât*, then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is eliminated until he enters the mosque, and when he enters the mosque, he is considered as performing *Salât* as long as it is the *Salât* which prevents him (from leaving the mosque); and the angels keep on supplicating Allâh for him as long as he remains in his place of prayer. They say: 'O Allâh! have mercy on him; O Allâh! forgive his sins; O Allâh! accept his repentance.' This will carry on as long as he does not pass wind."

[*Al-Bukhârî* and *Muslim*]

وَقَوْلُهُ ﷺ: «يَنْهَزُهُ» هُوَ بِفَتْحِ الْيَاءِ وَالْهَاءِ وَبِالزَّايِ: أَيْ يُخْرِجُهُ وَيُنْهِضُهُ.

Commentary: This *Hadîth* shows that although it is permissible to perform *Salât* individually in market places and houses, but its collective performance in the mosque is 25, 26, or 27 times more meritorious, as mentioned in other *Ahâdîth*.

١١- وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضِيَ اللهُ عَنْهُمَا، عَنْ رسُولِ اللهِ، ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ،

11. 'Abdullâh bin 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ said that Allâh, the Glorious, said: "Verily, Allâh تعالى has ordered that the good

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and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allâh records it for him as a full good deed, but if he carries out his intention, then Allâh the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allâh writes it down with Him as a full good deed, but if he intends it and has done it, Allâh writes it down as one bad deed." [*Al-Bukhârî* and *Muslim*]

تَبَارَكَ وَتَعَالَى قالَ: «إِنَّ اللهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذٰلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً» متفقٌ عليهِ .

Commentary: What the Prophet ﷺ relates to Allâh is called *Hadîth Qudsi* (Sacred Tradition). Such *Hadîth* is revealed to the Prophet ﷺ by means of *Ilhâm* (inspiration). This *Hadîth* mentions the magnitude of Divine blessings which He bestows upon His faithful slaves on the Day of Resurrection.

12. 'Abdullâh bin 'Umar bin Al-Khattâb رضي الله عنهما narrated that he heard Messenger of Allâh ﷺ as saying, "Three men, amongst those who came before you, set out until night came and they reached a cave, so they entered it. A rock fell down from the mountain and blocked the entrance of the cave. They said: 'Nothing will save you from this unless you supplicate to Allâh by virtue of a righteous deed you have done.' Thereupon, one of them said: 'O Allâh! I had parents who were old, and I used to offer them milk before any of my children or slaves. One day, I went far away in search of

١٢- وعن أبي عَبْدِ الرَّحْمٰنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، رضي الله عنهما قال: سَمِعْتُ رسول الله ﷺ يَقُولُ: «انْطَلَقَ ثَلَاثَةُ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى آوَاهُمُ الْمَبِيتُ إِلَىٰ غَارٍ فَدَخَلُوهُ، فانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ؛ فَقَالُوا: إِنَّهُ لا يُنَجِيكُمْ مِنْ هٰذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللهَ تَعَالَى بِصَالِحِ أَعْمَالِكُمْ. قال رجلٌ مِنْهُمْ: اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ،

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grazing and could not come back until they had slept. When I milked as usual and brought the drink I found them both asleep. I hated to disturb them and also disliked to give milk to my children before them. My children were crying out of hunger at my feet but I awaited with the bowl in my hand for them to wake up. When they awoke at dawn, they drank milk. O Allâh! If I did so to seek Your Pleasure, then deliver us from the distress caused by the rock.' The rock moved slightly but they were unable to escape. The next said: 'O Allâh! I had a cousin whom I loved more than any one else (in another version he said: as a man can love a woman). I wanted to have sexual intercourse with her but she refused. Hard pressed in a year of famine, she approached me. I gave her one hundred and twenty dinârs on condition that she would yield herself to me. She agreed and when we got together (for sexual intercourse), she said: Fear Allâh and do not break the seal unlawfully. I moved away from her in spite of the fact that I loved her most passionately; and I let her keep the money I had given her. O Allâh! If I did that to seek Your Pleasure, then, remove the distress in which we are.' The rock moved aside a bit further but they were still unable to get out. The third one said: 'O Allâh! I hired some labourers and paid them their wages

وَكُنْتُ لَا أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مالًا. فَنَأَى بي طَلَبُ الشَّجَرِ يَوْمًا فَلَمْ أَرُحْ عَلَيْهِما حَتَّى نَامَا فَحَلَبْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ فَكَرِهْتُ أَنْ أُوقِظَهُمَا وَأَنْ أَغْبِقَ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبِثْتُ - وَالْقَدَحُ عَلَى يَدِي - أَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّى بَرَقَ الفَجْرُ وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَيَّ، فاسْتَيْقَظَا فَشَرِبَا غَبُوقَهُمَا. اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هٰذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئًا لا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهُ. قَالَ الآخَرُ: اللَّهُمَّ إِنَّهُ كَانَتْ لِيَ ابْنَةُ عَمٍّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ» - وفي روايةٍ: «كُنْتُ أُحِبُّهَا كَأَشَدِّ مَا يُحِبُّ الرِّجالُ النِّسَاءَ» فَأَرَدْتُهَا عَلَى نَفْسِهَا فَامْتَنَعَتْ مِنِّي حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا فَفَعَلَتْ، حَتَّى إِذا قَدَرْتُ عَلَيْهَا» - وفي رواية: «فَلَمَّا قَعَدتُ بَيْنَ رِجْلَيْهَا» - «قَالَتْ: اتَّقِ

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except one of them departed without taking his due. I invested his money in business and the business prospered greatly. After a long time, he came to me and said: O slave of Allâh! Pay me my dues. I said: All that you see is yours - camels, cattle, goats and slaves. He said: O slave of Allâh! Do not mock at me. I assured him that I was not joking. So he took all the things and went away. He spared nothing. O Allâh! If I did so seeking Your Pleasure, then relieve us of our distress.' The rock slipped aside and they got out walking freely."

[*Al-Bukhârî* and *Muslim*]

اللهَ وَلا تَفُضَّ الْخَاتَمَ إِلَّا بِحَقِّهِ، فانْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ الَّذي أَعْطَيْتُهَا؛ اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فافرُجْ عَنَّا مَا نَحْنُ فِيهِ؛ فانْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لا يَسْتَطِيعُونَ الْخُروجَ مِنْهَا. وَقَالَ الثَّالِثُ: اللَّهُمَّ اسْتَأْجَرْتُ أُجَرَاءَ وأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذي لَهُ وَذَهَبَ، فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الأَمْوالُ، فَجَاءَني بَعْدَ حِين فَقَالَ: يَا عَبْدَ اللهِ! أَدِّ إِلَيَّ أَجْرِي، فَقُلْتُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ: مِنَ الإِبْلِ وَالْبَقَرِ والْغَنَمِ والرَّقِيقِ. فَقَالَ: يَا عَبْدَ اللهِ! لا تَسْتَهْزِىءْ بي! فَقُلْتُ: لا أَسْتَهْزِىءُ بِكَ، فَأَخَذَهُ كُلَّهُ فاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ! إِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فافْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ» متفقٌ عَلَيْهِ.

Commentary:

1. It is permissible to pray through our virtuous deeds. But to make someone a medium for it, is an innovation in *Deen* which should be avoided for two major reasons. Firstly, there is no evidence in *Sharî'ah* to support this. Secondly, it is against the practice of *Khair-ul-Qurûn*, the best of generations. (This term is used for the first

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three generations of Muslims, the one in which the Prophet ﷺ lived and the two following).

2. Preference should be given to the service of parents, even over the service of one's own wife and children.

3. To abstain from sins out of fear of Allâh is a highly meritorious act.

4. Labourers should always be treated fairly. If someone has paid to a labourer less than his due, it should be paid to him in a decent manner.

5. Any supplication which is made sincerely, and with real sense of humbleness is granted by Allâh.

6. Allâh sometimes helps His pious men even in an unusual manner, which is termed as *Karâmat* (wonder or marvel). Thus, like the miracles of the Prophets, wonders of the righteous people are also true. But miracles and wonders both appear with the Will of Allâh.

CHAPTER 2
REPENTANCE

Scholars said: It is necessary to repent from every sin. If the offense involves the Right of Allâh, not a human, then there are three condition to be met in order that repentance be accepted by Allâh:

1- To desist from committing it.

2- To feel sorry for committing it.

3- To decide not to recommit it.

Any repentance failing to meet any of these three conditions, would not be sound.

But if the sin involves a human's right, it requires a fourth condition, i.e., to absolve onself from such right. If it is a property, he should return it to its rightful owner. If it is slandering or backbiting, one should ask the pardon of the offended.

٢- بَابُ التّـوبـة

قال العلماءُ: التَّوْبَةُ وَاجِبَةٌ مِنْ كُلِّ ذَنْبٍ، فَإِنْ كَانَتِ الْمَعْصِيَةُ بَيْنَ الْعَبْدِ وَبَيْنَ اللهِ تَعَالَى لا تَتَعَلَّقُ بحَقِّ آدَمِيٍّ؛ فَلَهَا ثَلاثَةُ شُرُوطٍ:

أَحَدُهَا: أَنْ يُقْلِعَ عَنِ الْمَعْصِيَةِ.

والثَّانِي: أَنْ يَنْدَمَ عَلَى فِعْلِهَا.

والثَّالِثُ: أَنْ يَعْزِمَ أَنْ لا يَعُودَ إِلَيْهَا أَبَدًا.

فَإِنْ فُقِدَ أَحَدُ الثَّلاثَةِ لَمْ تَصِحَّ تَوْبَتُهُ.

وإِنْ كَانَتِ المَعْصِيَةُ تَتَعَلَّقُ بآدَمِيٍّ فَشُرُوطُهَا أَرْبَعَةٌ: هٰذِهِ الثَّلاثَةُ، وَأَنْ يَبْرَأَ مِنْ حَقِّ صَاحِبِهَا؛ فَإِنْ كَانَتْ مَالًا أَوْ نَحْوَهُ رَدَّهُ إِلَيْهِ، وإِنْ كانَتْ حَدَّ قَذْفٍ وَنَحْوَهُ مَكَّنَهُ مِنْهُ أَوْ طَلَبَ عَفْوَهُ، وإِنْ كانَتْ غِيبَةً اسْتَحَلَّهُ مِنْهَا. وَيَجِبُ أَنْ يَتُوبَ مِنْ جَمِيعِ الذُّنُوبِ، فَإِنْ تَابَ مِنْ

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بَعْضِهَا صَحَّتْ تَوْبَتُهُ عِنْدَ أَهْلِ الحَقِّ مِنْ ذٰلِكَ الذَّنْبِ، وَبَقِيَ عَلَيْهِ البَاقي. وقَدْ تَظَاهَرَتْ دَلائلُ الكتَابِ، والسُّنَّةِ، وإِجْمَاعِ الأُمَّةِ عَلَى وُجُوبِ التَّوْبَةِ:

One should also repent from all sins. If he repents from some, his repentance would still be sound according to the people of sound knowledge. He should, however, repent from the rest. Scriptural proofs from the Book and the *Sunnah* and the consensus of the scholars support the incumbency of repentance.

قال الله تعالى: ﴿وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور: ٣١]. وقَالَ تَعَالى: ﴿ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ﴾ [هود: ٣] وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا﴾ [التحريم: ٨].

Allâh, the, Exalted says:

"And all of you beg Allâh to forgive you, O believers, that you may be successful." (24:31)

"Seek the forgiveness of your *Rubb*, and turn to Him in repentance." (11:3)

"O you who believe! Turn to Allâh with sincere repentance!" (66:8)

١٣- وعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قال: سَمِعْتُ رسول الله ﷺ يَقُولُ: «والله! إِنِّي لأَسْتَغْفِرُ الله وأَتُوبُ إِلَيْهِ في الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً». رواه البخاري.

13. Abû Hurairah رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying: "By Allâh, I seek Allâh's forgiveness and repent to Him more than seventy times a day." [*Al-Bukhârî*]

Commentary:

1. It is an inducement for seeking pardon and forgiveness. The Prophet ﷺ, whose past and future sins were forgiven, asked Allah's forigveness - then how about us, who commit sins on regular basis, not to seek pardon and forgiveness from Allâh?

2. Sincere and ceaseless prayer for pardon is essential so that sins committed by us unintentionally are also forgiven. The above *Hadîth* lays great emphasis on seeking pardon.

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14. Al-Agharr bin Yasâr Al-Muzani رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "Turn you people in repentance to Allâh and beg pardon of Him. I turn to Him in repentance a hundred times a day." [*Muslim*]

١٤- وَعَنِ الأَغَرِّ بْنِ يَسَارٍ المُزَنِيِّ رضي الله عنه قال: قال رسول الله ﷺ: «يا أَيُّهَا النَّاسُ! تُوبُوا إِلى الله واسْتَغْفِرُوهُ فإِنِّي أَتُوبُ في الْيَوْمِ مِائَةَ مَرَّةٍ» رواه مسلم.

15. Anas bin Mâlik Al-Ansâri رضي الله عنه, the servant of the Messenger of Allâh narrated: Messenger of Allâh ﷺ said, "Verily, Allâh is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)." [*Al-Bukhârî* and *Muslim*]

In another version of *Muslim*, he said: "Verily, Allâh is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allâh, You are my slave and I am Your *Rubb.*' He commits this mistake out of extreme joy."

١٥- وَعَنْ أَبِي حَمْزَةَ أَنَسِ بنِ مَالِكٍ الأَنْصَارِيِّ خَادِمِ رسول الله ﷺ، رضي الله عنه قال: قال رسول الله ﷺ: «لله أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وقد أَضَلَّهُ في أَرْضٍ فَلاةٍ» متفق عليه.

وفي رواية لمُسْلِمٍ: «لله أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كان على رَاحِلَتِهِ بِأَرْضٍ فَلاةٍ، فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فأَيِسَ مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ في ظِلِّهَا، وقد أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذٰلِكَ إِذَا هُوَ بِها، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الفَرَحِ: اللَّهُمَّ! أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الفَرَحِ».

Commentary:

1. This *Hadîth* also deals with the inducement and merit of repentance and pardon for sins. Allâh is highly pleased with repentance.

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2. One will not have to account for a mistake made without any purpose and intention.
3. It is permissible to take an oath to stress on one's pardon.
4. One can quote an instance for the purpose of understanding and elaboration.

16. Abû Mûsa Al-Ash'ari رضي الله عنه reported: The Prophet ﷺ said, "Allâh, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west." [*Muslim*]

١٦- وَعَنْ أَبِي مُوسى عَبْدِ الله بنِ قَيسٍ الأَشْعَرِيِّ رضِي الله عَنْهُ عَن النَّبِيِّ ﷺ قال: «إِنَّ الله تعالى يَبْسُطُ يَدَهُ باللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها» رواه مسلم.

Commentary: This *Hadîth* confirms an essential Attribute of Allâh, i.e., the Hand which He stretches out anytime He wishes without drawing similarity to it, nor interpretation. Such was the attitude of the pious predecessors with regards to all of the essential Attributes of Allâh. It is deduced from this *Hadith* that if one commits a sin during any hour of day or night, he should immediately seek the forgiveness of Allâh as a result.

17. Abû Hurairah رضي الله عنه narrated: Messenger of Allâh ﷺ said, "He who repents before the sun rises from the west, Allâh will forgive him." [*Muslim*]

١٧- وَعَنْ أَبِي هُرَيْرَةَ رضي الله عَنْهُ قال: قال رسول الله ﷺ: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ الله عَلَيْه» رواه مسلم.

Commentary: *Taubah* means returning to Allâh from sins. When a person commits a sin, he goes away from Allâh. When he repents, he returns to Allâh and desires for being pardoned by Him, and getting near Him. This returning towards Him is *Taubah*. When it is said that 'Allâh turns towards him', it means that Allâh accepts his repentance.

18. 'Abdullâh bin 'Umar bin Al-Khattâb رضي الله عنهما reported that the Prophet ﷺ said, "Allâh accepts a slave's repentance as long as the latter is not on his death bed (that is, before

١٨- وَعَنْ أَبِي عَبْدِ الرَّحْمن عَبْدِ الله بن عُمَرَ بن الخَطَّابِ رضي الله عنهما عن النَّبِيِّ ﷺ قال: «إِنَّ الله عَزَّ وَجَلَّ يَقْبَلُ تَوْبَةَ العَبْدِ مَا لَمْ يُغَرْغِرْ. رواه

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the soul of the dying person reaches the throat)." [*At-Tirmidhî,* who categorised it as *Hadîth Hasan*]

الترمذي وقال: حديثٌ حسنٌ.

Commentary: The word *Ghargharah* means the stage when soul is about to leave the body and reaches the throat. In other words, the time when one suffers the agony of death.

Hadîth Hasan means that *Hadîth* the authenticity of which is connected without any technical defect. Their narrators, however, are next to those of *Hadîth Sahih*. In the opinion of *Muhaddithin* (*Hadîth* scholars), *Hadîth Hasan* is also reliable as *Hadîth Sahih*.

19. Zirr bin Hubaish reported: I went to Safwân bin 'Assâl رضي الله عنه to inquire about wiping with wet hands over light boots while performing *Wudu'*. He asked me, "What brings you here, Zirr?" I answered, "Search for knowledge." He said, "Angels spread their wings for the seeker of knowledge out of joy for what he seeks." I told him, "I have some doubts in my mind regarding wiping of wet hands over light boots in the course of performing *Wudu'* after defecation or urinating. Now since you are one of the Companions of the Prophet ﷺ, I have come to ask you whether you heard any saying of the Prophet ﷺ concerning it?" He replied in the affirmative and said, "He ﷺ instructed us that during a journey we need not take off our light boots for washing the feet up to three days and nights, except in case of major impurity (after sexual intercourse). In other cases such as sleeping, relieving oneself or urinating, the wiping of wet

١٩- وَعَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ رَضِيَ الله عَنْهُ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ: مَا جَاءَ بِكَ يَا زِرُّ؟ فَقُلْتُ: ابْتِغَاءَ العِلْمِ، فَقَالَ: إِنَّ الملائكة تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضىً بِمَا يَطْلُبُ، فَقُلْتُ: إِنَّهُ قَدْ حَكَّ في صَدْرِي الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ والْبَوْلِ، وَكُنْتَ امْرَءًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَجِئْتُ أَسْأَلُكَ: هَلْ سَمِعْتَهُ يَذْكُرُ في ذٰلِكَ شَيْئًا؟ قَالَ: نَعَمْ، كَانَ يَأْمُرنَا إِذَا كُنَّا سَفْرًا - أَوْ مُسَافِرِينَ - أَنْ لا نَنْزِعَ خِفَافَنَا ثَلاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنابَةٍ، لٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ. فَقُلْتُ: هَلْ سَمِعْتَهُ يَذْكُرُ في الْهَوَى شَيْئًا؟ قَالَ: نَعَمْ كُنَّا مَعَ رسول الله ﷺ في سَفَرٍ، فَبَيْنَا نَحْنُ

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عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٍّ: يَا مُحَمَّدُ! فَأَجَابَهُ رسولُ الله ﷺ نَحْوًا مِنْ صَوْتِهِ: «هَاؤُمُ» فَقُلْتُ لَهُ: وَيْحَكَ اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ ﷺ، وَقَدْ نُهِيتَ عَن هذا! فَقَالَ: وَاللهِ! لا أَغْضُضُ. قَالَ الأَعْرَابِيُّ: الْمَرْءُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ؟ قَالَ النَّبِيُّ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ» فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَابًا مِنَ الْمَغْرِبِ مَسِيرَةُ عَرْضِهِ أَوْ يَسِيرُ الرَّاكِبُ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا. قَالَ سُفْيَانُ أَحَدُ الرُّوَاةِ: قِبَلَ الشَّامِ خَلَقَهُ الله تَعَالَى يَوْمَ خَلَقَ السَّماوَاتِ وَالأَرْضَ مَفْتُوحًا لِلتَّوْبَةِ لا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ. رواه الترمذي وغيره وقال: حديث حسن صحيح.

hands over light boots will suffice." I, then, questioned him, "Did you hear him say anything about love and affection?" He replied, "We accompanied the Messenger of Allâh ﷺ in a journey when a bedouin called out in a loud voice, 'O Muhammad.' The Messenger of Allâh ﷺ replied him in the same tone, 'Here I am.' I said to him (the bedouin), 'Woe to you, lower your voice in his presence, because you are not allowed to do so.' He said, 'By Allâh! I will not lower my voice,' and then addressing the Prophet ﷺ he said, 'What about a person who loves people but has not found himself in their company.' Messenger of Allâh ﷺ replied, 'On the Day of Resurrection, a person will be in the company of those whom he loves.' The Messenger of Allâh then kept on talking to us and in the course of his talk, he mentioned a gateway in the heaven, the width of which could be crossed by a rider in forty or seventy years."

Sufyân, one of the narrators of this tradition, said: "This gateway is in the direction of Syria. Allâh created it on the day He created the heavens and the earth. It is open for repentance and will not be shut until the sun rises from that direction (i.e., the West) (on Doomsday)." [*At-Tirmidhî,* who categorised it as *Hadîth Hasan Sahih*]

Commentary:

1. We learn from this *Hadîth* that in ablution, it is permissible to wipe over light boots

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rather than washing the feet. It is called *Mash*. The period, in which *Mash* is intact, in case of travellers it is three days and three nights; while for the residents, it is one day and one night only. A precondition for it is that light boots should be clean and worn after full *Wudu'*. Ankles should also be covered. In case of breach of ablution, the wiping over the socks is sufficient, and there is no need for washing the feet. *Wudu'* is invalidated by sleeping, call of nature and passing of wind. This is called *Hadath Asghar*. In the case of *Hadath Akbar*, which occurs because of coitus, menses and wet dream, washing of the whole body becomes obligatory. It means that the privilege of wiping over the light boots is also finished in this case, in the same way as it does after the expiry of period specified for it.

2. One should associate himself with the pious people so that he is counted among them. One also comes to know many other points from this *Hadîth* which every intelligent person can understand with a little effort.

20. Abû Sa'îd Al-Khudri رضي الله عنه reported: Prophet of Allâh ﷺ said, "There was a man from among a nation before you who killed ninety-nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, 'Who stands between you and repentance? Go to such and such land; there (you will find)

٢٠- وَعَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مالِكِ بْنِ سِنَانٍ الْخُدْرِيِّ رضي الله عنه أَنَّ نَبِيَّ الله ﷺ قال: «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ فَدُلَّ عَلَى رَاهِبٍ، فَأَتَاهُ فقال: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فقالَ: لا، فَقَتَلَهُ فَكَمَّلَ بِهِ مِائَةً، ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ، فَدُلَّ عَلَى رَجُلٍ عَالِمٍ فَقَالَ: إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فقالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضِ كَذَا وكَذَا، فَإِنَّ بِهَا أُنَاسًا يَعْبُدُونَ الله تَعَالَى فَاعْبُدِ الله مَعَهُمْ، وَلا تَرْجِعْ

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people devoted to prayer and worship of Allâh, join them in worship, and do not come back to your land because it is an evil place.' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allâh,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, 'Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.' They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul."

[*Al-Bukhârî* and *Muslim*]

In another version: "He was found to be nearer to the locality of the pious by a cubit and was thus included among them." Another version says: "Allâh commanded (the land which he wanted to leave) to move away and commanded the other land (his destination) to draw nearer and then He said: 'Now measure the distance between them.' It was found that he was nearer to his goal by a hand's span and was thus forgiven." It is also

إِلَى أَرْضِكَ فَإِنَّهَا أَرْضُ سُوءٍ، فَانْطَلَقَ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ. فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَى اللهِ تعالى، وقَالَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ فَجَعَلُوهُ بَيْنَهُمْ - أَيْ حَكَمًا - فقالَ: قِيسُوا مَا بَيْنَ الأَرْضَيْنِ فَإِلَى أَيَّتِهِمَا كَانَ أَدْنَى فَهُوَ لَهُ، فَقَاسُوا فَوَجَدُوهُ أَدْنَى إِلَى الأَرْضِ الَّتِي أَرَادَ، فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ» متفقٌ عليه.

وفي روايةٍ في الصّحيحِ: «فَكَانَ إِلَى الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ بِشِبْرٍ، فَجُعِلَ مِنْ أَهْلِهَا» وفي رِوايةٍ فِي الصَّحِيحِ: «فَأَوْحَى اللهُ تَعَالَى إِلَى هٰذِهِ أَنْ تَبَاعَدِي، وَإِلَى هٰذِهِ أَنْ تَقَرَّبِي، وَقَالَ: قِيسُوا مَا بَيْنَهُمَا، فَوَجَدُوهُ إِلَى هٰذِهِ أَقْرَبَ بِشِبْرٍ فَغُفِرَ لَهُ». وَفِي روايةٍ: «فَنَأَى بِصَدْرِهِ نَحْوَهَا».

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narrated that he drew closer by a slight movement on his chest.

Commentary:

1. One comes to know from this *Hadîth* that the gate of *Taubah* is open even for the worst of the sinners; and Allâh forgives everyone provided he repents sincerely, the conditions for such repentance have already been discussed.

2. It is the duty of a religious scholar that while discussing a problem, he should keep in mind the psychological aspects of the questioner and adopt a policy which neither causes a change in the Injunction of Allâh nor make the sinner reckless in his sins out of frustration.

3. When a situation warrants, angels appear in the form of men on Orders of Allâh.

21. 'Abdullâh bin Ka'b, who served as the guide of Ka'b bin Mâlik رضي الله عنه when he became blind, narrated: I heard Ka'b bin Mâlik رضي الله عنه narrating the story of his remaining behind instead of joining Messenger of Allâh ﷺ when he left for the battle of Tabûk. Ka'b said: "I accompanied Messenger of Allâh ﷺ in every expedition which he undertook excepting the battle of Tabûk and the battle of Badr. As for the battle of Badr, nobody was blamed for remaining behind as Messenger of Allâh ﷺ and the Muslims, when they set out, had in mind only to intercept the caravan of the Quraish. Allâh made them confront their enemies unexpectedly. I had the honour of being with Messenger of Allâh ﷺ on the night of *'Aqabah* when we pledged our allegiance to Islâm and it was dearer to me than participating in the battle of Badr, although Badr was more well-known among the people than that. And this

٢١- وَعَنْ عَبْدِ اللهِ بنِ كَعْبِ بنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ رَضِيَ اللهُ عَنْهُ مِن بَنِيهِ حِينَ عَمِيَ قَالَ:

سَمِعْتُ كَعْبَ بنَ مَالِكٍ رضِيَ اللهُ عنه يُحَدِّثُ بحَدِيثِهِ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةِ تَبُوكَ.

قَالَ كَعْبٌ: لَمْ أَتَخَلَّف عَنْ رسول اللهِ ﷺ، فِي غَزْوَةٍ غَزَاهَا قَطُّ إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيرَ أَنِّي قَدْ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رسولُ اللهِ ﷺ والمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللهُ تَعَالَى بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ ميعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رسولِ اللهِ ﷺ ليلَةَ العَقَبَةِ حِينَ تَوَاثَقْنَا عَلَى الإِسْلَامِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مشْهَدَ بَدْرٍ،

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is the account of my staying behind from the battle of Tabûk. I never had better means and more favourable circumstances than at the time of this expedition. And by Allâh, I had never before possessed two riding-camels as I did during the time of this expedition. Whenever Messenger of Allâh ﷺ decided to go on a campaign, he would not disclose his real destination till the last moment (of departure). But on this expedition, he set out in extremely hot weather; the journey was long and the terrain was waterless desert; and he had to face a strong army, so he informed the Muslims about the actual position so that they should make full preparation for the campaign. And the Muslims who accompanied Messenger of Allâh ﷺ at that time were in large number but no proper record of them was maintained." Ka'b (further) said: "Few were the persons who chose to remain absent believing that they could easily hide themselves (and thus remain undetected) unless Revelation from Allâh, the Exalted, and Glorious (revealed relating to them). And Messenger of Allâh ﷺ set out on this expedition when the fruit were ripe and their shade was sought. I had a weakness for them and it was during this season that Messenger of Allâh ﷺ and the Muslims made preparations. I also would set out in the morning to

وإِنْ كَانَتْ بَدْرٌ أَذْكَرَ في النَّاسِ مِنْهَا.

وَكَانَ مِنْ خَبَرِي حِينَ تَخَلَّفْتُ عَنْ رسولِ الله، ﷺ، في غَزْوَةِ تَبُوكَ أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللهِ! مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ حَتَّى جَمَعْتُهُمَا في تِلكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رسول الله ﷺ، يُرِيدُ غَزْوَةً إِلَّا وَرَّى بِغَيْرِهَا حَتَّى كَانَتْ تِلْك الْغَزْوَةُ، فَغَزَاهَا رسول الله ﷺ في حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا، وَاسْتَقْبَلَ عَدَدًا كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ فَأَخْبَرَهُمْ بِوَجْهِهِمْ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسولِ الله ﷺ كثِيرٌ وَلا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ - «يُرِيدُ بِذٰلِكَ الدِّيوَانَ» -

قالَ كَعْبٌ: فَقَلَّ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلَّا ظَنَّ أَنَّ ذٰلِكَ سَيَخْفَى له مَا لَمْ يَنْزِل فيهِ وَحْيٌ مِنَ الله تَعَالَى، وَغَزَا رسول الله ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ والظِّلالُ فَأَنَا إِلَيْهَا أَصْعَرُ فَتَجَهَّزَ رسول الله ﷺ

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make preparations along with them but would come back having done nothing and said to myself: 'I have means enough (to make preparations) as soon as I like.' And I went on doing this (postponing my preparations) till the time of departure came and it was in the morning that Messenger of Allâh ﷺ set out along with the Muslims, but I had made no preparations. I would go early in the morning and come back, but with no decision. I went on doing so until they (the Muslims) hastened and covered a good deal of distance. Then I wished to march on and join them. Would that I had done that! But perhaps it was not destined for me. After the departure of Messenger of Allâh ﷺ whenever I went out, I was grieved to find no good example to follow but confirmed hypocrites or weak people whom Allâh had exempted (from marching forth for *Jihâd*). Messenger of Allâh ﷺ made no mention of me until he reached Tabûk. While he was sitting with the people in Tabûk, he said, 'What happened to Ka'b bin Mâlik?' A person from Banu Salimah said: 'O Messenger of Allâh, the (beauty) of his cloak and an appreciation of his finery have detained him.' Upon this Mu'âdh bin Jabal رضي الله عنه admonished him and said to Messenger of Allâh ﷺ: 'By Allâh, we know nothing about him but good.' Messenger of Allâh ﷺ,

وَالْمُسْلِمُونَ مَعَهُ، وَطَفِقْتُ أَغْدُو لِكَي أَتَجَهَّزَ مَعَهُ، فأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، وَأَقُولُ في نَفْسِي: أَنَا قَادِرٌ عَلَى ذٰلِكَ إِذَا أَرَدْتُ، فَلَمْ يَزَلْ يَتَمَادَى بي حَتَّى اسْتَمَرَّ بالنَّاسِ الْجِدُّ، فأَصْبَحَ رسول الله ﷺ غَادِيًا وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جِهَازِي شَيْئًا، ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيئًا، فَلَمْ يَزَلْ ذَلِكَ يَتَمَادَى بي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ. فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، فَيَا لَيْتَنِي فَعَلْتُ، ثُمَّ لَمْ يُقَدَّرْ ذٰلِكَ لِي، فَكُنْتُ إِذَا خَرَجْتُ في النَّاسِ بَعْدَ خُرُوجِ رسول الله ﷺ يَحْزُنُنِي أَنِّي لا أَرَى لِي أُسْوَةً، إِلَّا رَجُلًا مَغْمُوصًا عَلَيْهِ فِي النِّفَاقِ، أَوْ رَجُلًا مِمَّنْ عَذَرَ اللهُ تَعَالَى مِنَ الضُّعَفَاءِ، وَلَمْ يَذْكُرْنِي رسول الله ﷺ حَتَّى بَلَغَ تَبُوكَ،

فَقَالَ وَهُوَ جَالِسٌ في الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» فقالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يا رسول الله! حَبَسَهُ بُرْدَاهُ، والنَّظَرُ في عِطْفَيْهِ. فقالَ لَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ

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however, kept quiet. At that time he (the Prophet ﷺ) saw a person dressed in white and said, 'Be Abû Khaithamah.' And was Abû Khaithamah Al-Ansâri was the person who had contributed a *Sâ'* of dates and was ridiculed by the hypocrites." Ka'b bin Mâlik further said: "When the news reached me that Messenger of Allâh ﷺ was on his way back from Tabûk, I was greatly distressed. I thought of fabricating an excuse and asked myself how I would save myself from his anger the next day. In this connection, I sought the counsels of every prudent member of my family. When I was told that Messenger of Allâh ﷺ was about to arrive, all the wicked ideas vanished (from my mind) and I came to the conclusion that nothing but the truth could save me. So I decided to tell him the truth. It was in the morning that Messenger of Allâh ﷺ arrived in Al-Madinah. It was his habit that whenever he came back from a journey, he would first go to the mosque and perform two *Rak'ah* (of optional prayer) and would then sit with the people. When he sat, those who had remained behind him began to put forward their excuses and take an oath before him. They were more than eighty in number. Messenger of Allâh ﷺ accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for

اللهُ عَنْهُ: بِئْسَ مَا قُلْتَ! وَاللهِ! يا رسول الله! مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا، فَسَكَتَ رسولُ الله ﷺ. فَبَيْنَا هُوَ عَلَى ذٰلِكَ رَأى رَجُلًا مُبْيِضًا يَزُولُ بِهِ السَّرَابُ. فَقَالَ رَسولُ الله ﷺ: «كُنْ أَبَا خَيْثَمَةَ» فَإِذَا هُوَ أَبُو خَيْثَمَةَ الأَنْصَارِيُّ وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِيْنَ لَمَزَهُ الْمُنَافِقُونَ. قَالَ كَعْبٌ: فَلَمَّا بَلَغَنِي أَنَّ رسول الله ﷺ قَدْ تَوَجَّهَ قَافِلًا مِنْ تَبُوكَ حَضَرَنِي بَثِّي. فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ: بِمَ أَخْرُجُ مِنْ سَخَطِهِ غَدًا وَأَسْتَعِينُ عَلَى ذٰلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ: إِنَّ رَسُولَ الله ﷺ قَدْ أَظَلَّ قادِمًا زَاحَ عَنِّي الْبَاطِلُ حَتَّى عَرَفْتُ أَنِّي لَم أَنْجُ مِنْهُ بِشَيْءٍ أَبَدًا. فَأَجْمَعْتُ صِدْقَهُ، وَأَصْبَحَ رسول الله ﷺ قَادِمًا، وَكَانَ إِذا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذٰلِكَ جَاءَهُ الْمُخَلَّفُونَ يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعًا وَثَمَانِينَ رَجُلًا فَقَبِلَ مِنْهُمْ عَلانِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرائِرَهُمْ إِلَى

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them and left their insights to Allâh, until I appeared before him. I greeted him and he smiled and there was a tinge of anger in that. He then said to me, 'Come forward.' I went forward and I sat in front of him. He said to me, 'What kept you back? Could you not afford to go in for a ride?' I said, 'O Messenger of Allâh, by Allâh, if I were to sit before anybody else, a man of the world, I would have definitely saved myself from his anger on one pretext or the other and I have a gifted skill in argumentation, but, by Allâh, I am fully aware that if I were to put forward before you a lame excuse to please you, Allâh would definitely provoke your wrath upon me. In case, I speak the truth, you may be angry with me, but I hope that Allâh would be pleased with me (and accept my repentance). By Allâh, there is no valid excuse for me. By Allâh, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind.' Thereupon, Messenger of Allâh ﷺ said, 'This man spoke the truth, so get up (and wait) until Allâh gives a decision about you.' I left and some people of Banû Salimah followed me. They said to me, 'By Allâh, we do not know that you committed a sin before. You, however, showed inability to put forward an excuse before Messenger of Allâh ﷺ like those who stayed behind

الله تَعَالَى حَتَّى جِئْتُ. فَلَمَّا سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ»، فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: «مَا خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ!» قَالَ: قُلْتُ: يَا رَسُولَ الله! إِنِّي والله! جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَأَخْرُجُ منْ سَخَطِهِ بِعُذْرٍ، لَقَدْ أُعْطِيتُ جَدَلًا، وَلٰكِنَّنِي وَالله لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللهُ يُسْخِطُكَ عَلَيَّ، وَإِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لأَرْجُو فِيهِ عُقْبَى الله عَزَّ وجَلَّ. وَالله مَا كَانَ لِي مِنْ عُذْرٍ، وَالله! مَا كُنْتُ قَطُّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ.

قَالَ: فقالَ رسول الله ﷺ: «أَمَّا هٰذا فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقضِي الله فيكَ» وَسَارَ رجالٌ مِنْ بَنِي سَلِمَةَ فاتَّبَعُونِي، فَقَالُوا لِي: وَاللهِ! مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْبًا قَبْلَ هٰذا، لَقَدْ عَجَزْتَ في أَنْ لا تَكُونَ اعتَذَرْتَ إِلَى رسول الله ﷺ بِمَا اعْتَذَرَ إِلَيْهِ

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him. It would have been enough for the forgiveness of your sin that Messenger of Allâh ﷺ would have sought forgiveness for you.' By Allâh, they kept on reproaching me until I thought of going back to Messenger of Allâh ﷺ and retract my confession. Then I said to them, 'Has anyone else met the same fate?' They said, 'Yes, two persons have met the same fate. They made the same statement as you did and the same verdict was delivered in their case.' I asked, 'Who are they?' They said, 'Murârah bin Ar-Rabi' Al-'Amri and Hilâl bin Umaiyyah Al-Wâqifi.' They mentioned these two pious men who had taken part in the battle of Badr and there was an example for me in them. I was confirmed in my original resolve. Messenger of Allâh ﷺ prohibited the Muslims to talk to the three of us from amongst those who had stayed behind. The people began to avoid us and their attitude towards us changed and it seemed as if the whole atmosphere had turned against us, and it was in fact the same atmosphere of which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of their) time weeping. As I was the youngest and the strongest, I would leave my house, attend the congregational *Salât*, move

الْمُخَلَّفُونَ فَقَدْ كَانَ كَافِيَكَ ذَنْبَكَ اسْتِغْفَارُ رسول الله ﷺ لَكَ. قَالَ: فَوالله! ما زَالُوا يُؤَنِّبُونَنِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ إِلَى رسول الله ﷺ فَأُكَذِّبَ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هٰذا مَعِي مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ لَقِيَهُ مَعَكَ رَجُلَانِ قَالا مِثْلَ مَا قُلتَ، وَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ، قَالَ قُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ، وهِلال بْن أُمَيَّةَ الْوَاقِفِيُّ؟ قَالَ: فَذَكَروا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا فِيهِمَا أُسْوَةٌ. قالَ: فَمَضَيْتُ حِينَ ذَكَروهُمَا لِي. وَنَهَى رسول الله ﷺ عَنْ كَلامِنَا أَيُّهَا الثَّلاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ. قالَ: فاجْتَنَبَنَا النَّاسُ - أَوْ قالَ: تَغَيَّرُوا لَنَا - حَتَّى تَنَكَّرَتْ لي في نَفْسِي الأَرْضُ، فَمَا هِيَ بالأَرْضِ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذٰلِكَ خَمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا في بُيُوتهمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاةَ مَعَ الْمُسْلِمِينَ، وَأَطُوفُ في

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about in the bazaars, but none would speak to me. I would come to Messenger of Allâh ﷺ as he sat amongst (people) after the *Salât*, greet him and would ask myself whether or not his lips moved in response to my greetings. Then I would perform *Salât* near him and look at him stealthily. When I finish my *Salât*, he would look at me and when I would cast a glance at him he would turn away his eyes from me. When the harsh treatment of the Muslims to me continued for a (considerable) length of time, I walked and I climbed upon the wall of the garden of Abû Qatâdah, who was my cousin, and I had a great love for him. I greeted him but, by Allâh, he did not answer to my greeting. I said to him, 'O Abû Qatâdah, I adjure you in the Name of Allâh, are you not aware that I love Allâh and His Messenger ﷺ?' I asked him the same question again but he remained silent. I again adjured him, whereupon he said, 'Allâh and His Messenger ﷺ know better.' My eyes were filled with tears, and I came back climbing down the wall.

"As I was walking in the bazaars of Al-Madinah, a man from the Syrian peasants, who had come to sell food grains in Al-Madinah, asked people to direct him to Ka'b bin Mâlik. People pointed towards me. He came to me

الأَسْوَاقِ وَلا يُكَلِّمُنِي أَحَدٌ، وَآتِي رسول الله ﷺ فَأُسَلِّمُ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلامِ أَمْ لا؟ ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ وَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلاتِي نَظَرَ إِلَيَّ، وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ ذٰلِكَ عَلَيَّ مِنْ جَفْوَةِ الْمُسْلِمِينَ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنِ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ فَوَاللهِ! مَا رَدَّ عَلَيَّ السَّلامَ، فَقُلْتُ لَهُ: يَا أَبَا قَتَادَةَ! أَنْشُدُكَ بِاللهِ هَلْ تَعْلَمُنِي أُحِبُّ اللهَ وَرَسُولَهُ ﷺ؟ فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُهُ فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُهُ فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ، فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ إِذَا نَبَطِيٌّ مِنْ نَبَطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ حَتَّى جَاءَنِي فَدَفَعَ إِلَيَّ كِتَابًا مِنْ

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and delivered a letter from the King of Ghassân, and as I was a scribe, I read that letter whose purport was: 'It has been conveyed to us that your friend (the Prophet ﷺ) was treating you harshly. Allâh has not created you for a place where you are to be degraded and where you cannot find your right place; so come to us and we shall receive you graciously.' As I read that letter I said: 'This is too a trial,' so I put it to fire in an oven. When forty days had elapsed and Messenger of Allâh ﷺ received no Revelation, there came to me a messenger of the Messenger of Allâh and said, 'Verily, Messenger of Allâh ﷺ has commanded you to keep away from your wife.' I said, 'Should I divorce her or what else should I do?' He said, 'No, but only keep away from her and don't have sexual contact with her.' The same message was sent to my companions. So, I said to my wife: 'You better go to your parents and stay there with them until Allâh gives the decision in my case.' The wife of Hilâl bin Umaiyyah came to Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, Hilâl bin Umaiyyah is a senile person and has no servant. Do you disapprove if I serve him?' He said, 'No, but don't let him have any sexual contact with you.' She said, 'By Allâh, he has no such desire left in him. By Allâh, he has been in tears since (this

مَلِكِ غَسَّانَ، وَكُنْتُ كَاتِبًا فَقَرَأْتُهُ فَإِذَا فِيهِ: أَمَّا بَعْدُ؛ فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللهُ بِدَارِ هَوَانٍ وَلَا مَضْيَعَةٍ، فَالْحَقْ بِنَا نُوَاسِكَ. فَقُلْتُ حِينَ قَرَأْتُهَا: وَهٰذِهِ أَيْضًا مِنَ الْبَلَاءِ فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ وَاسْتَلْبَثَ الْوَحْيُ إِذَا رسولُ رَسُولِ اللهِ ﷺ يَأْتِينِي، فَقَالَ إِنَّ رَسولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُهَا، أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لا، بَل اعْتَزِلْهَا فَلا تَقْرَبَنَّهَا، وَأَرْسَلَ إِلَى صَاحِبَيَّ بِمِثْلِ ذٰلِكَ. فَقُلْتُ لِامْرَأَتِي: الْحَقِي بِأَهْلِكِ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللهُ فِي هٰذَا الأَمْرِ، فَجَاءَتِ امْرَأَةُ هِلَالِ بْنِ أُمَيَّةَ رسولَ اللهِ ﷺ فَقَالَتْ لَهُ: يا رسولَ اللهِ! إِنَّ هِلَالَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: لا، وَلٰكِنْ لا يَقْرَبَنَّكَ. فَقَالَتْ: إِنَّهُ وَاللهِ! مَا بِهِ مِنْ حَرَكَةٍ إِلَى شَيْءٍ، وَوَاللهِ! مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى

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calamity) struck him.' Members of my family said to me, 'You should have sought permission from Messenger of Allâh ﷺ in regard to your wife. He has allowed the wife of Hilâl bin Umaiyyah to serve him.' I said, 'I would not seek permission from Messenger of Allâh ﷺ for I do not know what Messenger of Allâh might say in response to that, as I am a young man.' It was in this state that I spent ten more nights and thus fifty days had passed since people boycotted us and gave up talking to us. After I had offered my *Fajr* prayer on the early morning of the fiftieth day of this boycott on the roof of one of our houses, and had sat in the very state which Allâh described as: 'The earth seemed constrained for me despite its vastness,' I heard the voice of a proclaimer from the peak of the hill Sal' shouting at the top of his voice: 'O Ka'b bin Mâlik, rejoice.' I fell down in prostration and came to know that there was (a message of) relief for me. Messenger of Allâh ﷺ had informed the people about the acceptance of our repentance by Allâh after he had offered the *Fajr* prayer. So the people went on to give us glad tidings and some of them went to my companions in order to give them the glad tidings. A man spurred his horse towards me (to give the good news), and another one from the tribe of Aslam came running for the same purpose and, as

يَوْمِهِ هٰذَا. فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ ٱسْتَأْذَنْتَ رسولَ الله ﷺ في امْرَأَتِكَ، فَقَدْ أَذِنَ لِامْرَأَةِ هِلَالِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ؟ فَقُلْتُ: لا أَسْتَأْذِنُ فِيهَا رسول الله ﷺ، وَمَا يُدْرِينِي مَاذَا يَقُولُ رسولُ الله ﷺ إِذا ٱسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ! فَلَبِثْتُ بِذٰلِكَ عشْرَ لَيَالٍ، فَكَمُلَ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينِ نُهِيَ عَنْ كَلامِنا.

ثُمَّ صَلَّيْتُ صَلاةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ الله تَعَالَى عَنَّا قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَا رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى على سَلْعٍ يَقُولُ بِأَعْلَى صَوْتِهِ: يَا كَعْبَ بْنَ مَالِكٍ! أَبْشِرْ، فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنَّهُ قَدْ جَاءَ فَرَجٌ. فَآذَنَ رَسُولُ اللهِ ﷺ النَّاسَ بِتَوْبَةِ الله عَزَّ وَجَلَّ عَلَيْنَا حِينَ صَلَّى صَلاةَ الْفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، فَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا وَسَعَى سَاعٍ

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he approached the mount, I received the good news which reached me before the rider did. When the one whose voice I had heard came to me to congratulate me, I took off my garments and gave them to him for the good news he brought to me. By Allâh, I possessed nothing else (in the form of clothes) except these garments, at that time. Then I borrowed two garments, dressed myself and came to Messenger of Allâh ﷺ. On my way, I met groups of people who greeted me for (the acceptance of) repentance and they said: 'Congratulations for acceptance of your repentance.' I reached the mosque where Messenger of Allâh ﷺ was sitting amidst people. Talhah bin 'Ubaidullâh got up and rushed towards me, shook hands with me and greeted me. By Allâh, no person stood up (to greet me) from amongst the *Muhâjirun* besides him." Ka'b said that he never forgot (this good gesture of) Talhah. Ka'b further said: "I greeted Messenger of Allâh ﷺ with *'As-salâmu 'alaikum'* and his face was beaming with pleasure. He ﷺ said, 'Rejoice with the best day you have ever seen since your mother gave you birth.' I said: 'O Messenger of Allâh! Is this (good news) from you or from Allâh?' He said, 'No, it is from Allâh.' And it was common with Messenger of Allâh ﷺ that when ever he was happy, his face would glow as if it were a part of

مِنْ أَسْلَمَ قِبَلِي وَأَوْفَى عَلَى الْجَبَلِ، فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُمَا إِيَّاهُ بِبُشْرَاهُ، وَاللهِ! مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا وَانْطَلَقْتُ أَتَأَمَّمُ رَسولَ اللهِ ﷺ يَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا يُهَنِّئُونني بالتَّوْبَةِ وَيَقُولُونَ لِي: لِتَهْنِكَ تَوْبَةُ اللهِ عَلَيْكَ، حَتَّى دَخَلْتُ الْمَسْجِدَ فَإِذَا رَسُولُ اللهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ، فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللهِ رضِيَ اللهُ عَنْهُ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّأَنِي، واللهِ! مَا قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ، فَكَانَ كَعْبٌ لا يَنْسَاهَا لِطَلْحَةَ. قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسولِ اللهِ ﷺ قال وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ: «أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُذْ وَلَدَتْكَ أُمُّكَ»، فَقُلْتُ: أَمِنْ عِنْدِكَ يا رسول الله! أَمْ مِنْ عِنْدِ الله؟ قَالَ: «لا، بَلْ مِنْ عِنْدِ الله عَزَّ وَجَلَّ»، وَكَانَ رَسُولُ اللهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّ وَجْهَهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذٰلِكَ مِنْهُ، فَلَمَّا

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the moon and it was from this that we recognized it (his delight). As I sat before him, I said, I have placed a condition upon myself that if Allâh accepts my *Taubah,* I would give up all of my property in charity for the sake of Allâh and His Messenger ﷺ!' Thereupon Messenger of Allâh ﷺ said, 'Keep some property with you, as it is better for you.' I said, 'I shall keep with me that portion which is in Khaibar.' I added: 'O Messenger of Allâh! Verily, Allâh has granted me salvation because of my truthfulness, and therefore, repentance obliges me to speak nothing but the truth as long as I am alive.'" Ka'b added: "By Allâh, I do not know anyone among the Muslims who has been granted truthfulness better than me since I said this to the Prophet ﷺ. By Allâh! Since the time I made a pledge of this to Messenger of Allâh ﷺ, I have never intended to tell a lie, and I hope that Allâh would protect me (against telling lies) for the rest of my life. Allâh, the Exalted, the Glorious, revealed these Verses:

'Allâh has forgiven the Prophet (ﷺ), the *Muhâjirûn* (Muslim Emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had

جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يا رسولَ الله! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلى الله وَإِلَى رَسُولِهِ. فَقَالَ رسول الله ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»، فقلتُ: إِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَر. وَقُلْتُ: يَا رَسُولَ الله! إِنَّ الله تَعَالَى إِنَّمَا أَنْجَانِي بالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لا أُحَدِّثَ إِلَّا صِدْقًا مَا بَقِيتُ، فَوَالله! مَا عَلِمْتُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلاهُ الله تعالى في صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذٰلِكَ لِرَسُولِ الله ﷺ أَحْسَنَ مِمَّا أَبْلانِي الله تعالى، وَالله! مَا تَعَمَّدْتُ كِذْبَةً منذُ قلتُ ذٰلِكَ لِرسولِ الله ﷺ إِلَى يَوْمِي هٰذا، وإِنِّي لأرجُو أَنْ يَحْفَظَنِيَ الله تعالى فيمَا بقِيَ. قالَ: فأَنْزَلَ الله تعالى: ﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ﴾ حَتَّى بَلَغَ: ﴿إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ﴾ حَتَّى بَلَغَ: ﴿ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ﴾ [التوبة: ١١٧-١١٩]

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nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And (He did forgive also) the three who did not join [the Tabûk expedition and whose case was deferred (by the Prophet ﷺ) for Allâh's Decision] till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Be afraid of Allâh, and be with those who are true (in word and deeds).''' (9:117,118)

Ka'b said: "By Allâh, since Allâh guided me to Islam, there has been no blessing more significant for me than this truth of mine which I spoke to Messenger of Allâh ﷺ, and if I were to tell a lie I would have been ruined as were ruined those who had told lies, for Allâh described those who told lies with the worst description He ever attributed to anybody else, as He sent down the Revelation:

'They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are

قالَ كَعْبٌ: واللهِ! ما أَنْعَمَ الله عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ إِذْ هَدَانِي الله لِلإِسْلامِ أَعْظَمَ في نَفْسِي مِنْ صِدْقِي رسولَ الله ﷺ أَنْ لا أَكُونَ كَذَبْتُهُ، فَأَهْلِكَ كما هلكَ الَّذِينَ كَذَبُوا؛ إِنَّ الله تعالى قال لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيَ شَرَّ مَا قالَ لِأَحَدٍ، فقالَ الله تعالى: ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ﴾ [التوبة: ٩٥، ٩٦].

قالَ كَعْبٌ: كُنَّا خُلِّفْنَا أَيُّهَا الثَّلاثَةُ عَنْ أَمْرِ أُولئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رسُول الله ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُم واسْتَغْفَرَ لهم، وأَرْجَأَ رسولُ الله ﷺ أَمْرَنَا حَتَّى قَضَى الله تعالَى فيه بذٰلِكَ؛ قال الله تعالى: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا﴾ وَلَيْسَ الَّذِي ذُكِرَ مِمَّا خُلِّفْنَا تخَلُّفَنَا عن الغَزْوِ، وإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانا وإِرْجاؤُهُ أَمْرَنا عَمَّنْ حَلَفَ له

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Rijsun [i.e., *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (rebellious, disobedient to Allâh).'" (9:95,96)

Ka'b further added: "The matter of the three of us remained pending for decision apart from the case of those who had made excuses on oath before Messenger of Allâh ﷺ and he accepted those, took fresh oaths of allegiance from them and supplicated for their forgiveness. The Prophet ﷺ kept our matter pending till Allâh decided it. The three whose matter was deferred have been shown mercy. The reference here is not to our staying back from the expedition but to his delaying our matter and keeping it pending beyond the matter of those who made their excuses on oath which he accepted." [*Al-Bukhârî* and *Muslim*]

Another version adds: "Messenger of Allâh ﷺ set out for Tabûk on Thursday. He used to prefer to set out on journey on Thursday." Another version says: "Messenger of Allâh ﷺ used to come back from a journey in the early forenoon and went straight to the mosque where he would perform two *Rak'ah* prayer. Afterwards he

واعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ. متفقٌ عليه.

وفي روايةٍ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ في غَزْوَةِ تَبُوكَ يَوْمَ الخميسِ، وكانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الخَمِيسِ» وفي رواية: «وكانَ لا يَقْدَمُ مِن سَفَرٍ إِلَّا نَهارًا في الضُّحَى، فإِذَا قَدِمَ بَدَأَ بالمسْجِدِ فَصَلَّى فيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيهِ».

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would seat himself there."

Commentary: This *Hadîth* contains many aspects of warnings and advices, some of which are given below:

1. A Muslim should always speak the truth even if he has to face troubles and turmoil for it because the Pleasure of Allâh lies in truth.
2. One must avoid at all costs the attitude of hypocrites because eventually one is ruined by it.
3. In spite of hardship and stringency, one must take part in *Jihâd*.
4. For the admonition and exhortation of others, it gives justification for the economic boycott of even sincere Muslims who adopt wrong methods.
5. One must face with forbearance the difficulties which come in the way of *Deen*.
6. It is not praiseworthy that one gives in charity all the property he has. One must keep what is needed for the lawful needs.
7. It is lawful to give something by way of gift and reward to a person who congratulates in the events of happiness.
8. The ability to seek pardon is a gift from Allâh for which one must express gratitude to Him.
9. Any promise that one makes must be kept, etc. etc.

٢٢- وَعَنْ أَبِي نُجَيْد - بِضَمِّ النُّونِ وَفَتْحِ الجِيمِ - عِمْرَانَ بْنِ الحُصَيْنِ الخُزَاعِيِّ رضي الله عنهما: أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ رسول الله ﷺ وَهِيَ حُبْلَى مِنَ الزِّنَى، فَقَالَتْ: يَا رسول الله! أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ، فَدَعا نَبِيُّ الله ﷺ وَلِيَّهَا فقالَ: «أَحْسِنْ إِلَيْهَا، فإذا وَضَعَتْ فَأْتِنِي» فَفَعَلَ فأَمَرَ بِهَا نَبِيُّ الله ﷺ، فَشُدَّتْ عَلَيْهَا ثِيَابُهَا، ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ، ثُمَّ صَلَّى عَلَيْهَا. فَقَالَ لَهُ عُمَرُ: تُصَلِّي عَلَيْهَا يا رسول الله! وَقَدْ زَنَتْ؟ قالَ: لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ

22. 'Imrân bin Al-Husain Al-Khuzâ'i رضي الله عنهما reported: A woman from the tribe Juhainah came to Messenger of Allâh ﷺ while she was pregnant from (*Zinâ*) adultery and said to him: "O Messenger of Allâh! I have committed an offense liable to *Hadd* (prescribed punishment), so exact the execution of the sentence." Messenger of Allâh ﷺ called her guardian and said to him, "Treat her kindly. Bring her to me after the delivery of the child." That man complied with the orders. At last the Prophet ﷺ commanded to carry out the sentence. Her clothes were secured around her and she was stoned to death. The Prophet ﷺ led her funeral prayers. 'Umar submitted: "O Messen-

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ger of Allâh! She committed *Zinâ* and you have performed funeral prayer for her?" He replied, "Verily, she made repentance which would suffice for seventy of the people of Al-Madinah if it is divided among them. Can there be any higher degree of repentance than that she sacrificed her life voluntarily to win the Pleasure of Allâh, the Exalted?" [*Muslim*]

سَبْعِينَ مِنْ أَهْلِ المدِينَةِ لَوَسِعَتْهُمْ، وَهَلْ وَجَدْتَ أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لله عَزَّ وجل؟!» رواه مسلم.

Commentary: This *Hadîth* highlights the following five points:

1. It confirms the validity of the punishment of *Rajm* for the adulterer, that is to say that he should be stoned to death.
2. The merit of sincere pardon.
3. The description of fear of Allâh as well as of accountability on the Day of Resurrection by the Prophet's Companions, and their preference for punishment of sins in this world rather than in the Hereafter.
4. It is permissible to perform the funeral prayer of one who has been guilty of major sins, provided he has not been taking them as lawful because in that case there is danger of disbelief.
5. A pregnant woman cannot be punished with *Rajm* until she gives birth to the child and the period specified for suckling the baby is completed.

23. Ibn 'Abbâs and Anas bin Mâlik رضي الله عنهم reported: Messenger of Allâh ﷺ said, "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allâh turns with mercy to him who turns to Him in repentance."
[*Al-Bukhârî* and *Muslim*]

٢٣- وَعَنِ ابْنِ عَبَّاسٍ وأَنَسِ بْنِ مَالِكٍ رَضِيَ الله عَنْهُمْ أَنَّ رسول الله ﷺ قال: «لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلأَ فَاهُ إِلَّا التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ» متفقٌ عليه.

Commentary: This *Hadîth* deals with man's greed and his lust for material wealth. Only the person who has a perfect Faith can save himself from it.

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24. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh, the Exalted, smiles at two men, one of them killed the other and both will enter *Jannah*. The first is killed by the other while he is fighting in the Cause of Allâh, and thereafter Allâh will turn in mercy to the second and guide him to accept Islâm and then he dies as a *Shaheed* (martyr) fighting in the Cause of Allâh." [*Al-Bukhârî* and *Muslim*]

٢٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عنه أَنَّ رسول الله ﷺ قال: «يَضْحَكُ الله سُبْحَانَهُ وَتَعَالَى إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ يَدْخُلانِ الْجَنَّةَ، يُقَاتِلُ هٰذا في سَبيلِ الله فَيُقْتَلُ، ثُمَّ يَتُوبُ اللهُ عَلَى الْقَاتِلِ فَيُسْلِم فَيُسْتَشْهَدُ» متفقٌ عليه.

Commentary: Even the greatest sins, including those which one has committed before embracing Islâm, are forgiven by repentance.

Smiling is also one of the Attributes of Allâh, although we are unaware of the nature of it.

CHAPTER 3
PATIENCE AND PERSEVERANCE

٣- بَابُ الصَّبر

Allâh, the Exalted, says:

"O you who believe! Endure and be more patient..." (3:200)

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient)." (2:155)

"Only those who are patient shall receive their reward in full, without reckoning." (39:10)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh." (42:43)

قال الله تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصْبِرُواْ وَصَابِرُواْ﴾ [آل عمران: ٢٠٠] وقال تعالى: ﴿وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ﴾ [البقرة: ١٥٥] وقال تعالى: ﴿إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠] وقال تعالى: ﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾ [الشورى: ٤٣] وقال تعالى: ﴿ٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ

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"Seek help in patience and *As-Salât* (the prayer). Truly, Allâh is with *As-Sâbirûn* (the patient)." (2:153)

"And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient)" (47:31)

There are numerous Verses of the Noble Qur'ân inculcating patience and extolling it.

مَعَ ٱلصَّٰبِرِينَ﴾ [البقرة: ١٥٣] وقَالَ تَعَالَى: ﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ﴾ [محمد: ٣١] وَالآيَاتُ فِي الأَمْرِ بالصَّبْرِ وَبَيَانِ فَضْلِهِ كَثِيرَةٌ مَعْرُوفَةٌ.

25. Abû Mâlik Al-Hârith bin Âsim Al-Ash'arî رضي الله عنه reported that the Messenger of Allâh ﷺ said: *"Wudu'* is half of *Salah*; the utterance of الحمد لله (*Al-hamdu lillâh* - all praise belongs to Allâh) fills the Scales; the utterance of سبحان الله والحمد لله (Allâh is far removed from every imperfection and all praise belongs to Allâh) fills the space between the heavens and the earth, and *Salât* (prayer) is light; and charity is the proof of Faith; and endurance is light, and the Qur'ân is a plea in your favour or against you. Every person departs; he either ransoms it or puts it into perdition." [*Muslim*]

٢٥- وَعَن أَبِي مَالِكٍ الْحَارِثِ بن عاصم الأَشْعَرِيِّ رضي الله عنه قَالَ: قَالَ رسول الله ﷺ: «الطُّهُورُ شَطْرُ الإِيمَان، والْحَمْدُ لله تَمْلأُ المِيزانَ، وَسُبْحَانَ الله وَالْحَمْدُ لله تَمْلآنِ - أَوْ تَمْلأُ - مَا بَيْنَ السَّمَاوَاتِ والأَرْضِ، وَالصَّلاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا، أَوْ مُوبِقُهَا» رواه مسلم.

Commentary:

1. Piety in all forms is meritorious. And Faith means Faith in its perfect form. Some people are of the opinion that here Faith means *Salât*. Purification is essential for *Salât* and this is the reason it is regarded as half of *Salât*.
2. Excellence of the remembrance of Allâh.
3. Inducement for concentration on *Salât* because it is a light which provides guidance to a Muslim at every step and prevents him from obscenity and unlawful actions.
4. *Sadaqah* signifies a Muslim's sincerity and devotion.

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5. The praiseworthiness of patience. It is a strong weapon of a Muslim which provides him with steadfastness.
6. The Qur'ân is a means of salvation as well as destruction for a Muslim. If one acts upon its orders, it becomes a means of his salvation; if he shuns them, it ruins him.
7. One should not leave oneself idle but keep it busy - busy in some noble work, otherwise it would tend to evil which will eventually ruin him.
8. One should spend this transitory earthly life in the obedience of Allâh.

26. Abû Sa'îd Al-Khudri رضي الله عنه reported that certain people of the *Ansâr* asked the Messenger of Allâh ﷺ and he gave them; then they again asked him and he gave them until all what he possessed was exhausted. Then the Prophet ﷺ said, "Whatever wealth I have, I will not withhold from you. Whosoever would be chaste and modest; Allâh will keep him chaste and modest and whosoever would seek self-sufficiency, Allâh will make him self-sufficient; and whosoever would be patient, Allâh will give him patience, and no one is granted a gift better and more comprehensive than patience." [*Al-Bukhârî* and *Muslim*]

٢٦- وَعَنْ أَبِي سَعِيد سَعْد بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِي رضي الله عنهما: أَنَّ نَاسًا منَ الأَنْصَارِ سَأَلُوا رسول الله ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ مَا عِنْدَهُ، فَقَالَ لَهُمْ حِينَ أَنْفَقَ كُلَّ شَيْءٍ بِيَدِهِ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ. وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ» متفق عليه.

Commentary: Besides describing generosity, kindness, munificence and nobility of the Prophet ﷺ, he has been ordained by Allâh to adopt patience, contentment and self-respect and to avoid anyone's favour.

27. Abû Yahya Suhaib bin Sinân رضي الله عنه reported that the Messenger of Allâh ﷺ said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allâh and that is

٢٧- وَعَنْ أَبِي يَحْيَى صُهَيْبِ بْنِ سِنَانٍ رضي الله عنه قال: قال رسول الله ﷺ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذٰلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ

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good for him; and if adversity befalls him, he endures it patiently and that is better for him." [*Muslim*]

فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَه» رواه مسلم.

Commentary: A Muslim is required to behave in poverty and prosperity, affluence and hardship, in the manner stated in this *Hadîth*. It means that to forget Allâh in prosperity, rather than being thankful to Him for His Favour is defiance of His Orders. Similarly, it is unbecoming of a Muslim that in troubles and turmoil, rather being patient, he tends to weeping and crying, grousing and grieving against the Will of Allâh.

28. Anas رضي الله عنه reported: When the last illness of Messenger of Allâh ﷺ made him unconscious, Fâtimah رضي الله عنها exclaimed: "Ah, the distress of my dear father." He ﷺ said, "There will be no destress for your father after today." When he died she said: "My father, Allâh has called you back and you have responded to His Call. O father! Garden of *Firdaus* is your abode. O father! We announce to Jibrîl your death." When he was buried, she said: "Are you satisfied now that you put earth over (the grave of) Messenger of Allâh ﷺ?" [*Al-Bukhârî*]

٢٨- وَعَنْ أَنَسٍ رضِيَ الله عَنْهُ قَالَ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ الْكَرْبُ فَقَالَتْ فَاطِمَةُ رضِيَ الله عَنْهَا: وَاكَرْبَ أَبَتَاه. فَقَالَ: «لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ الْيَوْمِ» فَلَمَّا مَاتَ قَالَتْ: يا أَبَتَاه! أَجَابَ رَبًّا دَعَاه، يَا أَبَتَاه! جَنَّةُ الْفِرْدَوْسِ مَأْوَاه، يَا أَبَتَاه إِلَى جِبْرِيلَ نَنْعَاه؛ فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ رضي الله عنها: أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْثُوا عَلَى رسول الله ﷺ التُّرابَ؟ رواه البخاري.

Commentary: This *Hadîth* shows that it is permissible to express the trouble and restlessness which one feels at the time of death. Similarly, expression of pain and grief in a natural way in the event of someone's death is also permissible. To remember the virtues of the deceased is also permitted but it is to be free from wailing and moaning, lamentation and crying, and tearing off clothes, etc. The last words of Fâtimah رضي الله عنها are also a way of expressing grief and sadness and not a criticism on the burial of the Prophet ﷺ because such criticism is prohibited by

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Sharî'ah and no one is exempted from it.

29. Usâmah bin Zaid رضي الله عنهما narrated: The daughter of the Prophet ﷺ sent for him as her child was dying, but the Prophet ﷺ returned the messenger and sent her good wishes saying, "Whatever Allâh takes away or gives, belongs to Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and anticipate Allâh's reward." She again sent for him adjuring him for the sake of Allâh to come. The Messenger of Allâh, accompanied with Sa'd bin 'Ubâdah, Mu'âdh bin Jabal, Ubayy bin Ka'b, Zaid bin Thâbit and some other men went to see her. The child was lifted up to the Messenger of Allâh while his breath was disturbed in his chest. On seeing that, the eyes of the Prophet ﷺ streamed with tears. Sa'd said, "O Messenger of Allâh! What is this?" He replied, "It is compassion which Allâh has placed in the hearts of His slaves, Allâh is Compassionate only to those among His slaves who are compassionate (to others)."

Another version says: Messenger of Allâh ﷺ said, "Allâh shows compassion only to those among His slaves who are compassionate."

[*Al-Bukhârî* and *Muslim*]

٢٩- وَعَنْ أَبِي زَيْدٍ أُسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ مَوْلَى رسول الله ﷺ وَحِبِّهِ وَابْنِ حِبِّهِ، رضي الله عنهما، قال: أَرْسَلَتْ بِنْتُ النَّبِيِّ ﷺ: إِنَّ ابْني قَدْ احْتُضِرَ فَاشْهَدْنَا، فَأَرْسَلَ يُقْرِىء السَّلَامَ وَيَقُولُ: «إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ» فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا. فَقَامَ وَمَعَهُ سَعْدُ بْن عُبَادَةَ، وَمُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَالٌ رَضِي الله عنهم، فَرُفِعَ إِلَى رسول الله ﷺ الصَّبِيُّ، فَأَقْعَدَهُ في حِجْرِهِ وَنَفْسُهُ تَقَعْقَعُ، فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدٌ: يا رَسولَ الله! مَا هٰذَا؟ فَقَالَ: «هٰذِهِ رَحْمَةٌ جَعَلَهَا الله تَعَالَى في قُلُوبِ عِبَادِهِ» وفي رواية: «في قُلُوبِ مَن شَاءَ مِنْ عِبَادِهِ وإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرُّحَمَاءَ». متفقٌ عليه.

وَمَعْنَى «تَقَعْقَعُ»: تَتَحَرَّكُ وَتَضْطَرِبُ.

Commentary:

1. Gathering of all the relatives is not necessary at the time of someone's death.

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However, their participation in the funeral prayer is *Mustahab Fard Kifâyah* (a desirable collective duty upon all Muslims; but which is sufficient or equivalent to all having performed it if it is performed by only some of them).

2. The desire of the relatives that at the time of someone's death some pious people should be present is quite genuine so that the agonizing process of death is made easy by their prayers.

3. It is lawful that a trustworthy person is made to take an oath and it is essential for the trustee to fulfill it as it increases the mutual trust and love.

4. To shed tears on someone's death, and to advice the relatives of the deceased for patience and accountability are permissible acts.

5. Expression of kindness and love is a gift from Allâh and means to gain His Compassion, while deprivation from it is callousness.

30. Suhaib رضي الله عنه reported that the Messenger of Allâh ﷺ said, "There lived a king before you and he had a court magician. As he (the magician) grew old, he said to the king: 'I have grown old, so send me a young boy in order to teach him magic.' The king sent him a young boy to serve the purpose. And on his way (to the magician) the young boy met a monk to whom he listened to and liked it. It became his habit that on his way to the magician, he would meet the monk and sit there and would come to the magician (late). The magician used to beat him because of this delay. He complained about this to the monk who said to him: 'When you feel afraid of the magician, say: Members of my family detained me. And when you fear your family, say: The magician detained me.' It so happened that there came a huge beast and it

٣٠- وَعَنْ صُهَيْبٍ رضي الله عَنْهُ أَنَّ رسول الله ﷺ قال: «كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبِرْتُ فَابْعَثْ إِلَيَّ غُلامًا أُعَلِّمْهُ السِّحْرَ؛ فَبَعَثَ إِلَيْهِ غُلامًا يُعَلِّمُهُ، وَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ، فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ فَأَعْجَبَهُ، وَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ، فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ، فَشَكَا ذٰلِكَ إِلَى الرَّاهِبِ فَقَالَ: إِذَا خَشِيتَ السَّاحِرَ فَقُلْ: حَبَسَنِي أَهْلِي، وإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَبَسَنِي السَّاحِرُ. فَبَيْنَمَا هُوَ عَلَى ذٰلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ فَقَالَ: الْيَوْمَ أَعْلَمُ آلسَّاحِرُ أَفْضَلُ أَمِ

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blocked the way of the people, and the young boy said: 'I will know today whether the magician or the monk is better.' He picked up a stone and said: 'O Allâh, if the way of the monk is dearer to You than the way of the magician, bring about death to the animal so that the people be able to move about freely.' He threw that stone at it and killed it and the people began to move about freely. He then came to the monk and told him the story. The monk said: 'Son, today you are superior to me. You have come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.' That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illnesses. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, 'If you cure me, all these things will be yours.' He said, 'I myself do not cure anyone. It is Allâh, the Exalted, Alone Who cures; and if you affirm faith in Allâh, I shall also supplicate to Allâh to cure you.' This courtier affirmed his faith in Allâh and Allâh cured him. He came to the king and sat by his side as he used to sit before. The king said to him, 'Who restored your eyesight?' He said, 'My *Rubb*.' Thereupon he said, 'Do you have another lord besides me?' He

الرَّاهِبُ أَفْضَلُ؟ فَأَخَذَ حَجَرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هٰذِهِ الدَّابَّةَ حَتَّى يَمْضِيَ النَّاسُ، فَرَمَاهَا فَقَتَلَهَا وَمَضَى النَّاسُ، فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ. فَقَالَ لَهُ الرَّاهِبُ: أَيْ بُنَيَّ أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي، قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى، وَإِنَّكَ سَتُبْتَلَى، فَإِنِ ابْتُلِيتَ فَلا تَدُلَّ عَلَيَّ؛ وَكَانَ الْغُلامُ يُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ، وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الأَدْوَاءِ. فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ، فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ فَقَالَ: مَا هَا هُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفَيْتَنِي، فَقَالَ: إِنِّي لا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللهُ تَعَالَى، فَإِنْ آمَنْتَ بِاللهِ تَعَالَى دَعَوْتُ اللهَ فَشَفَاكَ، فَآمَنَ بِاللهِ تَعَالَى فَشَفَاهُ اللهُ تَعَالَى، فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصَرَكَ؟ قَالَ: رَبِّي، قَالَ: أَوَ لَكَ رَبٌّ غَيْرِي؟! قَالَ: رَبِّي وَرَبُّكَ اللهُ، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلامِ، فَجِيءَ بِالْغُلامِ فَقَالَ لَهُ الْمَلِكُ: أَيْ بُنَيَّ قَدْ

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said, 'My *Rubb* and your *Rubb* is Allâh.' So the king kept torturing him untill he revealed the young boy. The young boy was thus summoned and the king said to him, 'O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and the lepers and you do such and such.' Thereupon he said, 'I do not cure anyone; it is Allâh Alone Who cures,' and the king took hold of him and began to torture him until he revealed of the monk. The monk was summoned and it was said to him: 'You should turn back from your religion.' But he refused. The king sent for a saw, placed it in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: 'Turn back from your religion.' He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was sent for and it was said to him: 'Turn back from your religion.' He refused. The king then handed him over to a group of his courtiers, and said to them: 'Take him to such and such mountain; make him climb up that mountain and when you reach its peak ask him to renounce his Faith. If he refuses to do so, push him to his death.' So they took him and made him climb up the mountain and he said: 'O Allâh, save me from them in any way

بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِىءُ الأَكْمَهَ وَالأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ؟! فَقَالَ: إِنِّي لا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللهُ تَعَالَى، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ؛ فَجِيءَ بالرَّاهِبِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَدَعَا بِالْمِنْشَارِ فَوُضِعَ الْمِنْشَارُ فِي مَفْرِقِ رَأْسِهِ، فَشَقَّهُ حَتَّى وَقَعَ شِقَّاهُ، ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فقيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَوُضِعَ الْمِنْشَارُ فِي مَفْرِقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَّاهُ، ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ إِلَى جَبَلِ كَذَا وَكَذَا فَاصْعَدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ ذِرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فاطْرَحُوهُ، فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ الله تعالى، فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ

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you like,' and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allâh has saved me from them.' He again handed him to some of his courtiers and said: 'Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw him (into the water).' So they took him and he said: 'O Allâh, save me from them.' The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allâh has saved me from them,' and he said to the king: 'You cannot kill me until you do what I command you to do.' The king asked, 'What is that?' He said, 'Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: With the Name of Allâh, the *Rubb* of the boy; then shoot me. If you do that you will be able to kill me.' 'The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed in the bow and said, 'With the Name of Allâh, the *Rubb* of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy

فاحْمِلُوهُ في قُرْقُورٍ وَتَوَسَّطُوا بِهِ الْبَحْرَ، فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فاقْذِفُوهُ، فَذَهَبُوا به فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فانْكَفَأَتْ بِهِمُ السَّفِينَةُ فَغَرِقُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ. فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ الله تَعَالى. فَقَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا آمُرُكَ بِهِ. قَالَ: مَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ في صَعِيدٍ وَاحِدٍ، وَتَصلُبُنِي عَلَى جِذْعٍ، ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي، ثُمَّ ضَعِ السَّهْمَ في كَبِدِ الْقَوْسِ ثُمَّ قُلْ: بِسْمِ الله رَبِّ الْغُلامِ ثُمَّ ارْمِ، فَإِنَّكَ إِذَا فَعَلْتَ ذٰلِكَ قَتَلْتَنِي. فَجَمَعَ النَّاسَ في صَعِيدٍ وَاحِدٍ، وَصَلَبَهُ عَلَى جِذْعٍ، ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ، ثُمَّ وَضَعَ السَّهْمَ في كَبِدِ الْقَوْسِ، ثُمَّ قَالَ: بِسْمِ الله رَبِّ الْغُلامِ، ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ في صُدْغِهِ، فَوَضَعَ يَدَهُ فِي صُدْغِهِ فَمَاتَ. فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلامِ، فَأُتِيَ الْمَلِكُ فَقِيلَ لَهُ: أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ قَدْ وَاللهِ! نَزَلَ

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placed his hand upon the temple where the arrow had hit him and died. The people then said: 'We believe in the *Rubb* of this young boy.' The king was told: 'Do you see what you were afraid of, by Allâh it has taken place; all people have believed.' The king then commanded that trenches be dug and fire lit in them, and said: 'He who would not turn back from his (the young boy's) religion, throw him in the fire' or 'he would be ordered to jump into it.' They did so till a woman came with her child. She felt hesitant in jumping into the fire. The child said to her: 'O mother! Endure (this ordeal) for you are on the Right Path.'" [*Muslim*]

بِكَ حَذَرُكَ. قَدْ آمَنَ النَّاسُ. فَأَمَرَ بِالأُخْدُودِ بِأَفْوَاهِ السِّكَكِ فَخُدَّتْ وَأُضْرِمَ فِيهَا النِّيرَانُ وَقَالَ: مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَقْحِمُوهُ فِيهَا أَوْ قِيلَ لَهُ: اقْتَحِمْ، فَفَعَلُوا حَتَّى جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا، فَقَالَ لَهَا الْغُلامُ: يَا أُمَّاهُ! اصْبِرِي فَإِنَّكِ عَلَى الْحَقِّ» رواه مسلم.

«ذِرْوَةُ الْجَبَلِ»: أَعْلاهُ، وَهِيَ بِكَسْرِ الذَّالِ الْمُعْجَمَةِ وَضَمِّهَا وَ«الْقُرْقُور» بِضَمِّ الْقَافَيْنِ: نَوْعٌ مِنَ السُّفُنِ وَ«الصَّعِيدُ» هُنَا: الأَرْضُ الْبَارِزَةُ وَ«الأُخْدُودُ»: الشُّقُوقُ في الأَرْضِ كَالنَّهْرِ الصَّغِيرِ وَ«أُضْرِمَ» أُوْقِدَ «وَانْكَفَأَتْ» أي: انْقَلَبَتْ وَ«تَقَاعَسَتْ»: تَوَقَّفَتْ وَجَبُنَتْ.

Commentary:

1. The most important lesson of this *Hadîth* is that whatever difficulties one has to face on the path of *Deen*, he should endure it with patience and determination; and if interest of the *Deen* requires, one should sacrifice his life for it.
2. The wonders displayed by righteous people are true. When Allâh's Will and Wisdom requires, He manifests these wonders through His slaves.
3. It is a proof of the truth of the Qur'ân that it has retold the great historical event like *Ashâb-ul-Ukhdud* which, buried in the dust of ages, had long been forgotten.
4. It is not possible to explain and interpret the Qur'ân without the help of *Ahadîth*. The event of *Ashâb-ul-Ukhdud* mentioned in the Qur'ân is an instance in point. It is the *Hadîth* that has brought into light the details of the event and clarified its ambiguity.
5. Such incidents are a source of strength for the faith of true believers.

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31. Anas رضي الله عنه reported: The Prophet ﷺ passed by a woman who was crying over a grave and said, "Fear Allâh and be patient." She said, "Away from me! My calamity has not befallen you and you are not aware of it." The woman was later told that it was the Prophet ﷺ (who had advised her). She came to his door where she found no doorkeeper. She said, "(I am sorry) I did not know you." Messenger of Allâh ﷺ said, "Patience is (becoming) only at the first (stroke) of grief." [*Al-Bukhârî* and *Muslim*]

Another narration in *Muslim* says: The woman was crying over her son.

٣١- وَعَنْ أَنَسٍ رضي الله عَنْهُ قال: مَرَّ النَّبِيُّ ﷺ بامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ فَقَالَ: «اتَّقِي الله وَاصْبِرِي» فَقَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبْ بمُصِيبَتِي، وَلَمْ تَعْرِفْهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ، فَأَتَتْ بَابَ النَّبِيِّ ﷺ، فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فقالت: لَمْ أَعْرِفْكَ، فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى» متفقٌ عليه.

وفي رِوايَةٍ لِمُسْلِمٍ: «تَبْكِي عَلَى صَبِيٍّ لَهَا».

Commentary: This *Hadith* indicates the excellence of the Prophet's character. The woman whom he advised to have patience did not behave properly, but the Prophet ﷺ was neither annoyed nor did he reproach her. When she appeared before him for the second time, he again repeated his advice for patience. This *Hadîth* has a great lesson for those who call people to the Right Path. Our scholars and preachers should follow this excellent example.

32. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Allâh, the Exalted, says: 'I have no reward other than *Jannah* for a believing slave of Mine who remains patient for My sake when I take away his beloved one from among the inhabitants of the world.'" [*Al-Bukhârî*]

٣٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قال: «يَقُولُ الله تَعَالى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ إِلَّا الجنَّةَ» رواه البخاري.

Commentary: Child, wife and parents, etc., are the dearest people to everyone. It is a great sign of Faith to accept their death as the Will of Allâh, to bear their loss with patience. Wailing and saying nonsense things show weakness of Faith. The reward of patience on such tragedies is *Jannah* while the result of impatience is displeasure of Allâh.

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33. 'Âishah رضي الله عنها reported: I asked the Messenger of Allâh ﷺ about pestilence and he said, "It is a punishment which Allâh sends upon whomsoever He wills, but Allâh has made it as a mercy to the believers. Anyone who remains in a town which is plagued with pestilence maintaining patience expecting the reward from Allâh, and knowing that nothing will befall him other than what Allâh has foreordained for him, he would receive a reward of *Shaheed*."

[*Al-Bukhârî*]

٣٣- وَعَنْ عَائِشَةَ رضي الله عَنْهَا أَنَّهَا سَأَلَتْ رَسُولَ الله ﷺ عَنِ الطَّاعُونِ، فَأَخْبَرَهَا أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللهُ تَعَالَى عَلَى مَنْ يَشاءُ، فَجَعَلَهُ اللهُ تَعَالَى رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ فِي الطَّاعُونِ فَيَمْكُثُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لا يُصِيبُهُ إِلَّا مَا كَتَبَ اللهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ». رواه البخاري.

Commentary: To endure patiently in a city where one resides when it is affected by plague or such other epidemics, and not to flee from it, elevates a Muslim to the level of *Shahâdah* in the way of Allâh, as is the case in certain other circumstances, like death by drowning or in maternity, etc. This order is based on the consideration that the epidemic should not spread to other cities. On the other hand, residents of other cities are ordered to refrain from visiting the affected city. The *Hadîth* clearly shows that it does not go against faith in Allâh to take steps necessary for prevention and cure. Similarly, patience in the event of sickness is a proof of one's perfect faith in the Will of Allâh.

34. Anas رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "Allâh, the Glorious and Exalted said: 'When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with *Jannah*.'" [*Al-Bukhârî*]

٣٤- وَعَنْ أَنَسٍ رضي الله عَنْهُ قال: سَمِعْتُ رسولَ الله ﷺ يَقُولُ: «إِنَّ اللهَ عَزَّ وَجَلَّ قَالَ: إِذَا ابْتَلَيْتُ عبدِي بِحَبِيبَتَيهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُمَا الجَنَّةَ» يُرِيدُ عَيْنَيْه. رواه البخاري.

Commentary: Blindness is the greatest deprivation in the world and Allâh grants its reward according to His Pleasure. For this reason patience in this case is highly meritorious. Its reward is *Jannah* provided the blind is enormously rich in Faith.

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٣٥- وَعَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَلا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الجَنَّةِ؟ فَقُلْتُ: بَلَى، قَالَ: هٰذِهِ المَرْأَةُ السَّوْدَاءُ أَتَتِ النبيَّ ﷺ فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللهَ تعالى لِي قَالَ: «إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللهَ تَعَالَى أَنْ يُعَافِيَكِ» فَقَالَتْ: أَصْبِرُ، فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَادْعُ اللهَ أَنْ لا أَتَكَشَّفَ، فَدَعَا لَهَا. متفقٌ عَلَيْهِ.

35. 'Atâ' bin Abû Rabâh reported: Ibn 'Abbâs رضي الله عنهما asked him whether he would like that he should show him a woman who is from the people *Jannah*. When he replied that he certainly would, he said, "This black woman, who came to the Prophet ﷺ and said, 'I suffer from epilepsy and during fits my body is exposed, so make supplication to Allâh for me.' He (ﷺ) replied, 'If you wish you endure it patiently and you be rewarded with *Jannah*, or if you wish, I shall make supplication to Allâh to cure you?' She said, 'I shall endure it.' Then she added: 'But my body is exposed, so pray to Allâh that it may not happen.' He (Prophet ﷺ) then supplicated for her." [*Al-Bukhârî* and *Muslim*]

Commentary: While continuing medical treatment, one should not ignore his prayer to Allâh because both have importance and utility of their own.

٣٦- وَعَنْ أَبِي عَبْدِ الرَّحْمٰنِ عَبْدِ اللهِ بْنِ مَسْعُودٍ رضِيَ اللهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ، صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيْهِمْ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، يَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ» متفقٌ عليه.

36. 'Abdullâh bin Mas'ûd رضي الله عنه reported: I can still recall as if I am seeing the Messenger of Allâh ﷺ resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: "O Allâh! Forgive my people, because they certainly do not know." [*Al-Bukhârî* and *Muslim*]

Commentary: It mentions the refined character and compassion of the Prophets which has an important lesson for those who preach righteousness. They should be

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always prepared to face hardships involved in inviting people to the right path and, instead of retaliation, forgive their audience and pray for their guidance. These noble qualities are extremely important for those who are devoted to preach religion.

37. Abû Sa'îd and Abû Hurairah رضي الله عنهما reported that the Prophet ﷺ said, "Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allâh will expiate his sins on account of his patience."

[*Al-Bukhârî* and *Muslim*]

٣٧- وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَذًى وَلَا غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللهُ بِهَا مِنْ خَطَايَاهُ» متفقٌ عليه.

وَ«الْوَصَبُ»: الْمَرَضُ.

Commentary: This *Hadîth* mentions the special Grace and Mercy of Allâh for the Muslims. It relates how Allâh turns the hardships and troubles suffered by a Muslim into a means of expiation for his sins. But this is only possible if the believer exercises patience. However, if he starts wailing instead of showing patience then beside suffering hardships, he would be deprived of the reward which lies in bearing them patiently. Thus, he shall have to take the burden of additional sins also.

38. Ibn Mas'ûd رضي الله عنه reported: I visited the Prophet ﷺ when he was suffering fever. I said, "You seem to be suffering greatly, O Messenger of Allâh." The Prophet ﷺ replied, "Yes, I suffer as much as two persons." I said, "Is that because you have a double reward?" He replied that that was so and then said, "No Muslim is afflicted by a harm, be it the pricking of a thorn or something more (painful than that), but Allâh thereby causes his sins to fall away just as a tree sheds its leaves." [*Al-Bukhârî* and *Muslim*]

٣٨- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قال: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ تُوعَكُ وَعْكًا شَدِيدًا قال: «أَجَلْ إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلانِ مِنْكُمْ» قُلْتُ: ذٰلِكَ أَنَّ لَكَ أَجْرَيْنِ؟ قال: «أَجَلْ ذٰلِكَ كَذٰلِكَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى؛ شَوْكَةٌ فَمَا فَوْقَهَا إِلَّا كَفَّرَ اللهُ بِهَا سَيِّئَاتِهِ، وَحُطَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا» متفقٌ عَلَيه.

وَ«الْوَعْكُ»: مَغْثُ الْحُمَّى، وَقِيلَ: الْحُمَّى.

Commentary: Prophets have to face more than ordinary troubles and for that

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reason their reward to bear them is also increased. Thus, the excess of hardships and grief is a sign of perfect Faith and not a sign of Allâh's displeasure.

39. Abû Hurairah رضي الله عنه reported that the Messenger of Allâh ﷺ said, "He whom Allâh intends good, He makes him to suffer from some affliction." [*Al-Bukhârî*]

٣٩- وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قالَ رسول الله ﷺ «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُصِبْ مِنْهُ»: رواه البخاري. وَضَبَطُوا «يُصِبْ»: بِفَتْحِ الصَّادِ وَكَسْرِهَا.

Commentary: Troubles of this world like grief, calamity, disease, poverty, loss of life and property, etc., have a benign aspect for a Muslim in the sense that on account of them he turns towards Allâh and begs mercy and compassion from Him because of which his sins are forgiven. Thus, in these troubles there is a blessing for him in the Hereafter.

40. Anas رضي الله عنه reported that the Messenger of Allâh ﷺ said, "Let not one of you wish for death because of a misfortune which befalls him. If he cannot help doing so, he should say, 'O Allâh, keep me alive as long as You know that life is better for me, and make me die when death is better for me.'" [*Al-Bukhârî* and *Muslim*]

٤٠- وَعَنْ أَنَسٍ رضي الله عَنْهُ قالَ: قالَ رَسُولُ الله ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لضُرٍّ أَصَابَهُ، فَإِنْ كَانَ لا بُدَّ فَاعِلًا فَلْيَقُل: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي» متفقٌ عليه.

Commentary: Since man has no knowledge of his future, whether it is good or bad, so one should never desire for one's own death in consequence of frustration created by troubles and turmoil for two reasons. Firstly, desire for death is sheer impatience. Secondly, it is quite possible that remaining part of his life may be good for his religious and worldly life. So, it is prohibited to desire death. It is, however, permissible to desire for *Shahâdah* or death in Makkah or Al-Madinah but it is a subject quite different from the one under discussion. However, if one has to express wish for his own death, he should do so in the words quoted in the *Hadîth* concerned.

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41. Khabbâb bin Al-Aratt رضي الله عنه reported: We complained to the Messenger of Allâh ﷺ regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka'bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?" He ﷺ replied, "Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allâh, Allâh will bring this matter to its consummation until a rider will travel from San'â' to Hadramout fearing none except Allâh, and except the wolf for his sheep, but you are in too much of a hurry." [*Al-Bukhârî*]

Another narration is: He (ﷺ) had placed his cloak under his head and we had been tortured by the polytheists.

٤١- وَعَنْ أَبِي عَبْدِ اللهِ خَبَّابِ بْنِ الأَرتِّ رضي الله عَنْهُ قال: شَكَوْنَا إِلَى رسول الله ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ في ظِلِّ الْكَعْبَةِ، فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا أَلا تَدْعُو لَنَا؟ فَقَالَ: قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ في الأَرْضِ فَيُجْعَلُ فيها، ثُمَّ يُؤْتَى بالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نِصْفَيْن، وَيُمْشَطُ بِأَمْشَاطِ الحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ، مَا يَصُدُّهُ ذٰلِكَ عَنْ دِينِهِ، وَاللهِ لَيُتِمَّنَّ اللّٰهُ هٰذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لا يَخَافُ إِلَّا اللهَ وَالذِّئْبَ عَلَى غَنَمِهِ، وَلٰكِنَّكُمْ تَسْتَعْجِلُونَ» رواه البخاري.

وَفِي رِوَايَةٍ: «وَهُوَ مُتَوَسِّدٌ بُرْدَةً وَقَدْ لَقِينَا مِنَ الْمُشْرِكِينَ شِدَّةً».

Commentary:

1. Difficulties in the path of Faith do not come in any particular period. People devoted to their *Deen* have passed through trials and tribulations everywhere and in every age and have emerged purified as does the gold after passing through the furnace. So, it is unbecoming for a Muslim to be disturbed by hardships.

2. The glad tidings about domination of religion and peace and security were given in the early period of Islâm which were subsequently witnessed by the people. Even now wherever Islâm is practised in true sense, peace and security are distinctive features of the system of that country.

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42. Ibn Mas'ûd رضي الله عنه reported: After the battle of Hunain, Messenger of Allâh ﷺ favoured some people in the distribution of spoils (for consolation). He gave Al-Aqra' bin Hâbis and 'Uyainah bin Hisn a hundred camels each and showed favour also to some more honourable persons among the Arabs. Someone said: "This division is not based on justice and it was not intended to win the Pleasure of Allâh." I said to myself: "By Allâh! I will inform Messenger of Allâh ﷺ of this." I went to him and informed him. His face became red and he said, "Who will do justice if Allâh and His Messenger do not?" Then he said, "May Allâh have mercy on (Prophet) Mûsâ (Moses); he was caused more distress than this but he remained patient." Having heard this I said to myself: "I shall never convey anything of this kind to him in future."

[*Al-Bukhârî* and *Muslim*]

٤٢- وَعَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قال: لَمَّا كَانَ يَوْمُ حُنَيْن آثَرَ رسول الله ﷺ نَاسًا في الْقِسْمَةِ، فَأَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مائَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَيْنَةَ بْنَ حِصْن مِثْلَ ذٰلِكَ، وَأَعْطَى نَاسًا مِنْ أَشْرَافِ الْعَرَبِ وَآثَرَهُمْ يَوْمَئِذٍ في الْقِسْمَةِ. فَقَالَ رَجُلٌ: وَاللهِ! إِنَّ هٰذِهِ قِسْمَةٌ مَا عُدِلَ فِيهَا، وَمَا أُرِيدَ فِيهَا وَجْهُ الله، فَقُلْتُ: وَاللهِ! لأُخْبِرَنَّ رَسُولَ الله ﷺ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ: فَتَغَيَّرَ وَجْهُهُ حَتَّى كَانَ كَالصِّرْفِ. ثُمَّ قال: «فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللهُ وَرَسُولُهُ؟ ثُمَّ قال: يَرْحَمُ الله مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ». فَقُلْتُ: لا جَرَمَ لا أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثًا. متفقٌ عَلَيهِ.

وَقَوْلُهُ: «كَالصِّرْفِ» هُوَ بِكَسْرِ الصَّادِ الْمُهْمَلَةِ: وَهُوَ صِبْغٌ أَحْمَرُ.

Commentary: This *Hadîth* leads to the conclusion that the leader of the people or the caliph has a right, if situation demands, to give to the new Muslims and other influential and respectable people of the society more than others for their satisfaction and encouragement. The man who raised objection on the distribution of booty by the Prophet ﷺ was a hypocrite. Devout Muslims could never think that the Prophet ﷺ could be unjust to anyone. This incident also goes to prove that the Prophet ﷺ also felt as much as others did, the things which infuriated or pleased others, because he

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was a man and not a superhuman being.

43. Anas رضي الله عنه reported that the Messenger of Allâh ﷺ said, "When Allâh intends good for His slave, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection." [*At-Tirmidhî*]

٤٣- وَعَنْ أَنَسٍ رَضِيَ الله عَنه قال: قال رسول الله ﷺ: «إِذَا أَرَادَ اللهُ بِعَبْدِهِ خَيْرًا عَجَّلَ لَهُ الْعُقُوبَةَ في الدُّنْيَا، وَإِذَا أَرَادَ اللهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بذَنْبِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ».

وَقَالَ النَّبِيُّ ﷺ: «إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلاءِ، وَإِنَّ الله تعالى إِذَا أَحَبَّ قَوْمًا ابْتَلاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَى، وَمَنْ سَخِطَ فَلَهُ السُّخْطُ» رواه الترمذي وَقَالَ حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* shows that, for a Muslim, trials are also a blessing in this world because his sins are forgiven in proportion to the trials he has to face and his reward is increased with the Will of Allâh. Thus, a Muslim should always be patient and contented in the event of trial because without these qualities he will not have the privilege associated with them. In fact, his impatience would increase his sins even further.

44. Anas رضي الله عنه reported: One of the sons of Abû Talhah رضي الله عنه was ailing. Abû Talhah went out and the boy died in his absence. When he came back, he inquired, "How is the boy?" Umm Sulaim, the mother of the boy, replied, "Better than before." Then she placed his evening meal before him and he ate it; and thereafter slept with her. At last, she said to him: "Arrange for the burial of the boy." In the

٤٤- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: كَانَ ابْنٌ لأَبِي طَلْحَةَ رَضِيَ الله عَنْهُ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ

قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْم وَهِيَ أُمُّ الصَّبِيِّ: هُوَ أَسْكَنُ مَا كَانَ، فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ: وَارُوا الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى

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morning, Abû Talhah went to Messenger of Allâh ﷺ and informed him of the event. He enquired, "Did you sleep together last night?" Abû Talhah replied in the affirmative, on which the Prophet ﷺ supplicated, "O Allâh bless them." Thereafter, she gave birth to a boy. Abû Talhah said to me: "Take up the boy and carry him to the Prophet ﷺ;" and he sent some dates with him. The Prophet ﷺ enquired, "Is there anything with him?" He said; "Yes, some dates." The Prophet ﷺ took a date, chewed it and put it in the mouth of the baby and rubbed the chewed date around the baby's gum and named him 'Abdullâh.

[*Al-Bukhârî* and *Muslim*]

The narration in *Bukhâri* adds: Ibn 'Uyainah relates that a man from the *Ansâr* told him that he had seen nine sons of this 'Abdullâh, every one of whom had committed the Noble Qur'ân to memory.

The narration of *Muslim* says: The son of Abû Talhah رضي الله عنه who was born of Umm Sulaim died. She (Umm Sulaim) said to the members of the family: "Do not tell Abû Talhah about his son until I mention it to him myself." Abû Talhah came (home) and she gave him supper. He ate and drank. She then beautified herself the best way she ever did and he slept with her. When she saw that he was satisfied after sexual intercourse with her, she said, "O Abû

رسولَ الله ﷺ فَأَخْبَرَهُ، فَقَالَ: «أَعَرَّسْتُمُ اللَّيْلَةَ؟» قال: نَعَمْ، قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا؛ فَوَلَدَتْ غُلامًا، فَقَالَ لِي أَبُو طَلْحَةَ: احْمِلْهُ حَتَّى تَأْتِيَ بِهِ النبيَّ ﷺ، وَبَعَثَ مَعَهُ تَمَرَاتٍ، فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قال: نَعَمْ، تَمَرَاتٌ، فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَغَهَا، ثُمَّ أَخَذَهَا مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ، ثُمَّ حَنَّكَهُ وَسَمَّاهُ عَبْدَ الله. متفقٌ عليه.

وفي رِوَايَةٍ للبُخَارِيِّ: قال ابْنُ عُيَيْنَةَ: فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: فَرَأَيْتُ تِسْعَةَ أَوْلادٍ كُلُّهُمْ قَدْ قَرَؤُوا الْقُرْآنَ، يَعْنِي مِنْ أَوْلادِ عَبْدِ الله الْمَوْلُودِ.

وَفِي روايَةٍ لِمسلِمٍ: مَاتَ ابْنٌ لِأَبِي طَلْحَةَ مِنْ أُمِّ سُلَيمٍ، فَقَالَتْ لِأَهْلِهَا: لا تُحَدِّثُوا أَبَا طَلْحَةَ بابنِهِ حَتَّى أَكُونَ أَنَا أُحَدِّثُهُ، فَجَاءَ فَقَرَّبَتْ إِلَيْه عَشَاءً فَأَكَلَ وَشَرِبَ، ثُمَّ تَصَنَّعَتْ لَهُ أَحْسَنَ مَا كَانَتْ تَصَنَّعُ قَبْلَ ذٰلِكَ، فَوَقَعَ بِهَا، فَلَمَّا أَنْ رَأَتْ أَنَّهُ قَدْ شَبِعَ وَأَصَابَ مِنْهَا قَالَتْ: يَا أَبَا طَلْحَةَ! أَرَأَيْتَ لَوْ أَنَّ قَوْمًا أَعَارُوا عَارِيَتَهُمْ أَهْلَ بَيْتٍ فَطَلَبُوا عَارِيَتَهُمْ، أَلَهُمْ أَنْ يَمْنَعُوهُمْ؟ قَالَ: لا، فَقَالَتْ: فَاحْتَسِبِ ابْنَكَ. قالَ: فَغَضِبَ، ثُمَّ

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Talhah! If some people borrow something from another family and then (the members of the family) ask for its return, would they refuse to give it back to them." He said, "No." She said, "Then hope reward for your son." Abu Talhah got angry, and said; "You left me uninformed until I stained myself (with sexual intercourse) and then you told me about my son." He went to Messenger of Allâh ﷺ and informed him about the matter. Thereupon Messenger of Allâh ﷺ said, "May Allâh bless the night you spent together!" He (the narrator) said: She conceived. (One day) Messenger of Allâh ﷺ was in the course of a journey and she was along with him. When Messenger of Allâh ﷺ used to come back to Al-Madinah from a journey, he would not enter it (during the night). When the people came near Al-Madinah, she felt labour pains. He (Abû Talhah) remained with her and Messenger of Allâh ﷺ proceeded on. Abû Talhah said: "O *Rubb*, You know that I love to go along with Messenger of Allâh ﷺ when he goes out and enter along with him when he enters, and I have been detained as You see." Umm Sulaim then said: "O Abû Talhah, I do not feel (so much pain) as I was feeling earlier, so we better proceed on. So we proceeded on and she felt the labour of delivery as they reached (Al-Madinah). She gave birth to a male child. My

قال: تَرَكْتِنِي حَتَّى إِذَا تَلَطَّخْتُ ثُمَّ أَخْبَرْتِنِي بِابْنِي؟! فَانْطَلَقَ حَتَّى أَتَى رسول الله ﷺ فَأَخْبَرَهُ بِمَا كَانَ، فَقَالَ رسولُ الله ﷺ: «بَارَكَ الله في لَيْلَتِكُمَا» قال: فَحَمَلَتْ، قال: وَكَانَ رسولُ الله ﷺ في سَفَرٍ وَهِيَ مَعَهُ، وَكَانَ رسولُ الله ﷺ إِذَا أَتَى الْمَدِينَةَ مِنْ سَفَرٍ لا يَطْرُقُهَا طُرُوقًا فَدَنَوْا مِنَ الْمَدِينَةِ، فَضَرَبَهَا الْمَخَاضُ، فَاحْتَبَسَ عَلَيْهَا أَبُو طَلْحَةَ، وَانْطَلَقَ رسولُ الله ﷺ. قَالَ: يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ يَا رَبِّ! أَنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رَسُولِ الله ﷺ إِذَا خَرَجَ، وَأَدْخُلَ مَعَهُ إِذَا دَخَلَ، وَقَدْ احْتَبَسْتُ بِمَا تَرَى، تَقُولُ أُمُّ سُلَيْمٍ: يَا أَبَا طَلْحَةَ! مَا أَجِدُ الذي كُنْتُ أَجِدُ، انْطَلِقْ، فانْطَلَقْنَا، وَضَرَبَهَا الْمَخَاضُ حِينَ قَدِمَا فَوَلَدَتْ غُلامًا. فَقَالَتْ لِي أُمِّي: يَا أَنَسُ! لا يُرْضِعُهُ أَحَدٌ حَتَّى تَغْدُوَ بِهِ عَلَى رَسُولِ الله ﷺ، فَلَمَّا أَصْبَحَ احْتَمَلْتُهُ فَانْطَلَقْتُ بِهِ إِلَى رسولِ الله ﷺ. وَذَكَرَ تَمَامَ الْحَدِيثِ

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mother said to me: "O Anas, none should suckle him until you go to Messenger of Allâh ﷺ tomorrow morning." The next morning I carried the baby with me to Messenger of Allâh ﷺ, and narrated the rest of the story. [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has many lessons for our social life. For instance:

1. The character of a woman of great patience and gratitude is mentioned here. In spite of the death of her child she neither wept and cried nor did she moan and mourn. She was patient to the extent that when her husband came home she looked after all his needs like a loving and obedient wife does and then broke the sad news of the death of their child in a noble manner. Thus, this *Hadîth* holds the lesson that it is the foremost duty of a wife that she should serve her husband well and provide comfort and peace of mind to him.
2. It is meritorious for a wife to beautify herself at home for her husband.
3. One who in his trouble is contented with the Will of Allâh, certainly gets a reward for it from Him.
4. Women can also take part with men in *Jihâd* and within the prescribed limits render to *Mujâhidûn* (warriors in the cause of religion) the services such as dressing of the wounded, welfare of the patients, supply of food, etc.

45. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage." [*Al-Bukhârî* and *Muslim*]

٤٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رسول الله ﷺ قال: «لَيْسَ الشديدُ بالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ» متفقٌ عليه.

«وَالصُّرَعَةُ» بِضَمِّ الصَّادِ وَفَتْحِ الرَّاءِ، وَأَصْلُهُ عِنْدَ الْعَرَبِ مَنْ يَصْرَعُ النَّاسَ كثيرًا.

Commentary: This *Hadîth* instructs oneself to keep in control in order to overcome his rage.

46. Sulaiman bin Surad رضي الله عنه reported: I was sitting with the Prophet

٤٦- وَعَنْ سُلَيْمَانَ بْنِ صُرَد رَضِيَ الله عنه قال: كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ،

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ﷺ when two men began to quarrel and curse each other and the face of one of them turned red and the veins of his neck were swollen (from rage). Messenger of Allâh ﷺ said, "I know of a word, if he were to utter that, his rage would vanish and that is: *A'udhu billâhi minash-Shaitân nir-rajîm* (I seek refuge with Allâh from Satan, the accursed)." So they (Companions) said to him: "The Prophet ﷺ tells you to utter: 'I seek refuge with Allâh from Satan, the accursed.'" [*Al-Bukhârî* and *Muslim*]

وَرَجُلانِ يَسْتَبَّانِ، وَأَحَدُهُمَا قَدِ احْمَرَّ وَجْهُهُ، وَانْتَفَخَتْ أَوْدَاجُهُ. فَقَالَ رسولُ الله ﷺ: «إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِالله مِنَ الشَّيْطَانِ الرَّجِيمِ ذَهَبَ مِنْهُ مَا يَجِدُ». فَقَالُوا لَهُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «تَعَوَّذْ بالله مِنَ الشَّيْطَانِ الرَّجِيمِ» متفق عليه.

Commentary: In the event of rage if a person becomes conscious that what he is feeling is a suggestion from Satan, he should prevent himself from it; this consciousness is the best remedy to overcome the rage. Those who are easily infuriated could make use of this prescription.

47. Mu'âdh bin Anas رضي الله عنه reported: The Prophet ﷺ said, "The one who suppresses anger and has the power to give effect to it, will be called out by Allâh, the Exalted, to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins (*Hûr*) of his liking." [*Abû Dâwûd* and *At-Tirmidhî*]

٤٧- وَعَنْ مُعَاذ بْنِ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَظَمَ غَيْظًا، وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ، دَعَاهُ الله سُبْحَانَهُ وَتَعَالَى عَلَى رُؤُوسِ الْخَلائِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيِّرَهُ مِنَ الْحُورِ الْعِينِ مَا شَاءَ» رواهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وقال: حَدِيثٌ حَسَنٌ.

Commentary: The word '*Hûr*' is the plural of '*Haura*', an extremely beautiful woman of fair complexion. The word "*Ein*' is the plural of "*Aina*', woman with large eyes. Both the words stand for the most beautiful women who will be awarded to Muslims in *Jannah*. This *Hadîth* mentions the distinction and reward of self-control of a man who, in spite of being powerful and having the means to avenge, suppresses his rage and does not exercise his power.

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48. Abû Hurairah رضي الله عنه reported: A man asked the Prophet ﷺ for an advice and he ﷺ said, "Do not get angry." The man repeated that several times and he replied, "Do not get angry." [*Al-Bukhârî*]

٤٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي، قَالَ: «لا تَغْضَبْ» فَرَدَّدَ مِرَارًا، قَالَ: «لا تَغْضَبْ» رواه البخاري.

Commentary:

1. Rage which is declared objectionable is the one which concerns worldly affairs but that which is for Allâh and His religion, that is to say, which occurs on the violation of the Injunctions of Allâh, is meritorious and essential.
2. Anyone who gets furious quickly should be advised again and again to control his anger so that he becomes conscious of this weakness and tries to overcome it.
3. Rage is a means of fulfillment of satanic aims; so it is a great evil and people are advised to make every effort to prevent themselves from this satanic device.

49. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring until he faces Allâh, the Exalted, with no sin record." [*At-Tirmidhî*]

٤٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللهَ تَعَالَى وَمَا عَلَيْهِ خَطِيئَةٌ» رَوَاهُ التِّرْمِذِيُّ. وقالَ: حديثٌ حَسنٌ صحِيحٌ.

Commentary: We come to know from this *Hadîth* that Muslims are special targets of trials, but a redeeming feature of these trials is that Muslims' sins are pardoned through them provided they remain firm in their Faith and patience.

50. Ibn 'Abbâs رضي الله عنهما reported: 'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Hurr bin Qais who was among those whom Umar رضي الله عنه showed favour to. The knowledgeable people (*Qurrâ'*), whether they were old or young, had

٥٠- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ عُيَيْنَةُ ابْنُ حِصْنٍ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الْحُرِّ بْنِ قَيْسٍ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ رضي الله عَنْهُ، وَكَانَ الْقُرَّاءُ أَصْحَابَ

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the privilege of joining Umar's council and he used to consult them. 'Uyainah said to Hurr: "My nephew, the Leader of the Believers shows favour to you. Will you obtain permission for me to sit with him?" Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Khattâb, you neither bestow much on us nor deal with us justly." 'Umar رضي الله عنه got angry and was about to beat him up when Hurr said: "O Leader of the Believers, Allâh said to His Prophet ﷺ: 'Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).' (7:199) This one is from the ignorants. When Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allâh. [*Al-Bukhârî*]

مَجْلِسِ عُمَرَ رَضِيَ اللهُ عَنْهُ وَمُشَاوَرَتِهِ كُهُولًا كَانُوا أَوْ شُبَّانًا، فَقَالَ عُيَيْنَةُ لابْنِ أَخِيهِ: يَا ابْنَ أَخِي! لَكَ وَجْهٌ عِنْدَ هٰذَا الأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ، فَاسْتَأْذَنَ فَأَذِنَ لَهُ عُمَرُ. فَلَمَّا دَخَلَ قَالَ: هِي يَا ابْنَ الْخَطَّابِ! فَوَاللهِ! مَا تُعْطِينَا الْجَزْلَ وَلَا تَحْكُمُ فِينَا بِالْعَدْلِ، فَغَضِبَ عُمَرُ رَضِيَ اللهُ عَنْهُ حَتَّى هَمَّ أَنْ يُوقِعَ به، فَقَالَ لَهُ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ اللهَ تَعَالَى قَالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ﴾ [الأعراف: ١٩٩] وَإِنَّ هٰذَا مِنَ الْجَاهِلِينَ، وَاللهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا، وَكَانَ وَقَّافًا عِنْدَ كِتَابِ اللهِ تَعَالَى. رواه البخاري.

Commentary:

1. In this *Hadîth*, the word *'Qurrâ'* does not stand for the kind of the *'Qurrâ'* (reciters) of the present age who are only professional in the art of reciting the Qur'ân and have a melodious voice, but what it really meant was the class of scholars who were well-versed in its meanings and implications and who could thoroughly distinguish between the lawful and the unlawful, fair and foul. Such men used to be the companions of the early noble caliphs. It leads to the conclusion that rulers should choose their advisors from religious scholars and not from those who are given to the world and whose sole aim in life is to amass wealth rather than care about the welfare of the people and whose advice is based on selfish motives and vested interests.

2. Since scholarship and piousness are the foremost qualifications for counsellors and

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advisors, there is no restriction of age for them.

3. The ruler should always be very considerate and tolerant.

4. The ruler should never hesitate from accepting truth and righteousness.

51. Ibn Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "You will see after me favouritism and things which you will disapprove of." They submitted: "What do you order us to do (under such circumstances)?" He replied, "Discharge your obligations and ask your rights from Allâh."

[*Al-Bukhârî* and *Muslim*]

٥١- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّ رسولَ الله ﷺ قال: «إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا! قَالُوا: يَا رَسُولَ الله! فَمَا تَأْمُرُنَا؟ قال: تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللهَ الذي لَكُمْ» متفقٌ عليه.

و«الأَثَرَةُ»: الانْفِرَادُ بالشَّيْءِ عَمَّنْ لَهُ فِيهِ حَقٌّ.

Commentary: This *Hadîth* tells that if you have rulers who deny your rights and give themselves and their relatives preference over you then patience is a better recourse. Rather than revolting against them, you should seek pardon and forgiveness from Allâh and pray for His Protection against the mischief and tyranny of the rulers provided they do not show outright disbelief.

52. Usaid bin Hudhair رضي الله عنه reported that a person from among the *Ansâr* said, "O Messenger of Allâh! You appointed such and such person and why do you not appoint me?" Messenger of Allâh ﷺ said, "After me you will see others given preference to you, but you should remain patient till you meet me at the *Haud* (*Al-Kauthar* in *Jannah*)." [*Al-Bukhârî* and *Muslim*]

٥٢- وَعَنْ أَبِي يَحْيَى أُسَيْدِ بْنِ حُضَيْرٍ رَضِيَ الله عَنْهُ أَنَّ رَجُلًا مِنَ الأَنْصَارِ قال: يا رسولَ الله! أَلا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلانًا فَقَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ» متفقٌ عليه.

وَ«أُسَيْدٌ» بِضَمِّ الْهَمْزَةِ. «وَحُضَيْرٌ»: بِحَاءٍ مُهْمَلَةٍ مَضْمُومَةٍ وَضَادٍ مُعْجَمَةٍ مَفْتُوحَةٍ، وَالله أَعْلَمُ.

Commentary:

1. The prophecy of the Prophet ﷺ came true, which is a miracle as well as an evidence

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of his truthfulness.

2. The *Haud* (pond) mentioned here is *Haud Al-Kauthar* which is granted to the Prophet ﷺ in *Jannah* or in the field where people will be assembled on the Day of Resurrection. There he will offer his followers cups of pure drink with his own hands. It will be such that one who would take it will never feel thirst again.

3. Demand for an office is not a pleasant quality. It is, therefore, prohibited to give office to a person who demands it. It is, however, permissible only in case a person feels that he is more competent than others and there is no one else in view who is more intelligent, capable and pious.

53. 'Abdullâh bin Abû Aûfa رضي الله عنهما reported: The Messenger of Allâh ﷺ at one time when he confronted the enemy, and was waiting for the sun to set, stood up and said, "O people! Do not long for encountering the enemy and supplicate to Allâh to grant you security. But when you face the enemy, show patience and steadfastness; and keep it in mind that *Jannah* lies under the shade of the swords." Then he invoked Allâh, saying, "O Allâh, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and help us in over-powering them." [*Al-Bukhârî* and *Muslim*]

٥٣- وَعَنْ أَبِي إِبْرَاهِيمَ عَبْدِ الله بْنِ أَبِي أَوْفَى رضي الله عَنْهُمَا: أَنَّ رسول الله ﷺ في بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، انْتَظَرَ حَتَّى إِذَا مَالَتِ الشَّمْسُ قَامَ فِيهِمْ فَقَالَ: «يَا أَيُّهَا النَّاسُ! لا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا الله العَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ» ثُمَّ قال النَّبِيُّ ﷺ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ» متفقٌ عليه.

Commentary:

1. Although great stress has been laid on full preparation and readiness for *Jihâd*, it is prohibited to wish for war with enemy.

2. Patience is a great weapon of a Muslim. In the context of *Jihâd*, it means steadfastness, fortitude and fearlessness of death in the battlefield.

3. Muslims are ordained not to rely entirely on weapons, material resources and their military prowess. They are advised to pray to Allâh for victory over their enemy.

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CHAPTER 4
TRUTHFULNESS

٤- بَابُ الصِّدْق

Allâh, the Exalted, says:

"O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)." (9:119)

"...the men and women who are truthful (in their speech and deeds)..." (33:35)

"...then if they had been true to Allâh, it would have been better for them." (47:21)

قَالَ الله تَعَالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ﴾ [التوبة: ١١٩] وقال تعالى: ﴿وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ﴾ [الأحزاب: ٣٥] وقال تَعَالى: ﴿فَلَوْ صَدَقُواْ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ﴾ [محمد: ٢١].

وَأَمَّا الأَحَادِيثُ:

54. 'Abdullâh bin Mas'ûd رضي الله عنه reported: The Prophet ﷺ said, "Truth leads to piety and piety leads to *Jannah*. A man persists in speaking the truth till he is enrolled with Allâh as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar."

[Agreed upon]

٥٤- فَالأَوَّلُ: عَن ٱبْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ عَن النَّبِيِّ ﷺ قَالَ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الجنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ الله صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ الله كَذَّابًا»

متفقٌ عليه.

Commentary: *Siddîq* (veracious) and *Kadhdhâb* (liar) both are adjectives of intensive degree. That is to say, the words stand respectively for someone whose truth has become his second nature; and in the opposite case, one is a liar who is in the habit of telling lies. As one acquires a reputation in this world for his good or bad deeds similar is his position before Allâh. One who is ranked among the truthful with Him is entitled to reward, and if one is a liar, he has to suffer retribution for it. This *Hadîth* provides incentive for truthfulness because it is a source of every good deed and

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contains a warning against lying as it gives rise to all kinds of mischief.

55. Hasan bin 'Ali رضي الله عنهما said: I remember (these words) from Messenger of Allâh ﷺ: "Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt." [*At-Tirmidhî*]

٥٥- الثَّانِي: عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ الله عَنْهُمَا، قالَ: حَفِظْتُ مِنْ رسول الله، ﷺ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ؛ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَالْكَذِبَ رِيبَةٌ» رواه التِّرْمذي. وقال: حديثٌ صحيحٌ.

قَوْلُهُ: «يَرِيبُكَ» هُوَ بِفَتْحِ الياءِ وضمّها؛ وَمَعْنَاهُ: اتْرُكْ ما تَشُكُّ في حِلِّهِ، واعْدِلْ إِلَى مَا لا تَشُكُّ فيهِ.

Commentary: This *Hadîth* leads us to the conclusion that one must always avoid doubtful things so that he does not do anything unlawful. This message is repeated in another *Hadîth* which says that he who has saved himself from doubts has in fact saved his Faith and honour.

56. Abû Sufyân رضي الله عنه reported, in course of his detailed narration about Heraclius when the latter questioned him about the teachings of the Prophet ﷺ. He said that he (ﷺ) told (us): "Worship Allâh Alone and do not associate a thing with Him; and give up all that your ancestors said." He also commands us to perform *Salât* (prayers), to speak the truth, to observe modesty and to strengthen the ties of kinship. [*Al-Bukhârî* and *Muslim*]

٥٦- الثَّالِثُ: عَنْ أَبِي سُفْيَانَ صَخْرِ بْنِ حَرْبٍ، رَضِيَ الله عَنْهُ، في حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ هِرَقْلَ، قَالَ هِرَقْلُ: فَمَاذَا يَأْمُرُكُمْ - يَعْنِي النَّبِيَّ ﷺ - قَالَ أَبُو سُفْيَانَ: قُلْتُ: يقولُ: «اعْبُدُوا الله وَحْدَهُ وَلا تُشْرِكُوا بِهِ شَيْئًا، وَاتْرُكُوا مَا يَقُولُ آباؤُكُمْ، وَيَأْمُرنَا بالصَّلاةِ، والصِّدْقِ، والعَفَافِ، والصِّلَةِ» متفقٌ عَليه.

Commentary: In this *Hadîth* an enemy of the Prophet ﷺ acknowledges the veracity of the Prophet's teaching, because Abu Sufyân رضي الله عنه made this admission when he

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was a pagan. This *Hadîth* is mentioned in detail in *Sahih Al-Bukhâri*.

57. Abû Thâbit from Sahl bin Hunaif رضي الله عنه said: The Prophet ﷺ said, "He who asks Allâh for martyrdom, Allâh will raise him to the high status of the martyrs, even if he dies on his bed." [*Muslim*]

٥٧- الرَّابِعُ: عَنْ أَبِي ثَابِتٍ، وَقِيلَ: أَبِي سَعِيدٍ، وَقِيلَ: أَبِي الْوَلِيدِ، سَهْلِ بْنِ حُنَيْفٍ، وَهُوَ بَدْرِيٌّ، رضي الله عَنْهُ، أَنَّ النَّبِي، ﷺ، قال: «مَنْ سَأَلَ الله، تعالى، الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ الله مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ» رواه مسلم.

Commentary: This *Hadîth* highlights the merit and importance of sincere intention which in fact is so great that by virtue of it Allâh raises a person's status to that of a martyr. On the contrary, persons of foul intention will be consigned to Hell by Allâh even if they die in *Jihâd*.

58. Abû Hurairah رضي الله عنه reported that the Messenger of Allâh ﷺ said, "One of the earlier Prophets who was out on an expedition proclaimed among his people that no man should follow him who had married a woman with whom he wished to cohabit but had not yet done so, or who had built houses on which he had not yet put the roofs, or who had bought sheep or pregnant she-camels and was expecting them to produce young. He, then, went on the expedition and approached the town at the time of the *'Asr* prayer or little before it. He then told the sun that both it and he were under command and prayed Allâh to hold it back for them, so it was held back till Allâh gave him victory.

٥٨- الخامِسُ: عَنْ أَبِي هُرَيْرَةَ، رضي الله عَنْهُ، قَالَ: قَالَ رسولُ الله ﷺ: «غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ صَلَوَاتُ اللهِ وَسَلامُهُ عَلَيْهِمْ فَقَالَ لِقَوْمِهِ: لا يَتْبَعَنِّي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ بِهَا، وَلا أَحَدٌ بَنَى بُيوتًا لَمْ يَرْفَعْ سُقُوفَهَا، وَلا أَحَدٌ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهُوَ يَنْتَظِرُ أَوْلادَهَا. فَغَزَا فَدَنَا مِنَ الْقَرْيَةِ صَلاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذٰلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَت حَتَّى فَتَحَ اللهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ،

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فَجَاءَتْ - يَعْنِي النَّارَ - لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا، فَقَالَ: إِنَّ فِيكُمْ غُلُولًا، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ: فِيكُمُ الْغُلُولُ فَلْتُبَايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلاثَة بِيَدِهِ فَقَالَ: فِيكُمُ الْغُلُولُ. فَجَاؤُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ، فَوَضَعَهَا فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، فَلَمْ تَحِلَّ الْغَنَائِمُ لِأَحَدٍ قَبْلَنَا، ثُمَّ أَحَلَّ اللهُ لَنَا الْغَنَائِمَ لَمَّا رَأَى ضَعْفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا»

متفقٌ عليه.

«الْخَلِفَاتُ» بِفَتْحِ الْخَاءِ المعجمةِ وكسْرِ اللامِ: جَمْعُ خَلِفَةٍ، وَهِيَ النَّاقَةُ الحامِلُ.

He collected the spoils and it (meaning fire) came to devour these, but did not. He said that among the people there was a man who stole from the booty. He told them that a man from every tribe must swear allegiance to him, and when a man's hand stuck to his, he said: "There is thief among you and every individual of your tribe must swear allegiance to me." (In course of swearing of allegiance,) hands of two or three persons stuck to his hand. He said: "The thief is among you." They brought him a head of gold like a cow's head and when he laid it down, the fire came and devoured the spoils. Spoils were not allowed to anyone before us, then Allâh allowed spoils to us as He saw our weakness and incapacity and allowed them to us." [*Al-Bukhârî* and *Muslim*]

Commentary:

1. In the opinion of Imâm As-Suyûtî, the Prophet ﷺ referred to in this *Hadîth* was Prophet Yûsha' bin Nûn (Joshua). His conduct shows that it is necessary to make suitable arrangements for the worldly needs of those who are engaged in the Cause of Allâh so that they can concentrate on their struggle without any distraction.

2. The lawfulness of the booty of war fought in the way of Allâh is a specialty of the Muslim *Ummah*. Before the advent of Islâm (the *Shar'iah* of Prophet Muhammad ﷺ), the booty of war which was free from dishonesty used to be consumed by fire. This *Hadîth* also confirms the miracle of the Prophet Yûsha' (Joshua) in which the movement of the sun was stopped until he had conquered the village.

٥٩- السادِسُ: عن أَبِي خالِدٍ حكيمِ بن حزَامٍ رضي الله عَنْه، قال: قال

59. Hakîm bin Hizâm رضي الله عنه reported that Messenger of Allâh ﷺ

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رسول الله ﷺ: «الْبَيِّعَان بالخِيَارِ مَا لم يَتَفَرَّقا، فإنْ صَدَقَا وَبيَّنَا بُورِكَ لَهُمَا في بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِما» متفقٌ عليه.

said, "Both parties in a business transaction have a right to annul it so long as they have not separated; and if they tell the truth and make everything clear to each other (i.e., the seller and the buyer speak the truth, the seller with regard to what is purchased, and the buyer with regard to the money) they will be blessed in their transaction, but if they conceal anything and lie, the blessing on their transaction will be eliminated." [*Al-Bukhârî* and *Muslim*]

Commentary: Here, the two persons engaged in business are seller and buyer. The word 'right' here means that so far both of them are present at the spot where business is being transacted they have a right to cancel their bargain. In other words, even after the mutual acceptance of the terms of the bargain so long as they are present at the spot they are entitled to cancel the deal until the time they separate from each other. Generally, people do not think it permissible to cancel the bargain after it has been settled even though both parties are present there, but this is not correct. Their view is contradicted by the *Hadîth*.

Truthfulness is a means of blessings in the business while falsehood and hiding of any defect of the merchandise detract from its blessings.

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CHAPTER 5
WATCHFULNESS

٥- بَابُ المراقبة

Allâh, the Exalted, says:

"Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers)." (26:218,219)

"And He is with you (by His Knowledge) wheresoever you may be." (57:4)

"Truly, nothing is hidden from Allâh, in the earth or in the heaven." (3:5)

"Verily, your *Rubb* is Ever Watchful (over them)." (89:14)

"Allâh knows the fraud of the eyes, and all that the breasts conceal." (40:19)

قَالَ الله تَعَالَى: ﴿ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ﴾ [الشعراء: ٢١٨، ٢١٩] وقال تعالى: ﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ﴾ [الحديد: ٤] وقال تَعَالى: ﴿إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ﴾ [آل عمران: ٥] وَقَالَ تَعَالى: ﴿إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ﴾ [الفجر: ١٤] وقالَ تَعَالى: ﴿يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ﴾ [غافر: ١٩] والآياتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

وَأَمَّا الأَحَادِيثُ:

60. 'Umar bin Al-Khattâb رضي الله عنه said: Once we were sitting in the company of Messenger of Allâh ﷺ when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet ﷺ leaning his knees against the knees of the Prophet ﷺ and placing both of his palms over his two thighs and said, "O Muhammad (ﷺ)! Tell me about Islâm." He ﷺ

٦٠- فَالأَوَّلُ: عَنْ عُمَرَ بن الخطَّابِ، رَضِيَ الله عَنْهُ، قَالَ: «بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ الله، ﷺ، 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، ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وقَالَ: يَا

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replied, "Islâm is to testify that none has the right to be worshipped but Allâh, and that Muhammad (ﷺ) is the Messenger of Allâh; that you observe *Salât* (prayers), pay *Zakât*, observe *Saum* (fasting) of Ramadân and perform *Hajj* (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about *Imân*." He ﷺ said. "It is to believe in Allâh, and His Books, and His Messengers and the Last Day and that you believe in foreordainment, its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about *Ihsân*." He ﷺ said, "It is to worship Allâh as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." He ﷺ replied, "I have no more knowledge thereof than you." He said, "Inform me about some of its signs." He ﷺ said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings." Then he departed. The Messenger of Allâh kept silent for a while then he said to me, "O 'Umar!

مُحَمَّدُ! أَخْبِرْنِي عَنِ الإِسْلَامِ، فقالَ رسولُ الله ﷺ: الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَتُقِيمَ الصَّلاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قالَ: فَأَخْبِرْنِي عَنِ الإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بالله، وَمَلائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، واليَوْمِ الآخِرِ، وَتُؤْمِنَ بالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قالَ: صَدَقْتَ. قالَ: فَأَخْبِرْنِي عَنِ الإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ الله كَأَنَّكَ تَرَاهُ؛ فإِنْ لَمْ تَكُنْ تَرَاهُ فإِنَّهُ يَرَاكَ. قالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا المَسْؤُولُ عَنْهَا بِأَعْلَمَ مِن السَّائِلِ. قَالَ: فأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قالَ: يا عُمَرُ! أَتَدْرِي مَنِ السَّائِلُ؟ قلتُ: اللهُ ورسُولُهُ أَعْلَمُ. قالَ: فإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ» رواه مسلم.

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Do you know who the questioner was?" I replied, "Allâh and His Messenger know better." The Prophet ﷺ said, "He was Jibrîl (Gabriel); he came to you to teach you your religion." [*Muslim*]

وَمَعْنَى: «تَلِدُ الأَمَةُ رَبَّتَهَا» أَيْ: سَيِّدَتَهَا؛ ومعناهُ أَنْ تَكْثُرَ السَّرَارِي حَتَّى تَلِدَ الأَمَةُ السُّرِّيَّةُ بِنْتًا لِسَيِّدِهَا، وَبِنْتُ السَّيِّدِ في مَعْنَى السَّيِّدِ، وَقِيلَ غَيْرُ ذٰلِكَ. وَ«الْعَالَةُ»: الْفُقَرَاءُ. وقولُهُ «مَلِيًّا» أَيْ: زَمَنًا طويلًا، وَكَانَ ذٰلك ثَلاثًا.

Commentary: This *Hadîth* is known as *'Hadîth Jibrîl'*. It mentions the basics of Islâm the details of which are known to every Muslim. *Al-Qadr* (Divine foreordainment) means that Allâh already knows and had recorded everything that will happen until the Day of Resurrection. Now whatever happens is in accordance with that knowledge and writing. What is meant by its good and bad consequences can be illustrated by saying that tranquillity, prosperity and abundance of crops come in the category of good consequences. Famine, calamities and troubles, etc., fall in the list as evil consequences. But we regard them good or bad according to our own understanding; otherwise, every action of Allâh has some wisdom and expedience which are known to Him Alone.

61. Abû Dharr and Mu'âdh bin Jabal رضي الله عنهما reported that Messenger of Allâh ﷺ said, "Fear Allâh wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people."

[*At-Tirmidhî*]

٦١- الثَّاني: عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمٰنِ مُعَاذِ بْنِ جَبَلٍ، رضي الله عنهما، عَنْ رسول الله، ﷺ، قال: «اتَّقِ الله حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ» رواه التِّرْمذيُّ. وَقَالَ: حَديثٌ حَسنٌ.

Commentary: Virtue obliterates vice means that virtue becomes an atonement for sin. But this applies to minor sins only because major ones will not be forgiven without sincere repentance. Similar is the case of encroachment on public rights which will not be forgiven without their compensation.

62. Ibn Abbâs رضي الله عنهما said: One

٦٢- الثَّالِثُ: عَن ابْنِ عَبَّاسٍ، رَضِيَ

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الله عَنْهُمَا، قال: كُنْتُ خَلْفَ النَّبِيِّ ﷺ، يَوْمًا فَقَالَ: «يَا غُلامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ الله يَحْفَظْكَ، احْفَظِ الله تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ الله، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بالله، وَاعْلَمْ: أَنَّ الأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ الله لَكَ، وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ؛ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ؛ رُفِعَتِ الأَقْلَامُ، وَجَفَّتِ الصُّحُفُ» رواهُ التِّرمذيُّ وَقَالَ: حَديثٌ حَسنٌ صحيحٌ.

وَفي روايةِ غَيْرِ التِّرمذيِّ: «احْفَظِ الله تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى الله فِي الرَّخَاءِ يَعْرِفْكَ في الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

day, I was riding behind the Prophet ﷺ when he said, "O boy! I will instruct you in some matters. Be watchful of Allâh (Commandments of Allâh), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allâh Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allâh had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allâh had predestined against you. The pens had been lifted and the ink had dried up." [*At-Tirmidhî*]

Another narration is: Messenger of Allâh ﷺ said, "Safeguard the Commandments of Allâh, you will find Him before you. Remember Him in prosperity and He will remember you in adversity. Be sure that which you miss, was not to hit you; and what hits you, was never to miss you. Remember that the Help of Allâh is obtained with patience, and relief emerges after distress, prosperity follows adversity, and hardship is followed by ease."

Commentary:

1. No one has the power to change the Decision of Allâh.
2. Whatever trouble one has to suffer in this world, it does not last for ever. Every

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trouble is followed by prosperity, pleasure and happiness.

3. One should never ask other than Allâh anyone's help in supernatural way because it amounts to ascribing partnership with Allâh. If a person is mindful of the Rights of Allâh, then Allâh, in return takes care of his needs and helps him.

63. Anas رضي الله عنه said: You indulge in (bad) actions which are more insignificant to you than a hair while we considered them at the time of Messenger of Allâh ﷺ to be great destroying sins." [*Al-Bukhârî*]

٦٣- الرَّابِعُ: عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قالَ: إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هِيَ أَدَقُّ في أَعْيُنِكُمْ مِنَ الشَّعْرِ، كُنَّا نَعُدُّهَا عَلَى عَهْدِ رسولِ الله ﷺ مِنَ الْمُوبِقَاتِ» رواه البخاري، وقالَ: «الْمُوبِقَاتُ» الْمُهْلِكَاتُ.

Commentary: The less fear of Allâh, one has the more disobedient he becomes to Him. As the fear of Allâh decreases, one becomes more bold in committing sins. As the Companions of the Prophet ﷺ were intensely fearful of Allâh, they were afraid of committing even very minor sins.

64. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, 'Verily, Allâh, the Exalted, becomes angry, and His Anger is provoked when a person does what Allâh has declared unlawful."

[*Al-Bukhârî* and *Muslim*]

٦٤- الْخَامِسُ: عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنِ النبي ﷺ، قال: «إِنَّ الله تَعَالَى يَغَارُ، وَغَيْرَةُ الله، تَعَالَى، أَنْ يَأْتِيَ الْمَرْءُ مَا حَرَّمَ الله عَلَيْهِ» متفقٌ عَلَيهِ.

وَ«الْغَيْرَةُ»: بفتحِ الغين، وَأَصْلُهَا الأَنَفَةُ.

Commentary: Commitment of unlawful acts calls for the displeasure and Wrath of Allâh.

65. Abû Hurairah رضي الله عنه said that he heard the Prophet ﷺ saing: "There were three men among the Banu Isrâel, one leper, one bald and one blind. Allâh wanted to test them. He

٦٥- السَّادِسُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ ثَلاثَةً مِنْ بَنِي إِسْرَائِيلَ: أَبْرَصَ، وَأَقْرَعَ، وَأَعْمَى، أَرَادَ الله أَنْ

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يَبْتَلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَأَتَى الأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيكَ؟ قَالَ: لَوْنٌ حسنٌ، وَجِلْدٌ حَسَنٌ، وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذِرَنِي النَّاسُ؛ فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذَرُهُ وَأُعْطِيَ لَوْنًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الإِبِلُ - أَوْ قَالَ الْبَقَرُ - شَكَّ الرَّاوِي - فَأُعْطِيَ نَاقَةً عُشَرَاءَ، فَقَالَ: بَارَكَ الله لَكَ فِيهَا.

therefore, sent to them an angel who came to the leper and asked him what he would like best. He replied: "A good colour, a good skin and to be rid of what makes me loathsome to people." He (the angel) rubbed him and his loathsomeness vanished and he was given a good colour and a good skin. He then asked him what type of property he would like best. The leper replied that he would like camels - [or perhaps he said cattle, for Ishâq (one of the subnarrator of the *Hadîth*) was uncertain, either said: 'Camels,' or: 'Cattle']. He was given a pregnant she-camel. The angel invoked for Allâh's Blessing on it. The angel then went to the bald man and asked him what he would like best and he replied: "Good hair and to be rid of what makes me loathsome to people." The angel ran his hand over him and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow. The angel invoked Allâh's Blessing on it. The angel then went to the blind man and asked him what he would like best, and he replied: "I wish that Allâh restore my sight to me so that I may see people." Thereupon the angel ran his hand over him and Allâh restored his sight. The angel then asked what property he would like best. He replied that he would like sheep, so

فَأَتَى الأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قال: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هٰذَا الذي قَذِرَنِي النَّاسُ، فَمَسَحَهُ فَذَهَبَ عَنْهُ وَأُعْطِيَ شَعْرًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ، فَأُعْطِيَ بَقَرَةً حَامِلًا، وَقَالَ: بَارَكَ الله لَكَ فِيها.

فَأَتَى الأَعْمَى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قال: أَنْ يَرُدَّ الله إِلَيَّ بَصَرِي فَأُبْصِرَ النَّاسَ، فَمَسَحَهُ فَرَدَّ اللهُ إِلَيْهِ بَصَرَهُ. قال: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قال: الْغَنَمُ، فَأُعْطِيَ شَاةً وَالِدًا. فَأَنْتَجَ هٰذَانِ وَوَلَّدَ هٰذَا، فَكَانَ

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he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and said: "I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allâh and then on you, so I ask you by Him Who gave you the good colour, the good skin and the property, for a camel by which I may get to my destination." He replied: "I have many dues to pay." The angel then said: "I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allâh gave property?" He replied: "I inherited this property through generations." The angel said: "If you are telling a lie, may Allâh return you to your former condition." The angel went in the form of a bald man to the one who had been bald, and said the same as he had said to the former and received a similar reply. So he said: "If you are telling a lie, may Allâh return you to your former condition." The angel then went to the one who had been blind and said: "I am a poor traveller and my resources have been exhausted in my journey. My only means of reaching my destination are

لِهٰذَا وَادٍ مِنَ الإِبِلِ، وَلِهٰذَا وَادٍ مِنَ الْبَقَرِ، وَلِهٰذَا وَادٍ مِنَ الْغَنَمِ.

ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ قَدِ انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي، فَلا بَلاغَ لِيَ الْيَوْمَ إِلَّا بِاللهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ، وَالْجِلْدَ الْحَسَنَ، وَالْمَالَ، بَعِيرًا أَتَبَلَّغُ بِهِ فِي سَفَرِي، فَقَالَ: الْحُقُوقُ كَثِيرَةٌ. فَقَالَ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذُرُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللهُ!؟ فَقَالَ: إِنَّمَا وَرِثْتُ هٰذَا المالَ كَابِرًا عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ.

وَأَتَى الأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهٰذَا، وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ هٰذَا، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ.

وَأَتَى الأَعْمَى فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ وابْنُ سَبِيلٍ انْقَطَعَتْ بِيَ الحِبَالُ فِي سَفَرِي، فَلَا بَلاغَ لِيَ اليَوْمَ إِلَّا بالله ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاةً

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dependant on Allâh and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey." He replied: "Yes, I was blind. Allâh restored my eyesight, so take what you wish and leave what you wish. I swear by Allâh that I shall not argue with you today to return anything you take, as I give it for Allâh's sake." The angel said: "Keep your property. You have all simply been put to a test, and Allâh is pleased with you and displeased with both of your companions." [*Al-Bukhârî* and *Muslim*]

أَتَبَلَّغُ بِهَا فِي سَفَرِي؟ فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللهُ إِلَيَّ بَصَرِي، فَخُذْ ما شِئْتَ وَدَعْ مَا شِئْتَ، فَوَاللهِ ما أَجْهَدُكَ الْيَوْمَ بِشَيءٍ أَخَذْتَهُ لِلّهِ عزَّ وَجَلَّ. فقالَ: أَمْسِكْ مالَكَ فَإِنَّمَا ابْتُلِيتُمْ، فَقَد رَضِيَ الله عنك، وَسَخِطَ عَلَى صَاحِبَيْكَ» متفقٌ عَليه.

وَ«النَّاقَةُ الْعُشَرَاءُ» بِضَمِّ العينِ وَفَتْحِ الشينِ وبالمدِّ: هِيَ الحامِلُ. قولُهُ: «أَنْتَجَ» وفي روايةٍ: «فَنَتَجَ» مَعْنَاهُ: تَوَلَّى نِتَاجَهَا، والنَّاتِجُ لِلنَّاقَةِ كالْقَابِلَةِ لِلْمَرْأَةِ. وَقولُهُ «ولَّدَ هٰذا» هُوَ بِتَشْدِيدِ اللَّامِ: أَيْ: تَوَلَّى ولَادَتَهَا، وَهُوَ بِمَعْنَى أَنْتَجَ في النَّاقَةِ. فالمُوَلِّدُ، والناتِجُ والقَابِلَةُ بمَعْنىً؛ لٰكِنْ هٰذَا لِلْحَيَوانِ وذاكَ لِغَيْرِهِ. وَقولُهُ: «انْقَطَعَتْ بي الحِبالُ» هُوَ بالحاءِ المهملَةِ والباءِ الموحدةِ: أَيْ الأَسْبَابُ: وقولُهُ: «لا أَجْهَدُكَ» معنَاهُ: لا أَشقُّ عليْكَ في رَدِّ شَيْءٍ تَأْخُذُهُ أَوْ تَطْلُبُهُ مِنْ مَالِي. وفي روايةِ البخاري: «لا أَحْمَدُكَ» بالحاءِ المهملَةِ والميمِ، وَمَعْنَاهُ: لا أَحْمَدُكَ بِتَرْكِ شَيْءٍ تَحْتَاجُ إِلَيْهِ، كما قالُوا: لَيْسَ على طولِ الحياةِ نَدَمٌ، أَيْ عَلَى فَوَاتِ طُولِهَا.

Commentary: This *Hadîth* tells us that abundance of property and wealth is also a trial. He alone succeeds in this trial who in the midst of his riches does not forget

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about Allâh's Status and his own status. Rather than becoming proud of his wealth, he takes pleasure in spending it in fulfilling the needs of people and expresses gratitude to Him in practical terms. Those who take an opposite course are regarded unsuccessful because on account of their wrong attitude, they tend to falsehood, pride and miserliness which cause the displeasure of Allâh.

66. Shaddâd bin Aus رضي الله عنه reported: The Prophet ﷺ said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allâh the fulfillment of his vain desires." [*At-Tirmidhî*]

٦٦- السَّابِعُ: عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رضي الله عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «الْكَيِّس مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّى عَلَى الله». رَوَاهُ التِّرْمِذِيُّ وقالَ: حَدِيثٌ حَسَنٌ.

قَالَ التِّرْمِذِيُّ وَغَيْرُهُ مِنَ الْعُلَمَاءِ: مَعْنَى «دَانَ نَفْسَه»: حَاسَبَهَا.

Commentary: This *Hadîth* highlights the importance of the accountability of one's self. Mere desires which are not coupled with practical efforts are of no avail because Allâh grants reward on good deeds and not on yearnings and desires which are not supported by noble actions.

67. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "It is from the excellence of (a believer's) Islâm that he should shun that which is of no concern to him." [*At-Tirmidhî*]

٦٧- الثَّامِنُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قال: قال رَسُول الله ﷺ: «مِنْ حُسْنِ إِسْلامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ» حَدِيثٌ حسنٌ رواه الترْمِذِيُّ وَغَيْرُهُ.

Commentary: This *Hadîth* lays down a very important principle that one should avoid senseless talk and actions. If one acts upon this principle, he can save himself from many sins and evils.

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68. 'Umar رضي الله عنه reported that the Prophet ﷺ said, "No man shall be asked for the reason of beating his wife." [*Abû Dâwûd*]

٦٨- التَّاسِعُ: عَنْ عُمَرَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «لَا يُسْأَلُ الرَّجُلُ فِيْمَ ضَرَبَ امْرَأَتَهُ» رواه أبو داود وغَيْرُه

Commentary: This *Hadîth* is also reported by Ibn Mâjah and Ahmad. Sheikh Al-Albânî* has classified this *Hadîth* as 'weak' since its narration is not authenticated, therefore its contents are also not valid. Islâm has not given the husbands absolute right over their wives and that they will not be questioned in the Hereafter or that they should not be questioned for their action and misbehaviour with the wives. On the contrary, Islâm has stressed upon them to be lenient and tender in relation with wives; and this means that they will be taken to task for any wrong and injustice done by them to their wives.

* Sh. Al-Albâni is the leading authority in the science of *Hadîth*.

CHAPTER 6
PIETY

٦- بَابُ التقوى

Allâh, the Exalted, says:

"O you who believe! Fear Allâh as He should be feared." (3:102)

"So, keep your duty to Allâh and fear Him as much as you can..." (64:16)

This second Verse explains the meaning of the first one.

"O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth." (33:70)

"... And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could ima-

قَالَ الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ﴾ [آل عمران: ١٠٢] وقال الله تعالى: ﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾ [التغابن: ١٦] وهٰذِه الآية مبينة للمُرادِ مِن الأُولى. وقال الله تَعَالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا﴾ [الأحزاب: ٧٠] وَالآياتُ في الأَمْرِ بالتَّقْوَى كَثِيرَةٌ مَعْلُومَةٌ، وَقَالَ تعالى: ﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ [الطلاق: ٢، ٣] وقَالَ تَعَالَى: ﴿إِن تَتَّقُواْ

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gine..." (65:2,3)

"If you obey and fear Allâh, He will grant you *Furqân* [(a criterion to judge between right and wrong), or (*Makhraj*, i.e., a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the great bounty." (8:29)

اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ [الأنفال: ٢٩] والآيَاتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

وَأَمَّا الأَحَادِيثُ:

69. Abû Hurairah رضي الله عنه reported: It was asked, "O Messenger of Allâh! Who is the most honourable amongst mankind?" He (ﷺ) said, "The most honourable of them is one who is the most pious of them." They said, "We are not asking about this." He said, "Then, the most honourable of men was Yûsuf (Joseph), the Prophet of Allâh, the son of Allâh's Prophet, who was the son of the Prophet of Allâh, who was the son of the *Khalîl* of Allâh (i.e., Ibrâhîm عليه السلام)." They said, "We are not asking you about this." He enquired, "Are you then asking me about the classes of the Arabs? The best of them in the Pre-Islâmic Period of Ignorance are the best of them in Islâm, provided they comprehend the religious knowledge." [*Al-Bukhârî* and *Muslim*]

٦٩- فَالأَوَّلُ: عَنْ أَبِي هُرَيْرَةَ رضي الله عَنْه قال: قِيلَ: يا رسولَ الله! مَنْ أَكْرَمُ النَّاسِ؟ قال: «أَتْقَاهُمْ». فَقَالُوا: لَيْسَ عَنْ هٰذَا نَسْأَلُكَ، قَالَ: «فَيُوسُفُ نَبِيُّ الله ابنُ نَبِيِّ الله ابْنِ نَبِيِّ الله ابْنِ خَلِيلِ الله» قَالُوا: لَيْسَ عَنْ هٰذَا نَسْأَلُكَ، قَال: «فَعَنْ مَعَادِنِ العَرَبِ تَسْأَلُونِي؟ خِيَارُهُمْ في الْجَاهِلِيَّةِ خِيَارُهُمْ في الإِسْلَامِ إِذَا فَقُهُوا» متفقٌ عليه.

و«فَقُهُوا» بِضَمِّ الْقَافِ عَلَى الْمَشْهُورِ، وَحُكِيَ كَسْرُهَا، أَيْ: عَلِمُوا أَحْكَامَ الشَّرْعِ.

Commentary: We come to know from this *Hadîth* that the families which enjoyed popularity and prestige for their eminent qualities (like generosity, chivalry, honesty, etc.) in the pre-Islâmic period were also credited for these values after their acceptance of Islâm. But now their respect was qualified with their religious

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knowledge and practice. Their capabilities, self-respect and other qualities were turned towards a different direction. These qualities which were previously used for paganism were now devoted for Islâm.

70. Abû Sa'îd Al-Khudri رضي الله عنه reported: The Prophet ﷺ said, "The life of the world is sweet and green. Allâh makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israêl was through women." [*Muslim*]

٧٠- الثَّانِي: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ عَن النَّبِي ﷺ قال: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ الله مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاء، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ» رواه مسلم.

Commentary: Wealth and property of this world are favourites of everyone like the fresh fruit which is sweet, delicious and attractive for all. Everyone likes them and is attracted towards them. The most delicious fruit of this world is woman but at the same time it is the most baneful. One who inclines towards wealth and women and ignores the Islâmic legal injunctions, has at stake both his *Deen* and Faith; and one who benefits from them keeping oneself within the bounds of Islâm, would be safe from their ruinous effects.

71. 'Abdullâh bin Mas'ûd رضي الله عنه reported that the Prophet ﷺ used to say: *"Allâhumma innî as'alukal-huda wat-tuqa wal-'afâfa wal-ghina* (O Allâh! I ask You for guidance, piety, chastity and self-sufficiency)." [*Muslim*]

٧١- الثَّالِثُ: عَنْ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى» رواه مسلم.

Commentary: This *Hadîth* contains four words, the meanings and implications of which constitute its essence. These words are guidance, piety (fear of Allâh), chastity and sufficiency. Guidance here means guidance at every turn of life and steadfastness on the path of truth. Fear of Allâh is the greatest means of piety and strongest defense against sins. Chastity is the state of being free from what is unlawful. Self-sufficiency is the antonym of poverty and here it means the self-contentment. What it implies is that one should not care for what people possess. In view of all these qualities, the prayer of the Prophet ﷺ mentioned in this *Hadîth* is very comprehensive and valuable.

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72. 'Adi bin Hâtim At-Tâ'i رضي الله عنه said I heard the Messenger of Allâh ﷺ say: "He who has taken an oath (to do something) but found something else better than that (which brings him closer to Allâh), then he should do that which is better in piety (and he should expiate for the breaking of oath)." [*Muslim*]

٧٢- الرَّابِعُ: عَنْ أَبِي طَرِيفٍ عَدِيِّ بْنِ حَاتَمٍ الطَّائِيِّ رَضِيَ الله عَنْهُ قال: سَمِعْتُ رسول الله ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَى يَمِينٍ ثُمَّ رَأَى أَتْقَى لله مِنْهَا فَلْيَأْتِ التَّقْوَى» رواه مسلم.

Commentary: This *Hadîth* emphasizes the importance of having the fear of Allâh. So much so that if somebody has made a vow to commit some sin he should break it, arrange for its expiation and keep himself away from that sin or any other act that contravenes the fear of Allâh.

73. Abû Umâmah رضي الله عنه said: I heard Messenger of Allâh ﷺ during the sermon of the Farewell Pilgrimage saying, "Be mindful of your duty to Allâh; perform your five daily *Salât*, observe *Saûm* during the month (of Ramadân) , pay the *Zakât* on your properties and obey your leaders; (if you do so) you will enter the *Jannah* of your *Rubb*." [*At-Tirmidhî*]

٧٣- الْخَامِسُ: عَنْ أَبِي أُمَامَةَ صُدَيِّ بْنِ عَجْلانَ الْبَاهِلِي رَضِيَ الله عَنْهُ قال: سَمِعْتُ رسول الله ﷺ يَخْطُبُ في حَجَّةِ الْوَدَاعِ فَقَالَ: «اتَّقُوا اللهَ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَأَطِيعُوا أُمَرَاءَكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ» رواه التِّرْمِذِيُّ، في آخِرِ كِتَابِ الصَّلاةِ وَقَال: حَدِيثٌ حَسَنٌ صحيح.

Commentary: The word *Wadâ'* «وداع» means to say farewell. The Farewell Pilgrimage was the last pilgrimage, the Prophet ﷺ performed, and on this occasion he bade farewell to the people and for this reason it came to be known as *Hajjat-ul-Wadâ'*. Obedience of the rulers is stressed but it is conditional, that is to say, they are to be obeyed only if their orders are not against the injunctions of Allâh. Similarly, their obedience is obligatory till such time that they do not do anything which amounts to open disbelief. If any of these two things occurs, then no obedience would be due to them.

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CHAPTER 7
FIRM BELIEF AND PERFECT RELIANCE ON ALLÂH

٧- بَـابُ اليَقِيـنِ وَالتوكـل

Allâh, the Exalted, says:

"And when the believers saw *Al-Ahzâb* (the Confederates), they said: 'This is what Allâh and His Messenger (Muhammad ﷺ) had promised us, and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their Faith and to their submissiveness (to Allâh)." (33:22)

"Those (i.e., believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.' But it (only) increased them in Faith, and they said: 'Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)'. So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of great bounty." (3:173,174)

"And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not." (25:58)

"And in Allâh (Alone) let the believers, put their trust." (14:11)

قَالَ الله تَعَالَى: ﴿وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۖ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا﴾ [الأحزاب: ٢٢] وقَالَ تَعَالَى: ﴿ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾ [آل عمران: ١٧٣، ١٧٤]، وَقَالَ تَعَالَى ﴿وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ﴾ [الفرقان: ٥٨]. وقال تعالى: ﴿وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ﴾ [إبراهيم: ١١]. وقال تعالى: ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ﴾ [آل عمران: ١٥٩]. وَالآيَات في الأَمْرِ بالتَّوَكُّلِ كَثِيرَةٌ مَعْلومَةٌ. وقال تعالى: ﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥ ۚ﴾ [الطلاق: ٣] أَيْ: كَافِيهِ. وقال تعالى: ﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا

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"... Then when you have taken a decision, put your trust in Allâh..." (3:159)

"And whosoever puts his trust in Allâh, then He will suffice him." (65:3)

"The believers are only those who, when Allâh is mentioned, feel a fear in their hearts; and when His Verses (this Qur'ân) are recited unto them, they (i.e., the Verses) increase their Faith; and they put their trust in their *Rubb* (Alone)." (8:2)

ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ [الأنفال: ٢] وَالآيَاتُ في فَضْلِ التَّوَكُّلِ كَثِيرَةٌ مَعْرُوفَةٌ.

وَأَمَّا الأَحَادِيثُ.

74. Ibn 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "I was shown the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my *Ummah*, but I was told: 'This is Mûsa (Moses) and his people, but look towards the other side.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter *Jannah* without being taken to account or torment.'" Then the Prophet ﷺ stood up and went into his apartment, and the Companions began to guess who may be those people who would enter *Jannah* without any accounting or torment. Some said: "Probably, they

٧٤- فَالأَوَّلُ: عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قال: قال رسولُ الله ﷺ: «عُرِضَتْ عَلَيَّ الأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَه الرُّهَيْط، والنَّبِيَّ ومَعَهُ الرَّجُل والرَّجُلانِ، وَالنَّبِيَّ وَلَيْسَ مَعَهُ أَحَدٌ إِذْ رُفِعَ لِي سَوادٌ عَظِيمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي، فَقِيلَ لِي: هٰذا مُوسَى وَقَوْمُه، وَلٰكِنِ انْظُرْ إِلَى الأُفُقِ، فَنَظَرْتُ فَإِذَا سَوادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَى الأُفُقِ الآخَرِ، فَإِذَا سَوادٌ عَظِيمٌ، فَقِيلَ لِي: هٰذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ» ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاضَ النَّاسُ في أُولٰئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ، فَقَالَ بَعْضُهُمْ:

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are the ones who kept company with Messenger of Allâh ﷺ." Others said: "Probably, they are the ones who have been born as Muslims and have never associated anyone with Allâh in worship." Then Messenger of Allâh ﷺ came out and asked, "What are you discussing?" So they told him. He then said, "They are those who do not make *Ruqyah* (blowing over themselves after reciting the Qur'ân or some prayers and supplications the Prophet ﷺ used to say) nor seek it, nor perceive omens (i.e., they are not pessimistic) but keep trust in their *Rubb* (Allâh)." On this 'Ukâshah bin Mihsan stood up and asked: "Pray to Allâh to make me one of them." The Prophet ﷺ said, "You are one of them." Then another man stood up and asked the same thing. The Prophet ﷺ answered, "'Ukâshah has surpassed you."

[*Al-Bukhârî* and Mulsim]

فَلَعَلَّهُمْ الَّذِينَ صَحِبُوا رسولَ الله ﷺ، وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُم الَّذِينَ وُلِدُوا في الإِسْلَامِ، فَلَمْ يُشْرِكُوا بالله شَيئًا - وَذَكَرُوا أَشْياءَ - فَخَرَجَ عَلَيْهِمْ رسول الله ﷺ فَقَالَ: «مَا الَّذِي تَخُوضونَ فِيهِ؟» فَأَخْبَرُوهُ فَقَالَ: «هُمُ الَّذِينَ لَا يَرْقُونَ، وَلَا يَسْتَرْقُونَ وَلا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ: ادْعُ الله أَنْ يَجْعَلَنِي مِنْهُمْ فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللهَ أَن يَجْعَلَنِي مِنْهُمْ فقال: «سَبَقَكَ بِهَا عُكَّاشَةُ» متفقٌ عليه.

«الرُّهَيْطُ» بِضَمِّ الرَّاءِ: تَصْغِيرُ رَهْطٍ، وَهُمْ دُونَ عَشَرَةِ أَنْفُسٍ. «وَالأُفُقُ»: النَّاحِيَةُ وَالْجَانِبُ. «وَعُكَّاشَةُ» بِضَمِّ الْعَيْن وَتَشْدِيد الْكَافِ وَبِتَخْفِيفِها، وَالتَّشْدِيدُ أَفْصَحُ.

Commentary:

1. This *Hadîth* mentions the importance of faith in Allâh, inducement for having trust in Him and the distinction of people who have these qualities.
2. Although the practice of blowing over someone after reciting the Qur'ân or supplications of the Prophet ﷺ and medical treatment are permissible but they who avoid them because of their extreme trust in Allâh and save themselves from bad omen, enjoy a distinguished position.
3. These conditions of various communities were shown to the Prophet ﷺ in dreams for the dreams of the Prophets reflect the truth, or by means of Revelation, or he had

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witnessed them in the event of *Isrâ* (the Night Journey) of the Prophet ﷺ.
4. The followers of the Prophet ﷺ exceed the followers of other Prophets in number.

75. Ibn 'Abbâs رضي الله عنهما reported that the Messenger of Allâh ﷺ used to supplicate: "O Allâh! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allâh, I seek refuge with You through Your Power; there is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and jinn will all die." [*Al-Bukhârî* and *Muslim*]

76. Ibn 'Abbâs رضي الله عنهما said: When (Prophet) Ibrâhîm (Abraham) was thrown into the fire, he said: "Allâh (Alone) is sufficient for us, and, He is the Best Disposer of affairs." So did Messenger of Allâh Muhammad ﷺ when he was told: "A great army of the pagans had gathered against him, so fear them." But this (warning) only increased him and the Muslims in Faith and they said: "Allâh (Alone) is sufficient for us, and He is the Best Disposer of affairs (for us)." [*Al-Bukhârî*]

٧٥- الثَّانِي: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنهما أَيْضًا أَنَّ رسول الله صلى الله عليه وسلم كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ.. اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ؛ لا إِلهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لا يَمُوتُ، وَالْجِنُّ والإِنْسُ يَمُوتُونَ» متفقٌ عليه وَهذَا لَفْظُ مُسْلِمٍ، وَاخْتَصَرَهُ الْبُخَارِيُّ.

٧٦- الثَّالِثُ: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَيْضًا قال: «حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ، قَالَهَا إِبْراهِيمُ ﷺ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ ﷺ حِينَ قَالُوا: إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُم فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ» رواه البخاري.

وَفي رواية لَهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قال: «كَانَ آخِرَ قَوْلِ إِبْراهِيمَ ﷺ حِينَ أُلْقِيَ فِي النَّارِ: حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيلُ».

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Commentary: Even in the worst circumstances one should always have faith and trust in Allâh.

77. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "A group of people (both men and women) whose hearts will be like the hearts of birds, will enter *Jannah*." [*Muslim*]

It has been interpreted that such people are those who put their trust in Allâh; another interpretation is that these people are tender-hearted.

٧٧- الرَّابِعُ: عَنْ أَبِي هُرَيْرَةَ رضي الله عَنْه عَن النَّبي ﷺ قال: «يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ» رواه مسلم.

قيلَ: مَعْنَاهُ مُتَوَكِّلُونَ، وَقِيلَ: قُلُوبُهُمْ رَقِيقَةٌ

Commentary:

1. Excellence of trust in Allâh and kindness of heart are most valuable qualities because both of them are means to enter *Jannah*.
2. One should not worry much about one's food and means of subsistence. In fact, people should have the heart like birds who do not collect to keep in reserve anything and go out every morning in search of food and return to their nests fully satiated. This advice is repeated in another *Hadîth* to the effect that when birds leave their nests in the morning they are hungry but when they come back, their stomachs are full and they do not need any more food.

78. Jâbir رضي الله عنه reported: I went in an expedition along with the Prophet ﷺ in the direction of Najd. When Messenger of Allâh ﷺ returned, I also returned with him. Then the mid-day sleep overtook us in a valley full of prickly shrubs. Messenger of Allâh ﷺ got down and the people scattered around seeking shade under the trees. Messenger of Allâh ﷺ hang up his sword on the branch of a tree.

٧٨- الْخَامِسُ: عَنْ جَابِرٍ رَضِيَ الله عَنْهُ أَنَّهُ غَزَا مَعَ النَّبِيِّ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رسول الله ﷺ قَفَلَ مَعَهُمْ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ في وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رسولُ الله ﷺ، وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رسولُ الله ﷺ تَحْتَ سَمُرَةٍ، فَعَلَّقَ بِهَا سَيْفَهُ، وَنِمْنَا نَوْمَةً، فَإِذَا

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We were enjoying a sleep when Messenger of Allâh ﷺ called us, and lo! There was a desert Arab bedouin near him. He (ﷺ) said, "This man brandished my sword over me while I was asleep. I woke up and saw it in his hand unsheathed. He asked: 'Who will protect you from me?' I replied: 'Allâh' - thrice." He did not punish him and sat down. [*Al-Bukhârî* and *Muslim*]

In another narration, Jabir رضي الله عنه said: We accompanied Messenger of Allâh ﷺ in the campaign of *Dhât-ur-Riqâ'*. We left Messenger of Allâh ﷺ to take rest under a shady tree. One of the polytheists came to him. The sword of Messenger of Allâh ﷺ was hanging on a tree. He drew it and said: "Are you afraid of me?" Messenger of Allâh ﷺ said, "No." Then he said: "Who will then protect you from me?" Messenger of Allâh ﷺ replied, "Allâh."

And in a narration of Abû Bakr Al-Ismâ'îlî, the polytheist asked: "Who will protect you from me?" Messenger of Allâh ﷺ replied, "Allâh." As soon as he said this, the sword fell down from his hand and Messenger of Allâh ﷺ catching the sword, asked him, "Who will protect you from me." He said, "Please forgive me." Messenger of Allâh ﷺ said, "On condition you testify that there is none worthy of worship but Allâh and that I am His

رسولُ الله ﷺ يَدْعُونَا، وَإِذَا عِنْدَهُ أَعْرَابِيٌّ فَقَالَ: «إِنَّ هٰذَا اخْتَرَطَ عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ فِي يَدِهِ صَلْتًا، قَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: الله - ثَلاثًا» وَلَمْ يُعَاقِبْهُ وَجَلَسَ. متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: قَالَ جَابِرٌ: كُنَّا مَعَ رَسُولِ الله ﷺ بِذَاتِ الرِّقَاعِ، فَإِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِرَسولِ الله ﷺ، فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ، وَسَيْفُ رسول الله ﷺ مُعَلَّقٌ بالشَّجَرَةِ، فَاخْتَرَطَهُ فَقَالَ: تَخَافُنِي؟ قَالَ: «لا» قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قالَ: «اللهُ».

وَفِي رِوَايَةِ أَبِي بَكرٍ الإِسْمَاعِيلي في صحيحِهِ: قال: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «الله» قال: فَسَقَطَ السَّيْفُ مِنْ يَدِهِ، فَأَخَذَ رسول الله ﷺ السَّيْفَ فَقَالَ: «مَنْ يَمْنَعُكَ مِنِّي؟» فَقَالَ: كُنْ خَيْرَ آخِذٍ، فَقَالَ: «تَشْهَدُ أَنْ لا إِلٰه إِلَّا اللهُ وَأَنِّي رسولُ الله؟» قال: لا، وَلٰكِنِّي أُعَاهِدُكَ أَنْ لا أُقَاتِلَكَ وَلا أَكُونَ مَعَ قَوْمٍ يُقَاتِلُونَكَ، فَخَلَّى سَبِيلَهُ، فَأَتَى أَصْحَابَهُ فَقَالَ: جِئْتُكُمْ

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Messenger." He said, "No, but I promise you that I shall not fight against you, nor shall I be with those who fight with you." The Prophet ﷺ let him go. He then went back to his companions and said: "I have come to you from one of the best of mankind."

مِنْ عِنْدِ خَيْرِ النَّاسِ.

قَوْلُهُ: «قَفَلَ» أَيْ: رَجَعَ. وَ«الْعِضَاهُ»: الشَّجَرُ الَّذِي لَهُ شَوْكٌ. وَ«السَّمُرَةُ» بِفَتْحِ السِّينِ وضَمِّ الميم: الشَّجَرَةُ مِنَ الطَّلْحِ، وَهِيَ الْعِظَامُ مِنْ شَجَرِ الْعِضَاهِ. وَ«اخْتَرَطَ السَّيْفَ» أَيْ: سَلَّهُ وَهُوَ فِي يَدِهِ. «صَلْتًا» أَيْ: مَسْلُولًا، وَهُوَ بِفَتْحِ الصَّادِ وَضَمِّهَا.

Commentary: Besides the Prophet's habit of pardoning, and gracious attitude, this *Hadîth* mentions his utmost trust in Allâh. It tells that one who has trust in Allâh is helped by Him. Later on, the bedouin mentioned in the *Hadîth* embraced Islâm. In the battle of *Dhât-ur-Riqâ'* which took place in the sixth year of the Hijra, due to intense heat and lack of footwear, the Companions of the Prophet ﷺ wrapped their feet with pieces of cloth and for this reason it was called "War of patches of cloth (*Dhât-ur-Riqâ'*)". Some scholars have also given a different reason for this name.

79. 'Umar رضي الله عنه said: I heard Messenger of Allâh ﷺ saying: "If you all depend on Allâh with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk." [*At-Tirmidhî*]

٧٩- السَّادِسُ: عَنْ عُمَرَ رَضِيَ الله عَنْهُ قال: سَمِعْتُ رسولَ الله ﷺ يَقُولُ: «لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى الله حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا» رواه الترمذي، وَقَالَ: حديثٌ حَسنٌ.

مَعْنَاهُ تَذْهَبُ أَوَّلَ النَّهَارِ خِمَاصًا: أَيْ: ضَامِرَةَ الْبُطُونِ مِنَ الْجُوعِ، وَتَرْجِعُ آخِرَ النَّهَارِ بِطَانًا. أَيْ: مُمْتَلِئَةَ الْبُطُونِ.

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Commentary: Trust in Allâh does not mean that one should not give any importance to material resources. What it really means is that along with their due importance, one should have full trust in Allâh. Without His Will, material resources are of no avail. But nevertheless it is necessary to have material resources because their procurement is also ordained by Him. Birds do not keep sitting in their nests for food but fly out in search of it.

80. Al-Barâ' bin 'Āzib رضي الله عنهما said: Messenger of Allâh ﷺ asked me to recite whenever I go to bed: *"Allâhumma aslamtu nafsî ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amrî ilaika, wal-ja'tu zahrî ilaika, raghbatan wa rahbatan ilaika, la maljâ wa lâ manjâ minka illâ ilaika. Amantu biki-tâbikal-ladhî anzalta, wa nabiyyikal-ladhî arsalta* (O Allâh! I have submitted myself to You, I have turned my face to You, entrusted my affairs to You; and committed my back to You out of desire for You and fear of You; expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet You have sent." Messenger of Allâh ﷺ said that if anyone recited these words and died that night, he would die in the true religion. In case he remains alive till morning, he will obtain good.

[*Al-Bukhârî* and *Muslim*]

In another narration: He reported Messenger of Allâh ﷺ as saying: "If you go to bed, perform the *Salât Wudu'*, lie down on your right side

٨٠- السَّابِعُ: عَن أَبِي عُمَارَةَ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ الله عَنْهُمَا قال: قال رسول الله ﷺ: «يَا فُلانُ! إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ: وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إليك، لا مَلْجَأَ وَلا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ؛ فَإِنَّكَ إِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْرًا» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ فِي الصَّحِيحَيْنِ عَنِ الْبَرَاءِ قَالَ: قَالَ لِي رَسولُ الله ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ وَقُلْ: وَذَكَرَ نَحْوَهُ، ثُمَّ قَالَ: وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ».

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and say [the above *Du'â* (supplication)]
and let these words be your last."

Commentary: It is better to make *Wudu'* before going to sleep. Similarly, it is also meritorious to recite the invocation mentioned in the *Hadîth* before one goes to bed, because it is a prayer for the renewal of Islâm and Faith and request for grant of peace and security.

81. Abû Bakr As-Siddîq رضي الله عنه said: When Messenger of Allâh ﷺ and I were in the cave of Thaur and I saw the feet of the polytheists who were above us at the mouth of the cave (on the eve of the Emigration), I submitted: "O Messenger of Allâh! If one of them were to look down below his feet, he would see us." He ﷺ said, "O Abû Bakr! What do you think of two whose third is Allâh." [*Al-Bukhârî* and *Muslim*]

٨١- الثَّامِنُ: عَنْ أَبِي بَكْرٍ الصِّدِّيق رَضِيَ الله عَنْهُ عَبْدِ الله ابنِ عثمان بن عامِرِ بن عُمَرَ بْن كَعْب بْنِ سَعْدِ بْن تَيْم بْن مُرَّةَ بْن كَعْبِ بْن لُؤَيِّ بْن غَالِبٍ الْقُرَشِيِّ التَّيْمِيِّ رَضِيَ الله عَنْهُ - وَهُوَ وَأَبُوهُ وَأُمُّهُ صَحَابَةٌ، رَضِيَ الله عَنْهُم - قال: نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ وَنَحْنُ في الْغَارِ وَهُمْ عَلَى رُؤُوسِنَا فَقُلْتُ: يا رسول اللهِ! لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنَا. فَقَالَ: «مَا ظَنُّكَ يا أَبا بَكْرٍ باثْنَيْنِ الله ثَالِثُهُما؟» متفقٌ عَلَيه.

Commentary: This incident occurred when the Prophet ﷺ was emigrating from Makkah to Al-Madinah with Abû Bakr As-Siddîq رضي الله عنه. The disbelievers had announced a huge reward for their arrest for which people were searching them wildly. In the course of their search, some of them reached the mouth of the cave of Thaur where the Prophet ﷺ and Abu Bakr رضي الله عنه were staying for refuge and rest. This *Hadîth* describes the valour, fearlessness and unlimited confidence and trust of the Prophet ﷺ in Allâh; it also indicates how Allâh helps His favourites. See Verse (40:51) of the Qur'ân in this regard.

82. Umm Salamah رضي الله عنها reported: Whenever the Prophet ﷺ

٨٢- التَّاسِعُ: عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ سَلَمَةَ، وَاسْمُهَا هِنْدُ بِنْتُ أَبِي أُمَيَّةَ حُذَيْفَةَ

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stepped out of his house, he would say, *"Bismillâh, tawakkaltu 'alallâh. Allahumma innî a'ûdhu bika an adilla aw uḍalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya."* "[I go forth. (I begin with the Name of Allâh, I trust in Allâh; O Allâh! I seek refuge in You from leaving or being led astray, or against slipping or being caused to slip; or doing injustice or being done injustice; or doing wrong or having wrong done to me)]."

[*Abû Dâwûd* and *At-Tirmidhî* reported it. According to *At-Tirmidhî*, this *Hadîth* is classified as *Hasan Sahih*. Its wording is from *Abû Dâwûd*].

الْمَخْزُومِيَّةُ، رَضِي الله عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ الله، تَوَكَّلْتُ عَلَى الله، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ» حَدِيثٌ صَحِيحٌ رواه أبو داود، والتِّرْمذيُّ وَغَيْرُهُمَا بِأَسَانِيدَ صَحِيحَةٍ. قالَ التِّرْمذيُّ: حَدِيثٌ حسنٌ صَحِيحٌ، وَهٰذَا لفظ أبي داود.

83. Anas رضي الله عنه reported: Messenger of Allâh ﷺ said, "Whoever says (upon leaving his house): *'Bismillâh, tawakkaltu 'alallâh, wa lâ hawla wa lâ quwwata illâ billâh* [I begin with the Name of Allâh; I trust in Allâh; there is no altering of conditions but by the Power of Allâh],' it will be said to him: 'You are guided, defended and protected.' The devil will go far away from him." [*Abû Dâwûd*, *At-Tirmidhî* and *An-Nasa'î*]

Abû Dâwûd reported it with this addition: "One devil will say to another: 'How can you deal with a man who has been guided, defended and protected?'"

٨٣- الْعَاشِرُ: عَن أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ قَالَ - يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ - بِسْمِ الله تَوَكَّلْتُ عَلَى الله، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بالله، يُقَالُ لَهُ: هُدِيتَ وَكُفِيتَ وَوُقِيتَ، وَتَنَحَّى عَنْهُ الشَّيْطَانُ» رَوَاهُ أَبُو دَاود، والتِّرْمذيُّ، والنسائي وغيرهم.

وَقَالَ التِّرْمِذيُّ: حَدِيثٌ حَسَنٌ، زاد أَبُو داود: «فَيَقُولُ: يَعْنِي الشَّيْطَانَ - لِشَيْطَانٍ آخَرَ كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وكُفِيَ وَوُقِيَ؟».

Commentary: The prayer quoted in this *Hadîth* shows the importance of confidence and trust in Allâh and request for security against the mischief of Satan.

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٨٤- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قال: كَانَ أَخَوَانِ عَلَى عَهْدِ النَّبِيِّ ﷺ، وَكَانَ أَحَدُهُمَا يَأْتِي النبيَّ ﷺ، وَالآخَرُ يَحْتَرِفُ، فَشَكَا الْمُحْتَرِفُ أَخَاهُ لِلنَّبِيِّ ﷺ فَقَالَ: «لَعَلَّكَ تُرْزَقُ بِهِ» رَوَاهُ التِّرْمِذِيُّ، بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ مسلم.

«يَحْتَرِفُ»: يَكْتَسِبُ وَيَتَسَبَّبُ.

84. Anas رضي الله عنه reported: There were two brothers in the days of the Prophet ﷺ. One of them used to attend the Prophet's circle (to acquire knowledge) and the other used to earn their living). Once the latter complained to the Prophet ﷺ against the former (for not earning his living). He ﷺ replied, "Perhaps you are being provided because of him." [*At-Tirmidhî*]

Commentary: This *Hadîth* evidently shows that it is permissible and desirable to devote oneself or make someone else to devote himself for religious knowledge. Such students of religious knowledge should not be considered a burden. Similarly, one should also not ignore those students and scholars who are devoted to such knowledge because Allâh makes their help a means of increasing the donor's sources of subsistence.

CHAPTER 8
UPRIGHTNESS & STEADFASTNESS

٨- بَابُ الاستِقَامَةِ

قَالَ اللهُ تَعَالَى: ﴿فَٱسْتَقِمْ كَمَآ أُمِرْتَ﴾ [هود: ١١٢] وَقَالَ تَعَالَى: ﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ

Allâh, the Exalted, says:

"So stand (ask Allâh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islamic Monotheism) as you are commanded..." (11:112)

"Verily, those who say: 'Our *Rubb* is Allâh (Alone),' and then they stand firm, on them the angels will descend (at the time of their death) (saying): 'Fear not, nor grieve! But receive the

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glad tidings of *Jannah* which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. An entertainment from (Allâh), the Oft-Forgiving, Most Merciful.'" (41:30-32)

"Verily, those who say: 'Our *Rubb* is (only) Allâh,' and thereafter stand firm and straight (on the Islamic Faith of Monotheism), on them shall be no fear, nor shall they grieve. Such shall be the dwellers of *Jannah*, abiding therein (forever), - a reward for what they used to do." (46:13,14)

أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ﴾ [فصلت: ٣٠-٣٢]

وَقَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ [الأحقاف: ١٣، ١٤].

85. Sufyân bin 'Abdullâh رضي الله عنه reported: I said, "O Messenger of Allâh, tell me something of Islâm which I will not ask anyone else about it." He ﷺ said, "Say, 'I believe in Allâh' and then be steadfast." [*Muslim*]

٨٥- وَعَنْ أَبِي عَمْرٍو، وقيل: أَبِي عَمْرَةَ، سُفْيَانَ بنِ عبدِالله رَضِيَ الله عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ الله! قُل لِي في الإسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ. قالَ: «قُلْ: آمَنْتُ بالله. ثُمَّ اسْتَقِمْ» رواه مسلم.

Commentary: Steadfastness means adhering firmly to the injunctions of Islâm, to act upon what is ordained and avoid what is prohibited, to perform dutifully orders in respect of obligations and what is regarded desirable and avoid what is unlawful. Faith is not a mere expression of *Shahâdah*. The real Faith is one which is coupled with its actual practice because practice of religion is in fact the fruit of Faith. A tree which does not bear any fruit, has no value, similarly; faith becomes meaningless without practice. Steadfastness is the mark of perfect Faith.

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٨٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قال: قَالَ رَسُولُ اللهِ ﷺ قَارِبُوا وَسَدِّدُوا، واعْلَمُوا أَنَّهُ لَنْ يَنْجُو أَحَدٌ مِنْكُمْ بِعَمَلِهِ» قَالُوا: وَلا أَنْتَ يَا رَسُولَ اللهِ؟ قال: «وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ» رواهُ مسلم.

وَ«الْمُقَارَبَةُ»: الْقَصدُ الَّذِي لا غُلُوَّ فِيهِ وَلا تَقْصِيرَ. وَ«السَّدَادُ»: الاسْتِقَامَةُ وَالإِصَابَةُ، وَ«يَتَغَمَّدني» يُلْبِسُني وَيَسْتُرني.

قَالَ الْعُلَمَاءُ: مَعْنَى الاسْتِقَامَةِ: لُزوم طَاعَةِ اللهِ تَعَالَى؛ قَالُوا: وَهِيَ مِنْ جَوَامِعِ الْكِلَمِ، وَهِيَ نِظَامُ الأُمُورِ، وَباللهِ التَّوْفِيق.

86. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Follow the Right Path of Faith strictly, and be steadfast; and keep in mind that none of you can achieve salvation through his (good) actions." Someone asked, "Not even you, O Messenger of Allâh?" He ﷺ said, "Not even me, unless Allâh grants me His Mercy and Grace." [*Muslim*]

Commentary: This *Hadîth* tells us that although the importance of Faith and its practice is beyond any shadow of doubt, because this is the only way to attain His Favours and Blessings, but one should not entirely depend upon practice only because any shortcoming (which one does not even know) can ruin a good deed. It is, therefore, essential that we also pray that our good deeds are accepted by Allâh and that He grants us His Infinite Mercy and sincerity because even the greatest noble deed is invalid without it.

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CHAPTER 9
PONDERING OVER THE GREAT CREATION OF ALLÂH, THE PASSING AWAY OF LIFE OF THE WORLD, THE HORRORS OF THE DAY OF REQUITAL AND LAXITY OF ONE'S *NAFS*.

٩- باب في التفكر في عظيم مخلوقات الله تعالى وفناء الدنيا وأهوال الآخرة وسائر أمورهما وتقصير النفس وتهذيبها وحملها على الاستقامة

Allâh, the Exalted, says:

"I exhort you to one (thing) only: that you stand up for Allâh's sake in pairs and singly, - and reflect (within yourselves the life history of the Prophet ﷺ)' " (34:46)

"Verily! in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): 'Our *Rubb*! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners)'" (3:190,191)

"Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted (and fixed firm)? And at the earth, how it is

قَالَ الله تَعَالَى: ﴿قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ أَن تَقُومُواْ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُواْ﴾ [سبأ: ٤٦]. وقَالَ تَعَالَى: ﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُوْلِى ٱلْأَلْبَٰبِ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ﴾ الآيات [آل عمران: ١٩٠، ١٩١]. وقال تَعَالَى: ﴿أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ﴾ [الغاشية: ١٧-٢١]. وقَالَ تَعَالَى: ﴿أَفَلَمْ يَسِيرُواْ فِى ٱلْأَرْضِ فَيَنظُرُواْ﴾ الآية [محمد: ١٠]. والآيات فِي الْبَابِ كَثِيرةٌ.

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spread out? So remind them (O Muhammad ﷺ), you are only a one who reminds." (88:17-21)

"Have they not travelled through the earth, and seen..." (47:10)

Ayât of the Qur'ân and *Ahadith* on the subject are many. See for example *Hadith* No. 66 mentioned before.

ومِنَ الأَحَادِيثِ الْحَدِيث السَّابِق [رقم ٦٦]: «الْكَيِّس مَنْ دَانَ نَفْسَه».

CHAPTER 10
HASTENING TO DO GOOD DEEDS

١٠- بابٌ في المبادَرة إلىٰ الخيرات وحثّ من توجّه لخير عَلى الإقبال عليه بالجد من غير تردّد

Allâh, the Exalted, says:

"So hasten towards all that is good." (2:148)

"And march forth in the way (which leads to) forgiveness from your *Rubb*, and for *Jannah* as wide as are the heavens and the earth, prepared for *Al-Muttaqûn* (the pious)." (3:133)

قَالَ الله تَعَالَى: ﴿فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ﴾ [البقرة: ١٤٨]. وَقَالَ تَعَالَى: ﴿وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾ [آل عمران: ١٣٣].

وَأَمَّا الأَحَادِيث:

87. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith

٨٧- فَالأَوَّل: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «بَادِرُوا بِالأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِح الرَّجل مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا» رَوَاهُ مُسلم.

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for worldly goods." [*Muslim*]

Commentary: This *Hadîth* tells that the Day of Resurrection will be preceded by a long chain of calamities. Because of the rush of these calamities, religion and Faith will loose their value in people. There will be a race for wealth, so much so that people would not hesitate to compromise their religion and Faith to acquire wealth. People will rapidly change their faces. This is what actually happening. In this situation true believers are exhorted to adhere strictly to Faith and perform noble deeds without delay.

88. 'Uqbah bin Al-Hârith رضي الله عنه said: Once I performed the *'Asr* prayer in Al-Madinah behind the Prophet ﷺ. He ﷺ got up quickly after finishing the prayer with *Taslîm*, and stepping over the people, went to one of the rooms of his wives. The people were startled at his haste, and when he came out and saw their astonishment at his urgency he said, "I recalled that there was left with me some gold which was meant for charity; I did not like to keep it any longer, so I gave orders that it should be distributed." [*Al-Bukhârî*]

In another narration, Messenger of Allâh said, "I had left some gold for *Sadaqah* in the house, and did not wish to keep it overnight."

٨٨- الثَّانِي: عَنْ أَبِي سرْوَعَةَ - بِكَسْرِ السّينِ المهمَلَةِ وفَتْحِهَا - عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ الله عَنْهُ قَال: صَلَّيْت وَرَاءَ النَّبِيِّ ﷺ بالْمَدِينَةِ الْعَصْرَ، فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ النَّاسُ منْ سُرْعَتِهِ، فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ قَدْ عَجبوا مِنْ سُرْعَتِهِ، قَالَ: «ذَكَرْت شَيْئًا مِنْ تِبْرٍ عِنْدَنَا، فَكَرِهْت أَنْ يَحْبسَنِي، فَأَمَرْتُ بقسْمَتِه» رواه البُخاري.

وَفِي رِوايَةٍ له: «كُنْتُ خَلَّفْتُ فِي الْبَيْتِ تِبْرًا مِنَ الصَّدَقَةِ، فَكَرِهْتُ أَنْ أُبَيِّتَهُ». «التِّبْر» قطَع ذَهَبٍ أَوْ فِضَّةٍ.

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Commentary:

1. A person should not keep such a thing because of which his attention is diverted from Allâh عز وجل towards that thing.
2. Although it is undesirable to jump over the neck of people in ordinary circumstances but it is permissible when special conditions warrant it.

89. Jâbir رضي الله عنه reported: A man, said to the Prophet ﷺ during the battle of Uhud: "Tell me where I shall be if I am killed." When he (ﷺ) replied that he would be in *Jannah*, the man threw away some dates which he had in his hand and fought until he was killed. [*Al-Bukhârî* and *Muslim*]

٨٩- الثَّالِث: عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رجلٌ للنبيِّ ﷺ يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْت فَأَيْنَ أَنَا؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قتلَ. متفقٌ عَلَيه.

Commentary: This *Hadîth* mentions the passion of the Companions of the Prophet ﷺ for *Jihâd* and its reward which is *Jannah*. It also says that if a person heartily desires martyrdom, Allâh certainly grants him this distinction and honour.

90. Abû Hurairah رضي الله عنه said: There came a man to the Prophet ﷺ and said, "O Messenger of Allâh, which charity is the most rewardable?" He ﷺ said, "That you should give charity (in a state when you are) healthy and stingy and fear poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would be saying: 'This is for so-and-so, and this for so-and-so.' Lo! It has already come into (the possession of) so-and-so." [*Al-Bukhârî* and *Muslim*]

٩٠- الرَّابع: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: جَاءَ رجلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ يا رَسُول الله! أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْغِنَى، وَلا تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ. قُلْتَ: لِفُلانٍ كَذَا وَلِفُلانٍ كَذَا، وَقَدْ كَانَ لِفُلان كَذَا» متفقٌ عَلَيه.

«الْحُلْقُومُ»: مَجْرَى النَّفْسِ. وَ«الْمَرِيءُ»: مَجْرَى الطَّعَامِ وَالشَّرَابِ.

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Commentary: Charity in the real sense is that which a person gives when he is healthy. If a person gives charity when he is facing death, it does not have much value before Allâh. Moreover, in that condition he cannot give more than one-third of his property in charity because then it becomes the property of his successors, which cannot be spent even in the way of Allâh. For this reason Allâh has prescribed a limit in this respect, according to which if a person going through a mortal disease wants to give his property in charity or donate it for some charitable purpose, he cannot spend more than one-third of it on this account. This injunction is an inducement for people to hurry in doing good deeds, especially in the matter of alms and charity. In fact, he should do it without delay.

91. Anas رضي الله عنه said: Messenger of Allâh ﷺ took up a sword on the day of the battle of Uhud and said, "Who will take this sword from me?" Everyone stretched forth his hand saying: "I will take it; I will take it." He (the Prophet ﷺ) said, "Who will take it with its full responsibility (i.e., to use it to fight Allâh's enemies with it)?" The Companions hesitated. Abû Dujânah رضي الله عنه said: "I shall take it;" and with it he cracked the skulls of the pagans. [*Muslim*]

٩١- الْخَامِس: عَنْ أَنَسٍ رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله ﷺ أَخَذَ سَيْفًا يَوْمَ أُحُدٍ فَقَالَ: «مَنْ يَأْخُذُ مِنِّي هٰذَا؟ فَبَسَطُوا أَيْدِيَهُمْ، كُلُّ إِنْسَانٍ مِنْهُمْ يَقُول: أَنَا أَنَا. قَالَ: «فَمَنْ يَأْخُذُهُ بِحَقِّهِ؟» فَأَحْجَمَ الْقَوْمُ، فَقَالَ أَبُو دجَانَةَ رَضِيَ الله عَنْهُ: أَنَا آخُذُهُ بِحَقِّهِ، فَأَخَذَهُ فَفَلَقَ بِهِ هَامَ الْمُشْرِكِينَ. رواه مسلم.

اسْمُ أَبِي دُجَانَةَ: سِمَاكُ بْنُ خَرشَةَ. قَوْلُهُ: «أَحْجَمَ الْقَوْمُ»: أَيْ تَوَقَّفُوا. وَ«فَلَقَ بِهِ»: أَيْ شَقَّ «هَامَ الْمُشْرِكِينَ»: أَيْ رُؤُوسَهُمْ.

Commentary: This *Hadîth* mentions the chivalry and distinction of Abû Dujânah رضي الله عنه, but it should not be taken to mean that other Companions of the Prophet ﷺ showed cowardice on that occasion. The latter had in fact hesitated to get the honour and reward attached with the Prophet's sword. It is evident from the fact that when the Prophet ﷺ offered it without any condition everyone stretched his hand to take it.

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92. Az-Zubair bin 'Adi said: We went to Anas bin Mâlik رضي الله عنه and complained to him of suffering at the hands of Al-Hajjâj. He replied: "Show endurance, for no time will come but will be followed by one worse (than the present one) till you meet your *Rubb*. I heard this from your Prophet ﷺ." [*Al-Bukhârî*]

٩٢- السَّادِس: عَنِ الزُّبَيْرِ بنِ عديٍّ قال: أَتَيْنَا أَنَسَ بنَ مَالِكٍ رَضِيَ الله عَنْهُ فَشَكَوْنَا إِلَيْهِ مَا نَلْقَى مِنَ الْحَجَّاجِ. فَقَالَ: «اصْبروا فَإِنَّهُ لا يَأْتِي عَلَيْكُم زَمَانٌ إِلَّا وَالَّذي بَعْدَه شَرٌّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ» سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ. رواه البخاري.

Commentary: This *Hadîth* contains the prediction that with the passage of time, conditions will become from bad to worse with the result that rulers would become more and more cruel. In such circumstances, the remedy suggested here is that rather than making any effort to reform the rulers, one should try to reform oneself and worry to make one's own life in the Hereafter, and endure patiently the tyrannies perpetrated by the rulers.

93. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjâl who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter." [*At-Tirmidhî*]

٩٣- السَّابع: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «بَادِرُوا بِالأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًا، أَوْ غِنىً مُطْغِيًا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَّالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ، أَوِ السَّاعَةَ فَالسَّاعَةُ أَدْهَى وَأَمَرُّ!» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

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Commentary: The purpose of this *Hadîth* is that before overcoming of the obstructions, one should do one's best to improve his Hereafter by means of good deeds lest one is deprived of good deeds by some obstruction.

94. Abû Hurairah رضي الله عنه reported: On the day of the battle of Khaibar, Messenger of Allâh ﷺ said, "I shall hand over this banner to one who loves Allâh and His Messenger, and Allâh will give us victory through him." 'Umar رضي الله عنه said: "I had never longed for leadership but that day I expected that I might be called for. However, Messenger of Allâh ﷺ called 'Ali bin Abû Tâlib رضي الله عنه and handed the banner to him and said, "Go forth and do not turn around till Allâh bestows victory upon you." (On hearing this) 'Ali proceeded a little and then halted and without turning around inquired in a loud voice: "O Messenger of Allâh, for what shall I fight them?" He ﷺ replied, "Go on fighting till they affirm that none has the right to be worshiped but Allâh and that Muhammad is the Messenger of Allâh. If they admit that, their lives and their properties will be secured, subject to their obligations according to Islam, and they will be answerable to Allâh." [*Muslim*]

٩٤- الثَّامِن: عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ يومَ خَيْبَرَ: «لَأُعْطِيَنَّ هٰذِهِ الرَّايَةَ رَجُلًا يُحِبُّ الله وَرَسُولَه، يَفْتَحُ الله عَلَى يَدَيْهِ» قَالَ عُمَر رَضِيَ الله عَنْهُ: مَا أَحْبَبْتُ الإِمَارَةَ إِلَّا يَوْمَئِذٍ، فَتَسَاوَرْتُ لَهَا رَجَاءَ أَنْ أُدْعَى لَهَا، فَدَعَا رَسولُ الله ﷺ عليَّ بْن أَبِي طَالِب، رَضِيَ الله عَنْهُ، فَأَعْطَاهُ إِيَّاهَا، وَقَالَ: «امْشِ وَلا تَلْتَفِتْ حَتَّى يَفْتَحَ الله عَلَيكَ» فَسَارَ عَلِيٌّ شَيْئًا، ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ، فَصَرَخَ: يَا رَسول الله! عَلَى مَاذَا أُقَاتِلُ النَّاسَ؟ قَالَ: «قَاتِلْهُمْ حَتَّى يَشْهَدُوا أَنْ لا إِلٰه إِلَّا الله، وَأَنَّ مُحَمَّدًا رسولُ الله، فَإِذَا فَعَلُوا ذٰلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى الله» رواهُ مُسْلم.

«فَتَسَاوَرْت» هُوَ بالسِّينِ المُهْمَلة: أَيْ وَثَبْت مُتَطَلِّعًا.

Commentary:

1. This *Hadîth* refers to prominence, special distinction and greatness of 'Ali رضي الله عنه.
2. It mentions the miracle of the Prophet ﷺ in the form of his prophecy about the

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conquest of Khaibar which came true.

3. Islamic sanctions would be applied on the apparent conduct of the people. Thus, a person who would announce his acceptance of Islâm, will be considered a Muslim. What is hidden in his heart will be left to Allâh. He will, however, be punished with retaliation (*Qisâs*) in case of unjust murder and execution for apostasy.

CHAPTER 11
THE STRUGGLE (IN THE CAUSE OF ALLÂH)

١١- بَابُ المجاهدة

Allâh, the Exalted, says:

"As for those who strive hard in Us (Our Cause), We will surely, guide them to Our paths (i.e., Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the *Muhsinûn* (gooddoers)." (29:69)

"And worship your *Rubb* until there comes unto you the certainty (i.e., death)." (15:99)

"And remember the Name of your *Rubb* and devote yourself to Him with a complete devotion." (73:8)

"So whosoever does good equal to the weight of an atom (or a small ant), shall see it." (99:7)

"And whatever good you send before you for yourselves (i.e., *Nawâfil* - non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and *Umrah*, etc.), you will certainly find it with Allâh, better and greater in reward." (73:20)

"And whatever you spend in good, surely, Allâh knows it well." (2:273)

قَالَ الله تَعَالَى: ﴿وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ﴾ [العَنْكَبُوت: ٦٩]. وقَالَ تَعَالى: ﴿وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ﴾ [الحجر: ٩٩]. وَقَالَ تَعَالَى: ﴿وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾ [المزمل: ٨]: أَيْ انْقَطِعْ إِلَيْهِ. وَقَالَ تَعَالَى: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ﴾ [الزلزلة: ٧]. وَقَالَ تَعَالَى: ﴿وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ﴾ [المزمل: ٢٠]. وَقَالَ تَعَالَى: ﴿وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ﴾ [البقرة: ٢٧٣] والآياتُ في الباب كَثيرةٌ مَعْلُومَةٌ.

وَأَمَّا الأَحَادِيث:

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95. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawâfil* (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him.'" [*Al-Bukhârî*]

٩٥- فَالأول: عَنْ أَبِي هُرَيرَةَ رَضِيَ الله عنه قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله تَعَالَى قَالَ: مَنْ عَادَى لي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْت عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بالنَّوَافِلِ حَتَّى أُحِبَّه، فَإِذَا أَحْبَبْتُه كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ؛ وَلَئِنِ اسْتَعَاذَنِي لَأُعِيذَنَّهُ» رواه البُخارِي.

«آذَنْتُهُ»: أَعْلَمْتُهُ بِأَنِّي مُحَارِبٌ لَهُ «اسْتَعَاذَنِي» رُوِي بالنُّونِ وبالباءِ.

Commentary:

1. Those who make innovations in religion and associate partners with Allâh (such as *Hululi* - who believe in the indwelling light in the soul of man, *Wujudi* - who believe in the physical form of Allâh, and pagans who worship other than Allâh) interpret this *Hadîth* in support of their beliefs and thus seek support of one wrong from another although the meaning and interpretation of the *Hadîth* is not at all what they describe. The *Hadîth* means that when a person adds voluntary prayers to the obligatory ones, he becomes a favourite slave of Allâh and on account of it, he receives special help from Allâh. Then he is protected by Allâh to the extent that He supervises every organ of his body. Thus, he is saved from disobedience of Allâh. He bears what is liked by Allâh, sees what is liked by Him, handles what pleases Him. When he attains that lofty position of love and obedience of Allâh, then Allâh in return also grants prayers of His obedient and loyal slaves.

2. A saint is not one who has a peculiar attire and appearance, or who occupies the seat of a righteous as his successor, or a person who is lost in meditation, or a half-

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mad, or one who has invented his own style of remembrance and worship of Allâh, but it is one who strictly fulfills the obligations imposed by Islâm, is fond of voluntary prayers and adheres to Divine injunctions in every walk of life.

3. The love of such righteous is a means to attain the Pleasure of Allâh, and enmity (hatred and repulsion) with them is a cause of His serious displeasure and wrath.

4. Voluntary prayer is certainly a means of attaining the Pleasure of Allâh, but it must be preceded by the fulfillment of obligatory prayers. The former is of no value if the latter is neglected. The desire to attain nearness of Allâh without strict observance of the obligatory prayers is fallacious and meaningless.

96. Anas رضي الله عنه reported: The Prophet ﷺ said, "Allâh says: 'When a slave of Mine draws near to Me a span, I draw near to him a cubit; and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running.'" [*Al-Bukhârî*]

٩٦- الثاني: عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: «إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِذَا تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِذَا أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً» رواه البخاري.

Commentary: This *Hadîth* mentions infinite benevolence, generosity, kindness and regard of Allâh for His slaves, which is evident from the reward that He gives to His slaves even on their minor good deeds.

97. Ibn Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "There are two blessings in which many people incur loss. (They are) health and free time (for doing good)." [*Al-Bukhârî*]

٩٧- الثالث: عَنِ ابْنِ عَبَّاس رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ، وَالْفَرَاغُ» رواه البخاري.

Commentary:

1. *Al-Ghabn* in Arabic means loss. What it really signifies is to sell something of one's own on less than its due price, or to buy something on its double or triple price. In both cases one is a loser. When a person comes to know about such a loss, he repents and

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feels sorry for it. This loss coupled with regret is called *Al-Ghabn*. In *Ahâdîth*, man has been compared with trader, and health and leisure enjoyed by him with merchandise. One who uses his merchandise with care, gains profit while he who wastes it, that is to say, uses it carelessly, will be a loser on the Day of Resurrection.

2. The majority of people do not take proper care of both these things, with the result that one wastes the time in useless activities and spends the physical strength and energy in the disobedience of Allâh. One will have to face severe consequences of it on the Day of Resurrection when he will be brought into account for everything.

98. 'Âishah رضي الله عنها said: The Prophet ﷺ would stand (in prayer) so long that the skin of his feet would crack. I asked him, "Why do you do this while your past and future sins have been forgiven?" He said, "Should I not be a grateful slave of Allâh?"

[*Al-Bukhârî* and *Muslim*]

٩٨- الرابع: عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقُلْتُ لَهُ: لِمَ تَصْنَعُ هٰذَا يَا رَسُولَ الله! وَقَدْ غَفَرَ الله لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟! قَالَ: «أَفَلا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا؟» متفقٌ عَليه. هٰذَا لَفْظ البُخَارِيِّ، وَنَحْوه فِي الصَّحِيحَين مِنْ رِوَايَة المُغِيرة بن شُعْبَة.

Commentary:

1. All the Prophets were free from major sins. However, some religious scholars justify some of their minor sins with plausible reasons but the majority of them maintain that they are free from all sins because of their innocence. In this situation, it does not make any sense to speak of their sins. But the fact of the matter is quite different. Anything short of excellent done by them is counted as a sin.

2. The more one is rewarded by Allâh, the greater the proportion of one's gratitude of Allâh for His Benevolence should be. The best form of doing so is that one should not only be highly obedient and dutiful in the performance of the obligations but also add maximum voluntary prayers to them.

99. 'Âishah رضي الله عنها said: With the start of the last ten days of Ramadân,

٩٩- الخامس: عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّهَا قَالَتْ: «كَانَ رَسُولُ الله ﷺ

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إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَّ وَشَدَّ الْمِئْزَرَ» متفقٌ عَلَيْهِ.

وَالْمراد: الْعَشْرُ الأَوَاخِرُ مِنْ شَهْرِ رَمَضَانَ. وَ«المِئْزَرُ»: الإِزَارُ، وَهُوَ كِنَايَةٌ عَنِ اعْتِزَالِ النِّسَاءِ، وَقِيلَ: الْمُرَادُ تَشْمِيرُهُ لِلْعِبَادَةِ. يُقَالُ: شَدَدْتُ لِهٰذَا الأَمْرِ مِئْزَرِي، أَيْ: تَشَمَّرْتُ، وَتَفَرَّغْتُ لَهُ.

Messenger of Allâh ﷺ would pray all the night, and would keep his family awake for the prayers. He tied his lower garment (i.e., avoided sleeping with his wives) and devoted himself entirely to prayer and supplication. [*Al-Bukhârî* and *Muslim*]

Commentary: One should try to do more good deeds in the blessed hours and times, as was the practice of the Prophet ﷺ during the last ten days of the month of Ramadân every year.

١٠٠- السَّادِس: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللهِ وَلَا تَعْجِزْ. وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلٰكِنْ قُلْ: قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ؛ فَإِنَّ: لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ». رَوَاهُ مسلم.

100. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "A strong believer is better and dearer to Allâh than a weak one, and both are good. Adhere to that which is beneficial for you. Keep asking Allâh for help and do not refrain from it. If you are afflicted in any way, do not say: 'If I had taken this or that step, it would have resulted into such and such,' but say only: 'Allâh so determined and did as He willed.' The word 'if' opens the gates of satanic thoughts." [*Muslim*]

Commentary:

1. In this *Hadîth*, goodness is acknowledged in weak as well as strong because the real Faith is a common feature of both. The one who is stronger is, however, better with Allâh for the reason that he is more active and energetic in the matter of noble deeds and performance of ritual prayers, obligatory as well as voluntary.
2. This *Hadîth* ordains that in case of trouble, one should exercise patience and show

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submission and obedience rather than saying 'ifs' and 'buts' about it, because it provides Satan with a chance to mislead the sufferer.

101. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said. "The (Hell) Fire is surrounded with all kinds of desires and passions, while *Jannah* is surrounded with adversities."
[*Al-Bukhârî* and *Muslim*]

١٠١- السَّابع: عَنْهُ أَنَّ رَسُول الله ﷺ قَال: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالمَكَارِهِ» متفقٌ عَلَيهِ.
وَفِي رِوَايَةٍ لِمُسْلِم: «حُفَّتْ» بَدلَ «حُجِبَتْ» وَهُوَ بِمَعْنَاهُ؛ أَيْ: بَيْنَهُ وَبَيْنَها هٰذَا الحِجَابُ؛ فَإِذَا فَعَلَهُ دَخَلَهَا.

Commentary: The way to Hell is littered with these evils. When a person crosses them, it is an indication that he has entered into Hell. On the other side exists a series of griefs and calamities, Islâmic injunctions and obligations (the compliance with which is often irksome for man) impede his way to *Jannah*. When a person endures them with patience he, in fact, overcomes those obstacles and becomes eligible for *Jannah*.

102. Hudhaifah رضي الله عنه reported: I offered *Salât* (*Tahajjud* - optional night prayer) with the Prophet ﷺ one night, and he started reciting (*Sûrat*) *Al-Baqarah*. I thought that he would bow at the end of one hundred Verses, but he continued reciting; I, then, thought that he would perhaps recite the whole (*Sûrah*) in a *Rak'ah*, but he proceeded on, and I thought he would perhaps bow on completing (this *Sûrah*); he then started (reciting *Sûrat*) *An-Nisâ'*; he then started (*Sûrat*) *Âl-'Imrân* and his recitation

١٠٢- الثَّامِن: عَنْ أَبِي عَبدالله حُذَيْفَةَ بنِ اليمانِ، الأَنْصَارِيِّ المَعْروفِ صَاحِبِ سِرِّ رَسُول اللهِ ﷺ رَضِيَ الله عَنْهُمَا، قال: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَافْتَتَحَ الْبَقَرَةَ، فَقُلْتُ يَرْكَع عِنْدَ المِائَةِ، ثُمَّ مَضَى؛ فَقُلْتُ يُصَلِّي بِهَا فِي رَكْعَةٍ، فَمَضَى؛ فَقُلْتُ يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النِّسَاءَ؛ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا، يَقْرَأُ مُتَرَسِّلًا إِذَا مَرَّ بآيَةٍ فِيهَا تَسْبِيحٌ

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سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُول: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ قَالَ: «سَمِعَ الله لِمَنْ حَمِدَه، رَبَّنَا لَكَ الْحَمْدُ» ثُمَّ قَامَ قِيامًا طَوِيلًا قَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَال: «سُبْحَانَ رَبِّيَ الأَعْلَى» فَكَانَ سُجُودُه قَرِيبًا مِنْ قِيَامِهِ» رواه مسلم.

was unhurried. And when he recited the Verses which referred to the Glory of Allâh, he glorified Him (by saying *Subhân Allâh* - My *Rubb*, the Supreme is far removed from every imperfection), the Great, and when he recited the Verses that mention supplication, he supplicated, and when he recited the Verses that mention seeking Refuge of the *Rubb*, he sought (His) Refuge. Then he bowed and said: "My *Rubb*, the Supreme is far removed from every imperfection (*Subhâna Rabbiyal-Azîm*);" his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after *Rukû'*) he said: "Allâh listened to him who praised Him (*Sami' Allâhu liman hamidah, Rabbanâ wa lakal hamd*)." Then he stood about the same length of time as he had spent in bowing. He then prostrated himself and said: "My *Rubb*, the Supreme is far removed from every imperfection (*Subhâna Rabbiyal-A'la*)," and his prostration lasted nearly the same length of time as his standing. [*Muslim*]

Commentary: This *Hadîth* makes the following three points clear:

Firstly, optional *Salât* can also be performed in congregation.

Secondly, as is commonly believed, it is not essential that in *Salât*, the *Ayât* of Qur'ân are recited according to their sequence in the Book. It is permissible to recite them regardless of their sequence in the Qur'ân.

Thirdly, it is commendable to relatively prolong the optional prayers.

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103. Ibn Mas'ûd رضي الله عنه said: One night I joined the Prophet ﷺ in his (optional) *Salât*. He prolonged the standing so much that I thought of doing something evil. He was asked: "What did you intend to do?" He replied: "To sit down and leave him." [*Al-Bukhârî* and *Muslim*]

١٠٣- التَّاسِع: عَنْ ابن مسعود رَضِيَ الله عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً، فَأَطَالَ الْقِيَامَ حَتَّى هَمَمْتُ بِأَمْرِ سُوءٍ! قيل: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَه. متفقٌ عَلَيه.

Commentary:

1. This *Hadîth* makes it evident that opposition of *Imâm* (one who leads the prayer) is an evil act because one is ordered to follow him in the prayers.
2. It is permissible to ask clarification of something which is ambiguous or abstruse.

104. Anas رضي الله عنه reported: Messenger of Allâh ﷺ said, "Three follow a dead body: members of his family, his possessions and his deeds. Two of them return and one remains with him. His family and his possessions return; his deeds remain with him." [*Al-Bukhârî* and *Muslim*]

١٠٤- العاشر: عَنْ أَنَس رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَالَ: «يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُه؛ فَيَرْجِعُ اثْنَانِ وَيَبْقَىٰ وَاحِدٌ: يَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَىٰ عَمَلُهُ» متفقٌ عَلَيه.

Commentary: This *Hadîth* induces one to perform such deeds which always remain with him in the grave, where every being and thing leaves one and he is all alone in the grave. What is left is his good deeds which become the means of refuge and salvation.

105. Ibn Mas'ûd رضي الله عنه reported: The Prophet ﷺ said, "*Jannah* is nearer to anyone of you than your shoe-lace, and so is the (Hell) Fire." [*Al-Bukhârî*]

١٠٥- الحَادِي عَشَر: عَن ابنِ مَسْعُود رَضِيَ الله عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذٰلِكَ» رواه البخاري.

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Commentary: Going to *Jannah* or Hell is the result of one's own actions, both are close to everyone. One will be admitted into *Jannah* if he does good deeds, and will be consigned to Hell if he does evil. After death, one's entitlement for *Jannah* or Hell will be decided.

106. Rabi'ah bin Ka'b Al-Aslami رضي الله عنه (a servant of the Messenger of Allâh and also one of the people of *As-Suffah*) said: I used to spend my night in the company of Messenger of Allâh ﷺ and used to put up water for his ablutions. One day he said to me, "Ask something of me." I said: "I request for your companionship in *Jannah*." He inquired, "Is there anything else?" I said, "That is all." He said, "Then help me in your request by multiplying your prostrations." [*Muslim*]

١٠٦- الثَّانِي عَشَر: عَنْ أَبِي فِرَاسٍ رَبِيعَةَ بنِ كَعْبٍ الأَسْلَمِيِّ خَادِمِ رسول الله ﷺ، وَمِنْ أَهْلِ الصُّفَّةِ رَضِيَ الله عَنْهُ قَالَ: «كُنْتُ أَبِيتُ مَعَ رَسُولِ الله ﷺ، فآتِيهِ بِوَضوئِهِ، وَحَاجَتِهِ فَقَالَ: «سَلْنِي» فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الجَنَّةِ. فَقَالَ: «أَوَ غَيْرَ ذٰلِكَ؟» قُلْتُ: هُوَ ذَاكَ قال: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ» رَوَاهُ مسلم.

Commentary: There was a terrace at the end of the Prophet's Mosque which is called *As-Suffah* in Arabic. People of poor means who were taught by him used to live there. This *Hadîth* evidently shows the importance of good actions and faithful following of the practice of the Prophet ﷺ. Leave others alone, in the absence of these two, even such people will not be close to the Prophet ﷺ who used to be all the time with him. It is not difficult to visualize the fate of those who neither perform good deeds nor follow in the footsteps of the Prophet ﷺ.

107. Thaubân رضي الله عنه said: I heard Messenger of Allâh ﷺ saying, "Perform *Salah* more often. For every prostration that you perform before Allâh will raise your position one degree and will remit one of your sins." [*Muslim*]

١٠٧- الثالث عشر: عَنْ أَبِي عَبْدِ الله - وَيُقَال: أَبُو عَبْدِ الرَّحْمٰنِ - ثَوْبَانَ مَوْلَى رَسُولِ الله ﷺ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُول الله ﷺ يَقول: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ، فَإِنَّكَ لَنْ تَسْجُدَ لله سَجْدَةً إِلَّا رَفَعَكَ الله بِهَا

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دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً».

رواه مسلم.

Commentary: Abundance of prostrations means strict observance of *Salât* and performance of obligatory and optional and voluntary prayers, it is a means for atonement of sins and the elevation of one's status in this life and the Hereafter.

١٠٨- الرابع عشر: عَنْ أَبِي صَفْوَانَ عَبْد الله بن بُسرٍ الأَسْلَمِيِّ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله ﷺ: «خَيْرُ النَّاسِ مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حسنٌ.

«بُسْر»: بِضَمِّ الباء وبالسين المهملة.

108. 'Abdullâh bin Busr Al-Aslamî رضي الله عنه said: Messenger of Allâh ﷺ said, "The best of people is one whose life is long and his conduct is good." [*At-Tirmidhi*]

Commentary:

1. Longevity of life is a blessing, provided it is accompanied by Faith and good deeds; otherwise, the longer life one has, the greater will be the number of sins. Such a long life is disastrous.
2. Those who do not realize the blessings of longevity of life will be losers.

١٠٩- الخَامِسُ عَشَر: عَنْ أَنَسٍ رَضِيَ الله عَنْهُ، قَال: غَابَ عَمِّي أَنَسُ بنُ النَّضْرِ رَضِيَ الله عَنْهُ، عَنْ قِتَالِ بَدْرٍ، فَقَال: يَا رَسُول الله! غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلتَ الْمُشْرِكِينَ، لَئِنِ اللهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَّ اللهُ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمُ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ، فَقَالَ: اللَّهُمَّ أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هٰؤُلاءِ

109. Anas رضي الله عنه said: My uncle Anas bin An-Nadr رضي الله عنه was absent from the battle of Badr and he said: "O Messenger of Allâh! I was absent from the first battle you fought against the pagans, and if Allâh let me participate in a battle against the pagans, Allâh will see what I do." So he encountered the day of Uhud Battle. The Muslims left the positions (the Prophet ﷺ told them to keep) and were defeated, he said: "O Allâh! excuse these people (i.e., the Mus-

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lims) for what they have done, and I am clear from what the pagans have done." Then he went forward with his sword and met Sa'd bin Mu'âdh (fleeing) and said to him: "By the *Rubb* of the Ka'bah! I can smell the fragrance of *Jannah* from a place closer than Uhud Mount." Sa'd said: "O Messenger of Allâh, what he did was beyond my power." Anas said: "We saw over eighty wounds on his body caused by stabbing, striking and shooting of arrows and spears. We found that he was killed, and mutilated by the polytheists. Nobody was able to recognize him except his sister who recognized him by the tips of his fingers." Anas رضي الله عنه said: "We believe that the *Âyah* 'Among the believers are men who have been true to their covenant with Allâh [i.e., they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]...' (33:23), refers to him and his like." [*Al-Bukhârî* and *Muslim*]

- يَعْنِي أَصْحَابه - وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هٰؤُلَاءِ - يَعْنِي الْمُشْرِكِينَ - ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ: يَا سَعْدُ بْنَ مُعَاذٍ! الْجَنَّةُ وَرَبِّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ. قَالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللهِ! مَا صَنَعَ! قَالَ أَنَسٌ: فَوَجَدْنَا بِهِ بِضْعًا وَثَمَانِينَ ضَرْبَةً بِالسَّيْفِ، أَوْ طَعْنَةً بِرُمْحٍ، أَوْ رَمْيَةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَمَثَّلَ بِهِ الْمُشْرِكُونَ فَمَا عَرَفَهُ أَحَدٌ إِلَّا أُخْتُهُ بِبَنَانِهِ. قَالَ أَنَسٌ: كُنَّا نَرَى أَوْ نَظُنُّ أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ﴾ [الأحزاب: ٢٣] إِلى آخرها. متفقٌ عَلَيه.

قَوْلُهُ: «لَيُرِيَنَّ اللهُ» رُوِيَ بِضَمِّ الْيَاءِ وَكَسْرِ الرَّاءِ، أَيْ: لَيُظْهِرَنَّ اللهُ ذٰلِكَ لِلنَّاسِ، وَرُوِيَ بِفَتْحِهِمَا، وَمَعْنَاهُ ظَاهِر، واللهُ أَعْلَم.

Commentary:

1. This *Hadîth* brings into prominence the exemplary life of the Companions of the Prophet ﷺ for martyrdom and *Jannah*.
2. It also shows the enthusiasm of the believers for dedicating their lives to good deeds and their fervent supplication for their acceptance by Allâh.

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110. Abû Mas'ûd 'Uqbah bin 'Amr Al-Ansârî رضي الله عنهما said: When the *Âyah* enjoining *Sadaqah* (charity) was revealed,* we used to carry loads on our backs to earn something that we could give away in charity. One person presented a considerable amount for charity and the hypocrites said: "He has done it to show off." Another one gave away a few *Sa'* of dates and they said: "Allâh does not stand in need of this person's dates." Thereupon, it was revealed:

"Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them..." (9:79)

[*Al-Bukhârî* and *Muslim*]

١١٠- السَّادِس عَشَر: عَنْ أَبِي مَسْعُود عُقْبَةَ بنِ عَمرٍو الأَنْصَارِيّ الْبَدْرِيّ رَضِيَ الله عَنْهُما قَالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نُحَامِلُ عَلَى ظُهُورِنَا، فَجَاءَ رَجُلٌ فَتَصَدَّقَ بِشَيْءٍ كَثِيرٍ فَقَالُوا: مُرَاءٍ، وَجَاءَ رَجُلٌ آخَرُ فَتَصَدَّقَ بِصَاعٍ فَقَالُوا: إِنَّ الله لَغَنِيٌّ عَنْ صَاعِ هٰذَا! فَنَزَلَتْ: ﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ الآية [التَّوْبَة: ٧٩]. متفقٌ عَلَيه.

«وَنُحَامِلُ» بِضَمِّ النُّون، وبِالْحَاءِ الْمُهْمَلة: أَي يَحْمِلُ أَحَدُنَا عَلَى ظَهْرِهِ بالأُجْرَةِ، وَيَتَصَدَّقُ بِهَا.

* This is the *Âyah* in which Allâh says! "Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and suppliate Allâh for them..." (9:103)

Commentary: This *Hadîth* shows that everyone can give charitable donation according to one's means. It can be more or less as one likes. To regard those as showy and criticize those who pay less to withhold them from alms amounts to hypocrisy. Believers must ignore such criticism of the hypocrites and refrain from such things in their dealings.

111. Abû Dharr رضي الله عنه said: The Prophet ﷺ said, "Allâh, the Exalted, and Glorious, said; 'O My slaves, I have prohibited Myself injustice; and have made oppression unlawful for you, so do not oppress one another. O My slaves, all of you are liable to err except the one whom I guide on the

١١١- السابِعَ عَشَر: عَنْ سَعِيد بنِ عَبْدِ العَزِيزِ، عَنْ رَبِيعَة بن يزيد، عَن أَبِي إِدْرِيس الخَوْلَاني، عَنْ أَبِي ذَرٍّ جُنْدُب ابنِ جُنَادَةَ، رَضِيَ الله عَنْهُ، عَن النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنِ الله تَبَارَكَ وَتَعَالَى أَنَّهُ قَال: «يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى

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Right Path, so seek guidance from Me so that I will guide you to the Right Path. O My slaves, all of you are hungry except the one whom I feed, so ask food from Me, I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask clothing of Me and I shall clothe you. O My slaves, you commit sins night and day and I forgive all sins, so seek My forgiveness and I shall forgive you. O My slaves, you can neither do Me any harm nor can you do Me any good. O My slaves, were the first of you and the last of you, the human of you and jinn of you to be as pious as the most pious heart of any man of you, that would not increase My domain a thing. O My slaves, were the first of you, and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any man of you, that would not decrease My domain in a thing. O My slaves, were the first of you and the last of you, the human of you and the jinn of you to stand in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decrease the sea if put into it. O My slaves, it is but your deeds that I reckon for you and then recompense you for, so let him who finds good (i.e., in the Hereafter) praise Allâh and let him who finds other than that blame no

نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلا تَظَالَموا، يَا عِبَادِي! كُلُّكُمْ ضَال إِلَّا مَنْ هَدَيْتُهُ؛ فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ؛ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ، يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذٰلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذٰلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُم قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذٰلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ المِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا

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one but himself.'" [*Muslim*]

عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذٰلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ». قَالَ سعيدٌ: كَانَ أَبُو إِدْرِيس إِذَا حَدَّثَ بِهٰذَا الحديثِ جَثَا عَلَى رُكْبَتَيْهِ. رَوَاهُ مُسلم.

ورويْنَا عَن الإمَامِ أَحْمَد بن حنْبل رَحِمَهُ الله قَال: لَيْسَ لِأَهْلِ الشَّامِ حديثٌ أَشْرَفُ مِنْ هٰذَا الْحَدِيثِ.

Commentary: This *Hadîth* mentions the Power and Majesty of Allâh and stresses that one should supplicate Allâh for everything that one needs. From guidance to sustenance, the treasures of everything are with Him - the treasures which are unlimited and any withdrawal from them does not make any reduction in them. Similar is the case of His Sovereignty; it is not affected even if the whole universe supports or opposes them. Thus, it is in the interest of man that he should dedicate himself entirely to Allâh and beg all his needs from Him and Him Alone.

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CHAPTER 12
URGING INCREASING GOOD ACTIONS IN LATER PART OF LIFE

١٢- باب الحثّ عَلى الازدياد من الخير في أواخر العمر

Allâh, the Exalted, says:

"Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you." (35:37)

Ibn 'Abbâs and others said that "long enough" in the Verse means sixty years. The *Hadîth* which follows supports this. Others said it means eighteen years; Al-Hasan Al-Basri, Al-Kalbi and Masruq said it means forty years, it has also been reported by Ibn Abbâs and others that whenever the people of Al-Madinah turned forty years of age, they would devote themselves completely to worship. "Long enough" in the Verse has also been interpreted to mean the age of puberty. Ibn 'Abbâs and the majority of Muslim scholars said that the "warner" in the Verse refers to the Prophet ﷺ. 'Ikrimah bin 'Umaiyyah and others interpreted this word as the grayness or whiteness of hair." Allâh knows better.

قَالَ الله تَعَالَى: ﴿أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ﴾ [فاطر: ٣٧] قَالَ ابنُ عَبَّاسٍ وَالمُحَقِّقُونَ: مَعْنَاهُ: أَوَ لَمْ نُعَمِّرْكُمْ سِتِّينَ سَنَةً؟ وَيُؤَيِّدُهُ الْحَدِيثُ الَّذِي سَنَذْكُرُه إِنْ شَاءَ الله تَعَالَى، وَقِيلَ: مَعْنَاهُ ثماني عَشْرَةَ سَنَةً. وَقِيلَ: أَرْبَعِينَ سَنَةً. قَالَهُ الْحَسَنُ والْكَلْبِي وَمَسْرُوقٌ وَنُقِلَ عَن ابْن عَبَّاس أَيْضًا. وَنَقَلُوا: أَنَّ أَهْلَ الْمَدِينَةِ كَانُوا إِذَا بَلَغَ أَحَدُهُمْ أَرْبَعِينَ سَنَةً تَفَرَّغَ للعِبَادَةِ. وَقِيلَ: هُوَ الْبُلُوغُ.

وَقَوْلُهُ تَعَالَى: ﴿وَجَآءَكُمُ ٱلنَّذِيرُ﴾ قَالَ ابنُ عَبَّاس والجمهور: هُوَ النَّبِيُّ ﷺ. وقِيلَ: الشَّيْبُ. قَالَهُ عِكْرِمَة، وابن عُيَيْنَةَ، وَغَيْرهما. وَالله أَعْلَمُ.

وَأَمَّا الأَحَادِيث:

112. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Allâh

١١٢- فالأَوَّلُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَن النَّبِيِّ ﷺ قَالَ: «أَعْذَرَ الله

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excuses and grants forgiveness to a person until he attains the age of sixty years." [*Al-Bukhârî*]

إِلَى ٱمْرِىءٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَغَ سِتِّينَ سَنَةً» رواه البخاري.

قَالَ الْعُلَمَاءُ: مَعْنَاهُ: لَمْ يَتْرُكْ لَه عُذْرًا إِذْ أَمْهَلَهُ هٰذِهِ الْمُدَّةَ. يُقال: أَعْذَرَ الرَّجُلُ: إِذَا بَلَغَ الغَايَةَ فِي الْعُذْرِ.

Commentary:

1. This *Hadîth* makes it evident that Allâh does not punish any individual or nation without warning them first.
2. The second point is that a person who is given sixty years of life and yet he neglects the obligations of Faith, will have no excuse.
3. After the age of sixty years, one must not neglect his religious obligations because then one is closer to death. Although one may die even at a young age, in youth one is still hopeful of life. After crossing the age of sixty, to hope for longer age, while leading a sinful life and defying Divine injunctions constitute a disastrous conduct. May Allâh save us from doing so.

113. Ibn 'Abbâs رضي الله عنهما said: 'Umar رضي الله عنه used to make me sit with the noble elderly men who had participated in the battle of Badr. Some of them disliked it and said to 'Umar: "Why do you bring in this boy to sit with us when we have sons like him?" 'Umar replied: "Because of the status he has, which you already know about (i.e., belongs to the source of knowledge and the house of the Prophet ﷺ)." One day, 'Umar called me and seated me in the gathering of those people; and I think that he called me just to show them (of my religious knowledge). 'Umar then questioned them (in my presence). "How do you

١١٣- الثَّانِي: عَن ابْنِ عَبَّاسٍ، رَضِيَ الله عَنْهُمَا، قال: كَانَ عُمَر رَضِيَ الله عَنْهُ يُدْخِلُنِي مَعَ أَشْيَاخِ بَدْرٍ، فَكَأَنَّ بَعْضَهُمْ وَجَدَ فِي نَفْسِهِ فَقَالَ: لِمَ يَدْخُلُ هٰذَا مَعَنَا وَلَنَا أَبْنَاءٌ مِثْلُهُ!؟ فَقَالَ عُمَرُ: إِنَّهُ مَنْ حَيْثُ عَلِمْتُمْ! فَدَعَانِي ذَاتَ يَوْمٍ فَأَدْخَلَنِي مَعَهُمْ، فَمَا رَأَيْتُ أَنَّهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ قَالَ: مَا تَقُولُون فِي قَوْلِ الله تَعَالَى: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ [النَّصر: ١] فَقَالَ بَعْضُهُم: أُمِرْنَا نَحْمَدُ الله وَنَسْتَغْفِرُهُ إِذَا نُصِرْنَا

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interpret the *Âyah* of Allâh: 'When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah).'" Someone said that when Allâh's Help and the Conquest (of Makkah) came to us, we were called upon to celebrate the Praise of Allâh and ask for His forgiveness. Some others remained silent and did not utter a word. Thereupon 'Umar asked me: "Ibn 'Abbâs! Do you say the same." I replied: "No." He said: "What do you say then?" I replied: "That is the sign of the Prophet's death about which he had been informed. Allâh, the Exalted, says:

'When there comes the help of Allâh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah).'

'So declare the remoteness of your *Rubb* from every imperfection, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.'"

On that 'Umar رضي الله عنه said: "I do not know anything about it other than what you have said." [*Al-Bukhârî*]

وَفُتِحَ عَلَيْنَا. وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا. فَقَالَ لِي: أَكَذٰلِكَ تَقُولُ يَا ابنَ عَبَّاس؟ فَقُلْتُ: لا. قال: فَمَا تَقُول؟ قلت: هُوَ أَجَل رسولِ الله ﷺ، أَعْلَمَهُ لَهُ قال: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ وَذٰلِكَ عَلَامَة أَجَلِكَ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا﴾ [النصر: ٣] فَقَالَ عُمر رَضِيَ الله عَنْهُ: ما أَعْلَم مِنْهَا إِلَّا مَا تَقُول. رواه البُخَارِي.

Commentary:

1. This value of man does not go with the length of age but with that of intellect, intelligence, knowledge and consciousness. For this reason, a young boy can have precedence and preference over the elders due to his clear understanding and vast knowledge.

2. When a person gets closer to death, he must devote himself more and more to the praise and glorification of Allâh and beg pardon from Him.

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114. 'Âishah رضي الله عنها said: After the revelation of (the *Surah*) "When the Help of Allâh comes (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)" (110:1), Messenger of Allâh ﷺ used to recite in every prayer: "*Subhânaka Rabbanâ wa bihamdika, Allâhum-maghfir li* (Far removed You are from every imperfection, our *Rubb*, and all praise is for You, forgive me, O Allâh)."

[*Al-Bukhârî* and *Muslim*]

Another narration is: Messenger of Allâh ﷺ recited frequently in bowing and prostration: "*Subhânaka Rabbanâ wa bihamdika, Allâhum-maghfir li*. (Far removed You are from every imperfection, our *Rubb*, and all praise is for You, forgive me, O Allâh)." He elucidated that it has been commanded in the Noble Qur'ân to recite: "So glorify the Praises of your *Rubb*, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (V.110:1) And he (the Messenger of Allâh) acted upon it.

According to the narration in *Muslim*, Messenger of Allâh ﷺ frequently recited these words just before he passed away: "*Subhânaka Rabbanâ wa bihamdika. Astaghfiruka wa atûbu ilaika*." I ('Âishah رضي الله عنها) asked him: "O Messenger of Allâh!

١١٤- الثالث: عَن عَائِشَة رَضِيَ الله عَنْهَا قَالَتْ: مَا صَلَّى رَسُولُ الله ﷺ صَلاةً بَعْدَ أَنْ نَزَلَتْ عَلَيْهِ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ إِلَّا يَقُول فيها: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لي» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ فِي «الصَّحِيحَيْن» عَنْهَا: كَانَ رَسُولُ الله ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لي» يَتَأَوَّلُ الْقُرْآنَ.

مَعْنَى «يَتَأَوَّلُ الْقُرْآنَ» أَيْ: يَعْمَل مَا أُمِرَ بِهِ فِي الْقُرْآنِ فِي قَوْلِهِ تَعَالَى: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ﴾ [النصر: ٣].

وفي رواية لمسلم كان رسول الله صلى الله عليه وسلم يُكْثِر أَنْ يَقُولَ قَبْلَ أَنْ يَمُوتَ: «سُبْحَانَكَ اللَّهُمَّ وبحَمْدِكَ، أَسْتَغْفِرك وأَتُوب إِلَيْكَ».

قالت عائشة: قلت: يا رسول الله! ما هذِهِ الكَلِمَات الَّتي أَرَاكَ أَحْدَثْتَهَا تقولها؟ قال: «جُعِلَتْ لي علامةٌ في أُمَّتي إِذَا رَأَيْتُها قُلْتُها ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ إِلى آخر السورة».

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What are these new words which I hear from you repeatedly." He replied, "A sign has been appointed for me relating to my people that I should repeat these words at the sight of that sign." Then he recited *Sûrat An-Nasr.*

Another narration in *Muslim* related from 'Âishah رضي الله عنها is: Messenger of Allâh ﷺ often recited, "Glory be to Allâh and praise be to Him; I seek forgiveness of Allâh and turn to Him in repentance." I said to him: "O Messenger of Allâh, I hear you recite frequently: 'O Allâh, You are free from every imperfection our *Rubb* and all praise is for You; I seek forgiveness of Allâh and turn to Him in repentance.'" He replied, "My *Rubb* has informed me that I would soon see a sign regarding my people, whenever I see it, I repeat this statement more often (of His Glorification and Praise and beg pardon of Him and turn to Him). Now I have witnessed the sign. The revelation of *Sûrat An-Nasr* and the victory is the conquest of Makkah."

"When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). And you see that the people enter Allâh's religion (Islâm) in crowds. So glorify the Praises of your *Rubb*, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (110:1-3)

وفي رواية له: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ مِنْ قَوْلِ: «سُبْحَانَ اللهِ وَبِحَمْدِهِ. أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ». قَالَتْ: قُلْتُ: يا رَسُولَ اللهِ! أَرَاكَ تُكْثِرُ مِنْ قَوْلِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ؟ فَقَالَ: «أَخْبَرَنِي رَبِّي أَنِّي سأَرَى عَلَامَةً فِي أُمَّتِي فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ؛ فَقَدْ رَأَيْتُهَا: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ فَتْحُ مَكَّةَ، ﴿وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا﴾».

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Commentary:

1. Acceptance and approval of reciting the words '*Subhânaka Rabbanâ wa bihamdika, Allâhum-maghfirli*' in *Rukû'* and *Sujûd* respectively, instead of the words '*Subhâna Rabbiyal-Azim*' and '*Subhâna Rabbiyal-A'la*'.
2. One must express his gratitude to Allâh whenever he receives a blessing from Him.

115. Anas رضي الله عنه said: Allâh the *Rubb* of honour and glory sent Revelation to His Messenger ﷺ more frequently before his death than at any other time. [*Al-Bukhârî* and *Muslim*]

١١٥- الرَّابع: عَنْ أَنَس رَضِيَ الله عَنْهُ قَالَ: إِنَّ الله عَزَّ وَجَلَّ تَابَعَ الْوَحْيَ عَلَى رَسُولِ الله ﷺ قَبْلَ وَفَاتِهِ، حَتَّى تُوُفِّي أَكْثَرَ مَا كَانَ الْوَحْيُ. متفقٌ عَليه.

Commentary: During the last days of the Prophet ﷺ the abundance of *Wahy* (Revelation) was an indication that he was about to leave this world.

116. Jâbir رضي الله عنه said: The Prophet ﷺ said, "Every one will be raised in the condition in which he dies." [*Muslim*]

١١٦- الْخَامِس: عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ» رَوَاهُ مسلم.

Commentary: This *Hadîth* has a meaning similar to the one quoted at another place which signifies that if a person dies performing good deeds, he will have a good end; and the one who dies in misdeeds, he will come to a bad end. It is, therefore, necessary that one should always avoid disobedience of Divine injunctions, especially in old age and illness because one may fall in the clutches of death at any time.

CHAPTER 13
NUMEROUS WAYS OF DOING GOOD

١٣- بَابٌ في بَيان كثرة طرق الخير

Allâh, the Exalted, says:

قَالَ الله تَعَالَى: ﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ

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"... and whatever you do of good deeds, truly, Allâh knows it well." (2:215)

"And whatever good you do, (be sure) Allâh knows it." (2:197)

"So whosoever does good equal to the weight of an atom (or a small ant), shall see it." (99:7)

"Whosoever does a good deed, it is for his ownself..." (45:15)

فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ﴾ [البقرة: ٢١٥].

وَقَالَ تَعَالَى: ﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ﴾ [البقرة: ١٩٧] وقال تَعَالَى: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ﴾ [الزلزلة: ٧] وَقَالَ تَعَالَى: ﴿مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ﴾ [الجاثية: ١٥] والآياتُ في الْبَابِ كَثِيرَةٌ.

وَأَمَّا الأَحَادِيث فَكَثِيرَةٌ جِدًّا، وَهِيَ غَيْرُ مُنْحَصِرَة، فَنَذْكُرُ طَرَفًا مِنْهَا:

117. Abû Dharr رضي الله عنه reported: I asked: "O Messenger of Allâh! Which action is the best?" He ﷺ said, "Faith in Allâh and *Jihâd* in the way of Allâh." I asked: "Which neck (slave) is best (for emancipation)?" He said, "That which is dearest of them in price and most valuable of them to its masters." I asked: "If I cannot afford (it)?" He said, "Then help a labourer or work for one who is disabled." I asked: "If I cannot do (it)?" He said, "You should restrain yourself from doing wrong to people, because it (serves as) charity which you bestow upon yourself."

[*Al-Bukhârî* and *Muslim*]

١١٧- الأَوَّل: عَنْ أَبِي ذرٍّ جُنْدُبِ بن جُنَادَةَ رَضِيَ الله عَنْهُ قَال: قلتُ يَا رَسُول الله! أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الإِيمانُ بالله، وَالجِهَادُ فِي سَبِيلِهِ». قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قال: «أَنْفَسُهَا عِنْدَ أَهْلِهَا، وأَكْثَرُها ثَمَنًا». قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قال: «تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقَ». قُلْتُ: يَا رَسُول الله! أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَال: «تَكُفُّ شَرَّكَ عَنِ النَّاسِ فَإِنَّهَا صَدقَةٌ مِنْكَ عَلَى نَفْسِكَ». متفقٌ عَلَيه.

«الصَّانِعُ» بالصَّادِ المهملة هٰذَا هُوَ المشهور، وَرُوِيَ «ضَائِعًا» بالمعجمة: أَيْ ذَا ضَيَاعٍ مِنْ فَقْرٍ أَوْ عِيَالٍ، وَنَحْوَ ذٰلِكَ «وَالأَخْرَقُ»: الَّذِي

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لا يُتقن مَا يُحَاوِلُ فِعْلَهُ.

Commentary: This *Hadîth* shows the excellence of *Jihâd* and emancipation of slaves. It also highlights the importance of co-operation and sympathy with others. Similarly, one who refrains from putting others into trouble, his reward for it is no less than that of propitiatory offering and kindness. It also tells that faith in Allâh is the basis for the acceptance of good deeds. In fact, conduct is the fruit of one's Faith. Without Faith nothing will be acceptable by Allâh.

118. Abû Dharr رضي الله عنه reported: Messenger of Allâh ﷺ said, "When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allâh; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God (worthy of worship); there is charity in enjoining good; there is charity in forbidding evil. Two *Rak'ah of Duha* (Forenoon prayer) is equal to all this (in reward)." [*Muslim*]

١١٨- الثاني: عَنْ أَبِي ذرٍّ أَيْضًا رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِىءُ مِنْ ذٰلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى» رَوَاهُ مسلم.

«السُّلَامَى» بِضَمِّ السِّينِ المُهْمَلة وتَخْفِيف اللام وفَتْحِ المِيم: المَفْصِلُ.

Commentary: There are three hundred and sixty joints in a human body. It is these joints which enable him to work and make all kinds of movements. If man's body did not have these joints it would have been impossible for him to sit, stand, lie, move and make use of different organs of his body. Thus every joint is a blessing for which one must express gratitude to Allâh. It is yet another Blessing of Allâh that He has also told man a very easy way of thanksgiving which can be practised even by the poorest man in the world. This means of thanksgiving is recitation of *Tasbîh* (*Subhân Allâh*), *Tahmîd* (*Al-hamdu lillâh*), *Takbîr* (*Allâhu Akbar*), *Tahlîl* (*Lâ ilaha illallâh*), and to preach virtue and forbid wrong/unlawful, etc. If one is unable to do even this, then he should perform two *Rak'ah* prayer at any time between sunrise and sunset. If one

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wants to enlarge their number, he can increase them to eight with the condition that the eight are divided into four couplets.

119. Abû Dharr رضي الله عنه reported: The Prophet ﷺ said, "The deeds of my people, good and bad, were presented before me, and I found the removal of harmful objects from the road among their good deeds, and phlegm which might be in a mosque left unburied among their evil deeds." [*Muslim*]

١١٩- الثَّالِثُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِئِ أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ» رَوَاهُ مسلم.

Commentary:

1. Allâh has listed in virtue even the good deed which is for the benefit of people or can save them from loss. What is its opposite, however small it may be, is reckoned as mischief. This *Hadîth* induces one to do good deeds to attain the Pleasure of Allâh and prevents one from evil deeds so that one is saved from the displeasure of Allâh.
2. The *Hadîth* enjoins cleanliness of mosques and forbids throwing of anything there which violates its sacredness, i.e., spitting. If any such dirty thing is found there, it must be removed immediately.

120. Abû Dharr رضي الله عنه reported: Some people said to Messenger of Allâh ﷺ: "O Messenger of Allâh, the rich have taken away (all the) reward. They observe *Salât* (prayers) as we do; and give *Sadaqah* (charity) out of their surplus wealth." Upon this he (the Prophet ﷺ) said, "Has Allâh not prescribed for you (a course) following which you can (also) give *Sadaqah*? In every declaration of the glorification of Allâh (i.e., saying *Subhân Allâh*) there is a *Sadaqah*, and in every *Takbîr* (i.e., saying *Allâhu Akbar*) is a *Sadaqah*, and in every celebration of praise (saying *Al-hamdu lillâh*) is a *Sadaqah*,

١٢٠- الرَّابِعُ عَنْهُ: أَنَّ نَاسًا قَالُوا: يَا رَسُولَ اللهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: «أَوَ لَيْسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَّدَّقُونَ بِهِ؟: إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تَكْبِيرَةٍ صَدقة، وكلِّ تَحْمِيدَةٍ صَدَقَةً، وَكلِّ تَهْلِيلَةٍ صدَقَةً، وَأَمْرٌ بِالْمَعْرُوفِ صدقةٌ، وَنَهْيٌ عَنِ مُنْكَرٍ صدقةٌ وَفِي بُضْعِ أَحَدِكُمْ صدقةٌ» قَالُوا: يَا

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and in every declaration that He is One (*Lâ ilâha illallâh*) is a *Sadaqah*, and in enjoining of good is a *Sadaqah*, and in forbidding evil is a *Sadaqah*, and in man's sexual intercourse (with his wife) there is a *Sadaqah*." They (the Companions) said: "O Messenger of Allâh, is there reward for him who satisfies his sexual need among us?" He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded." [*Muslim*]

رَسُولَ اللهِ! أَيَأْتِي أَحَدُنَا شَهْوَتَهُ، وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟! قال: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ؟ فَكَذٰلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ». رَوَاهُ مسلم.

«الدُّثُورُ» بالثاء المُثَلَّثَةِ: الأَمْوَالُ، وَاحِدُهَا: دَثْرٌ.

Commentary: This *Hadîth* highlights two important points. Firstly, the enthusiasm of the Companions of the Prophet ﷺ for surpassing each other in good actions. Secondly, it tells that virtue has a vast meaning in Islâm and it includes every action which is done with good intention, provided it does not involve disobedience of Allâh. So much so that it covers even natural activities of man which fall in the category of *Mubâh* (that which is permissible and may be omitted without fear of sin) and one is rewarded for them. Not only that, one is rewarded even for abstaining from a sin on the condition that the abstention is for the obedience of Allâh. Then abstention rises to the level of an act of obedience and is rewarded likewise.

121. Abû Dharr رضي الله عنه reported: The Prophet ﷺ said, "Do not belittle any good deed, even meeting your brother (*Muslim*) with a cheerful face." [*Muslim*]

١٢١- الْخَامِس: عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلِيقٍ» رواه مسلم.

Commentary: We learn from this *Hadîth* that meeting somebody cheerfully is also a virtue for two reasons. Firstly, it is a sign of good manners. Secondly, it creates affection and friendship among the Muslims which is a meritorious act.

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122. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Every day the sun rises charity (*Sadaqah*) is due on every joint of a person: you administer justice between two men is a charity; and assisting a man to mount his beast, or helping him load his luggage on it is a charity; and a good word is a charity; and every step that you take (towards the mosque) for *Salât* (prayer) is a charity and removing harmful things from the road is a charity." [*Al-Bukhârî* and *Muslim*]

In *Muslim*, it is reported on the authority of 'Âishah رضي الله عنها that Messenger of Allâh ﷺ said, "Everyone of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allâh (i.e., saying *Allâhu Akbar*), praises Allâh (i.e., *Al-hamdu lillâh*), declares Allâh to be One (i.e., *Lâ ilâha illallâh*), glorifies Allâh, and seeks forgiveness from Allâh (i.e., *Astaghfir-ullâh*), and removes stone, or thorn, or bone from people's path, and enjoins good and forbids evil, to the number of those three hundred and sixty, will walk that day having rescued himself from Hell."

١٢٢- السَّادِس: عَنْ أَبِي هُرَيْرَة رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صدقةٌ، والكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ» متفقٌ عليه.

رَوَاهُ مُسلم أَيْضًا مِنْ رِوَايَةِ عَائِشَة رَضِي الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلَاثِمائَةِ مَفْصِلٍ، فَمَنْ كَبَّرَ الله، وَحَمِدَ الله، وَهَلَّلَ الله، وَسَبَّحَ الله واسْتَغْفَرَ الله، وَعَزَلَ حَجَرًا عَنْ طَرِيقِ النَّاسِ أَوْ شَوْكَةً أَوْ عَظْمًا عَنْ طَرِيقِ النَّاسِ، أَوْ أَمَرَ بِمَعْرُوفٍ أَوْ نَهَى عَنْ مُنْكَرٍ، عَدَدَ السِّتِّينَ وَالثَّلَاثمائَةِ، فَإِنَّهُ يُمْسِي يَوْمَئِذٍ وَقَدْ زَحْزَحَ نَفْسَهُ عَنِ النَّارِ».

Commentary: This *Hadîth* also tells that even a person who does not have the capacity to pay *Sadaqah* (charity, alms, propitiatory offerings, etc.) can also pay it in the manner prescribed above and earn its reward. Moreover, he can also pay alms for the joints in his body.

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123. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "He who goes to the mosque at dawn or dusk (for *Salât*), Allâh prepares a hospitable abode for him in *Jannah*, every time when he walks to it or comes back from it." [*Al-Bukhârî* and *Muslim*]

١٢٣- السَّابع: عَنْهُ عَن النَّبِيِّ ﷺ قَالَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللهُ لَهُ في الجَنَّةِ نُزُلًا كُلَّمَا غَدَا أَوْ رَاحَ» متفقٌ عَلَيه.

«النُّزُلُ»: القُوتُ وَالرِّزْقُ وَمَا يُهَيَّأُ لِلضَّيْفِ.

Commentary: This *Hadîth* induces us to go to the mosque and perform *Salât* in congregation.

124. Abû Hurairah رضي الله عنه reported: O Muslim women, never belittle any gift you give your neighbour even if it is a hoof of a sheep." [*Al-Bukhârî* and *Muslim*]

١٢٤- الثَّامِن: عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «يَا نِسَاءَ الْمُسْلِمَاتِ! لَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ» مُتَّفقٌ عَلَيه.

قَالَ الجَوْهَرِيُّ: الْفِرْسِنُ مِنَ الْبَعِيرِ: كالْحَافِرِ مِنَ الدَّابَّةِ، قَال: وَرُبَّمَا اسْتُعِيرَ فِي الشَّاةِ.

Commentary: This *Hadîth* enjoins that any gift presented sincerely by a neighbour should not be treated as humble, however ordinary it may be, because in spite of being of small worth it has a high value with Allâh.

125. Abû Hurairah رضي الله عنه: The Prophet ﷺ said, "*Imân* has over seventy branches, the uppermost of which is the declaration: 'None has the right to be worshipped but Allâh'; and the least of which is the removal of harmful object from the road, and modesty is a branch of *Imân*." [*Al-Bukhârî* and *Muslim*]

١٢٥- التَّاسِع: عَنْهُ عَن النَّبِيِّ ﷺ قَالَ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ» متفقٌ عَلَيه.

«الْبِضْعُ» مِنْ ثَلاثَةٍ إِلَى تِسْعَةٍ، بِكَسْرِ الْبَاءِ وَقَدْ تُفْتَحُ. «وَالشُّعْبَةُ»: القِطْعَة.

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Commentary:

1. This *Hadîth* tells us that from the standpoint of practice, Faith has several stages. It also tells that Faith and practice are inseparable.
2. It also makes evident the importance and excellence of bashfulness because it induces a person to good deeds and deters him from evils.

126. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was panting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allâh appreciated his action and forgave his sins." The Companions asked: "Shall we be rewarded for showing kindness to the animals also?" He ﷺ said, "A reward is given in connection with every living creature." [*Al-Bukhârî* and *Muslim*]

In the narration of *Al-Bukhârî*, the Prophet ﷺ is reported to have said: "Allâh forgave him in appreciation of this act and admitted him to *Jannah*."

Another narration says: "Once a dog was going round the well and was about to die out of thirst. A prostitute of Banu Isrâel happened to see it. So

١٢٦- العاشر: عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هٰذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي، فَنَزَلَ الْبِئْرَ فَمَلأَ خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِفِيهِ، حَتَّى رَقِيَ فَسَقَى الْكَلْبَ، فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ» قَالُوا: يَا رَسُولَ اللهِ! وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: «فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَه، فَأَدْخَلَهُ الْجَنَّةَ».

وَفِي رِوَايَةٍ لَهُمَا: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوقَهَا فَاسْتَقَتْ لَهُ بِهِ، فَسَقَتْهُ فَغُفِرَ لَهَا بِهِ».

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she took off her leather sock and lowered it into the well. She drew out some water and gave the dog to drink. She was forgiven on account of her action."

«الْمُوقُ»: الْخُفُّ. «وَيُطِيْفُ»: يَدُورُ حَوْلَ «رَكِيَّةٍ» وَهِيَ الْبِئْرُ.

Commentary:

1. This *Hadîth* emphasizes the importance of kindness to every creature, even animals, because Allâh is pleased with such kindness.
2. Allâh's Quality of mercy and forgiveness is immensely vast. If He wants He may forgive a person even on a minor good action done by him.

127. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "I saw a man going about in *Jannah* (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims." [*Muslim*]

Another narration says: "A man who passed by a branch of a tree leaning over a road and decided to remove it, saying to himself, 'By Allâh! I will remove from the way of Muslims so that it would not harm them.' On account of this he was admitted to *Jannah*."

According to the narration in *Al-Bukhârî* and *Muslim*: Messenger of Allâh ﷺ said, "While a man was walking, he saw a thorny branch on the road, so he removed it and Allâh appreciated his action and forgave him."

١٢٧- الْحَادِي عَشَرَ: عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَانَتْ تُؤْذِي الْمُسْلِمِينَ». رواهُ مُسلم.

وَفِي رِوَايَةٍ: «مَرَّ رَجُلٌ بِغُصْنِ شَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ فَقَالَ: وَاللهِ! لأُنَحِّيَنَّ هٰذَا عَنِ الْمُسلِمِينَ لَا يُؤْذِيهِمْ، فَأُدْخِلَ الْجَنَّةَ».

وَفِي رِوَايَةٍ لَهُمَا: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخَّرَهُ فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ».

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Commentary: The act of saving people from harm and loss is greatly liked by Allâh, no matter how small it is. Allâh is greatly pleased if a person removes from the passage something that causes harm to people. On the contrary, persons who restrict or obstruct passages and thereby create inconvenience for the passers-by, as is usually done with great audacity on marriage parties, or create trouble for people by encroachment, do in fact incur Allâh's displeasure. But our moral sense has been so blunted that rather than feeling any compunction, we do such things boastfully forgetting that 'Truly, to Allâh we belong and truly, to Him we shall return.' We have now become so low that we take pride in going against our religious teachings and practices thus incurring Allâh's displeasure. Is there any further stage of moral turpitude and revolt against Him?

١٢٨- الثَّانِي عَشَرَ: عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَا فَقَدْ لَغَا» رَواهُ مسلم.

128. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who performs his *Wudu'* perfectly and comes to *Jumu'ah* prayer and listens (to the *Khutbah*) silently, the sins which he has committed since the previous Friday plus three more days (i.e., 10 days) will be forgiven for him. One who distracts himself with pebbles during the *Khutbah* will not get the (*Jumu'ah*) reward." [*Muslim*]

Commentary: This *Hadîth* brings into prominence the following five important points:

1. It induces one to take full care in ablutions, that is to say, it should be strictly performed according to *Sunnah*.
2. The excellence of *Jumu'ah* (Friday prayer), which is obligatory for every sane, adult, healthy and resident Muslim, whether he lives in a town or village. The Friday prayer is performed in the mosque in congregation. It has two *Rak'ah* at the time of noon prayer and is preceded by *Khutbah* of *Imâm* (who leads the prayer). It is not performed individually at home.
3. Whoever does one good act will get ten-times reward in return. According to this principle, one who performs a Friday prayer, his minor sins relating the Rights of

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Allâh which are committed by him in ten days are forgiven.

4. Silence during the *Khutbah* is a must, otherwise, one loses the reward of *Jumu'ah* prayer.

5. It is also necessary for a *Khatîb* to deliver a brief *Khutbah*.

129. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "When a Muslim or a believer washes his face (in the course of *Wudu'*), every sin he has committed with his eyes is washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed of all sins." [*Muslim*]

١٢٩- الثَّالِثَ عَشَرَ: عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ، أَوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنِهِ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ» رَوَاهُ مسلم.

Commentary: This *Hadîth* mentions the excellence of *Wudu'*. Obviously a person who performs *Wudu'* five times daily would be free from sins. Thus, *Wudu'* is a means of both outward and inward cleanliness.

130. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The five (daily) *Salât* (prayers), and from one *Jumu'ah* prayer to the (next) *Jumu'ah* prayer, and from Ramadân to Ramadân are expiations for the (sins) committed in between (their intervals); provided the major sins are not committed." [*Muslim*]

١٣٠- الرَّابِعَ عَشَرَ: عَنْهُ عَنْ رَسُولِ الله ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ إِذَا اجْتُنِبَتِ الْكَبَائِرُ» رَوَاهُ مسلم.

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Commentary: If a Muslim saves himself from major sins and does not neglect his obligations to people, then he remains free from sins by means of the *'Ibâdah* (worship) stated above.

131. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Should I not direct you to something by which Allâh obliterates the sins and elevates (your) ranks." They said: "Yes, O Messenger of Allâh." He said, "Performing *Wudu'* properly, even in difficulty, frequently going to the mosque, and waiting eagerly for the next *Salât* (prayer) after a *Salât* is over; indeed, that is *Ar-Ribât*." [*Muslim*]

١٣١- الْخَامِسَ عَشَرَ: عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو الله بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ الله! قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذٰلِكُمُ الرِّبَاطُ» رَوَاهُ مُسْلِم.

Commentary: *Ribât* means staying on the frontier of an Islâmic country, for security and defense purposes. Thus, it is a continuous process of *Jihâd*. Continuous good deeds and *'Ibâdah* have been compared with *Ribât*. Performing full ablution in *Makârih* (where severe unpleasantness and hard labour is involved) is quite difficult. For instance, in winter it is very cumbersome to properly wash all the organs of the body but a Muslim does it to please Allâh. Thus, its reward will be more in proportion to the labour. Similarly, the nearness of a mosque is in many respect very useful but its being far from the house is better in this respect that the greater distance one has to cover for going to the mosque, the higher the reward for going there will be. Those who live close to the mosque do not have this credit.

132. Abû Mûsa Al-Ash'ari رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who observes the *Fajr* and *'Asr* (prayers) will enter *Jannah*."

[*Al-Bukhârî* and *Muslim*]

١٣٢- السَّادِسَ عَشَرَ: عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ» متفقٌ عَلَيه.

«الْبَرْدَانِ»: الصُّبْحُ وَالْعَصْرُ.

Commentary: Muslims are enjoined to take special care of two of the five prescribed *Salât*, namely *Fajr* and *'Asr* because they occur during very comfortable

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hours. Their excellence, and inducement on them, have been mentioned here for the reason that there is greater possibility of laziness and negligence in these two *Salât*. It is very difficult indeed to rise for *Salât-ul-Fajr* (the dawn prayer). Similar is the case of *Salât-ul-'Asr* (the afternoon prayer). It is the time when a person is very busy in winding up his daily affairs and thus there is serious risk of losing this *Salât* on this account. One who observes these two at their stated time, can easily secure the other three without much effort. This endeavour on his part to secure *Salât* will be a very effective means for him to enter *Jannah*.

١٣٣- السَّابِعَ عَشَرَ: عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا» رواه الْبُخَارِيُّ.

133. Abû Mûsa Al-Ash'ari رضي الله عنه reported: Messenger of Allâh ﷺ said, "When a slave of Allâh suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home." [*Al-Bukhârî*]

Commentary: This *Hadîth* refers to the actions which a Muslim should take to gain the Blessings of Allâh and acceptance of his prayers by Him, because one is duty-bound to fulfil all his obligations in all circumstances.

١٣٤- الثَّامِنَ عَشَرَ: عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ» رَوَاهُ الْبُخَارِيُّ، وَرَوَاهُ مُسْلِم مِنْ رِوَايَةِ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ.

134. Jâbir رضي الله عنه reported that he heard Messenger of Allâh ﷺ saying, "Every good deed is charity." [*Al-Bukhârî*]

Muslim has reported the same on the authority of Hudhaifah رضي الله عنه.

Commentary: We come to know from this *Hadîth* that whatever good action and deed is done by a Muslim, he gets a reward of *Sadaqah* on it. The word *Ma'ruf* stands here for every virtue and noble deed. Renunciation of evils is also a virtue (*Mar'ûf*).

١٣٥- التَّاسِعَ عَشَرَ: عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أُكِلَ مِنْهُ لَهُ

135. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ said, "When a Muslim plants a tree, whatever is eaten from it is charity from him and

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صَدَقَةٌ، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَة، وَلا يَرْزَؤه أَحَدٌ إِلَّا كَانَ لَه صَدَقَةٌ» رَوَاهُ مُسلم. وَفِي رِوَايَةٍ لَهُ: «فَلا يَغْرِس الْمُسْلِمُ غَرْسًا، فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلا دَابَّةٌ وَلا طَيْرٌ إِلَّا كَانَ لَه صَدَقَةً إِلَى يَوْمِ الْقِيَامَةِ».

وَفِي رِوَايَةٍ له: «لا يَغْرِس مُسْلِمٌ غَرْسًا، وَلَا يَزْرَع زَرْعًا، فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلا دَابَّةٌ وَلَا شَيْءٌ إِلَّا كَانَتْ لَهُ صَدَقَةً» وَرَوَيَاهُ جَمِيعًا مِنْ رِوَايَةِ أَنَسٍ رَضِيَ الله عَنْهُ.

قَوْلُهُ: «يَرْزَؤُهُ» أَيْ: يَنْقُصُهُ.

whatever is stolen is charity and whatever is subtracted from it is charity." [*Muslim*]

Another narration says: "If a Muslim plants a tree, or sows a field and men and beasts and birds eat from it, all of it is charity from him."

Commentary: This *Hadîth* highlights the importance of gardening and agriculture. It is also one of the merits of these two occupations that if someone patiently bears the loss that he suffers due to pilferage or theft of their produce, he is rewarded for it.

١٣٦- الْعشْرُونَ: عَنْهُ قَالَ: أَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا قُرْبَ الْمَسْجِدِ فَبَلَغَ ذٰلِكَ رَسُولَ الله ﷺ، فَقَالَ لَهُمْ: «إِنَّهُ قَدْ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ؟» فَقَالُوا: نَعَمْ يَا رَسُولَ الله! قَدْ أَرَدْنَا ذٰلِكَ، فَقَالَ: «بَنِي سَلِمَةَ دِيَارَكُمْ؛ تُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ؛ تُكْتَبْ آثَارُكُمْ» رَوَاهُ مسلم.

وَفِي رِوَايَةٍ: «إِنَّ بِكُلِّ خَطْوَةٍ دَرَجَةً»

136. Jâbir رضي الله عنه reported: The tribe Banu Salimah wanted to move nearer to the mosque. On learning this Messenger of Allâh ﷺ said to them, "I heard that you intend to move nearer to the mosque." They said, "That is so, O Messenger of Allâh, we do want to do that." He said, "O Banu Salimah, keep to your homes, your steps (to the mosque) are recorded." [*Muslim*]

Another narration says: "There is for every step (towards the mosque) a degree (of reward) for you." [*Muslim*]

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رَوَاهُ مسلم. وَرَوَاهُ الْبُخَارِيُّ أَيْضًا بِمَعْنَاهُ مِنْ رِوَايَةِ أَنَس رَضِي الله عَنْهُ.

وَ«بَنُو سَلِمَةَ» بِكَسْرِ اللام: قَبِيلَة مَعْرُوفَة مِنَ الأَنْصَارِ رَضِيَ الله عَنْهُمْ، و«آثَارُهُمْ» خُطَاهُمْ.

Commentary:

1. The more labour a good deed involves, the greater the proportion of reward for it will be.
2. No matter how great the distance of the mosque from one's house may be, one must go to it to perform *Salât* with congregation.

١٣٧- الْحَادِي وَالْعِشْرُونَ: عَنْ أَبِي الْمُنْذِرِ أُبَيِّ بن كَعبٍ رَضِيَ الله عَنْهُ قَال: كَانَ رَجُلٌ لَا أَعْلَمُ رَجُلًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لَا تُخْطِئُهُ صَلاةٌ فَقِيلَ لَهُ، أَوْ فَقُلْتُ لَهُ: لَو اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظَّلْمَاءِ؟ وَفِي الرَّمْضَاءِ؟ فَقَالَ: مَا يَسُرُّنِي أَنَّ مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ رَسُولُ الله ﷺ: «قَدْ جَمَعَ الله لَكَ ذٰلِكَ كُلَّهُ» رَوَاهُ مسلم.

وَفِي رِوَايَةٍ: «إِنَّ لَكَ مَا احْتَسَبْتَ».

«الرَّمْضَاءُ»: الأَرْضُ الَّتِي أَصَابَهَا الْحَرُّ الشَّدِيدُ.

137. Ubayy bin Ka'b رضي الله عنه reported: There was a man, and I do not know of any other man whose house was farther than his from the mosque, and he never missed *Salât* (in congregation). It was said to him (or I said to him): "If you buy a donkey you could ride it in the dark nights and in the burning sand." He said: "I do not like my house to be by the side of the mosque, for I (eagerly) desire that my steps towards the mosque and back from it should be recorded when I return to my family." Upon this Messenger of Allâh ﷺ said, "Allâh has granted you all the rewards for you." [*Muslim*]

Another narration says: "You will get the reward for what you have anticipated."

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Commentary: This *Hadîth* brings into focus the fervent zeal of the Companions of the Prophet ﷺ for reward of good deeds in the Hereafter. It also tells that one gets reward for actions according to one's intentions. If we see the matter of *Salât* from this angle, we find that location of mosque at a long distance from a Muslim's house is a blessing for him.

138. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "There are forty kinds of virtue; the uppermost of them is to lend a (milch) she-goat (to someone in order to benefit from it and then return it). He who practices any of these virtues expecting its reward and relying on the truthfulness of the promise made for it, shall enter *Jannah*."

[*Al-Bukhârî*]

١٣٨- الثَّانِي وَالْعِشْرُونَ: عَنْ أَبِي محمَّدٍ عَبْدِ الله بنِ عمرو بنِ الْعَاص رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «أَرْبَعُونَ خَصْلَةً أَعْلاهَا مَنِيحَةُ الْعَنْزِ، مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصْدِيقَ مَوْعُودِهَا إِلَّا أَدْخَلَهُ الله بِهَا الْجَنَّةَ» رواه الْبُخَارِيُّ.

«الْمَنِيحَة»: أَنْ يُعْطِيَهُ إِيَّاهَا لِيَأْكُلَ لَبَنَهَا ثُمَّ يَرُدَّهَا إِلَيْهِ.

Commentary: Loaning of anything to someone for temporary benefit, without loosing the right of its ownership, is a meritorious act.

139. 'Adi bin Hâtim رضي الله عنه reported: I heard the Prophet ﷺ saying, "Protect yourself from (Hell) Fire, by giving of half of a date (in charity)." [*Al-Bukhârî* and *Muslim*]

In another narration 'Adi bin Hâtim رضي الله عنه reported Messenger of Allâh ﷺ as saying: "Allâh will surely speak with everyone of you without an interpreter. He (the man) will look at his right side and will see nothing but

١٣٩- الثَّالِثُ وَالْعِشْرُونَ: عَنْ عَدِيِّ بنِ حَاتِمٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ» متفقٌ عَليه.

وَفِي رِوَايَةٍ لَهُمَا عَنْهُ قَالَ: قال رسُولُ الله ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلا يَرَى

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إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ.»

(the deeds) which he had done before, and he will look to his left side and will see nothing but (the deeds) which he had done before. Then he will look in front of him and will find nothing but Hell-fire facing him. So protect (yourselves) from (Hell) Fire, by giving in charity even half a date; and if he does not finds it, then with a kind word."

Commentary: This *Hadîth* brings into prominence the following three points:

1. The horror of the Day of Resurrection when one will have to stand before Allâh to account for all his actions which will then be lying at his both hands.
2. Everyone should spend according to his capacity in the way of Allâh in the form of *Sadaqah* and alms. In this way, good manners like polite conversation, etc., can also become a means of his salvation.
3. One's actions alone would help him on the Day of Resurrection.

١٤٠- الرَّابِعُ وَالْعِشْرُونَ: عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا» رَوَاهُ مسلم.

وَ«الأَكْلَة» بِفَتحِ الْهَمْزَةِ: وَهِيَ الْغَدْوَة أَوِ الْعَشْوَة.

140. Anas رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh will be pleased with His slave who praises Him (i.e., says *Al-hamdu lillâh*) when he eats and praises Him when he drinks." [*Muslim*]

Commentary: If a person expresses his gratitude to Allâh for food, which besides being a source of nourishment is enjoyable for him, he gets a reward for it and thus even eating can become rewardable too.

١٤١- الْخَامِسُ وَالْعِشْرُونَ: عَنْ أَبِي موسى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ:

141. Abû Mûsa Al-Ash'ari رضي الله عنه reported: The Prophet ﷺ said, "Giving

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in charity is an obligation upon every *Muslim*." It was said (to him): "What about one who does not find (the means) to do so?" He ﷺ said, "Let him work with his hands, thus doing benefit to himself and give in charity." It was said to him: "What if he does not have (the means) to do so?" He ﷺ said, "Then let him assist the needy, the aggrieved." It was said: "What about if he cannot even do this?" He ﷺ said, "Then he should enjoin good." He was asked: "What if he cannot do that?" He (the Prophet ﷺ) said, "He should then abstain from evil, for verily, that is a charity from him." [*Al-Bukhârî* and *Muslim*]

«عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: «يَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَه وَيَتَصَدَّقُ»: قَالَ: أَرَأَيْتَ إِن لَمْ يَسْتَطِعْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أَوِ الْخَيْرِ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ» متفقٌ عَلَيه.

Commentary: This *Hadîth* emphasizes two things. Firstly, it induces one to work hard so that he can fulfill his own needs and also spend in the way of Allâh. Secondly, it points out a great variety of virtues and good deeds so much so that even to abstain from sin also comes in the category of *Sadaqah*.

CHAPTER 14
MODERATION IN WORSHIP

١٤- باب في الاقتصاد في الطاعة

Allâh, the Exalted, says:

"*Tâ-Hâ*. We have not sent down the Qur'ân unto you (O Muhammad ﷺ) to cause you distress." (20:1,2)

"Allâh intends for you ease, and He does not want to make things difficult for you." (2:185)

قَالَ الله تَعَالَى: ﴿طه مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ﴾ [طه: ١] وَقَال تَعَالَى: ﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾ [البَقَرَة: ١٨٥].

142. 'Âishah رضي الله عنها reported: The Prophet ﷺ came in when a

١٤٢- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ قَالَ:

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مَنْ هٰذِهِ؟ قَالَتْ: هٰذِهِ فُلَانَة تَذْكُرُ مِنْ صَلاتِهَا قَالَ: «مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَالله لَا يَمَلُّ الله حَتَّى تَمَلُّوا» وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ صَاحِبُهُ عَلَيْهِ. مُتَّفَقٌ عَلَيه.

«وَمَه» كَلِمَة نَهْيٍ وَزَجْرٍ. وَمَعْنَى «لَا يَمَلُّ الله» أي: لا يَقْطَعُ ثَوَابَهُ عَنْكُمْ وَجَزَاءَ أَعْمَالِكُمْ، وَيُعَامِلُكُمْ مُعَامَلَةَ الْمَالِّ حَتَّى تَمَلُّوا فَتَتْرُكُوا، فَيَنْبَغِي لَكُمْ أَنْ تَأْخُذُوا مَا تُطِيقُونَ الدَّوَامَ عَلَيهِ لِيَدُومَ ثَوَابُهُ لَكُمْ وَفَضْلُه عَلَيْكُمْ. .

woman was sitting beside me. He asked me, "Who is she?" I said: "She is the one whose performance of *Salât* (prayer) has become the talk of the town." Addressing her, he ﷺ said, "(What is this!) You are required to take upon yourselves only what you can carry out easily. By Allâh, Allâh does not withhold His Mercy and forgiveness of you until you neglect and give up (good works). Allâh likes the deeds best which a worshipper can carry out constantly." [*Al-Bukhârî* and *Muslim*]

Commentary:

1. This *Hadîth* prohibits *'Ibâdah* (worship) beyond one's capacity lest one gets tired and stops it altogether. One should be, therefore, moderate in this respect.
2. Allâh likes that good action which is done regularly, even if it is a small one. Any good deed which is done continuously, will also have an everlasting reward. On the contrary, a good deed which is done for a short period will have a short return.

١٤٣- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا وَقَالُوا: أَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ: أَمَّا أَنَا فَأُصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ الآخَرُ: وَأَنَا أَصُومُ الدَّهْرَ وَلَا أُفْطِرُ، وَقَالَ الآخَرُ: وَأَنَا

143. Anas رضي الله عنه reported: Three men came to the houses of the wives of the Prophet ﷺ to inquire about the worship of the Prophet ﷺ. When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet ﷺ while Allâh has forgiven his past sins and future sins." One of them said: "As for me, I shall offer *Salât* all night long." Another said: "I shall observe *Saum* (fasting) continuously and shall not break it." Another said:

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أَعْتَزِلُ النِّسَاءَ فَلا أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ الله ﷺ إِلَيْهِمْ فَقَالَ: «أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟! أَمَّا والله! إِنِّي لَأَخْشَاكُمْ لله وَأَتْقَاكُمْ لَه لكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي» متفقٌ عَليه.

"I shall abstain from women and shall never marry." The Prophet ﷺ came to them and said, "Are you the people who said such and such things? By Allâh, I fear Allâh more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform *Salât* and sleep at night and take wives. So whoever turns away from my *Sunnah* does not belong to me."

[*Al-Bukhârî* and *Muslim*]

Commentary:

1. This *Hadîth* deals with the following five points:
   - **a)** Moderation in worship.
   - **b)** Obligation to marry.
   - **c)** Inducement for following in the Prophet's footsteps.
   - **d)** Prohibition from observing *Saum* (fasts) all the time.
   - **e)** Prohibition of keeping awake all the night for *Nawâfil* prayers.
2. There is neither virtue nor reward for making innovations in religion. All the blessings and rewards lie only in the obedience and following the conduct of the Prophet ﷺ.

١٤٤- وَعَنْ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَال: هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلاثًا، رَوَاهُ مُسْلِم.

«الْمُتَنَطِّعُونَ»: الْمُتَعَمِّقُونَ الْمُشَدِّدُونَ فِي غَيْرِ مَوْضِعِ التَّشْدِيدِ.

144. Ibn Mas'ûd رضي الله عنه reported: The Prophet ﷺ said, "Ruined are those who insist on hardship in matters of the Faith." He repeated this three times. [*Muslim*]

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Commentary: This *Hadîth* shows disgust against exercises which many Sufis have introduced in religion which deviate from the conduct of the Prophet ﷺ and encourage self-violence. Similarly, such people who are hypocritical and make unnecessary probe into religious matters also fall in this category and are usually far from the teachings and practice of the Prophet ﷺ.

145. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "The religion (of Islâm) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allâh) at morn and at dusk and some part of night." [*Al-Bukhârî*]

١٤٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينُ إِلَّا غَلَبَه، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ» رواه البُخَارِي.

وَفِي رِوَايَةٍ لَهُ: «سَدِّدُوا وَقَارِبُوا وَاغْدُوا وَرُوحُوا، وَشَيْءٌ مِنَ الدُّلْجَةِ، الْقَصْدَ الْقَصْدَ تَبْلُغُوا».

قَوْلُهُ: «الدِّينُ» هُوَ مَرْفُوعٌ عَلَى مَا لَمْ يُسَمَّ فَاعِلُه. وَرُوِيَ مَنْصُوبًا، وَرُوِيَ: «لَنْ يُشَادَّ الدِّينَ أَحَدٌ». وقولُهُ ﷺ: «إِلَّا غَلَبَهُ»: أَيْ: غَلَبَه الدِّينُ وَعَجَزَ ذٰلِكَ الْمُشَادُّ عَنْ مُقَاوَمَةِ الدِّينِ لِكَثْرَةِ طُرُقِهِ. «وَالْغَدْوَةُ»: سَيْرُ أَوَّلِ النَّهَارِ. «وَالرَّوْحَةُ»: آخِرُ النَّهَارِ. «وَالدُّلْجَةُ»: آخِرُ اللَّيْلِ. وَهٰذَا اسْتِعَارَةٌ وَتَمْثِيلٌ، وَمَعْنَاهُ: اسْتَعِينُوا عَلَى طَاعَةِ اللهِ عَزَّ وَجَلَّ بِالأَعْمَالِ فِي وَقْتِ نَشَاطِكُمْ، وَفَرَاغِ قُلُوبِكُمْ بِحَيْثُ تَسْتَلِذُّونَ الْعِبَادَةَ وَلَا تَسْأَمُونَ، وَتَبْلُغُونَ مَقْصُودَكُمْ، كَمَا أَنَّ الْمُسَافِرَ الْحَاذِقَ يَسِيرُ فِي هٰذِهِ الأَوْقَاتِ

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وَيَسْتَرِيحُ هُوَ وَدَابَّتُهُ فِي غَيْرِهَا، فَيَصِلُ الْمَقْصُودَ بِغَيْرِ تَعَبٍ، وَاللهُ أَعْلَمُ.

Commentary: Besides moderation in worship, this *Hadîth* enjoins that such times should be fixed for worship when one is fresh so that one feels pleasure in performing it. But this principle is for optional and voluntary prayers only. Obligatory *Salât* are to be performed at the prescribed times only.

١٤٦- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَسْجِدَ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ: «مَا هٰذَا الْحَبْلُ؟» قَالُوا: هٰذَا حَبْلٌ لِزَيْنَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ النَّبِيُّ ﷺ: «حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَرْقُدْ» مُتَّفَقٌ عَلَيْهِ.

146. Anas رضي الله عنه reported: The Prophet ﷺ came into the mosque and noticed a rope stretched between two poles. He enquired, "What is this rope for?" He was told: "This is Zainab's rope. When during her voluntary prayer, she begins to feel tired, she grasps it for support." The Prophet ﷺ said, "Untie it. You should perform prayers so long as you feel active. When you feel tired, you should go to sleep." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* deals with the following three points:

1. It forbids undue strictness and taking support of anything in the course of *Salât*.
2. If wrong can be corrected by hand, it must be stopped immediately.
3. One should be moderate in *'Ibâdah* and select such times for optional and voluntary prayers when one feels real pleasure in them.

١٤٧- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَدْرِي لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ

147. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ said, "When one of you feels drowsy during prayer, let him lie down till drowsiness goes away from him, because when one of you performs prayers while feeling sleepy, he does not know whether he

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seeks forgiveness or abuses himself." [*Al-Bukhârî* and *Muslim*]

فَيَسُبَّ نَفْسَهُ» مُتَّفَقٌ عَلَيه.

148. Jâbir bin Samurah رضي الله عنهما reported: I used to perform prayer with the Prophet ﷺ and his *Salât* was of a moderate length and his *Khutbah* too was moderate in length. [*Muslim*]

١٤٨- وَعَنْ أَبِي عَبْدِ الله جَابِرِ بْنِ سَمُرَةَ السَّوَائِيِّ رَضِيَ الله عَنْهُمَا قَالَ: «كُنْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ، فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا» رَوَاهُ مسلم.

قَوْلُهُ: قَصْدًا: أَيْ بَيْنَ الطُّولِ وَالْقِصَرِ.

Commentary: This *Hadîth* tells us that *Imâm* should neither lengthen the *Salât* nor give a long *Khutbah* in the congregational *Salât* because both of these things are not according to the practice of the Prophet ﷺ.

149. Abû Juhaifah رضي الله عنه reported: The Prophet ﷺ made a bond of brotherhood between Salmân and Abud-Dardâ'. Salmân paid a visit to Abud-Dardâ' and found Umm Dardâ' (his wife) dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud-Dardâ' is not interested in (the luxuries of) this world. In the meantime Abud-Dardâ' came in and prepared a meal for Salmân. Salmân requested Abud-Dardâ' to eat (with him) but Abud-Dardâ' said: "I am fasting." Salmân said: "I am not going to eat unless you eat." So, Abud-Dardâ' ate (with Salmân). When it was night and (a part of the night passed), Abud-Dardâ' got up (to offer the night prayer) but Salmân asked him to sleep and Abud-Dardâ' slept.

١٤٩- وَعَنْ أَبِي جُحَيْفَةَ وَهْبِ بْنِ عَبْدِ الله رَضِيَ الله عَنْهُ قَالَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً فَقَالَ: مَا شَأْنُكِ؟ قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَه حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا، فَقَالَ لَهُ: كُلْ فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ، فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ لَهُ: نَمْ، فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ فَقَالَ لَه: نَمْ فَلَمَّا كَان من آخر اللَّيلِ قَالَ سَلْمَانُ: قُمِ الآنَ، فَصَلَّيَا جَمِيعًا، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَإِنَّ لِنَفْسِكَ عَلَيْكَ

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حَقًّا، وَلِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانُ» رواه البُخَارِيُّ.

After some time Abud-Dardâ' again got up but Salmân asked him to sleep. When it was the last hours of the night, Salmân asked him to get up and both of them offered *(Tahajjud)* prayer. Then Salmân told Abud-Dardâ': "You owe a duty to your *Rubb*, you owe a duty to your body; you owe a duty to your family; so you should give to every one his due. Abud-Dardâ' came to the Prophet ﷺ and reported the whole story. Prophet ﷺ said, "Salmân is right." [*Al-Bukhârî*]

Commentary: This *Hadîth* highlights the following points:

1. Although the performance of voluntary prayers (*Nawâfil*) is highly meritorious, it should not be done at the cost of obligations for, in this case, they loose their merits and are disliked by Allâh.
2. The right time for *Tahajjud* (optional prayers at night) is the last third part of the night. The reason being that in the first two portions of the night, one should take rest and perform his conjugal duties.
3. Voluntary fasting can be broken (for valid reasons) without any expiation.
4. It is permissible to establish fraternity on the basis of *Deen*, and when this is established, the families so affiliated can associate with each other.
5. Muslims must provide right guidance to each other.
6. In case of need, it is permissible to speak to an unknown woman while observing the teachings of the Prophet ﷺ in this regard, such as lowering the gaze and be as brief as possible.

١٥٠- وَعَنْ أَبِي مُحَمَّدٍ عَبْدِ اللهِ بنِ عَمْرِو بنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: أُخْبِرَ النَّبِيُّ ﷺ أَنِّي أَقُولُ: وَاللهِ لأَصُومَنَّ النَّهَارَ، وَلأَقُومَنَّ اللَّيْلَ مَا عِشْتُ، فَقَالَ رَسُولُ اللهِ ﷺ: أَنْتَ الَّذِي تَقُولُ ذٰلِكَ؟ فَقُلْتُ لَهُ: قَدْ قُلْتُهُ

150. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Prophet ﷺ was informed that I said that I would perform prayers the whole night and observe fasting every day as long as I live. Messenger of Allâh ﷺ said, "Is it you who said this?" I said to him, "O Messenger of Allâh! I ransom you with

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my parents, it is I who said that." Messenger of Allâh ﷺ said, "You will not be able to do that. Observe fast and break it; sleep and get up for prayer, and observe fast for three days during the month; for every good is multiplied ten times and that will be equal to fasting the whole year." I said, "O Messenger of Allâh! I can do more than that." He said, "Observe fast one day and leave off the next two days." I said, "O Messenger of Allâh! I have strength to do more than that." Messenger of Allâh ﷺ said, "Observe fast every other day, and that is the fasting of Dâwûd عليه السلام and that is the most moderate fasting."

According to another narration: Messenger of Allâh ﷺ said, "That is the best fasting." I said, "But I am capable of doing more than this." Thereupon, Messenger of Allâh ﷺ said, "There is nothing better than this." 'Abdullâh bin 'Amr رضي الله عنه said (when he grew old): "Had I accepted the three days (fasting during every month) as the Messenger of Allâh had said, it would have been dearer to me than my family and my property."

In another narration 'Abdullâh is reported to have said: Messenger of Allâh ﷺ said to me, "O 'Abdullâh! Have I not been informed that you observe fast during the day and offer prayer all the night." I replied, "Yes, O

بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ. قَالَ: «فَإِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ؛ فَصُمْ وَأَفْطِرْ وَنَمْ وَقُمْ وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وذلكَ مِثْلُ صِيَامِ الدَّهْرِ» قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ»، قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، فَذٰلِكَ صِيَامُ دَاوُدَ ﷺ، وَهُوَ أَعْدَلُ الصِّيَامِ». وَفِي رِوَايَةٍ: «هُوَ أَفْضَلُ الصِّيَامِ» فَقُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ. فَقَالَ رَسُولُ اللهِ ﷺ: «لَا أَفْضَلَ مِنْ ذٰلِكَ» وَلأَنْ أَكُونَ قَبِلْتُ الثَّلَاثَةَ الأَيَّامِ الَّتِي قَالَ رَسُولُ اللهِ ﷺ أَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي.

وَفِي رِوَايَةٍ: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟» قُلْتُ: بَلَىٰ يَا رَسُولَ اللهِ قَالَ: «فَلَا تَفْعَلْ: صُمْ وَأَفْطِرْ، وَنَمْ وَقُمْ فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنَيْكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا، وَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ فِي كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، فَإِنَّ لَكَ

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Messenger of Allâh!" Messenger of Allâh ﷺ said, "Don't do that. Observe fast for few days and then leave off for few days, perform prayers and also sleep at night, as your body has a right upon you, and your eyes have a right upon you; and your wife has a right upon you; your visitors have a right upon you. It is sufficient for you to observe fast three days in a month, as the reward of good deeds is multiplied ten times, so it will be like fasting the whole year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Messenger of Allâh! I have strength." Messenger of Allâh ﷺ said, "Observe fast like the fasting of Prophet Dâwûd عليه السلام; and do not fast more than that." I said: "How was the fasting of Prophet Dâwûd?" He ﷺ said, "Half of the year (i.e., he used to fast on every alternate day)."

Afterwards when 'Abdullâh رضي الله عنه grew old, he used to say: "Would that I had availed myself of the concession granted to me by Messenger of Allâh."

In another narration 'Abdullâh is reported to have said: Messenger of Allâh ﷺ said, "I have been informed that you observe fast continuously and recite (the whole of the Qur'ân) every night." I said, "Messenger of Allâh! It is right, but I covet thereby nothing but good," whereupon he ﷺ said, "Then observe fasts like the fasting of

بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَإِنَّ ذٰلِكَ صِيَامُ الدَّهْرِ» فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَجِدُ قُوَّةً، قَالَ: «صُمْ صِيَامَ نَبِيِّ اللهِ دَاوُدَ وَلَا تَزِدْ عَلَيْهِ» قُلْتُ: وَمَا كَانَ صِيَامُ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ» فَكَانَ عَبْدُ اللهِ يَقُولُ بَعْدَمَا كَبِرَ: يَا لَيْتَنِي قَبِلْتُ رُخْصَةَ رَسُولِ اللهِ ﷺ

وَفِي رِوَايَةٍ: أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ الدَّهْرَ، وَتَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ؟» فَقُلْتُ: بَلَى يَا رَسُولَ اللهِ، وَلَمْ أُرِدْ بِذٰلِكَ إِلَّا الْخَيْرَ قَالَ: «فَصُمْ صَوْمَ نَبِيِّ اللهِ دَاوُدَ، فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ، وَاقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ» قُلْتُ: يَا نَبِيَّ اللهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ؟ قَالَ: «فَاقْرَأْهُ فِي كُلِّ عِشْرِينَ» قُلْتُ: يَا نَبِيَّ اللهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ؟ قَالَ: «فَاقْرَأْهُ فِي كُلِّ عَشْرٍ» قُلْتُ: يَا نَبِيَّ اللهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ؟ قَالَ: «فَاقْرَأْهُ فِي كُلِّ سَبْعٍ وَلَا تَزِدْ عَلَى ذٰلِكَ» فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، وَقَالَ لِي النَّبِيُّ ﷺ: «إِنَّكَ لَا تَدْرِي لَعَلَّكَ يَطُولُ بِكَ عُمُرٌ» قَالَ: فَصِرْتُ إِلَى الَّذِي

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Prophet Dâwûd عليه السلام as he was the most ardent worshipper of Allâh; recite the Qur'ân once every month." I said, "O Prophet of Allâh! I am capable of doing more than that." He said, "Then recite it (the complete Qur'ân) in every twenty days." I said, "O Prophet of Allâh I am capable of reciting more than that." He said, "Then recite it once in every ten days." I said, "O Prophet of Allâh! I am capable of reciting more than that." He said, "Then recite it once in every seven days, but not recite more than that." The Prophet of Allâh also said to me, "You do not know, you may have a longer life." When I grew old I wished I had availed myself of the concession (granted to me by) the Prophet of Allâh.

In another narration 'Abdullâh is reported to have said: Messenger of Allâh ﷺ said, "The best fasting with Allâh is that of (Prophet) Dâwûd, and the best prayer with Allâh is that of Dâwûd عليه السلام, for he would sleep half of the night and stand for prayer for the third of it and (then) would sleep sixth part of it; he observed fast one day and leave off the other. He would not flee on meeting the enemy."

In another narration 'Abdullâh is reported to have said: My father helped me marry a noble woman and he used to inquire of his daughter-in-law regarding her husband. She would

قَالَ لِي النَّبِيُّ ﷺ، فَلَمَّا كَبِرْتُ وَدِدْتُ أَنِّي كُنْتُ قَبِلْتُ رُخْصَةَ نَبِيِّ اللهِ ﷺ.

وَفِي رِوَايَةٍ: «وَإِنَّ لِوَلَدِكَ عَلَيْكَ حَقًّا» وَفِي رِوَايَةٍ: «لا صَامَ مَنْ صَامَ الأَبَدَ» ثَلَاثًا. وَفِي رِوَايَةٍ: «أَحَبُّ الصِّيَامِ إِلَى اللهِ تَعَالَى صِيَامُ دَاوُدَ، وَأَحَبُّ الصَّلَاةِ إِلَى اللهِ تَعَالَى صَلاةُ دَاوُدَ: كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلا يَفِرُّ إِذَا لاقَى».

وَفِي رِوَايَةٍ قَالَ: أَنْكَحَنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ، وَكَانَ يَتَعَاهَدُ كَنَّتَهُ - أَيْ: امْرَأَةَ وَلَدِهِ - فَيَسْأَلُهَا عَنْ بَعْلِهَا، فَتَقُولُ لَهُ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشًا وَلَمْ يُفَتِّشْ لَنَا كَنَفًا مُنْذُ أَتَيْنَاهُ. فَلَمَّا طَالَ ذٰلِكَ عَلَيْهِ ذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «الْقَنِي بِهِ» فَلَقِيتُهُ بَعْدَ ذٰلِكَ فَقَالَ: «كَيْفَ تَصُومُ؟» قُلْتُ كُلَّ يَوْمٍ، قَالَ: «وَكَيْفَ تَخْتِمُ؟» قُلْتُ: كُلَّ لَيْلَةٍ، وَذَكَرَ نَحْوَ مَا سَبَقَ، وَكَانَ يَقْرَأُ عَلَى بَعْضِ أَهْلِهِ السُّبُعَ الَّذِي يَقْرَؤُهُ،

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يَعْرِضُهُ مِنَ النَّهَارِ لِيَكُونَ أَخَفَّ عَلَيْهِ بِاللَّيْلِ، وَإِذَا أَرَادَ أَنْ يَتَقَوَّى أَفْطَرَ أَيَّامًا وَأَحْصَى وَصَامَ مِثْلَهُنَّ كَرَاهِيَةَ أَنْ يَتْرُكَ شَيْئًا فَارَقَ عَلَيْهِ النَّبِيَّ ﷺ.

كُلُّ هٰذِهِ الرِّوَايَاتِ صَحِيحَةٌ مُعْظَمُهَا فِي الصَّحِيحَيْنِ وَقَلِيلٌ مِنْهَا فِي أَحَدِهِمَا.

say: "He is, indeed, a fine man. Since I have come to him, he has neither stepped on my bed nor he has had sexual intercourse with me." When this state of affairs lasted for some time, my father mentioned the matter to Messenger of Allâh ﷺ who directed my father saying, "Send him to me." I went to him accordingly. He asked me, "How often do you observe fast?" I replied; "Daily." He asked me, "How long do you take in reading the Noble Qur'ân completely." I said, "Once every night." Then he narrated the whole story. He (in his old age) would recite one seventh of his nightly recitation to some members of his family during the day to lighten his task at night. Whenever he wished to have a relief from his fast on alternate days, he would give up fasting for a few days and make up deficiency later by observing the number of fasts he had missed. He would not give up the number of fasts altogether because he did not like to abandon what he had settled with Messenger of Allâh ﷺ.

Commentary: This *Hadîth* brings the following two things into focus:

1. Besides mentioning the continence and ardour for worship of the Companions of the Prophet ﷺ, it tells us of the teachings of the Prophet of Allâh to adopt moderation and fulfill the lawful needs of life as well as religion.

2. It also presents a model of the chastity, modesty and bashfulness of the *Sahâbiyât* (women who embraced Islâm and saw the Prophet ﷺ). It tells how patiently they bore the indifference of their husbands. In the instance quoted in the above mentioned *Hadîth*, the politeness with which the wife of Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما

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answered her father-in-law when he inquired her about the treatment of her husband is a model of decency and modesty.

151. Hanzalah Al-Usayyidi رضي الله عنه who was one of the scribes of Messenger of Allâh ﷺ, reported: I met Abû Bakr رضي الله عنه, he said: "How are you O Hanzalah?" I said, "Hanzalah has become a hypocrite." He said, "Far removed is Allâh from every imperfection, what are you saying?" I said, "When we are in the company of Messenger of Allâh ﷺ and he reminds us of Hell-fire and *Jannah*, we feel as if we are seeing them with our very eyes, and when we are away from Messenger of Allâh ﷺ, we attend to our wives, our children, our business, most of these things (pertaining to life hereafter) slip out of our minds." Abû Bakr رضي الله عنه said, "By Allâh, I also experience the same thing." So Abû Bakr رضي الله عنه and I went to Messenger of Allâh ﷺ and I said to him, "O Messenger of Allâh ﷺ, Hanzalah has turned hypocrite." Thereupon Messenger of Allâh ﷺ said, "What has happened to you?" I said, "O Messenger of Allâh, when we are in your company, and are reminded of Hell-fire and *Jannah*, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go

١٥١- وَعَنْ أَبِي رِبْعِيٍّ حَنْظَلَةَ بنِ الرَّبِيعِ الأُسَيِّدِيِّ الْكَاتِبِ أَحَدِ كُتَّابِ رَسُولِ اللهِ ﷺ قَالَ: لَقِيَنِي أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقَالَ: كَيْفَ أَنْتَ يَا حَنْظَلَةُ؟ قُلْتُ: نَافَقَ حَنْظَلَةُ! قَالَ: سُبْحَانَ اللهِ مَا تَقُولُ؟! قُلْتُ: نَكُونُ عِنْدَ رَسُولِ اللهِ ﷺ يُذَكِّرُنَا بِالْجَنَّةِ وَالنَّارِ كَأَنَّا رَأْيَ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللهِ ﷺ عَافَسْنَا الأَزْوَاجَ وَالأَوْلادَ وَالضَّيْعَاتِ نَسِينَا كَثِيرًا. قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: فَوَاللهِ إِنَّا لَنَلْقَىٰ مِثْلَ هٰذَا، فَانْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللهِ ﷺ. فَقُلْتُ: نَافَقَ حَنْظَلَةُ يَا رَسُوْلَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «وَمَا ذَاكَ؟» قُلْتُ: يَا رَسُولَ اللهِ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيَ الْعَيْنِ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الأَزْوَاجَ وَالأَوْلَادَ وَالضَّيْعَاتِ نَسِينَا كَثِيرًا. فَقَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عَلَيْهِ عِنْدِي

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out of our minds." Thereupon Messenger of Allâh ﷺ said, "By Him in Whose Hand is my life if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allâh), the angels will shake hands with you in your beds and in your roads; but Hanzalah, time should be devoted (to the worldly affairs) and time should be devoted (to prayer)." He (the Prophet ﷺ) said this thrice. [*Muslim*]

وَفِي الذِّكْرِ لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ، وَلٰكِنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً» ثَلاثَ مَرَّاتٍ، رَوَاهُ مسلم.

قَولُهُ: «رِبْعِيٌّ» بِكَسْرِ الرَّاءِ. «والأُسَيِّدِيُّ» بِضَمِّ الْهَمْزَةِ وَفَتْحِ السِّينِ وَبَعْدَهَا يَاءٌ مَكْسُورَةٌ مُشَدَّدَةٌ، وَقَوْلُهُ: «عَافَسْنَا» هُوَ بِالْعَيْنِ وَالسِّينِ الْمُهْمَلَتَيْنِ، أَيْ: عَالَجْنَا وَلاعَبْنَا. «وَالضَّيْعَاتُ»: المعايِشُ.

Commentary: This *Hadîth* also tells us about the continence and piety of the Companions of the Prophet ﷺ with reference to the natural instinct of man to think differently in different situations. This condition has nothing to do with *Nifâq* (hypocrisy). Islam is the *Deen* of *Fitrah* (pure nature) and takes the middle course in everything, and combines the benefits of this world and those of the Hereafter. It also satisfies the needs of the body as well as that of the soul.

152. Ibn 'Abbâs رضي الله عنهما reported: While the Prophet ﷺ was delivering *Khutbah* (religious talk), he noticed a man who was standing, so he asked about him and was told that he was Abû Israêl who had taken a vow to remain standing and not sit, or go into the shade, or speak while observing fasting. Thereupon Messenger of Allâh ﷺ said, "Tell him to speak, to go into the shade, to sit and to complete his fast". [*Al-Bukhârî*]

١٥٢- وعنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ، فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ فِي الشَّمْسِ وَلا يَقْعُدَ، وَلا يَسْتَظِلَّ وَلا يَتَكَلَّمَ، وَيَصُومَ، فَقَالَ النَّبِيُّ ﷺ: «مُرُوهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ وَلْيُتِمَّ صَوْمَهُ» رواه البُخَارِي.

Commentary:

1. This *Hadîth* makes it abundantly clear that one cannot attain the Pleasure of Allâh by means of self-invented methods. It can only be achieved by ways and means

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prescribed in the Qur'ân and *Sunnah*.

2. One should never vow for anything which is smeared with sin or which is not permitted by *Deen*. An instance of this is quoted in the above mentioned *Hadîth*.

3. The majority of *'Ulamâ'* (scholars) who do not think the expiation of such vows necessary, quote this *Hadîth* in support of their view. They argue that the Prophet ﷺ has not prescribed expiation in such cases as is evident from this *Hadîth*.

CHAPTER 15
THE RIGHTEOUS CONDUCT ON REGULAR BASE

١٥- باب المحافظَةِ عَلَى الأَعْمَالِ

Allâh, the Exalted, says:

"Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened?" (57:16)

"And We sent 'Îsâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right

قَالَ الله تَعَالَى: ﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓاْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُواْ كَٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ﴾ [الحديد: ١٦]. وقال تَعَالَى: ﴿وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾ [الحَدِيد: ٢٧]، وَقَالَ تَعَالَى: ﴿وَلَا تَكُونُواْ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا﴾ [النحل: ٩٢]. وَقَالَ تَعَالَى: ﴿وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ﴾ [الحجر: ٩٩].

وَأَمَّا الأَحَادِيثُ؛ فَمِنْهَا حَدِيثُ عَائِشَةَ: وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ صَاحِبُهُ عَلَيْهِ.

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observance." (57:27)

"And be not like her who undoes the thread which she has spun, after it has become strong..." (16:92)

"And worship your *Rubb* until there comes unto you the certainty (i.e., death)." (15:99)

وَقَدْ سَبَقَ فِي الْبَابِ قَبْلَهُ .

And there are *Ahadîth,* one of them is narrated by 'Âishah رضي الله عنها: Messenger of Allâh ﷺ liked that act of worship most in the performance of which a person was regular and constant. [*Muslim*]

153. 'Umar bin Al-Khattâb رضي الله عنه reported: Messenger of Allâh ﷺ said, "Should anyone fall asleep at night and fail to recite his portion of the Qur'ân, or a part of it, if he recites it between the *Fajr* prayer and the *Zuhr* prayer, it will be recorded for him as though he had recited it during the night". [*Muslim*]

١٥٣- وَعَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ، أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلاةِ الْفَجْرِ وَصَلاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ» رَوَاهُ مُسلم .

Commentary: The word *'Hizb'* originally means to take one's turn for getting water from a well. Subsequently, people started using it for daily round of recitation which one adopts on his own voluntarily. For instance, fixing a number of *Nawâfil* (voluntary prayers), recital of a certain portion of the Noble Qur'ân or performance of some other noble deed as one's daily routine. This *Hadîth* stresses that one must adhere to such routine. It also tells that if for some reason one is unable to do it at the time fixed by him, he can do it later at the time closest to the one he has fixed for it. If one does so, he will be eligible to its full reward.

154. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: Messenger of

١٥٤- وَعَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ لِي

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رسُولُ الله ﷺ: «يَا عَبْدَ الله لا تَكُنْ مِثْلَ فُلانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ» متفقٌ عَلَيه.

Allâh ﷺ said to me, "O Abdullâh! Do not be like so-and-so. He used to get up at night for optional prayer but abandoned it later."

[*Al-Bukhârî* and *Muslim*]

Commentary: The excellence of manners demands that if someone has something reprehensible in his character, the person concerned should not be mentioned but the shortcoming must be indicated so that people refrain from it. The second point that we learn from this *Hadîth* is that if one starts a good deed, he should try his best to do it perpetually because its perpetuation is liked by Allâh.

١٥٥- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ رَسُولُ الله ﷺ إِذَا فَاتَتْهُ الصَّلاةُ مِنَ اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.

رواه مسلم.

155. 'Âishah رضي الله عنها reported: When Messenger of Allâh ﷺ missed the optional night *Salât* (*Tahajjud*) due to pain or any other reason, he would perform twelve *Rak'ah* during the day time. [*Muslim*]

Commentary: The *Qadâ'* of *Nawâfil* (offering prayer to make up for having failed to offer it at their due time) is not binding. But it is *Mustahab* (desirable). The Prophet ﷺ did it.

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CHAPTER 16
OBSERVING THE *SUNNAH* AND THE MANNERS OF ITS OBEDIENCE

١٦- باب الأمر بالمحافظة على السُّنة وآدابها

Allâh, the Exalted, says:

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)." (59:7)

"Nor does he speak of (his own) desire. It is only a Revelation that is revealed." (53:3,4)

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allâh then follow me (i.e., accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you of your sins.'" (3:31)

"Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day..." (33:21)

"But no, by your *Rubb*, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (4:65)

"(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ)." (4:59)

قَالَ الله تَعَالَى: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر: ٧]، وَقَال تَعَالَى: ﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ﴾ [النجم: ٣، ٤]، وقَالَ تَعَالَى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾ [آل عمران: ٣١] وَقَالَ تَعَالَى: ﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ﴾ [الأحزاب: ٢١]، وَقَالَ تَعَالَى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا﴾ [النساء: ٦٥]، وَقَالَ تَعَالَى: ﴿فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ﴾ [النساء: ٥٩]، قَالَ الْعُلَمَاءُ: مَعْنَاهُ إِلَى الْكِتَابِ وَالسُّنَّةِ. وَقَالَ تَعَالَى: ﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ﴾ [النِّسَاء: ٨٠]، وَقَالَ تَعَالَى: ﴿وَإِنَّكَ

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"He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allâh." (4:80)

"And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e., Allâh's *Deen* of Islâmic Monotheism)." (42:52)

"And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e., his *Sunnah* – legal ways, orders, acts of worship, statements) (among the sects), beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them." (24:63)

"And remember (O you the members of the Prophet's family, the Graces of your *Rubb*), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e., Prophet's *Sunnah* – legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the *Sunnah*)." (33:34)

لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾ [الشُّورَىٰ: ٥٢]، وَقَالَ تَعَالَى: ﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ [النور: ٦٣]، وَقَالَ تَعَالَى: ﴿وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ﴾ [الأحْزَاب: ٣٤] والآيَاتُ فِي الْبَابِ كَثِيرَةٌ.

وَأَمَّا الأَحَادِيثُ:

156. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Do not ask me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid you and do what I

١٥٦- فَالأَوَّلُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «دَعُونِي مَا تَرَكْتُكُمْ: إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُؤَالِهِمْ، واختِلافُهُمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ ما اسْتَطَعْتُمْ» متفقٌ عَلَيه.

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command you to the best of your ability and capacity." [*Al-Bukhârî* and *Muslim*]

Commentary: To be unnecessarily inquisitive and create differences and confusion in the Injunctions of Allâh and His Prophet ﷺ leads to destruction. The safest course lies only in following the Orders of Allâh and His Prophet ﷺ without 'ifs' and 'buts.' Hairsplitting in religious issues falls in this category. It opens the door for chaos and conflict and paves the way for disunity and separation. May Allâh give sense to the Muslim *Ummah* to abandon this road and take the Right Path which ensures peace and security. Let it be absolutely clear that the Right Path is one and one alone. There cannot be multiple right paths, it is one and singular. Once a community leaves the Straight Path, it is sure to go astray.

157. 'Irbâd bin Sâriyah رضي الله عنه reported: One day Messenger of Allâh ﷺ delivered us a very eloquent *Khutbah* on account of which eyes shed tears and hearts were full of tears. A man said: "O Prophet of Allâh, this is as if it were a parting advice. So advise us." He ﷺ said, "I admonish you to fear Allâh, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So hold fast to my *Sunnah* and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of new things (in *Deen*) because every *Bid'ah* is a misguidance." [*Abû Dâwûd* and *At-Tirmidhî*]

١٥٧- الثَّانِي: عَنْ أَبِي نَجِيحٍ الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: «وَعَظَنَا رَسُولُ اللهِ ﷺ مَوْعِظَةً بَلِيغَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللهِ! كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا. قَالَ: أُوصِيكُمْ بِتَقْوَى اللهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ [حَبَشِيٌّ]، وَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلافًا كَثِيرًا. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلالَةٌ» رَوَاهُ أَبُو دَاود، والترمِذِي، وَقَالَ: حَدِيث حَسَنٌ صَحِيح.

«النَّواجِذُ» بالذَّالِ المُعْجَمةِ: الأَنْيَابُ، وقيلَ: الأَضْرَاسُ.

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Commentary: This *Hadîth* stresses piety, obedience to the leader, following in the footsteps of the Prophet ﷺ and the first four noble caliphs. It strictly forbids innovation in *Deen*.

This *Hadîth* also reveals the prediction of the Prophet ﷺ that the Muslim *Ummah* will become a victim of dissension. He also prescribed the right means to counteract it. The remedy that he has proposed for this problem is that Muslims should never deviate from the path laid for them by him and his righteous successors. This is the touchstone for discovering the truth from the mess of different views. All the troubles of Muslims would come to an end if they accept this as the one singular criterion of right and wrong.

158. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Everyone of my *Ummah* will enter *Jannah* except those who refuse." He was asked: "Who will refuse?" He ﷺ said, "Whoever obeys me, shall enter *Jannah*, and whosoever disobeys me, refuses to (enter *Jannah*)."

[*Al-Bukhârî*]

١٥٨- الثَّالِثُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى». قِيلَ: وَمَنْ يَأْبَى يَا رَسُول الله؟ قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الجنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى» رواه الْبُخَارِي.

Commentary: The word *Ummah* here stands for the community which accepted the invitation of the Prophet ﷺ, that is to say, the people who on his call embraced Islâm. Out of this community who follow him faithfully will go to *Jannah*.

159. Salamah bin Al-Akwa' رضي الله عنه reported: My father said that a person ate in the presence of Messenger of Allâh ﷺ with his left hand. He ﷺ said, "Eat with your right hand." He said, "I cannot do that." Thereupon he (the Prophet) said, "May you never do that." It was pride that prevented him from doing it. And he could not raise it (the right hand) up to his mouth afterwards. [*Muslim*]

١٥٩- الرَّابِعُ: عَنْ أَبِي مسلم، وَقِيلَ: أَبِي إِيَاسٍ سَلَمَةَ بْنِ عَمْرِو بْنِ الأَكْوَعِ رَضِيَ الله عَنْهُ، أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ الله ﷺ بِشِمَالِهِ فَقَالَ: «كُلْ بِيَمِينِكَ» قَالَ: لا أَسْتَطِيعُ. قَالَ: «لا اسْتَطَعْتَ مَا مَنَعَهُ إِلَّا الْكِبْرُ. فَمَا رَفَعَهَا إِلَى فِيهِ» رَوَاهُ مسلم.

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Commentary:

1. To eat with the left hand without a valid reason, is a repulsive act. Besides eating, every other good action was done by the Prophet ﷺ with his right hand.
2. To ignore the Injunctions of Allâh and the practice of the Prophet ﷺ out of pride is a serious offense and can endanger even the Faith of a *Muslim*.

160. Nu'mân bin Bashîr رضي الله عنهما reported: Messenger of Allâh ﷺ said, "Straighten your rows (during *Salât*) or Allâh would create dissension amongst you." [*Al-Bukhârî* and *Muslim*]

In another narration reported by *Muslim*, Nu'mân bin Bashîr رضي الله عنهما narrated: Messenger of Allâh ﷺ used to straighten our rows (in *Salât*), as if he was straightening an arrow with their help until he saw that we had learnt it from him. One day he came out, stood up (for *Salât*) and was about to say: *Allâhu Akbar* (Allâh is the Greatest), (marking the beginning of the prayer) when he saw a man, whose chest was bulging out from the row. He said, "Slaves of Allâh, you must straighten your rows or Allâh would create dissension amongst you."

١٦٠- الْخَامِسُ: عَنْ أَبِي عبدِ الله النُّعْمَانِ بْنِ بَشِير رَضِيَ الله عَنْهُمَا، قَال: سَمِعْتُ رَسُولَ الله ﷺ يقُولُ: «لَتُسَوُّنَّ صُفُوفَكُم أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ» متفقٌ عَليه.

وَفِي رِوَايَةٍ لِمُسلم: كَانَ رَسُولُ الله ﷺ يُسَوِّي صُفُوفَنَا حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ، حَتَّى إِذَا رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ ثُمَّ خَرَجَ يَومًا، فَقَامَ حَتَّى كَادَ أَنْ يُكَبِّرَ، فَرَأَى رَجُلًا بَادِيًا صَدْرُهُ فَقَالَ: «عِبَادَ الله لَتُسَوُّنَّ صُفوفكُمْ أَوْ لَيُخَالِفَنَّ الله بَيْنَ وُجُوهِكُمْ».

Commentary: The real meaning of this saying is that Allâh will create dissension and conflict among you. In any case, this *Hadîth* makes abundantly clear the importance of setting the rows in congregational *Salât* to which the present-day Muslims do not pay much attention. Because of the lack of understanding of Islâmic principles, no one pays heed to the proper formation of rows in mosques in congregational *Salât*.

161. Abû Mûsa رضي الله عنه reported: A house in Al-Madinah caught fire at night and the roof and walls fell down

١٦١- السَّادِسُ: عَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ قَال: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَلَمَّا حُدِّثَ

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رَسُولُ الله ﷺ بِشَأْنِهِمْ قَال: «إِنَّ هٰذِهِ النَّارَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ» متفقٌ عَلَيه.

upon the occupants. When this was reported to Messenger of Allâh ﷺ he said, "Fire is your enemy; so put it out before you go to bed." [*Al-Bukhârî* and *Muslim*]

Commentary: The order of the Prophet ﷺ in this *Hadîth* relates to the lamps which produced light by means of oil and wick which can cause fire. Such lamps were used in the time of the Prophet ﷺ. There is no such risk in electric bulbs which are being used in the present age.

١٦٢- السَّابِعُ: عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «إِنَّ مَثَلَ مَا بَعَثَنِي الله بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ الله بِهَا النَّاسَ فَشَرِبُوا مِنْهَا وَسَقَوا وَزَرَعُوا. وأَصَابَ طَائِفَةً مِنْهَا أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلأً فَذٰلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ الله تَعَالَى، وَنَفَعَهُ بِمَا بَعَثَنِي اللهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذٰلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ» متفقٌ عَلَيه.

«فَقُهَ» بِضَمِّ الْقَافِ عَلَى الْمَشْهُورِ، وَقِيلَ: بِكَسْرِهَا، أَيْ صَارَ فَقِيهًا.

162. Abû Mûsa رضي الله عنه reported: Messenger of Allâh ﷺ said, "The similitude of guidance and knowledge with which Allâh has sent me is like a rain which has fallen on some ground. A fertile part of earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water and Allâh benefits men thereby, who drank and gave others to drink, and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage. Such is the likeness of the man who understands the religion of Allâh and who gets benefit of what Allâh has sent me with; he learns and teaches others. It is also the likeness of the man who neither raises his head on that account (meaning he does not benefit from what the Prophet ﷺ was sent with) nor accepts Allâh's Guidance with which I am sent." [*Al-Bukhârî* and *Muslim*]

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Commentary: In this *Hadîth* the guidance and knowledge which was sent to mankind through the Prophet ﷺ is compared to the rain which is beneficial, because this knowledge resuscitates the dead hearts as does the rain to a barren land. One who makes use of this knowledge is likened to a good soil, and one who acquires this knowledge and imparts it to others but does not put it into practice is considered akin to a hard land which holds water and other people utilize it. A person who neither learns it nor acts upon it is like a desolate land which neither holds water nor produces anything. Such a person is the worst of all because he neither himself benefits from it nor lets others make use of it. This *Hadîth* induces one to acquire knowledge, impart it to others, put it into actual practice and warns people from neglecting this duty.

163. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ said, "My parable and that of yours is like a man who kindled a fire. When it has illuminated all around him, the moths and grasshoppers began to fall therein. He tried to push them away, but they overcame him and jumped into it. I am catching hold of your waists ties (to save you) from fire, but you slip away from my hands." [*Muslim*]

١٦٣- الثَّامِنُ: عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَهُوَ يَذُبُّهُنَّ عَنْهَا وَأَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَفَلَّتُونَ مِنْ يَدَيَّ» رَوَاهُ مسلِم.

وَالْجَنَادِبُ»: نَحْوَ الجَرَادِ والْفَرَاشِ، هٰذَا هُوَ الْمَعْرُوفُ الَّذِي يَقَعُ فِي النَّارِ. «وَالْحُجَزُ»: جَمْعُ حُجْزَةٍ، وَهِيَ مَعْقِدُ الإِزَارِ وَالسَّرَاوِيل.

Commentary: This *Hadîth* mentions the extreme kindness which the Prophet ﷺ had for the welfare of his followers. It also mentions the misfortune of those who would become the fuel of Hell for not accepting Islâm in spite of the utmost affection and ardour of the Prophet ﷺ to bring them in the fold of Islâm. People who fail to accept Islâm would fall in the Hell-fire in the same way moths fall in the fire.

164. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ commanded the licking of fingers (after eating) and the cleaning of the dish, saying: "You

١٦٤- التَّاسِعُ: عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ، أَمَرَ بِلَعْقِ الأَصَابِعِ وَالصَّحْفَةِ وَقَالَ: «إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّهَا الْبَرَكَةُ»

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do not know in what portion the Blessing (of Allâh) lies." [*Muslim*]

In another narration, Jâbir said: Messenger of Allâh ﷺ said, "When a morsel of any of you falls down, you should pick it up and remove any dirt or dust on it and then eat it; and don't leave it for Satan; and do not wipe your hand with the towel until you have licked your fingers, for you do not know in what portion of the food the *Barakah** (of Allâh) lies."

رَوَاهُ مُسلم.

وفي رواية لَهُ: «إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ. فَلْيَأْخُذْها فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذىً، وَلْيَأْكُلْهَا، وَلا يَدَعْهَا لِلشَّيْطَانِ، وَلا يَمْسَحْ يَدَهُ بِالْمِنديلِ حَتَّى يَلْعَقَ أَصَابِعَهُ؛ فَإِنَّهُ لا يَدْرِي في أَيِّ طَعَامِهِ الْبَرَكَةُ».

وَفِي رِوَايَةٍ لَهُ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ، فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمْ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى، فَلْيَأْكُلْهَا، وَلا يَدَعْهَا لِلشَّيْطَانِ».

* *Barakah* is the abundance of goodness and its continuity.

Commentary: This *Hadîth* enjoins Muslims to lick their fingers after meals, wipe off the food left in the utensils and eat morsels which fall down in the course of eating. All these things have many advantages:

1. May be that is the blessed portion of the food which sticks to the fingers or utensils.
2. This practice is a sign of humility and aversion from the style of proud and haughty people.
3. It saves one from being ungrateful to Allâh.
4. By these means one defeats Satan.

In the light of these Islâmic injunctions one can very well judge violation of Islâmic teachings and ungratefulness to Allâh which is evident from the large quantity of food which is thrown on the garbage.

165. Ibn 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "On the Day of Resurrection you will be assembled barefooted, naked and

١٦٥- الْعَاشِرُ: عَنِ ابنِ عَبَّاسٍ، رَضِيَ الله عَنْهُمَا، قَالَ: قَامَ فِينَا رَسُولُ الله ﷺ بِمَوْعِظَةٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ

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إِنَّكُمْ مَحْشُورُونَ إِلَى اللهِ تَعَالَى حُفَاةً عُرَاةً غُرْلًا» ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَٰعِلِينَ﴾ [الأنبياء: ١٠٤] أَلا وَإِنَّ أَوَّلَ الْخَلائِقِ يُكْسَىٰ يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، ﷺ، أَلا وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ؛ فَأَقُولُ: يَا رَبِّ أَصْحَابِي؛ فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إِلَى قَوْلِهِ: ﴿ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ [المائدة: ١١٧، ١١٨] فَيُقَالُ لِي: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فارَقْتَهُمْ» مُتَّفَقٌ عَلَيهِ.

غُرْلًا: أَيْ: غَيْرَ مَخْتُونِينَ.

uncircumcised." He then recited: "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it," and continued: "The first to be clothed on the Day of Resurrection will be (Prophet) Ibrâhîm. Then some of my Companions will be taken to the left, (i.e., towards Hell-fire) and when I will say, 'They belong to my *Ummah*, O my *Rubb*!' It would be said: 'You do not know what they invented after you had left them.' I shall then say as the righteous slave [i.e., 'Isa (Jesus عليه السلام)] said: 'And I was a witness over them while I was amongst them, when You took me up, You were the Watcher over them and You are a Witness to all things. If you punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise.' I shall be told: 'They continued to turn on their heels since you parted from them.'" [*Al-Bukhârî* and *Muslim*]

Commentary:

1. We learn from this *Hadîth* that the punishment of apostasy is Hell. For this reason, this crime is punishable by death in Islâm.

2. We also learn from this *Hadîth* that the Prophet ﷺ had neither knowledge of the Unseen nor is he omnipresent and omniscient, as is falsely believed by deviated people. If he had the knowledge of the Unseen, or had he been omnipresent and omniscient, he would not have accepted such persons as his Companions and followers who were in fact apostates. This is the reason when he was informed of their real conduct through *Wahy* (Revelation), he disowned them in the same way as Prophet 'Îsa (Jesus) had disowned the people who had started worshipping him and his mother as God.

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166. 'Abdullâh bin Mughaffal رضي الله عنه reported: Messenger of Allâh ﷺ prohibited flicking pebbles by the index finger and the thumb; and he said, "It does not kill a game animal nor does it inflict wound on the enemy, but breaks the tooth and gorges the eye." [*Al-Bukhârî* and *Muslim*]

In another narration it is said: A close relative of 'Abdullâh bin Mughaffal رضي الله عنه was hitting with pebbles using the index finger and the thumb; he said: "Messenger of Allâh ﷺ has forbidden it saying that it does not kill the game." He repeated the act and Ibn Mughaffal said to him: "I told you that the Prophet ﷺ had prohibited it but you repeated it. I shall never talk to you."

١٦٦- الْحَادِي عَشَرَ: عَنْ أَبِي سَعِيدٍ عَبْدِ الله بنِ مُغَفَّلٍ، رَضِيَ الله عَنْهُ، قَالَ: نَهَى رَسُولُ الله، ﷺ عَنِ الْخَذْفِ وَقَالَ: «إِنَّهُ لَا يَقْتُلُ الصَّيْدَ، وَلَا يَنْكَأُ الْعَدُوَّ، وَإِنَّهُ يَفْقَأُ الْعَيْنَ، وَيَكْسِرُ السِّنَّ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: أَنَّ قَرِيبًا لابْنِ مُغَفَّلٍ خَذَفَ؛ فَنَهَاهُ وَقَالَ: إِنَّ رَسُولَ الله ﷺ نَهَى عَنِ الْخَذْفِ وَقَالَ: «إِنَّهَا لَا تَصِيدُ صَيْدًا» ثُمَّ عَادَ فَقَالَ: أُحَدِّثُكَ أَنَّ رَسُولَ الله، ﷺ، نَهَى عَنْهُ، ثُمَّ عُدْتَ تَخْذِفُ!؟ لاأُكَلِّمُكَ أَبَدًا.

Commentary:

1. This *Hadîth* exhorts us not to do anything which is likely to harm others.
2. It also tells us that it is permissible to sever connections and speech with the people who disobey the Injunctions of Allâh and His Prophet ﷺ.

167. 'Âbis bin Rabî'ah reported: I saw 'Umar bin Al-Khattâb رضي الله عنه kissing the Black Stone (*Al-Hajar Al-Aswad*) and saying: "I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen Messenger of Allâh ﷺ kissing you, I would not have kissed you."

[*Al-Bukhârî* and *Muslim*]

١٦٧- وَعَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ بنَ الخَطَّابِ، رَضِيَ الله عَنْهُ، يُقَبِّلُ الْحَجَرَ - يَعْنِي الأَسْوَدَ، وَيَقُولُ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلَا تَضُرُّ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ الله، ﷺ، يُقَبِّلُكَ مَا قَبَّلْتُكَ. متفقٌ عَلَيه.

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Commentary:

1. The statement of 'Umar رضي الله عنه quoted in this *Hadîth* is highly significant in the sense that he wanted to make it absolutely clear to the illiterate and ignorant that *Al-Hajar Al-Aswad* (Black Stone of the Ka'bah) is not kissed for because stones are venerated in Islâm, as was the practice in pre-Islâmic period. What he wanted to emphasize was that kissing the Black Stone was in accordance with the *Sunnah* of the Prophet ﷺ.

2. Obedience of the Prophet ﷺ in every affair is a must, whether one understands the wisdom behind it or not. By analogy, kissing of the Black Stone, some people think it is permissible to kiss and show respect to the tombs of saints. But this is not valid reason because kissing the Black Stone is an *'Ibâdah* (act of worship), or a part of it, and every *'Ibâdah* is *Tauqîfiyah* (prescribed by Allâh and the Prophet ﷺ) and it can neither be increased nor diminished, nor can it be graded as something else.

CHAPTER 17
OBEDIENCE TO THE COMMAND OF ALLÂH IS AN OBLIGATORY DUTY

١٧- بابُ وُجوب الانقياد لحكم الله تعالى وَما يقوله من دُعي إلى ذٰلك وأُمِرَ بمعروف أو نُهِيَ عن منكر

Allâh, the Exalted, says:

"But no, by your *Rubb*, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (4:65)

"The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (ﷺ), to judge between them, is that they say: 'We hear and we obey.' And such are the successful

قَالَ الله تَعَالى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا﴾ [النساء: ٦٥]

وَقَال الله تَعَالى: ﴿إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾ [النور: ٥١].

وَفِيهِ مِنَ الأَحَادِيثِ حَدِيثُ أَبِي هُرَيْرَةَ الْمَذْكُورُ فِي أَوَّلِ الْبَابِ قَبْلَهُ [١٥٦] وَغَيْرُهُ

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(who will live forever in *Jannah*)." (24:51)

168. Abû Hurairah رضي الله عنه reported: When it was revealed to Messenger of Allâh ﷺ: "To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it," the Companions of Messenger of Allâh ﷺ felt it hard and severe and they came to Messenger of Allâh ﷺ and sat down on their knees and said: "O Messenger of Allâh, we were assigned some duties which were within our power to perform, such as *Salât* (prayer), *Saûm* (fasting), *Jihâd* (striving in the Cause of Allâh), *Sadaqah* (charity). Then this (the above mentioned) Verse was revealed to you and it is beyond our power to live up to it." Messenger of Allâh ﷺ said, "Do you want to say what the people of two Books (Jews and Christians) said before you: 'We hear and disobey?' You should rather say: 'We hear and we obey, we seek forgiveness, our *Rubb* and unto You is the return.'" And they said: "We hear and we obey, (we seek) Your forgiveness, our *Rubb*! And unto You is the return." When the people recited it and it smoothly flowed on their tongues, then Allâh revealed immediately afterwards: "The Messenger (Muhammad ﷺ) believes in what

مِنَ الأَحَادِيثِ فِيهِ.

١٦٨- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ الله، ﷺ: ﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ﴾ الآية [البقرة: ٢٨٤] اشْتَدَّ ذٰلِكَ عَلَى أَصْحَابِ رَسُولِ الله، ﷺ، فَأَتَوْا رَسُولَ الله، ﷺ، ثُمَّ بَرَكُوا عَلَى الرُّكَبِ فَقَالُوا: أَيْ رَسُولَ الله كُلِّفْنَا مِنَ الأَعْمَالِ مَا نُطِيقُ: الصَّلاةَ وَالْجِهَادَ والصِّيَامَ وَالصَّدَقَةَ وَقَدْ أُنْزِلَتْ عَلَيْكَ هٰذِهِ الآيَةُ وَلَا نُطِيقُهَا. قَالَ رَسُولُ الله، ﷺ: «أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ» قَالُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَك رَبَّنَا وَإِلَيْكَ المَصِير. فَلَمَّا اقْتَرَأَهَا الْقَوْمُ، وَذَلَّتْ بِهَا أَلْسِنَتُهُمْ، أَنْزَلَ الله تَعَالَى فِي إِثْرِهَا: ﴿ءَامَنَ الرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَالْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا

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has been sent down to him from his *Rubb*, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our *Rubb*, and to You is the return (of all).'" When they did that, Allâh abrogated this (*Âyah*) and Allâh the Great revealed: "Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned." (The Prophet ﷺ said): "Yes. 'Our *Rubb*! Lay not on us a burden like that which You did lay on those before us (Jews and Christians).'" (The Prophet ﷺ said): "Yes. 'Our *Rubb*! Put not on us a burden greater than we have strength to bear.'" (The Prophet ﷺ said): "Yes. 'Pardon us and grant us forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector) and give us victory over the disbelieving people.'"

He (the Prophet ﷺ) said: "Yes." [*Muslim*]

وَإِلَيْكَ ٱلْمَصِيرُ﴾ فَلَمَّا فَعَلُوا ذٰلِكَ نَسَخَهَا اللهُ تَعَالَى؛ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾ قَالَ: نَعَمْ ﴿وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾ قَالَ: نَعَمْ» رَوَاهُ مُسْلِم.

Commentary: We learn from this *Hadîth* that initially every person was answerable for thoughts and doubts even those which crossed his mind; something on which nobody had any control. The Companions of the Prophet ﷺ were naturally disturbed on this situation. But when they heard and obeyed the orders of the Prophet ﷺ then Almighty Allâh revoked this order with the elaboration that He does not put anyone

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to trouble beyond his capacity. It is, therefore, essential for every Muslim to obey all the Injunctions of Allâh because none of it is such that he is unable to carry out.

CHAPTER 18
PROHIBITION OF HERESIES IN RELIGION

١٨- باب في النّهي عَن البِدَع ومُحدثات الأمور

Allâh, the Exalted, says:

"So after the truth, what else can there be, save error?" (10:32)

"We have neglected nothing in the Book." (6:38)

"(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ)." (4:59)

"And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path." (6:153)

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allâh then follow me (i.e., accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins.'" (3:31)

قَالَ الله تَعَالَى: ﴿فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ﴾ [يونس: ٣٢] وَقَالَ تَعَالَى: ﴿مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ﴾ [الأَنْعَام: ٣٨] وَقَالَ تَعَالَى: ﴿فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ﴾ [النِّسَاء: ٥٩] أَيْ: الْكِتَابِ وَالسُّنَّةِ. وَقَالَ تَعَالَى: ﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾ [الأَنْعَام: ١٥٣] وَقَالَ تَعَالَى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾ [آل عمران: ٣١] وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

وَأَمَّا الأَحَادِيثُ فَكَثِيرَةٌ جِدًّا، وَهِيَ مَشْهُورَةٌ، فَنَقْتَصِرُ عَلَى طَرَفٍ مِنْهَا:

169. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ said, "If anyone introduces in our matter something which does not belong to it, will be rejected." [*Al-Bukhârî* and *Muslim*]

١٦٩- عَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، قَالَتْ: قَالَ رَسُولُ الله، ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ» متفقٌ عَليه.

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وَفِي رِوَايَةٍ لِمُسلِمٍ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

The narration in *Muslim* says: "If anybody introduces a practice which is not authenticated by me, it is to be rejected."

Commentary: This *Hadîth* lays down a very important principle. Unfortunately, Muslims have not attached any importance to this *Hadîth* and the principle given in it with the result that innovations in the *Deen* have become so common that they have been taken for true *Deen*; our people act upon them and are made to practice them. One reason for this is their lack of education and ignorance about *Deen*. The second reason is their lack of understanding of the principle prescribed in this *Hadîth* although it is stated in very explicit terms.

The principle that we learn from this *Hadîth* is that every such action or activity is innovation which is done as a virtue and to gain the Pleasure of Allâh but is not consonant with the teachings of the Qur'ân and *Sunnah*, or which does not agree with the interpretation of the *Nuss* (text) given by the Companions of the Prophet ﷺ or their successors (*Tâbi'ûn*). The reason being that the period of the Companions and the *Tabi'ûn* is the *Khair-ul-Qurûn* (the best of all generations). Thus any action or activity that is deprived of the support of these generations falls in the category of heresies.

١٧٠- وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ، ﷺ، إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: «صَبَّحَكُمْ وَمَسَّاكُمْ» وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَيَقْرِنُ بَيْنَ أُصْبُعَيْهِ؛ السَّبَّابَةِ وَالْوُسْطَى، وَيَقُولُ: «أَمَا بَعْدُ؛ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، ﷺ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ» ثُمَّ

170. Jâbir رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ delivered a *Khutbah*, his eyes would become red, his tone loud and he showed anger as if he were warning us against an army. He ﷺ would say, "The enemy is about to attack you in the morning and the enemy is advancing against you in the evening." He would further say, "I am sent with the final Hour like these two fingers of mine." Messenger of Allâh ﷺ held up his index finger and the middle finger together to illustrate. He used to add: "To proceed, the best speech is the Book of Allâh and the best guidance is

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the guidance of Muhammad (ﷺ), the worst practice is the introduction of new practices in Islam and every *Bid'ah* is a misguidance." He would also say, "I am, in respect of rights, nearer to every believer than his own self. He who leaves an estate, it belongs to his heirs, and he who leaves a debt, it is my responsibility to pay it off." [*Muslim*]. Same *Hadith* as reported by 'Irbad bin Sâriyah رضي الله عنه has already been recorded in the previous chapter regarding safeguarding the *Sunnah* of the Prophet ﷺ.

(See *Hadîth* number 158)

يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَإِلَيَّ وَعَلَيَّ» رَوَاهُ مسلم.

وَعَنِ الْعِرْبَاضِ بنِ سَارِيَةَ، رَضِيَ الله عَنْهُ، حَدِيثُهُ السَّابِقُ في بَابِ الْمُحَافَظَةِ عَلَى السُّنَّةِ.

Commentary:

1. This *Hadîth* mentions the style of the speech of the Prophet ﷺ. His auspicious presence is regarded in it as a sign of the nearness of the Day of Resurrection.
2. It emphasizes the importance of the Qur'ân and the *Sunnah* and brings into focus the destruction caused by *Bid'ah* in *Deen*.
3. It clearly lays down that the orphans and the needy are the liability of the government/*Bait-ul-Mâl* (public exchequer). The reason being that the caliphs were the successors of the Prophet ﷺ and the work which was done by him in his lifetime was after him their responsibility.
4. The rightful owners of the deceased are their heirs and none else.

CHAPTER 19
HERETICS DOING DESIRABLE OR UNDESIRABLE DEEDS

١٩- بَابٌ فيمَنْ سَنَّ سُنَّة حَسَنَةً أَو سَيِّئَةً

Allâh, the Exalted, says:

"And those who say: 'Our *Rubb*! Bestow on us from our wives and our offspring the comfort of our eyes, and

قَالَ الله تَعَالَى: ﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

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make us leaders of the *Muttaqûn* (the pious).'" (25:74)

"And We made them leaders, guiding (mankind) by Our Command." (21:73)

[الفرقان: ٧٤] وَقَالَ تَعَالَى: ﴿وَجَعَلْنَـٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا﴾ [الأنبياء: ٧٣].

171. Jarîr bin 'Abdullâh رضي الله عنه reported: We were with Messenger of Allâh ﷺ shortly after dawn when there came to him some people clad in woollen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Prophet ﷺ changed when he saw them starving. Then he went into his house and came out; then he commanded Bilâl رضي الله عنه to proclaim *Adhân* (call to prayers). So he proclaimed *Adhân* and recited *Iqâmah* and the Prophet ﷺ led the *Salât*. Then he delivered a *Khutbah* saying, "O mankind! Be dutiful to your *Rubb*, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women; and fear Allâh through Whom you demand your (natural) rights, and do not sever the relations of kinship. Surely, Allâh is Ever an All-Watcher over you." (4:1) He also recited the *Âyah* which is in the end of *Surat Al-Hashr*: "O you who believe! Fear Allâh and keep your duty to Him. And let every one look what he has sent forth for the tomorrow." (59:18). There-

١٧١- عَنْ أَبِي عَمْرٍو جَرِيرِ بنِ عبْدِ الله، رَضِيَ الله عَنْهُ، قَالَ: كُنَّا فِي صَدْرِ النَّهَارِ عِنْدَ رَسُولِ الله، ﷺ، فَجَاءَهُ قَوْمٌ عُرَاةٌ مُجْتَابِي النِّمَارِ، أَوِ الْعَبَاءِ، مُتَقَلِّدِي السُّيُوفِ، عَامَّتُهُمْ مِنْ مُضَرَ، بَلْ كُلُّهُمْ مِنْ مُضَرَ؛ فَتَمَعَّرَ [وَجْهُ] رَسول الله، ﷺ، لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ؛ فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِلالًا فَأَذَّنَ وَأَقَامَ، فَصَلَّى ثُمَّ خَطَبَ؛ فَقَالَ: ﴿يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ﴾ إِلَى آخِرِ الآية: ﴿إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ وَالآيَةُ الأُخْرَى الَّتِي فِي آخِرِ الْحَشْرِ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾ تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ، حَتَّى قَالَ: وَلَوْ بِشِقِّ تَمْرَةٍ» فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا، بَلْ قَدْ عَجَزَتْ، ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ

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after, every man gave in charity Dinâr, Dirham, clothes, measure-fulls of wheat and measure-fulls of dates till he said: "(Give in charity) be it half a date." Then a man of the *Ansâr* came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with charity) till I saw two heaps of food and clothes. I noticed that the face of Messenger of Allâh ﷺ was glowing like that of the bright moon or glittering gold. Then he ﷺ said, "Whosoever introduces a good practice in Islâm, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islâm, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden." [*Muslim*]

طَعَامٍ وَثِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللهِ ﷺ، يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ؛ فَقَالَ رَسُولُ اللهِ، ﷺ: «مَنْ سَنَّ فِي الإِسْلَامِ سُنةً حَسَنَةً فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ» رَوَاهُ مسلم.

قَوْلُهُ «مُجْتَابِي النِّمَارِ» هُوَ بِالْجِيمِ وَبَعد الأَلِفِ باءٌ مُوَحَّدَةٌ. وَالنِّمَارُ: جَمْعُ نَمِرَةٍ، وَهِيَ: كِسَاءٌ مِنْ صُوفٍ مُخَطَّطٌ، وَمَعْنَى «مُجْتَابِيهَا» أَيْ: لَابِسِيهَا قَدْ خَرَقُوهَا فِي رُؤُسِهِمْ. «وَالْجَوْبُ» الْقَطْعُ، وَمِنْهُ قَوْلُهُ تَعَالَى: ﴿وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ﴾ أَيْ: نَحَتُوهُ وَقَطَعُوهُ. وَقَوْلُهُ «تَمَعَّرَ» هُوَ بِالْعَيْنِ الْمُهْمَلَةِ، أَيْ: تَغَيَّرَ. وَقَوْلُهُ: «رَأَيْتُ كَوْمَيْنِ» بِفَتْحِ الكافِ وَضَمِّهَا؛ أَيْ: صُبْرَتَيْنِ. وَقَوْلُهُ: «كَأَنَّهُ مُذْهَبَةٌ» هُوَ بِالذَّالِ الْمُعْجَمَةِ، وَفَتْحِ الْهَاءِ والْبَاءِ الْمُوَحدة. قَالَهُ الْقَاضِي عِيَاضٌ وَغَيْرُهُ. وَصَحَّفَهُ بَعْضُهُمْ فَقَالَ: «مُدْهُنَةٌ» بِدَالٍ مهملةٍ وضم الهاءِ وبالنونِ، وَكَذَا ضَبَطَهُ الْحُمَيْدِيُّ،

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وَالصَّحِيحُ الْمَشْهُورُ هُوَ الأَوَّلُ. وَالْمُرَادُ بِهِ عَلَى الْوَجْهَيْنِ: الصَّفَاءُ والإسْتِنَارَةُ.

Commentary:

1. Some people try to deduce a proof for good innovations from the words: «من سن في الإسلام سنة حسنة».

Thus they classify innovations *Bid'ah* into two categories, namely good innovations and bad innovations. But this is wrong. No innovation can be good. It is always bad because it amounts to inventing *Shar'îah* which no one has the right to do. Constitution of *Shar'îah* is the exclusive Right of Allâh Alone. It is He who constitutes the *Shar'îah* and it is on His behest that His Prophets convey it to the people. Not to speak of scholars and others.

2. What this *Hadîth* makes abundantly clear is that anyone who tries to find new ways and means to preach and practice Islamic *Shar'îah*, which are later on adopted by other people also, would not only get the reward of doing so but he will also be rewarded for the endeavours of those who will after him continue them and perform good deeds. But anything of which we do not find any trace in *Shar'îah* is bad. It cannot be good in any case, no matter what means are adopted for this purpose.

3. Other benefits of this *Hadîth* are self-evident and do not need further elaboration.

١٧٢ - وَعَنْ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ» متفقٌ عَلَيه.

172. Ibn Mas'ûd رضي الله عنه reported: The Prophet ﷺ said, "The first son of Adam* takes a share of the guilt of every one who murders another wrongfully because he was the initiator of committing murder."

[*Al-Bukhârî* and *Muslim*]

* The son of Adam in the *Hadîth* is said to be *Qâbîl*. Allâh tells us about his story in *Surat Al-Mâ'idah* (The Table spread with Food). Verses 27-31.

Commentary: This *Hadîth* gives us an idea how serious is the crime of initiating an evil which is followed by others. One who initiates an evil would be sinful for all those who follow him in that crime till the Day of Resurrection. The safest course, therefore, is that one should abstain from heresy and stick to obedience only.

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CHAPTER 20
CALLING TO RIGHT GUIDANCE AND FORBIDDING DEPRAVITY

٢٠- باب الدَّلالة على خير والدعاء إلى هدى أو ضلالة

Allâh, the Exalted, says:

"And invite (men) to (believe in) your *Rubb* [i.e., in the Oneness (*Tauhîd*) of Allâh - (1) Oneness of the Rububiyah of Allâh; (2) Oneness of the worship of Allâh; (3) Oneness of the Name and Qualities of Allâh]. (28:87)

"Invite (mankind, O Muhammad ﷺ) to the way of your *Rubb* (i.e., Islâm) with wisdom (i.e., with the Divine Revelation and the Qur'ân and fair preaching)." (16:125)

"Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety)." (5:2)

"Let there arise out of you a group of people inviting to all that is good (Islam)." (3:104)

قَالَ تَعَالَى: ﴿وَٱدْعُ إِلَىٰ رَبِّكَ﴾ [القصص: ٨٧] وَقَال تَعَالَى: ﴿ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ﴾ [النحل: ١٢٥] وقَالَ تَعَالَى: ﴿وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ﴾ [المَائِدَة: ٢] وَقَالَ تَعَالَى: ﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ﴾ [آل عمران: ١٠٤].

173. Abû Mas'ûd 'Uqbah bin 'Amr Al-Ansâri Al-Badri رضي الله عنه reported: Messenger of Allâh ﷺ said, "Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action." [*Muslim*]

١٧٣- وَعَنْ أَبِي مسعودٍ عُقْبَةَ بْنِ عَمْرٍو الأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ الله عَنْهُ قَال: قال رسولُ الله ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ» رَوَاهُ مُسْلم.

Commentary: The statement quoted in this *Hadîth* was made by the Prophet ﷺ when, on a certain occasion, someone requested him to give an animal for riding. The Prophet ﷺ replied that he did not have any. A man who was present there said that he

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could show him the man who could help him in the matter. This is how the Prophet ﷺ revealed the reward of directing people to good deeds, which is mentioned in this *Hadîth*.

174. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect." [*Muslim*]

١٧٤- وعن أبي هريرة رضي الله عنه أن رسولَ الله صلى الله عليه وسلم قال: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لا يَنْقُصُ ذلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لا يَنْقُصُ ذلِكَ مِنْ آثَامِهِمْ شَيْئًا» رواه مسلم.

Commentary: 'Invitation' and 'Call' stand to mean here that someone induces others to virtue or seduces to sin by means of his speech or action. We come to know from this *Hadîth* that one who becomes a medium for either of them is given a reward or punishment respectively by Allâh عز وجل.

175. Sahl bin Sa'd رضي الله عنه reported: Messenger of Allâh ﷺ said on the day of the Khaibar Battle, "I will give this banner to a person at whose hands Allâh will grant victory; a man who loves Allâh and His Messenger (ﷺ), and Allâh and His Messenger love him also." The people spent the night thinking as to whom it would be given. When it was morning, the people hastened to Messenger of Allâh ﷺ. Every one of them was hoping that the banner would be given to him. He (the Prophet ﷺ) asked, "Where is 'Ali bin Abû Tâlib?" They said: "O Messenger of Allâh! His eyes

١٧٥- وَعَنْ أَبِي العباسِ سَهْلِ بنِ سَعدٍ السَّاعِدِيِّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ الله عَلَى يَدَيْهِ، يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ» فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا. فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ الله ﷺ: كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيُّ بنُ أَبِي طَالِبٍ؟» فَقِيلَ: يَا رَسُولَ الله هُوَ يَشْتَكِي عَيْنَيْهِ قَالَ: «فَأَرْسِلُوا إِلَيْهِ» فَأُتِيَ بِهِ،

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are sore." He ﷺ then sent for him and when he came, Messenger of Allâh ﷺ applied his saliva to his eyes and supplicated. 'Ali رضي الله عنه recovered as if he had no ailment at all. He ﷺ conferred upon him the banner. 'Ali رضي الله عنه said: "O Messenger of Allâh, shall I fight against them until they are like us?" Thereupon he (the Prophet ﷺ) said, "Advance cautiously until you reach their open places; thereafter, invite them to Islâm and inform them what is obligatory for them from the Rights of Allâh, for, by Allâh, if Allâh guides even one person through you that is better for you than possessing a whole lot of red camels." [*Al-Bukhârî* and *Muslim*]

فَبَصَقَ رَسولُ الله ﷺ فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيٌّ رَضِيَ الله عَنْهُ: يَا رَسُول الله أُقَاتِلُهُمْ حَتَّى يَكُونُوا مثْلَنَا؟ فَقَالَ: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ الله تَعَالَى فِيهِ، فَوَالله لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ» متفقٌ عَلَيه.

قَوْلُهُ «يَدُوكُونَ» أَيْ يَخُوضُونَ وَيَتَحَدَّثُونَ، قَوْلُهُ: «رِسْلِكَ» بكسر الرَّاءِ وَبِفَتْحِهَا لُغَتَانِ، وَالْكَسْرُ أَفْصَحُ.

Commentary: Besides mentioning the excellence of 'Ali رضي الله عنه and the miracle of the Prophet ﷺ, this *Hadîth* tells about the procedure of *Jihâd*. According to procedure, first of all, polytheists and infidels should be invited to Islâm, and if they reject the invitation, then *Jihâd* be made against them. *Jihâd* is such an action that if at its initial stage, that is to say at the stage of invitation, some people accept the guidance, then the people who will participate in *Jihâd* will get the reward of good deeds done by those who would join the fold of Islâm.

176. Anas bin Mâlik رضي الله عنه reported: A young man from the tribe of Aslam said, "O Messenger of Allâh ﷺ, I wish to fight (in the Cause of Allâh) but I do not have anything to equip myself with (for fighting)." He

١٧٦- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ فَتىً مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ الله إِنِّي أُرِيدُ الْغَزْوَ وَلَيْسَ مَعِي مَا أَتَجَهَّزُ بِهِ، قَالَ: «ائْتِ فُلانًا فإنه قَدْ كَانَ

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(the Prophet ﷺ) said, "Go to so-and-so, for he had equipped himself (for fighting) but he fell ill." So he (the young man) went to him and said, "Messenger of Allâh ﷺ sends you his greetings and says that you should give me the equipment that you have provided yourself with." The man said (to his wife or servant): "O so-and-so, give him the equipment I have collected for myself and do not withhold anything from him. By Allâh, if you withhold anything from him, we will not be blessed therein." [*Muslim*]

تَجَهَّزَ فَمَرِضَ» فَأَتَاهُ فقال: إِنَّ رسولَ الله صلى الله عليه وسلم يُقْرِئكَ السَّلامَ ويَقُولُ: أَعْطِنِي الَّذِي تجَهَّزْتَ بِهِ، فَقَالَ: يَا فُلَانَةُ أَعْطِيهِ الَّذِي تَجَهزْتُ بِهِ، وَلَا تَحْبِسِي مِنْهُ شَيئًا، فَوَالله لَا تَحْبِسِينَ مِنْه شَيئًا فَيُبَارَكَ لَكِ فِيهِ. رواه مسلم.

Commentary:

1. We learn from this *Hadîth* that if a person has made preparations for doing some good deed but he is unable to do it due to illness or some other genuine reason, and he gives the material to be used for that purpose to someone else then he will also be equally eligible to the reward of that good deed.
2. Rather than spending wealth in the way of Allâh, those who withhold it, displease Allâh, and their wealth becomes deprived of His Blessing.

CHAPTER 21
ASSISTANCE TOWARDS RIGHTEOUSNESS AND PIETY

٢١- باب التعاون على البرّ والتقوىٰ

Allâh, the Exalted, says:

"Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety)." (5:2)

"By *Al-'Asr* (the time). Verily, man is in loss. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one

قَالَ الله تَعَالَى: ﴿وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ﴾ [المائدة: ٢] وَقَالَ تَعَالَى: ﴿وَٱلْعَصْرِ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ﴾ [العصر: ١، ٣].

قَالَ الإِمَامُ الشَّافِعِيُّ رَحِمَهُ الله كَلامًا مَعْنَاهُ:

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إِنَّ النَّاسَ أَوْ أَكْثَرَهُمْ فِي غَفْلَةٍ عَنْ تَدَبُّرِ هٰذِهِ السُّورَةِ.

another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma'rûf*) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or *Jihâd*)." (103:1-3)

١٧٧- عَنْ أَبِي عبدِ الرحمٰنِ زيدِ بنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ الله عَنْهُ قَالَ: نَبِيُّ الله ﷺ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ الله فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا» متفقٌ عَلَيه.

177. Khâlid Al-Juhanî رضي الله عنه reported: The Prophet ﷺ said, "He who equips a warrior in the way of Allâh (will get the reward of the one who has actually gone for *Jihâd*); and he who looks after the family of a warrior in the way of Allâh will get the reward of the one who has gone for *Jihâd*." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* tells the mode which can make *Jihâd* more effective and give the participants of *Jihâd* equal share in its reward. Every society has many able-bodied young people who want to take part in *Jihâd* but do not have the resources for it, and this is how a very useful segment of the society fails to make any contribution to it. On the other hand, there are people in the society who have plenty of resources but do not possess health, vigour and youth which are essential for *Jihâd*. According to the method prescribed in this *Hadîth*, not only the requisite manpower and resources essential for *Jihâd* are combined but everyone gets an even share in its reward. It should be kept in mind that in the early period of Islâm, *Mujâhidûn* (the Muslims who took part in *Jihâd*) were neither professional soldiers nor were they paid regular salaries, the way they now constitute a regular, permanent and vast military institution. These *Mujâhidûn* used to take part in *Jihâd* voluntarily as is being done nowadays under many organizations also.

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178. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ sent a detachment to Banû Lahyân tribe and remarked, "Let one of every two men get ready to advance, and both will earn the same reward." [*Muslim*]

١٧٨- وَعَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ، بَعَثَ بَعْثًا إِلَى بَنِي لَحْيَانَ مِنْ هُذَيْلٍ فَقَالَ: «لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا وَالأَجْرُ بَيْنَهُمَا» رَوَاهُ مُسلم.

179. Ibn 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ came across a party of mounted men at Ar-Rauhâ and asked them, "Who are you?" They answered: "We are Muslims, and who are you?" He said, "I am the Messenger of Allâh." A woman from among them lifted a boy up to him and asked: "Can this one go on *Hajj*?" He رضي الله عنه said, "Yes, and you will have the reward." [*Muslim*]

١٧٩- وَعَنْ ابنِ عباسٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ لَقِيَ رَكْبًا بالرَّوْحَاءِ فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ، فَقَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ الله» فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ» رَوَاهُ مسلم.

Commentary:

1. We learn from this *Hadîth* that in the matter of dress, style and appearance, the Prophet ﷺ was so simple that ordinary people could not easily recognize him as a Prophet.

2. If a child is taken with his parents for *Hajj*, its reward will be given to his parents because at that age *Hajj* is not obligatory on him. After gaining maturity, if the child has the means to go for *Hajj*, then he is duty-bound to perform it. The *Hajj* performed by him in childhood is considered as *Nafl* only.

180. Abû Mûsa رضي الله عنه reported: The Prophet ﷺ said, "The honest Muslim trustee who carries out duties assigned to him (in another narration he said, "Who gives"), and he gives that in full, with his heart overflowing

١٨٠- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الخَازِنُ الْمُسْلِمُ الأَمِينُ الَّذِي يُنْفِذُ مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلًا مُوَفَّرًا،

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with cheerfulness, to whom he is ordered, he is one of the two givers of charity." [*Al-Bukhârî* and *Muslim*]

طَيِّبَةً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقِيْنَ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: «الَّذِي يُعْطِي مَا أُمِرَ بِهِ» وَضَبَطُوا «الْمُتَصَدِّقَيْنِ» بِفَتْحِ القاف مَع كَسرِ النّون عَلى التَّثْنِيَةِ، وَعَكْسِهِ عَلَى الجَمْعِ وَكِلَاهُمَا صَحِيحٌ.

Commentary: This *Hadîth* also mentions a very important principle to the effect that everyone must wholeheartedly perform the duty assigned to him by the state. If he is appointed custodian of the *Bait-ul-Mâl* (public exchequer), he must fulfill his duty with utmost honesty. If he is not envious of anyone, nor harms anybody, nor behaves niggardly then he will be entitled to the same reward which will be due to the person who entrusted him that duty. Thus this *Hadîth* enjoins every Muslim to perform his official duties wholeheartedly and to the best of his ability.

CHAPTER 22
GIVING COUNSEL

٢٢- باب في النصيحَة

Allâh, the Exalted, says:

"The believers are nothing else than brothers (in Islâmic religion)." (49:10)

"(Nûh said) I give sincere advice to you." (7:62)

"(And Hûd said) And I am a trustworthy adviser (or well-wisher) for you." (7:68)

قَالَ تَعَالَى: ﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴾ [الحجرات: ١٠] وَقَالَ تَعَالَى إِخْبَارًا عَنْ نُوح ﷺ: ﴿وَأَنصَحُ لَكُمْ﴾ [الأعراف: ٦٢] وَعَنْ هُودٍ ﷺ: ﴿وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾ [الأعراف: ٦٨].

وَأَمَّا الأَحَادِيثُ:

181. Tamîm bin Aûs Ad-Dârî رضي الله عنه reported: The Prophet ﷺ said, "*Ad-Deen* is sincerity." We said: "For whom?" He replied, "For Allâh, His

١٨١- فَالأَوَّلُ: عَنْ أَبِي رُقَيَّةَ تَمِيمِ بنِ أَوْسٍ الدَّارِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ» قُلْنَا: لِمَنْ؟

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قَالَ: «لِلّٰهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِائمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ» رَوَاهُ مُسْلِم.

Book, His Messenger and for the leaders of the Muslims and their masses." [*Muslim*]

Commentary: This *Hadîth* stresses the importance and merits of general sincerity. Sincerity for Allâh here means that one must have true faith in Him and He should be worshipped with full devotion and sincerity. Sincerity for the Qur'ân means that one should confirm its truth with one's full heart and mind, recite it regularly, act upon the injunctions contained in it with meticulous care and strictly avoid its misinterpretation. Sincerity of the Prophet ﷺ means sincere confirmation of his Prophethood, faithful obedience of his orders and adherence to his *Sunnah*. The goodwill of the Muslim rulers stands here for co-operating with them in their lawful orders and obedience of their such orders which are free from any trace of sin. If they deviate from the Straight Path they should be persuaded to turn to virtue. One should not revolt against them unless they commit infidelity. The goodwill of the Muslim masses means that one should work for the betterment of their life in this world and the Hereafter. They should be provided the right guidance, induced to perform good deeds and deterred from evils.

١٨٢- الثَّانِي: عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللهِ ﷺ عَلَى إِقَامِ الصَّلاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. مُتَّفَقٌ عَلَيهِ.

182. Jarîr bin 'Abdullâh رضي الله عنه reported: I made my covenant with Messenger of Allâh ﷺ on the observance of *Salât*, payment of *Zakât*, and giving counsel to Muslim." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* emphasizes the importance of goodwill to all the Muslims to the extent that the Prophet ﷺ would require his Companions to vow for their goodwill giving counsel to each other in the same way as he did in the case of most important obligations like *Salât* and *Zakât*.

١٨٣- الثَّالِثُ: عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِاخِيهِ مَا يُحِبُّ لِنَفْسِهِ» مُتَّفَقٌ عَلَيهِ.

183. Anas رضي الله عنه reported: The Prophet ﷺ said, "No one of you becomes a true believer until he likes for his brother what he likes for himself." [*Al-Bukhârî* and *Muslim*]

Commentary: We learn from this *Hadîth* about the importance and virtue of

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mutual love among the Muslims. If we act upon the injunctions mentioned in this *Hadîth*, the *Muslim* societies will be immediately purged of the evils like exploitation, bribery, dishonesty, falsehood, cheating, forgery, etc., which are rampant in them at present. Islâm has taught golden principles to its followers who have unfortunately neglected them and in consequence are leading a life of utter disgrace and moral turpitude. May Allâh guide them to the Straight Path.

CHAPTER 23
ENJOINING GOOD AND FORBIDDING EVIL

٢٣- باب الأمْر بالمعروف والنّهي عَن المنكر

Allâh, the Exalted, says:

"Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf* (i.e., Islamic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful." (3:104)

"You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e., Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden)" (3:110)

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (7:199)

"The believers, men and women, are

قَالَ اللهُ تَعَالَى: ﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ [آل عمران: ١٠٤] وَقَالَ تَعَالَى: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ﴾ [آل عمران: ١١٠] وَقَالَ تَعَالَى: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ [الأعراف: ١٩٩] وَقَالَ تَعَالَى: ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾ [التوبة: ٧١] وَقَالَ تَعَالَى: ﴿لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ كَانُوا لَا يَتَنَاهَوْنَ عَن

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Auliyâ' **(helpers, supporters, friends, protectors) of one another; they enjoin (on the people)** ***Al-Ma'rûf*** **(i.e., Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from** ***Al-Munkar*** **(i.e., polytheism and disbelief of all kinds, and all that Islâm has forbidden)" (9:71)**

"Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Îsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the ***Munkar*** **(wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do." (5:78,79)**

"And say: 'The truth is from your ***Rubb***.**' Then whosoever wills, let him believe; and whosoever wills, let him disbelieve." (18:29)**

"Therefore proclaim openly (Allâh's Message - Islâmic Monotheism) that which you are commanded..." (15:94)

"We rescued those who forbade evil, but with a severe torment. We seized those who did wrong because they used to rebel against Allâh's Command (disobey Allâh)." (7:165)

مُنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾ [المائدة: ٧٨-٧٩] وَقَالَ تَعَالَى: ﴿وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ﴾ [الكهف: ٢٩] وقال تعالى: ﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾ [الحجر: ٩٤]. ﴿أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ﴾ [الأعراف: ١٦٥] وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

وَأَمَّا الأَحَادِيثُ:

184. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ said,

١٨٤- فَالأَوَّلُ: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ

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"Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith." [*Muslim*]

رَسُولَ الله ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذٰلِكَ أَضْعَفُ الإِيمَانِ» رَواه مسلم.

Commentary: This *Hadîth* contains a very important prescription to prevent the Muslim society from all things which are forbidden in Islâm. So long as Muslims adhered to it and ceaselessly and fearlessly performed their obligation of enjoining the right and forbidding the wrong, their society was largely safe from many evils and sins.

185. 'Abdullâh bin Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "Never a Prophet had been sent before me by Allâh to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practise, and practised what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer ; and beyond that there is no grain of Faith." [*Muslim*]

١٨٥- الثَّانِي: عَن ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «مَا مِنْ نَبِيٍّ بَعَثَهُ الله فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّون وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لا يَفْعَلُونَ، وَيَفْعَلُون مَا لا يُؤْمَرُون، فَمَنْ جَاهَدَهُم بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذٰلِكَ مِن الإِيمَانِ حَبَّةُ خَرْدَلٍ» رَوَاهُ مُسْلِم.

186. 'Ubâdah bin As-Sâmit رضي الله عنه reported: We swore allegiance to Messenger of Allâh ﷺ to hear and obey; in time of difficulty and in

١٨٦- الثَّالِثُ: عَنْ أَبِي الوليدِ عُبَادَةَ بنِ الصَّامِتِ رَضِيَ الله عَنْهُ قَال: «بَايَعْنَا رَسُولَ الله ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ

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فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ، وَعَلَى أَثَرَةٍ عَلَيْنَا، وَعَلَى أَنْ لَا نُنَازِعَ الأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ تَعَالَى فِيهِ بُرْهَانٌ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا لَا نَخَافُ فِي اللهِ لَوْمَةَ لَائِمٍ» متفقٌ عَلَيه.

prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except in case of evident infidelity regarding which there is a proof from Allâh. We swore allegiance to Messenger of Allâh ﷺ to say what was right wherever we were, and not to fear from anyone's reproach. [*Al-Bukhârî* and *Muslim*]

«الْمَنْشَط والْمَكْره» بِفَتْحِ مِيمَيْهِمَا: أَي: فِي السَّهْلِ وَالصَّعْبِ. «والأَثَرَةُ»: الاخْتِصَاصُ بِالْمُشْتَرَكِ، وَقَدْ سَبَقَ بَيَانُهَا. «بَوَاحًا» بِفَتْحِ الْبَاءِ الْمُوَحَّدَةِ بَعْدَهَا وَاوٌ ثمَّ أَلِفٌ ثُمَّ حَاءٌ مُهْمَلَةٌ: أَيْ ظَاهِرًا لَا يَحْتَمِلُ تَأْوِيلًا.

Commentary: It has been emphasized in this *Hadîth* that even if a *Muslim* ruler is sinful and cruel, one should not disobey him unless he orders to go against the Divine injunctions. In that case, such rulers should not be obeyed. Similarly, it is not permissible to revolt against them until they commit clear-cut infidelity because there is a greater danger of loss in revolt and rebellion. It should be noted once and for all that the expression of truth and compliance with religious injunctions have top priority on all occasions. This should be done regardless of what people say on this account.

١٨٧- الرَّابِعُ: عَنِ النُّعْمَانِ بنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْقَائِمِ فِي حُدُودِ اللهِ، وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَصَارَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي

187. Nu'mân bin Bashîr رضي الله عنه reported: The Prophet ﷺ said, "The likeness of the man who observes the limits prescribed by Allâh and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its

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upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them : 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe." [*Al-Bukhârî*]

أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ تَرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا» رواه الْبُخَارِي.

«الْقَائِمُ فِي حُدُودِ الله تَعَالَى: مَعْنَاهُ: الْمُنْكِرُ لَهَا، الْقَائِمُ فِي دَفْعِهَا وَإِزَالَتِهَا، وَالْمُرَادُ بِالْحُدُودِ: مَا نَهَى الله عَنْهُ. «اسْتَهَمُوا»: اقْتَرَعُوا.

Commentary: We learn from this *Hadîth* that the consequences of committing acts which are forbidden in Islâm are not confined only to those persons who commit them, but the whole society has to suffer for them. It is, therefore, essential that the people who are in the habit of committing sinful acts and violate Divine injunctions, should be checked to save the whole society from destruction. If this is not done, the entire society will have to face the Divine punishment.

188. Umm Salamah رضي الله عنها reported: The Prophet ﷺ said, "You will have rulers some of whom you approve and some of whom you will disapprove. He who dislikes them will be safe, and he who expresses disapproval will be safe, but he who is pleased and follows them (will be indeed sinful)." His audience asked: "Shall we not fight them?" He replied, "No, as long as they establish *Salât*

١٨٨- الخَامِسُ: عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ سَلَمَةَ هِنْدِ بِنْتِ أَبِي أُمَيَّةَ حُذَيْفَةَ رَضِيَ الله عَنْهَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ كَرِهَ فَقَدْ بَرِيءَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» قَالُوا: «يَا رَسُولَ الله أَلَا نُقَاتِلُهُمْ؟ قَالَ: لا، مَا أَقَامُوا فِيكُمُ

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amongst you." [*Muslim*]

الصَّلَاةَ» رَوَاهُ مسلم.

مَعْنَاهُ: مَنْ كَرِهَ بِقَلْبِهِ وَلَمْ يَسْتَطِعْ إِنْكَارًا بِيَدٍ وَلَا لِسَانٍ فَقَدْ بَرِيءَ مِنَ الإِثْمِ، وَأَدَّى وَظِيفَتَهُ، وَمَنْ أَنْكَرَ بِحَسَبِ طَاقَتِهِ فَقَدْ سَلِمَ مِنْ هٰذِهِ الْمَعْصِيَةِ، وَمَنْ رَضِيَ بِفِعْلِهِمْ وَتَابَعَهُمْ، فَهُوَ الْعَاصِي.

Commentary:

1. By qualifying the obedience of *Muslim* rulers with *Salât*, it has been made clear that what actually distinguishes between *Kufr* and Islâm is *Salât*.
2. If a person has the power to stop the rulers from committing evil deeds, he must use this power for it. If he is incapable of it, he should at least condemn their evil deeds in his heart. To join or acquiesce in the evil deeds of the rulers is an extremely dangerous trend. From this angle, participation in political parties is a dangerous affair because when these parties come into power, all their members have to endorse and pursue their good as well as bad policies.

189. Zainab رضي الله عنها reported: The Prophet ﷺ came to visit me one day frightened and he ﷺ said, "*Lâ ilâha illallâh* (There is no true God but Allâh). Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Ya'jûj and Ma'jûj (Gog and Magog people)." And he ﷺ made a circle with his thumb and index finger. I said, "O Messenger of Allâh! Shall we perish while still there will be righteous people among us?" He ﷺ replied, "Yes, when wickedness prevails."

[*Al-Bukhârî* and *Muslim*]

١٨٩- السَّادِسُ: عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ الْحَكَمِ زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ الله عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ: «لا إِلٰه إِلَّا الله، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يأْجُوجَ وَمَأْجُوجَ مِثْلُ هٰذِهِ» وَحَلَّقَ بِأُصْبُعَيْهِ الإِبْهَامِ وَالَّتِي تَلِيهَا. فَقُلْتُ: يَا رَسُولَ الله أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ إِذَا كَثُرَ الْخَبَثُ» متفقٌ عَلَيه.

Commentary: This *Hadîth* also tells us about the ominous of sin. It says that when

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vice becomes common, then in spite of the presence of some virtuous persons, that community will be destroyed. But on the Day of Resurrection, those noble persons who had done their duty of preaching virtue and checking vice will stand apart from the sinners. Thus this *Hadîth* induces one to keep away from sins.

190. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Prophet ﷺ said, "Beware of sitting on roads (ways)." The people said: "We have but them as sitting places." Messenger of Allâh ﷺ said, "If you have to sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He ﷺ said, "To lower your gaze (on seeing what is illegal to look at), and (removal of harmful objects), returning greetings, enjoining good and forbidding wrong." [*Al-Bukhârî* and *Muslim*]

١٩٠- السَّابِعُ: عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «إِيَّاكُمْ وَالْجُلُوسَ في الطُّرُقَاتِ» فَقَالُوا: يَا رَسُولَ الله مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ؛ نَتَحَدَّثُ فِيهَا! فَقَالَ رَسُولُ الله ﷺ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ الله؟ قَال: «غَضُّ الْبَصَرِ وَكَفُّ الأَذَى، وَرَدُّ السَّلَامِ، وَالأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ» متفقٌ عَليه.

Commentary:

1. This *Hadîth* tells us that it is improper to sit on roadsides and passages in such a way which causes inconvenience to men and women who pass by. It is really very unfortunate that now we do not care about such things at all.
2. If sitting on roadside is indispensable at all, then it is essential to observe the requirements mentioned in the *Hadîth* to justify the needful.
3. Some other Islâmic etiquette mentioned in this *Hadîth* have also been stated in other *Ahâdîth*. For instance, politeness of speech, sharing of someone's burden, helping the oppressed and the troubled, guiding the wayward person to the right path, answering (in the prescribed manner) one who sneezes, etc.

191. 'Abdullâh bin 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ saw a man wearing a gold ring. So he (the Prophet ﷺ) pulled it off and

١٩١- الثَّامِنُ: عَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ،

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فَنَزَعَهُ فَطَرَحَهُ وَقَالَ: «يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ!» فَقِيلَ لِلرَّجُلِ بَعْدَمَا ذَهَبَ رَسُولُ اللهِ ﷺ: خُذْ خَاتَمَكَ؛ انْتَفِعْ بِهِ. قَالَ: لا وَاللهِ لا آخُذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللهِ ﷺ: رَوَاهُ مسلم.

threw it away, saying, "One of you takes a live coal, and puts it on his hand." It was said to the man after Messenger of Allâh ﷺ had left: "Take your ring (of gold) and utilize it," whereupon he said: "No, by Allâh, I would never take it when Messenger of Allâh ﷺ has thrown it away." [*Muslim*]

Commentary:

1. We learn from this *Hadîth* that wearing of gold ring is prohibited for men and so is wearing of golden ornament by them. It is very unfortunate indeed that nowadays it has become a popular fashion to present men gold ring on their marriage and they wear it with great pride. It is a very dangerous custom and must be altogether shunned for two reasons. Firstly, it is an unnecessary formality and burden to exchange presents and hold big feasts on betrothal ceremony. It is also open to objection in Islamic law. Secondly, to give and take unlawful things is all the more forbidden and is akin to building one sin over another.
2. The spirit of obedience mentioned in this *Hadîth* is matchless.

١٩٢- التَّاسِعُ: عَنْ أَبِي سَعِيدٍ الْحَسَنِ الْبَصْرِيِّ أَنَّ عَائِذَ بن عَمْرٍو رَضِيَ اللهُ عَنْهُ دَخَلَ عَلَى عُبَيْدِ اللهِ بن زِيَادٍ فَقَالَ: أَيْ بُنَيَّ، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةُ» فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ. فَقَالَ لَهُ: اجْلِسْ فَإِنَّمَا أَنْتَ مِنْ نُخَالَةِ أَصْحَابِ مُحَمَّدٍ ﷺ، فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نُخَالَةٌ، إِنَّمَا كَانَتِ النُّخَالَةُ بَعْدَهُمْ وَفِي غَيْرِهِمْ! رَوَاهُ مسلم.

192. Abû Sa'îd Al-Hasan Basrî reported: 'Âidh bin 'Amr (the Companion) رضي الله عنه visited 'Ubaidullâh bin Ziyâd (the ruler) and said to him: "Son, I heard Messenger of Allâh ﷺ saying, 'The worst shepherds (rulers) are those who deal harshly in respect of supervision. Beware, Don't be one of them!'" Ibn Ziyâd said to him, "Sit down, you are but husk from among the Companions of the Prophet ﷺ." 'Âidh bin 'Amr رضي الله عنه retorted: "Was there any husk among them? Surely, husk came after them and among others than them." [*Muslim*]

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Commentary: This *Hadîth* presents a model of courage and boldness of speaking the truth before a tyrant. It was displayed by 'Âidh رضي الله عنه in the court of Ubaidullâh bin Ziyâd, governor of Basrah. The latter humiliated 'Âidh رضي الله عنه for his straight forwardness and truth but he repeated his statement about the eminence of the Companions of the Prophet ﷺ and said none of them could be called husk.

193. Hudhaifah رضي الله عنه reported: The Prophet ﷺ said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allâh will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted." [*At-Tirmidhî*]

١٩٣- الْعَاشِرُ: عَنْ حُذَيْفَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ الله أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ، ثُمَّ تَدْعُونَهُ فَلا يُسْتَجَابُ لَكُمْ» رواه التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: To abandon the practice of enjoining virtue and forbidding vice is likely to incur the displeasure of Allâh. This trend is indeed fraught with the danger of rejection of prayers and supplications by Him.

194. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Prophet ﷺ said, "The best type of *Jihâd* (striving in the way of Allâh) is speaking a true word in the presence of a tyrant ruler."

[*Abû Dâwûd* and *At-Tirmidhî*]

١٩٤- الْحَادِي عَشَرَ: عَنْ أَبِي سَعِيدٍ الْخُدرِيِّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ الجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ» رَوَاهُ أَبُو دَاود، والترمذي وَقَالَ: حَدِيثٌ حَسنٌ.

Commentary: *Jihâd* has many degrees. Preaching of virtue is also *Jihâd*. The most meritorious of all is the effort of communicating the Message of Allâh to an unjust ruler. Similarly, if a society is so much given to a vice that no one can dare to utter a word against it, then to protest against it can also be reckoned as the best *Jihâd*.

195. Abû 'Abdullâh Târiq bin Shihâb

١٩٥- الثَّانِي عَشَرَ: عَنْ أَبِي عَبْدِ الله

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طَارِقِ بنِ شِهَابٍ الْبَجَلِيِّ الأَحْمَسِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ، وَقَدْ وَضَعَ رِجْلَه في الْغَرْزِ: أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ» رَوَاهُ النسائيُّ بِإِسْنَادٍ صَحِيح..

«الْغَرْز» بِغَيْنٍ مُعْجَمَةٍ مَفْتُوحَةٍ ثُمَّ رَاءٍ سَاكِنَةٍ ثُمَّ زَايٍ، وَهُوَ رِكَابُ كَوْرِ الْجَمَلِ إِذَا كَانَ مِنْ جِلْدٍ أَوْ خَشَبٍ، وَقِيلَ: لَا يَخْتَصُّ بِجِلْدٍ وَخَشَبٍ.

reported: A person asked the Prophet ﷺ (when he had just put his foot in the stirrup): "What is the highest form of *Jihâd*?" He ﷺ said, "Speaking the truth in the presence of a tyrant ruler." [*An-Nasa'î*]

١٩٦- الثَّالِثَ عَشَرَ: عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ: يَا هٰذَا اتَّقِ اللهَ وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لَا يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْغَدِ وَهُوَ عَلَى حَالِهِ، فَلَا يَمْنَعُهُ ذٰلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذٰلِكَ ضَرَبَ اللهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ» ثُمَّ قَالَ: ﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن

196. 'Abdullâh bin Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "The first defect (in religion) which affected the Children of Israel in the way that man would meet another and say to him: 'Fear Allâh and abstain from what you are doing, for this is not lawful for you.' Then he would meet him the next day and find no change in him, but this would not prevent him from eating with him, drinking with him and sitting in his assemblies. When it came to this, Allâh led their hearts into evil ways on account of their association with others." Then he ﷺ recited, "Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Îsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and

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the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the *Munkar* (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their *Auliyâ'* (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh's wrath fell upon them and in torment will they abide. And had they believed in Allâh and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliyâ'* (protectors and helpers); but many of them are the *Fâsiqûn* (rebellious, disobedient to Allâh)." (5:78-81)

Then he (ﷺ) continued: "Nay, by Allâh, you either enjoin good and forbid evil and catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth, or, Allâh will involve the hearts of some of you with the hearts of others and will curse you as He had cursed them." [*Abû Dâwûd* and *At-Tirmidhî*]

The wording in *At-Tirmidhî* is: Messenger of Allâh ﷺ said, "When the Children of Israel became sinful, their learned men prohibited them but they would not turn back. Yet, the learned men associated with them and ate and drank with them. So, they were

مُنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ﴾ إِلَى قَوْلِهِ: ﴿فَاسِقُونَ﴾ [المائدة: ٧٨ - ٨١] ثُمَّ قَالَ: «كَلَّا، وَاللهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، وَلَتَأْخُذُنَّ عَلَى يَدِ الظَّالِمِ، وَلَتَأْطِرُنَّهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْصُرُنَّهُ عَلَى الْحَقِّ قَصْرًا، أَوْ لَيَضْرِبَنَّ اللهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ، ثُمَّ لَيَلْعَنُكُمْ كَمَا لَعَنَهُمْ» رَوَاه أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حديثٌ حَسَنٌ.

هٰذَا لَفظ أَبِي دَاود، وَلَفظ التِّرْمِذي: قَالَ رَسُولُ اللهِ ﷺ: «لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي نَهَتْهُمْ عُلَمَاؤُهُمْ فَلَمْ يَنْتَهُوا، فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ، فَضَرَبَ اللهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ، وَلَعَنَهُمْ عَلَى لِسَانِ دَاودَ وَعِيسَى ابنِ مَرْيَمَ ذٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ» فَجَلَسَ رَسُولُ اللهِ ﷺ، وَكَانَ مُتَّكِئًا فَقَالَ: «لا وَالَّذِي نَفْسِي بِيَدِهِ! حَتَّى

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cursed at the tongues of Dâwûd and 'Îsâ (Jesus), son of Maryam (Mary), because they were disobedient and were given to transgression." At this stage Messenger of Allâh ﷺ who was reclining on a pillow sat up and said, "No, By Him in Whose Hand my soul is, there is no escape for you but you persuade them to act justly."

تَأْطِرُوهُمْ عَلَى الحَقِّ أَطْرًا».

قَوْلُهُ: «تَأْطِرُوهُمْ» أَيْ تَعْطِفُوهُمْ.

«ولْتَقْصُرُنَّهُ» أَيْ: لَتَحْبِسُنَّهُ.

Commentary: This *Hadîth* tells us that the duty of *'Ulamâ'* is to check the people from vice and if, in spite of all their efforts people do not abandon them, they should avoid associating with them because it is a matter of religious reverence and vanity. If they do not do it, they will also be cursed like the disobedient lot. May Allâh save us from this negligence.

197. Abû Bakr As-Siddîq رضي الله عنه reported: "O you people! You recite this Verse: 'O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error.' (5:105) But I have heard Messenger of Allâh ﷺ saying: "When people see an oppressor but do not prevent him from (doing evil), it is likely that Allâh will punish them all."

[*Abû Dâwûd* and *At-Tirmidhî*]

١٩٧- الرَّابِعَ عَشَر: عَنْ أَبِي بَكْرٍ الصِّدِّيق، رَضِيَ الله عَنْهُ، قَال: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هٰذِهِ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ [المَائدة: ١٠٥] وَإِنِّي سَمِعْتُ رَسُولَ الله، ﷺ، يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابٍ مِنْهُ» رَوَاهُ أَبُو دَاود، والترمذي، والنَّسَائِيُّ بِأَسَانِيدَ صَحِيحَةٍ.

Commentary: What Abû Bakr As-Siddîq رضي الله عنه had stated was that the *Âyah* mentioned in this *Hadîth* was generally understood to mean that if a person is on the Straight Path then it is not necessary for him to preach virtue and forbid vice because

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in that case he neither has the fear of being harmed by the disobedience and sins of others nor is he answerable to Allâh for their misdeeds. Thus, what it implies is that Muslim *Ummah* is not responsible for the enforcement of Islâmic *Shari'ah* in the world and all it is concerned with is its own improvement only. By narrating this *Hadîth*, Abû Bakr As-Siddîq رضي الله عنه refuted this interpretation of the *Âyah* and made it clear that it is the duty of the *Ummah* and each of its member to make best possible efforts to check the vices prevalent in the society. So much so that if a Muslim has the ability to check the vices by means of force or speech but he does not do it, his negligence in this regard will become a cause of Divine wrath and punishment. The true significance of this *Âyah* is that if, in spite of the best efforts on the part of the pious ones there is no improvement, and people do not abstain from sins and disobedience of Allâh, then the pious persons will not be held responsible for what the defaulters do, nor would they suffer on this account. This interpretation of the *Âyah* removes the conflict that seems to exist between the meaning of the *Âyah* and the *Hadîth*.

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CHAPTER 24
CHASTISEMENT FOR ONE WHO ENJOINS GOOD AND FORBIDS EVIL BUT ACTS OTHERWISE

٢٤- باب تغليظ عقوبة من أمر بمعروف أونهى عن منكر وَخَالَفَ قَولُه فِعلَه

Allâh, the Exalted, says:

"Enjoin you *Al-Birr* (piety and righteousness and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?" (2:44)

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do." (61:2,3)

"(Shu'aib said:) I wish not, in contradiction to you, to do that which I forbid you." (11:88)

قَالَ اللهُ تَعَالَى: ﴿أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ أَفَلَا تَعْقِلُونَ﴾ [البقرة: ٤٤] وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ﴾ [الصف: ٢، ٣] وَقَالَ تَعَالَى إِخْبَارًا عَنْ شُعَيْبٍ، ﷺ: ﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ﴾ [هود: ٨٨]

198. Usâmah bin Zaid رضي الله عنهما reported: Messenger of Allâh ﷺ said, "A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will gather round him and say: 'What has happened to you, O so-and-so? Were you not enjoining us to do good and forbidding us to do evil?' He will reply: 'I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was

١٩٨- وَعَنْ أَبِي زَيدٍ أُسَامَةَ بنِ زيدِ بنِ حَارِثَةَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ يَقُولُ: «يُؤْتَى بالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ فِي الرَّحَا، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا فُلانُ مَا لَكَ؟ أَلَمْ تَكُ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَى كُنْتُ آمُرُ بالمَعْرُوفِ ولا آتِيهِ، وأَنْهَى عَنِ

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doing it myself.'" [*Al-Bukhârî* and *Muslim*]

الْمُنْكِرَ وَآتِيهِ» متفقٌ عَلَيه.

قَوْلُهُ «تَنْدَلِقُ» هُوَ بالدَّالِ المُهمَلَةِ، وَمَعْنَاهُ تَخْرُجُ. وَ«الأَقْتَابُ»: الأَمْعَاءُ، وَاحِدُهَا قِتْبٌ.

Commentary: This *Hadîth* serves a stern warning for such *'Ulama'*, preachers and reformers of the *Ummah* whose own conduct is contrary to the sermons they give from the pulpit.

CHAPTER 25
DISCHARGING THE TRUSTS

٢٥- باب الأمر بأداء الأمانَة

Allâh, the Exalted, says:

"Verily! Allâh commands that you should render back the trusts to those to whom they are due." (4:58)

"Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e., afraid of Allâh's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)" (33:72)

قَالَ الله تَعَالَى: ﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا﴾ [النِّسَاء: ٥٨] وَقَالَ تَعَالَى: ﴿إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا﴾ [الأَحْزَاب: ٧٢].

199. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust."

١٩٩- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قال: «آيَةُ الْمُنَافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ» متفقٌ عَلَيه.

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وَفِي رِوَايَةٍ: «وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

[*Al-Bukhârî* and *Muslim*]

Another narration adds the words: "Even if he observes fasts, performs *Salât* and asserts that he is a *Muslim*."

Commentary: A hypocrite is the one who professes Islâm before the Muslims but conceals hatred and animosity against them. This double-dealing is worse than *Kufr*. This is the reason the Noble Qur'ân has declared about them that they will be in the lowest depths of the Hell. The hypocrites referred to here lived at the time of the Prophet ﷺ and he was informed about them through *Wahy* (Revelation). It is very difficult to identify the class of hypocrites in this age. It is almost impossible to know the hypocrisy of Faith. The practical hypocrisy is, however, now very common among the Muslims. It can be identified on the strength of the traits which have been stated in the *Ahâdîth* about them. These traits are very common among many of the present-day Muslims. Their conduct bears the marks of hypocrisy. This practical hypocrisy is, however, not *Kufr* as is the case with the hypocrisy of Faith.

٢٠٠- وَعَنْ حُذَيْفَةَ بنِ الْيَمَانِ. رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللهِ، ﷺ، حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا، وَأَنَا أَنْتَظِرُ الآخَرَ: حَدَّثَنَا أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ، وَعَلِمُوا مِنَ السُّنَّةِ، ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الأَمَانَةِ فَقَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ، فَنَفِطَ فَتَرَاهُ

200. Hudhaifah bin Al-Yamân رضي الله عنه reported: Messenger of Allâh ﷺ foretold to us two *Ahâdith*. I have seen one (being fulfilled), and I am waiting for the other. He (ﷺ) told us, "*Amânah* (the trust) descended in the innermost (root) of the hearts of men (that is, it was in their heart innately, by *Fitrah*, or pure human nature). Then the Qur'ân was revealed and they learnt from the Qurân and they learned from the *Sunnah*." Then the (Prophet ﷺ) told us about the removal of *Amânah*. He said, "The man would have some sleep, and *Amânah* would be taken away from his heart leaving the impression of a faint mark. He would again sleep, and *Amânah* would be taken away from his heart leaving

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مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ» ثُمَّ أَخَذَ حَصَاةً فَدَحْرَجَهَا عَلَى رِجْلِهِ «فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ، فَلا يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ حَتَّى يُقَالَ: إِنَّ في بَنِي فُلانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ مَا أَظْرَفَهُ، مَا أَعْقَلَهُ! وَمَا في قَلبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ. وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيَّكُمْ بَايَعْتُ؛ لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ، وَلَئِنْ كَانَ نَصْرَانِيًّا أَوْ يَهُودِيًّا لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أُبَايِعُ مِنْكُمْ إِلَّا فُلانًا وَفُلانًا» متفقٌ عَلَيه.

an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it." He (the Prophet ﷺ) then took up a pebble and rolled it over his foot and said, "The people would enter into transactions with one another and hardly a person would be left who would return (things) entrusted to him (and there would look like an honest person) till it would be said: 'In such and such tribe there is a trustworthy man.' And they would also say about a person: 'How prudent he is! How handsome he is and how intelligent he is!' whereas in his heart there would be no grain of Faith." Hudhaifah bin Al-Yamân رضي الله عنه added: I had a time when I did not care with whom amongst you I did business, I entered into a transaction, for if he were a Muslim, his Faith would compel him to discharge his obligation to me; and if he were a Christian or a Jew, his guardian (surety) would compel him to discharge his obligation to me. But today I would not enter into a transaction except with so-and-so.

[*Al-Bukhârî* and *Muslim*]

قَوْلُهُ «جَذْرُ» بِفَتْحِ الجِيمِ وَإِسْكَانِ الذَّالِ الْمُعْجَمَةِ: وَهُوَ أَصْلُ الشَّيْءِ. وَ«الْوَكْتُ» بِالتَّاءِ الْمُثَنَّاةِ مِنْ فَوْقُ: الأَثَرُ الْيَسِيرُ. «وَالْمَجْلُ» بِفَتْحِ الميمِ وَإِسْكَانِ الجيمِ، وَهُوَ تَنَفُّطٌ فِي الْيَدِ وَنَحْوِهَا مِنْ أَثَرِ عَمَلٍ وَغَيْرِهِ. قولُه: «مُنْتَبِرًا»: مُرْتَفِعًا. قَوْلُهُ: «سَاعِيهِ»: الْوَالِي عَلَيْهِ.

Commentary: The word *'Amânah'* (trust) is a very comprehensive term which includes everything like adherence to Islamic injunctions, fairness in dealing, giving everybody his due, etc. According to this *Hadîth*, with decline in moral values the true sense of *Amânah* will gradually go on diminishing and eventually a stage will come which has been elucidated in the text of this *Hadîth*.

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201. Hudhaifah and Abû Hurairah رضي الله عنهما reported that they heard Messenger of Allâh ﷺ saying, "Allâh will assemble mankind, and the believers will stand till *Jannah* will be brought near them. They will then go to Adam عليه السلام and say, 'O our father, ask (Allâh عز وجل), that *Jannah* may be opened for us, but he will reply: 'There was nothing that put you out of *Jannah* except your father's sin. I am not the one to do that, go to my son Ibrâhîm (Abraham), the beloved man of Allâh.' Then Ibrâhîm عليه السلام when approached, will say: 'I am not the one to do that, for I was only a friend; and that is not a lofty status but ask Mûsa (Moses) to whom Allâh spoke.' They will then go to Mûsa عليه السلام but he will say: 'I am not the one to do that; go to 'Îsâ (Jesus), Allâh's Word and spirit.' 'Îsâ عليه السلام will say: 'I am not the one to do that.' So they will come to me; and I will stand and be given permission. *Amânah* and ties of relationship will be sent forth and will stand on the sides of the *Sirât* (that is, the Bridge set over Hell-fire) right and left, and the first of you will pass like lightning." I said (that is Abû Hurairah رضي الله عنه): "I ransom you with my father and mother, what is like the movement of lightning?" The Messenger of Allâh replied, "Have you not seen how the lightning goes and returns in the twinkling of an eye?

٢٠١- وَعَنْ حُذَيفَةَ، وَأَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُمَا، قَالَا: قَال رَسُولُ الله، ﷺ: «يَجْمَعُ اللهُ تَبَارَكَ وَتَعَالَى النَّاسَ، فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ، فَيَأْتُونَ آدَمَ، صَلَوَاتُ الله عَلَيْهِ، فَيَقُولُونَ: يَا أَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ، فَيَقُولُ: وَهَلْ أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ! لَسْتُ بِصَاحِبِ ذٰلِكَ، اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ الله، قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُ إِبْرَاهِيمُ: لَسْتُ بِصَاحِبِ ذٰلِكَ إِنَّمَا كُنْتُ خَلِيلًا مِنْ وَرَاءَ وَرَاءَ، اعْمَدُوا إِلَى مُوسَىٰ الَّذِي كَلَّمَهُ الله تَكْلِيمًا، فَيَأْتُونَ مُوسَىٰ، فَيَقُولُ: لَسْتُ بِصَاحِبِ ذٰلِكَ؛ اذْهَبُوا إِلَى عِيسَىٰ كَلِمَةِ الله وَرُوحِهِ. فَيَقُولُ عِيسَىٰ: لَسْتُ بِصَاحِبِ ذٰلِكَ. فَيَأْتُونَ مُحَمَّدًا، ﷺ، فَيَقُومُ فَيُؤْذَنُ لَهُ، وَتُرْسَلُ الأَمَانَةُ والرَّحِمُ فَيَقُومَانِ جَنْبَتَيْ الصِّرَاطِ يَمِينًا وَشِمَالًا، فَيَمُرُّ أَوَّلُكُمْ كالْبَرْقِ» قُلْتُ: بِأَبِي وَأُمِّي، أَيُّ شَيْءٍ كَمَرِّ الْبَرْقِ؟ قَالَ: «أَلَمْ تَرَوْا كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ؟ ثُمَّ

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كَمَرِّ الرِّيحِ، ثُمَّ كَمَرِّ الطَّيْرِ، وَ أَشَدِّ الرِّجَالِ تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَنَبِيُّكُم قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّى تَعْجِزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ لَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا، وَفِي حَافَتَيِ الصِّرَاطِ كَلَالِيبُ مُعَلَّقَةٌ مَأْمُورَةٌ بِأَخْذِ مَنْ أُمِرَتْ بِهِ، فَمَخْدُوشٌ نَاجٍ، وَمُكَردَسٌ فِي النَّارِ» وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعُونَ خَرِيفًا رَوَاهُ مُسلم.

Next (group will pass) like the passing of the breeze, next like the passing of a bird, and the next with the speed of a running man, according to the quality of their deeds. (During all this time) your Prophet (ﷺ) will remain standing on the Bridge saying: 'O my *Rubb*, keep (them) safe, keep (them) safe,' till men's deeds are so weak that a man comes who will be able only to crawl. On both sides of the Bridge pronged flesh hooks, placed under command will be hung and will seize those about whom they receive command, some people being lacerated and escaping and others being thrown violently into Hell." Abû Hurairah added: By Him in Whose Hand Abû Hurairah's soul is, the pit of *Jahannam* (Hell) is seventy years in depth. [*Muslim*]

قَولُهُ: «وَرَاءَ وَرَاءَ» هُوَ بِالْفَتْحِ فِيهِمَا. وَقِيلَ: بِالضَّمِّ بِلَا تَنْوِينٍ، وَمَعْنَاهُ: لَسْتُ بِتِلْكَ الدَّرَجَةِ الرَّفِيعَةِ، وَهِيَ كَلِمَةٌ تُذْكَرُ عَلَى سَبِيلِ التَّوَاضُعِ. وَقَدْ بَسَطْتُ مَعْنَاهَا فِي «شَرْحِ صَحِيحِ مسلم»، والله أَعْلَمُ.

Commentary: This *Hadîth* mentions the horrors of the Day of Resurrection which are evident from the fact that even Prophets will be fearful of Allâh and making supplication to Him. Prophet Muhammad ﷺ alone will be requesting Allâh for bestowing His Mercy on humans. This *Hadîth* also describes the grace of the Prophet ﷺ who will then intercede for all.

٢٠٢- وَعَنْ أَبِي خُبَيْبٍ - بِضَمِّ الْخَاءِ الْمُعْجَمَةِ - عبدِ الله بنِ الزُّبَيْرِ بْنِ الْعَوَّامِ الْقُرَشِيِّ الأَسَدِيِّ رَضِيَ الله عَنْهُمَا، قَالَ: لَمَّا وَقَفَ الزُّبَيْرُ يَوْمَ الْجَمَلِ دَعَانِي

202. Abû Khubaib 'Abdullâh bin Az-Zubair رضي الله عنهما reported: When Az-Zubair, got ready to fight in the battle of Al-Jamal, he called me and said: "My son, whoever is killed today

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will be either a wrongdoer or a wronged one. I expect that I shall be the the wronged one today. I am much worried about my debt. Do you think that anything will be left over from our property after the payment of my debt? My son, sell our property and pay off my debt." Az-Zubair then willed one-third of that portion to his sons; namely 'Abdullâh's sons. He said, "One-third of the one-third. If any property is left after the payment of debts, one-third (of the one-third of what is left is to be given to your sons." (Hisham, a subnarrator added: "Some of the sons of 'Abdullâh were equal in age to the sons of Az-Zubair, e.g., Khubaib and Abbâd. 'Abdullâh had nine sons and nine daughters at that time)." (The narrator 'Abdullâh added:) He kept on instructing me about his debts and then said: "My son, should you find yourself unable to pay any portion of my debt then beseech my Master for His help." By Allâh, I did not understand what he meant and asked: "Father, who is your Master?" He said: "Allâh." By Allâh! Whenever I faced a difficulty in discharging any portion of his debt; I would pray: "O Master of Zubair, discharge his debt," and He discharged it. Zubair was martyred. He left no money, but he left certain lands, one of them in Al-Ghâbah, eleven houses in Al-Madinah, two in Basrah, one in Kûfah and one in

فَقُمْتُ إِلَى جَنْبِهِ، فَقَالَ: يَا بُنَيَّ إِنَّهُ لا يُقْتَلُ الْيَومَ إِلَّا ظَالِمٌ أَوْ مَظْلُومٌ، وَإِنِّي لا أُرَانِي إِلَّا سأُقْتَلُ الْيَوْمَ مَظْلُومًا، وَإِنَّ مِنْ أَكْبَرِ هَمِّي لَدَيْنِي، أَفَتَرَى دَيْنَنَا يُبْقِي مِنْ مَالِنَا شَيْئًا؟ ثُمَّ قَالَ: يَا بُنَيَّ بِعْ مَالَنَا وَاقْضِ دَيْنِي، وَأَوْصَى بِالثُّلُثِ وَثُلُثِهِ لِبَنِيهِ، يَعْنِي لِبَنِي عَبْدِ اللهِ بنِ الزُّبير ثُلُثُ الثُّلُث. قَالَ: فَإِنْ فَضَلَ مِنْ مَالِنَا بَعْدَ قَضَاءِ الدَّيْنِ شَيْءٌ فَثُلُثُهُ لِبَنِيكَ، قال هِشَامٌ: وَكَانَ بَعْضُ وَلَدِ عَبْدِ الله قَدْ رَأَى بَعْضَ بَنِي الزُّبَيْرِ خُبيبٍ وَعَبَّادٍ، وَلَهُ يَوْمَئِذٍ تِسْعَةُ بَنِينَ وَتِسْعُ بَنَاتٍ. قَالَ عَبْدُ الله: فَجَعَلَ يُوصِينِي بِدَيْنِهِ وَيَقُولُ: يَا بُنَيَّ إِنْ عَجَزْتَ عَنْ شَيْءٍ مِنْهُ فَاسْتَعِنْ عَلَيْهِ بِمَوْلايَ. قَالَ: فَوَالله مَا دَرَيْتُ مَا أَرَادَ حَتَّى قُلْتُ: يَا أَبَتِ مَنْ مَوْلَاكَ؟ قَالَ: الله. قَالَ: فَوَالله مَا وَقَعْتُ فِي كُرْبَةٍ مِنْ دَيْنِهِ إِلَّا قُلْتُ: يَا مَوْلَى الزُّبَيْرِ اقْضِ عَنْهُ دَيْنَهُ، فَيَقْضِيهُ. قَالَ: فَقُتِلَ الزُّبَيْرُ وَلَمْ يَدَعْ دِينَارًا وَلا دِرْهَمًا إِلَّا أَرَضِينَ، مِنْهَا الْغَابَةُ وَإِحْدَى عَشَرَةَ دَارًا بِالْمَدِينَةِ، وَدَارَيْنِ بِالْبَصْرَةِ،

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Egypt. The cause of his indebtedness was that a person would come to him asking him to keep some money of his in trust for him. Zubair would refuse to accept it as a trust, fearing it might be lost, but would take it as a loan. He never accepted a governorship, or revenue office, or any public office. He fought along with Messenger of Allâh ﷺ and Abû Bakr, 'Umar and 'Uthmân رضي الله عنهم.

'Abdullâh added: I prepared a statement of his debts and they amounted to two million and two hundred thousand! Hakîm bin Hizâm met me and asked me: "Nephew, how much is due from my brother as debt?" I kept it as secret and said: "A hundred thousand." Hakîm said: "By Allâh! I do not think your assets are sufficient for the payment of these debts." I said: "What would you think if the amount were two million and two hundred thousand?" He said: "I do not think that you would be able to clear off the debts. If you find it difficult let me know."

Az-Zubair رضي الله عنه had purchased the land in Al-Ghâbah for a hundred and seventy thousand. 'Abdullâh sold it for a million and six hundred thousand, and declared that whosoever had a claim against Az-Zubair رضي الله عنه should see him in Al-Ghâbah. 'Abdullâh bin Ja'far رضي الله عنه came to him and said: "Az-Zubair

وَدَارًا بِالْكُوفَةِ وَدَارًا بِمِصْرَ. قَالَ: وَإِنَّمَا كَانَ دَيْنُهُ الَّذِي كَانَ عَلَيْهِ أَنَّ الرَّجُلَ كَانَ يَأْتِيهِ بِالْمَالِ، فَيَسْتَوْدِعُهُ إِيَّاهُ، فَيَقُولُ الزُّبَيْرُ: لا وَلٰكِنْ هُوَ سَلَفٌ إِنِّي أَخْشَى عَلَيْهِ الضَّيْعَةَ. وَمَا وَلِيَ إِمَارَةً قَطُّ وَلا جِبَايَةً وَلَا خَرَاجًا وَلا شَيْئًا إِلَّا أَنْ يَكُونَ فِي غَزْوٍ مَعَ رَسُولِ الله ﷺ، أَوْ مَعَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِي الله عَنْهُم، قَالَ عَبْدُ الله: فَحَسَبْتُ مَا كَانَ عَلَيْهِ مِنَ الدَّيْنِ فَوَجَدْتُهُ أَلْفَيْ أَلْفٍ وَمَائَتَيْ أَلْفٍ! فَلَقِيَ حَكِيمُ بْنُ حِزَامٍ عَبْدَ الله بْنَ الزُّبَيْرِ فَقَالَ: يَا ابنَ أَخِي كَمْ عَلَى أَخِي مِنَ الدَّيْنِ؟ فَكَتَمْتُهُ وَقُلْتُ: مِائَةُ أَلْفٍ. فَقَالَ حَكِيمٌ: وَالله مَا أَرَى أَمْوَالَكُمْ تَسَعُ هٰذِهِ! فَقَالَ عَبْدُ الله: أَرَأَيْتَكَ إِنْ كَانَتْ أَلْفَيْ أَلْفٍ وَمَائَتَيْ أَلْفٍ؟ قَالَ: مَا أَرَاكُمْ تُطِيقُونَ هٰذَا، فَإِنْ عَجَزْتُمْ عَنْ شَيْءٍ مِنْهُ فَاستَعِينُوا بِي. قَالَ: وَكَانَ الزُّبَيْرُ قَدِ اشْتَرَى الْغَابَةَ بِسَبْعِينَ وَمِائَةِ أَلْفٍ، فَبَاعَهَا عَبْدُ الله بِأَلْفِ أَلْفٍ وَسِتِّمِائَةِ أَلْفٍ، ثُمَّ قَامَ فَقَالَ: مَنْ كَانَ لَهُ عَلَى الزُّبَيْرِ شَيْءٌ فَلْيُوَافِنَا

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بِالْغَابَةِ، فَأَتَاهُ عَبْدُ اللهِ بْنُ جَعْفَرٍ، وَكَانَ لَهُ عَلَى الزُّبَيْرِ أَرْبَعُمِائَةِ أَلْفٍ، فَقَالَ لِعَبْدِ الله: إِنْ شِئْتُمْ تَرَكْتُهَا لَكُمْ؟ قَالَ عَبْدُ الله: لا، قَال: فَإِنْ شِئْتُمْ جَعَلْتُمُوهَا فِيمَا تُؤَخِّرُونَ إِنْ أَخَّرْتُمْ، فَقَالَ عَبْدُ الله: لا، قَال: فَاقْطَعُوا لِي قِطْعَةً، قَال عَبْدُ الله: لَكَ مِنْ هٰهُنَا إِلَى هٰهُنَا. فَبَاعَ عَبْدُ الله مِنْهَا، فَقَضَى عَنْهُ دَيْنَهُ، وَأَوْفَاهُ وَبَقِيَ مِنْهَا أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ، فَقَدِمَ عَلَى مُعَاوِيَةَ وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ، وَالْمُنْذِرُ بْنُ الزُّبَيْرِ، وَابْنُ زَمْعَةَ فَقَالَ لَهُ مُعَاوِيَةُ: كَمْ قُوِّمَتِ الْغَابَةُ؟ قَالَ: كُلُّ سَهْمٍ بِمِائَةِ أَلْفٍ قَال: كَمْ بَقِيَ مِنْهَا؟ قَال: أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ، فَقَال الْمُنْذِرُ بْنُ الزُّبَيْرِ: قَدْ أَخَذْتُ مِنْهَا سَهْمًا بِمِائَةِ أَلْفٍ. قَالَ عَمْرُو بْنُ عُثْمَان: قَدْ أَخَذْتُ مِنْهَا سَهْمًا بِمِائَةِ أَلْفٍ. وَقَالَ ابْنُ زَمْعَةَ: قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ، فَقَالَ مُعَاوِيَةُ: كَمْ بَقِيَ؟ قَال: سَهْمٌ وَنِصْفُ سَهْمٍ، قَالَ: قَدْ أَخَذْتُهُ بِخَمْسِينَ وَمِائَةِ أَلْفٍ. قَالَ: وَبَاعَ عَبْدُ الله بْنُ جَعْفَرٍ نَصِيبَهُ مِنْ

رضي الله عنه owed me four hundred thousand, but I would remit the debt if you wish." 'Abdullâh رضي الله عنه said: "No." Ibn Ja'far said: "If you would desire for postponement I would postpone the recovery of it." 'Abdullâh said: "No." Ibn Ja'far then said: "In that case, measure out a plot for me." 'Abdullâh marked out a plot. Thus he sold the land and discharged his father's debt. There remained out of the land four and a half shares. He then visited Mu'âwiyah who had with him at the time 'Amr bin 'Uthmân, Al-Mundhir bin Az-Zubair and Ibn Zam'ah رضي الله عنهم. Mu'âwiyah رضي الله عنه said: "What price did you put on the land in Al-Ghâbah?" He said: "One hundred thousand for a each share. Mu'âwiyah inquired: "How much of it is left?" 'Abdullâh said: "Four and a half shares." Al-Mundhir bin Az-Zubair said: "I will buy one share for a hundred thousand." 'Amr bin 'Uthmân said: "I will buy one share for a hundred thousand." Ibn Zam'ah said: "I will buy one share for a hundred thousand." Then Mu'âwiyah asked: "How much of it is now left?" 'Abdullâh said: "One and a half share. Mu'âwiyah said: "I will take it for one hundred and fifty thousand." Later 'Abdullâh bin Ja'far sold his share to Mu'âwiyah for six hundred thousand.

When 'Abdullâh bin Az-Zubair رضي الله عنه finished the debts, the heirs of

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Az-Zubair رضي الله عنه asked him to distribute the inheritance among them. He said: "I will not do that until I announce during four successive *Hajj* seasons: 'Let he who has a claim against Az-Zubair come forward and we shall discharge it.'" He made this declaration on four *Hajj* seasons and then distributed the inheritance among the heirs of Az-Zubair رضي الله عنه according to his will. Az-Zubair رضي الله عنه had four wives. Each of them received a million and two hundred thousand. Thus Az-Zubair's total property was amounted to fifty million and two hundred thousand.

[*Al-Bukhârî*]

مُعَاوِيَةَ بِسِتِّمِائَةِ أَلْفٍ. فَلَمَّا فَرَغَ ابْنُ الزُّبَيرِ مِنْ قَضَاءِ دَيْنِهِ قَالَ بَنُو الزُّبَيْرِ: اقْسِمْ بَيْنَنَا مِيراثَنَا. قَالَ: وَاللهِ! لَا أَقْسِمُ بَيْنَكُمْ حَتَّى أُنَادِيَ بِالْمَوْسِمِ أَرْبَعَ سِنِينَ: أَلَا مَنْ كَانَ لَهُ عَلَى الزُّبَيْرِ دَيْنٌ فَلْيَأْتِنَا فَلْنَقْضِهِ. فَجَعَل كُلَّ سَنَةٍ يُنَادِي فِي الْمَوسِمِ، فَلَمَّا مَضَى أَرْبَعُ سِنِينَ قَسم بَيْنَهُمْ وَدَفَعَ الثُلث. وَكَانَ للزُّبَيْرِ أَرْبَعُ نِسْوَةٍ، فَأَصَابَ كُلَّ امْرَأَةٍ أَلْفُ أَلْفٍ وَمِائَتَا أَلْفٍ، فَجَمِيعُ مَالِهِ خَمْسُونَ أَلْفَ أَلْفٍ وَمِائَتَا أَلْف، رواه الْبُخَارِي.

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CHAPTER 26
UNLAWFULNESS OF OPPRESSION AND RESTORING OTHERS RIGHTS

٢٦- باب تحريم الظلم والأمر بردّ المظالم

Allâh, the Exalted, says:

"There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and the wrongdoers), who could be given heed to." (40:18)

"And for the *Zâlimûn* (wrongdoers, polytheists and disbelievers in the Oneness of Allâh) there is no helper." (22:71)

قَالَ الله تَعَالَى: ﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ [غافر: ١٨] وَقَالَ تَعَالَى: ﴿وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ﴾ [الحج: ٧١].

وَأَمَّا الأَحَادِيثُ فَمِنْهَا حَدِيثُ أَبِي ذرٍّ رَضِيَ الله عَنْهُ الْمُتَقَدِّمُ فِي آخِرِ بابِ الْمُجَاهَدَةِ.

203. Jâbir bin 'Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ said, "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful." [*Muslim*]

٢٠٣- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ أَنَّ رَسُوْلَ الله ﷺ قَال: «اتَّقُوا الظُّلْمَ؛ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ؛ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ» رَوَاهُ مسلم.

204. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "On the Resurrection Day, the rights will be paid to those to whom they are due so much so that a hornless sheep will be retaliated for by punishing the horned sheep which broke its horns." [*Muslim*]

٢٠٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ» رَوَاهُ مُسلم.

Commentary: This *Hadîth* makes it abundantly clear that there will be utmost justice on the Day of Resurrection. So much so that Allâh will redress even the grievance of the aggressed animals against the aggressors. Thus, this *Hadîth* serves a

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severe warning for people. When animals, who are devoid of sense, will not be forgiven, how would mankind be, which is gifted with senses? The latter will not be pardoned if they are guilty of having been unjust to anyone without adequately compensating them.

205. Ibn 'Umar رضي الله عنهما reported: We were talking about the Farewell Pilgrimage without knowing what was it when Messenger of Allâh ﷺ was also present. He (ﷺ) stood up and recited the Praise and Glorification of Allâh. He then gave a detailed account of *Ad-Dajjâl* and said, "Every Prophet sent by Allâh had warned his people against his mischief. Nûh (عليه السلام) warned his nation and so did all the Prophets after him. If he (i.e., *Ad-Dajjâl*) appears among you, his condition will not remain hidden from you. Your *Rubb* is not one-eyed, but *Ad-Dajjâl* is. His right eye is protruding like a swollen grape. Listen, Allâh has made your blood, and your properties as inviolable as of this day of yours (i.e., the Day of Sacrifice), in this city of yours (i.e., Makkah), in this month of yours (i.e., Dhul-Hijjah). Listen, have I conveyed Allâh's Message to you?" The people replied in affirmative. There upon he said, "O Allâh, bear witness." And he repeated it thrice. He (ﷺ) concluded: "Do not revert after me as infidels killing one another." [*Al-Bukhârî*]

٢٠٥- وَعَنِ ابن عُمَر رَضِيَ الله عَنْهُمَا قَال: كُنَّا نَتَحَدَّثُ عَنْ حَجَّةِ الْوَدَاعِ، وَالنَّبِيُّ ﷺ بَيْنَ أَظْهُرِنَا، وَلا نَدْرِي مَا حَجَّةُ الْوَدَاعِ، حَتَّى حَمِدَ اللَّهَ رَسُولُ الله ﷺ، وَأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَّالَ فَأَطْنَبَ فِي ذِكْرِهِ، وَقَالَ: «مَا بَعَثَ الله مِنْ نَبِيٍّ إِلَّا أَنْذَرَهُ أُمَّتَهُ: أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ إِنْ يَخْرُجْ فِيكُمْ فَمَا خَفِيَ عَلَيْكُم مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُم، إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَىٰ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ. أَلَا إِنَّ الله حَرَّمَ عَلَيكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ، قَالَ: «اللَّهُمَّ اشْهَدْ - ثَلاثًا - وَيْلَكُمْ، أَوْ وَيْحَكُمْ، انْظُرُوا: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» رَوَاهُ البُخَارِي، وَرَوَى مسلم بعضه.

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Commentary: This *Hadîth* brings out the following three points:

1. Some marks and signs of pseudo-Messiah (*Al-Masîh Ad-Dajjâl*) are mentioned to warn the believers against his mischief.
2. The lives and properties of Muslims are inviolable for each other. In other words, it means that each of them is a protector and guardian of the life, property and honour of the other.
3. Internal war among the Muslims is a great crime and can even lead to infidelity *(Kufr)*. May Allâh save us all from it.

206. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ said, "Whoever usurps unlawfully even a hand span of land a collar measuring seven times (this) land will be placed around his neck on the Day of Resurrection." [*Al-Bukhârî* and *Muslim*]

٢٠٦- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ رَسُولَ الله ﷺ قَال: «مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ» متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us that even a minor injustice to anybody in this world can cause great trouble on the Day of Resurrection.

207. Abû Mûsa رضي الله عنه reported: Messenger of Allâh ﷺ said, "Verily, Allâh gives respite to the oppressor. But when He seizes him, He does not let him escape." Then he (ﷺ) recited, "Such is the Seizure of your *Rubb* when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe." (11:102) [*Al-Bukhârî* and *Muslim*]

٢٠٧- وَعَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله ﷺ: «إِنَّ الله لَيُمْلِي لِلظَّالِمِ فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ ثُمَّ قَرَأَ: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ﴾» [هود: ١٠٢] متفقٌ عَليه.

Commentary: One should not take the respite for exemption because no one knows when respite granted by Him will come to an end and punishment will follow.

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208. Mu'âdh رضي الله عنه reported that Messenger of Allâh ﷺ sent me (as a governor of Yemen) and instructed me thus: "You will go to the people of the Book. First call them to testify that 'there is no true god except Allâh, that I am (Muhammad ﷺ) the Messenger of Allâh.' If they obey you, tell them that Allâh has enjoined upon them five *Salât* (prayers) during the day and night; and if they obey you, inform them that Allâh has made *Zakât* obligatory upon them; that it should be collected from their rich and distributed among their poor; and if they obey you refrain from picking up (as a share of *Zakât*) the best of their wealth. Beware of the supplication of the oppressed, for there is no barrier between it and Allâh."

[*Al-Bukhârî* and *Muslim*]

٢٠٨- وَعَنْ مُعَاذٍ رَضِيَ الله عَنْهُ قَالَ: بَعَثَنِي رَسولُ الله ﷺ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لا إِلٰهَ إِلَّا الله، وَأَنِّي رَسُولُ الله، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ الله قَدِ افْتَرَضَ عَلَيْهِم خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ اللهَ قَدِ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ الله حِجَابٌ» متفقٌ عَلَيه.

Commentary:

1. If it comes to *Jihâd* against infidels, polytheists and the people of the Book *(Ahl-ul-Kitâb)* then before waging war against them, they should be invited to Islâm and told about the prescribed *Salât* (prayers), *Zakât* and other teachings of Islâm.
2. The *Zakât* collected from the rich of a locality must be spent on the poor of that place. If some amount is left unspent only then it should be distributed among the deserving people of other areas.
3. The collectors of *Zakât* should refrain from aggression in its collection as in that case they will be invoking the curse of the people concerned and thereby invite the Wrath of Allâh.

209. Abû Humaid bin Sa'd As-Sâ'idi رضي الله عنه reported: The Prophet ﷺ employed a man from the tribe of Al-Azd named Ibn Lutbiyyah as collector

٢٠٩- وَعَنْ أَبِي حُمَيْدٍ عَبْدِ الرَّحْمٰنِ بن سعدٍ السَّاعِدِيِّ رَضِيَ الله عَنْهُ قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلًا مِنَ الأَزْدِ

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of *Zakât*. When the employee returned (with the collections) he said: "(O Prophet ﷺ!) This is for you and this is mine because it was presented to me as gift." Messenger of Allâh ﷺ rose to the pulpit and praised Allâh and extolled Him. Then he said, "I employ a man to do a job and he comes and says: 'This is for you and this has been presented to me as gift'? Why did he not remain in the house of his father or the house of his mother and see whether gifts will be given to him or not? By Allâh in Whose Hand is the life of Muhammad, if any one of you took anything wrongfully, he will bring it on the Day of Resurrection, carrying it on (his back), I will not recognize anyone of you, on the Day of Resurrection with a grunting camel, or a bellowing cow, or a bleating ewe." Then he raised his hands till we could see the whiteness of his armpits. Then he said thrice, "O Allâh ! have I conveyed (Your Commandments)".

[*Al-Bukhârî* and *Muslim*]

يُقَالُ لَهُ: ابْنُ اللُّتْبِيَّةِ عَلَى الصَّدَقَةِ، فَلَمَّا قَدِمَ قَالَ: هٰذَا لَكُمْ، وَهٰذَا أُهْدِيَ إِلَيَّ، فَقَامَ رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَّانِي اللهُ، فَيَأْتِي فَيَقُولُ: هٰذَا لَكُمْ، وَهٰذَا هَدِيَّةٌ أُهْدِيَتْ إِلَيَّ، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ أَوْ أُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقًا، واللهِ! لَا يَأْخُذُ أَحَدٌ مِنْكُمْ شَيْئًا بِغَيْرِ حَقِّهِ إِلَّا لَقِيَ اللهَ تَعَالَى، يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلَا أَعْرِفَنَّ أَحَدًا مِنْكُمْ لَقِيَ اللهَ يَحْمِلُ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعَرُ» ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رُؤِيَ بَيَاضُ إِبْطَيْهِ فَقَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ» ثلاثًا متفقٌ عَلَيه.

Commentary: There is a stern warning in this *Hadîth* for the government functionaries. Nowadays official positions are very much misused and people have developed the habit of giving presents and gifts to them. According to this *Hadîth*, all such presents and gifts which are given to the government employees due to their official position are unlawful and constitute bribery. The taking and accepting of bribery are both unlawful.

210. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "He who has done a wrong affecting his

٢١٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَتْ عِنْدَهُ

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brother's honour or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a dinâr nor a dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion." [*Al-Bukhârî*]

مَظْلِمَةٌ لَاخِيهِ؛ مِنْ عِرْضِهِ أَوْ مِنْ شَيْءٍ، فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لا يَكُونَ دِينَارٌ وَلا دِرْهَمٌ؛ إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدرِ مَظْلِمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ» رواه الْبُخَارِي.

Commentary: This *Hadîth* tells us that if one does not compensate a person who has been harmed by one and has not been pardoned for it, then it would have a serious consequence in the Hereafter. Its detail is mentioned in this *Hadîth*. Thus, negligence in the case of public rights, which we take very lightly, is in fact ruinous.

211. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Prophet ﷺ said, "A Muslim is the one from whose tongue and hands the Muslims are safe; and a *Muhâjir* (Emigrant) is the one who refrains from what Allâh has forbidden."

[*Al-Bukhârî* and *Muslim*]

٢١١- وَعَنْ عَبْدِ الله بن عَمْرِو بنِ الْعَاص رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى الله عَنْهُ» مُتَّفَقٌ عَلَيه.

Commentary: The *Hadîth* shows that a true Muslim is one who does not do any harm to others, overtly or covertly. Similarly, the true *Muhâjir* is one who avoids disobeying Allâh. Thus, if a person leaves his hearth and home to emigrate to some other place but does not save himself from sins, his emigration is of no avail.

212. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: A man named Kirkirah, who was in charge of the personal effects of Messenger of Allâh ﷺ passed away and the Prophet ﷺ

٢١٢- وَعَنْهُ رَضِيَ الله عنْهُ قَالَ: كَانَ عَلَى ثَقَل النَّبِيِّ ﷺ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ، فَمَاتَ، فَقَالَ رَسُولُ الله ﷺ: «هُوَ فِي النَّارِ» فَذَهَبُوا يَنْظُرُونَ

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said, "He is in the (Hell) Fire." Some people went to his house looking for its cause and found there a cloak that he had stolen. [*Al-Bukhârî*]

إِلَيْهِ فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا. رواه الْبُخَارِي.

Commentary: The *Hadîth* shows that stealing and breach of trust fall in the category of major sins for which one can be consigned to Hell.

213. Abû Bakrah رضي الله عنه reported: The Prophet ﷺ said, "Time has completed its cycle and has come to the state of the day when Allâh created the heavens and the earth. The year consists of twelve months of which four are inviolable; three of them consecutive - Dhul-Qa'dah, Dhul-Hijjah and Muharram and Rajab, the month of Mudar (tribe), which comes between Jumâda and Sha'bân. What month is this?" We said, "Allâh and His Messenger (ﷺ) know better." The Prophet ﷺ remained silent for some time until we thought that he would give it a name other than its real name. Then asked, "Is it not (the month of) Dhul-Hijjah?" We replied in the affirmative. He asked, "Which city is this?" We replied: "Allâh and His Messenger know better." He remained silent until we thought that he would give it another name. He (ﷺ) asked, "Is it not *Al-Baldah* (Makkah)?" We said: "Yes." He (ﷺ) asked, "What day is this?" We said: "Allâh and His Messenger know better." He (ﷺ) remained silent until we thought that

٢١٣- وَعَنْ أَبِي بَكْرَةَ نُفَيْعِ بنِ الحَارِثِ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمٰوَاتِ وَالأَرْضَ: السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُم: ثَلاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَيُّ شَهْرٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُوْلُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحِجَّةِ؟» قُلْنَا: بَلَىٰ. قال: «فَأَيُّ بَلَدٍ هذا؟ قُلْنَا اللهُ وَرَسُوْلُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قال: «أَلَيْسَ الْبَلْدَةَ الحَرَامَ؟» قُلْنَا: بَلَى. قال: «فَأَيُّ يَوْمٍ هٰذَا؟» قُلْنَا: الله وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسمِهِ. قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى.

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he would give it another name. He asked, "Is it not the day of *An-Nahr* (the sacrifice)?" We replied in the affirmative. Thereupon he said, "Your blood, your property and your honour are inviolable to you all like the inviolablity of this day of yours, in this city of yours and in this month of yours. You will soon meet your *Rubb* and He will ask you about your deeds. So do not turn to disbelief after me by striking the necks of one another. Behold! Let him who is present here convey (this message) to him who is absent; for many a person to whom a message is conveyed has more retentive memory than the one who hears it." He (ﷺ) again said, "Have I conveyed the message to you? Behold! Have I conveyed the Commandments (of Allâh) to you." We submitted: "Yes." He then said, "O Allâh, bear witness (to this)."

[*Al-Bukhârî* and *Muslim*]

قَال: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِي بَلَدِكُمْ هٰذَا فِي شَهْرِكُمْ هٰذَا، وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلا فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ أَنْ يَكُونَ أَوْعَىٰ لَه مِنْ بَعْضِ مَنْ سَمِعَهُ» ثُمَّ قَال: «أَلا هَلْ بَلَّغْتُ، أَلا هَلْ بَلَّغْتُ؟» قُلْنَا: نَعَمْ. قَال: «اللَّهُمَّ اشْهَدْ» متفقٌ عَليه.

Commentary:

1. The cycle of years and months (that is to say a month consists of 30 or 29 days and a year has 12 months) was completed at the time of creation of heavens and earth.
2. The *Hadîth* mentions the sanctity of life, property, respect and honour of each Muslim for the other and lays stress upon the importance of this bond in them.
3. It reminds that everyone will be answerable for his actions on the Day of Requittal.
4. It urges that one should not just keep to oneself the Commandments of Allâh and His Prophet's teachings but disseminate them among others also. It is quite possible that someone who remembers these teachings more adheres to them more in practice.

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٢١٤- وَعَنْ أَبِي أُمَامَةَ إِيَاسِ بن ثَعْلَبَةَ الْحَارِثِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يا رَسُولَ اللهِ؟ فَقَالَ: «وَإِنْ كَانَ قَضِيبًا مِنْ أَرَاكٍ» رَوَاهُ مسلم.

214. Abû Umâmah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh decrees the (Hell) Fire and debars *Jannah* for the one who usurps the rights of a believer by taking a false oath." One man asked: "O Messenger of Allâh! Even if it should be for an insignificant thing?" He said, "Even if it be a stick of the *Arâk* tree (i.e., the tree from which *Miswâk* sticks are taken)." [*Muslim*]

Commentary: The importance of rights of people is evident from the threat of severe punishment that this *Hadîth* holds for the usurpers of these rights. Their case will depend entirely on the Will of Allâh. Such defaulters may be forgiven even in the initial stage or they may be pardoned by Allâh after some punishment.

٢١٥- وَعَنْ عَدِيِّ بن عُمَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ، فَكَتَمَنَا مِخْيَطًا فَمَا فَوْقَهُ، كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ» فَقَامَ إِلَيْهِ رَجُلٌ أَسْوَدُ مِنَ الأَنْصَارِ، كَأَنِّي أَنْظُرُ إِلَيْهِ، فَقَالَ: يا رَسُولَ اللهِ اقْبَلْ عَنِّي عَمَلَكَ، قَالَ: «وَمَا لَكَ؟» قَالَ: سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا، قَالَ: «وَأَنَا أَقُولُه الآنَ: مَنِ اسْتَعْمَلْنَاهُ عَلَى عَمَلٍ فَلْيَجِىءْ بِقَلِيلِهِ وَكَثِيرِهِ، فَمَا أُوتِيَ مِنْهُ أَخَذَ، وَمَا نُهِيَ عَنْهُ انْتَهَى» رَوَاهُ مُسلم.

215. 'Adî bin 'Umairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Whosoever among you is appointed by us to a position and he conceals from us even a needle or less, it will amount to misappropriation and he will be called upon to restore it on the Day of Resurrection." ('Adi bin 'Umairah added:) A black man from the *Ansâr* stood up - I can see him still - and said: "O Messenger of Allâh, take back from me your assignment." He (the Prophet ﷺ) said, "What has happened to you?" The man replied: "I have heard you saying such and such." He (ﷺ) said, "I say that even now: Whosoever from you is appointed by us to a position, he should render an account of everything, big or small, and

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whatever he is given therefrom, he should take and he should desist from taking what is unlawful." [*Muslim*]

Commentary: Here again functionaries of government are warned to perform their duties with co-operation and integrity. If they neglect their duties or take undue advantage of their official position, they will be held guilty by Allâh for dereliction of their duties and misuse of power, as has been stated in a *Hadîth* quoted before. It also tells us that it is the duty of the superior officers to keep a strict watch on their subordinates and not to let them indulge in bribery and abuse; otherwise, their negligence or slackness or overlooking or shirking from their duty in this behalf will also be treated as crime. It is not difficult to imagine the fate of such officers who conspire in the loot and plunder as is the case in our society today.

216. 'Umar bin Al-Khattâb رضي الله عنه reported: On the day (of the battle) of Khaibar, some Companions of the Prophet ﷺ came and remarked: "So-and-so is a martyr and so-and-so is a martyr." When they came to a man about whom they said: "So-and-so is a martyr," the Prophet ﷺ declared, "No. I have seen him in Hell for a mantle (or cloak) which he has stolen." [*Muslim*]

٢١٦- وَعَنْ عُمَرَ بن الْخَطَّابِ رَضِيَ الله عَنْهُ قَال: لَمَّا كَانَ يَوْمَ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالُوا: فُلانٌ شَهِيدٌ، وَفُلانٌ شَهِيدٌ، حَتَّى مَرُّوا عَلَى رَجُلٍ فَقَالُوا: فُلانٌ شَهِيدٌ. فَقَالَ النَّبِيُّ ﷺ: «كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا - أَوْ عَبَاءَةٍ -» رَوَاهُ مُسلم.

Commentary:

1. This *Hadîth* tells us that the rights of people will not be forgiven even by martyrdom.
2. Misappropriation in the national exchequer is a horrible sin.

217. Abû Qatâdah Al-Hârith bin Rib'î رضي الله عنه reported: Messenger of Allâh ﷺ said, "Faith in Allâh and striving in His Cause (*Jihâd*) are the deeds of highest merit." A man stood up said: "O Messenger of Allâh! Tell me if I am killed in the Cause of Allâh,

٢١٧- وَعَنْ أَبِي قَتَادَةَ الْحَارِث بن رِبْعِيٍّ رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ أَنَّهُ قَامَ فِيهِمْ، فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ الله، وَالإِيمانَ بِالله أَفْضَلُ الأَعْمَالِ، فَقَامَ رَجُلٌ فَقَالَ: يَا

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will all my sins be forgiven?" He (ﷺ) replied, "Yes, if you are killed in the Cause of Allâh while you are patient, hopeful of your reward and marching forward not retreating." Then the Prophet ﷺ said to him, "Repeat what you have said." The man said: "Tell me if I am killed in the Cause of Allâh, will all my sins be remitted?" He replied, "Yes, if you are martyred while you are patient, hopeful of your reward and march forward without retreating, unless, if you owe any debt, that will not be remitted. Angel Jibrîl told me that." [*Muslim*]

رَسُولَ الله أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ الله، تُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ الله ﷺ: «نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ الله وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ» ثُمَّ قَالَ رَسُولُ الله ﷺ: «كَيْفَ قُلْتَ؟» قَالَ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ الله، أَتُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ الله ﷺ: «نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ، إِلَّا الدَّيْنَ فَإِنَّ جِبْرِيلَ قال لِي ذٰلِكَ» رَوَاهُ مسلم.

Commentary: This *Hadîth* also shows the importance of rights of people and repayment of loan which will not be pardoned in any case. It is, therefore, essential that every Muslim should exercise utmost care to fulfill his obligations in these matters.

218. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property." He said, "The real bankrupt of my *Ummah* would be he who would come on the Day of Resurrection with *Salât*, *Saûm* and *Sadaqah* (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully

٢١٨- وعَن أبي هُرَيرَةَ رَضِيَ الله عَنْه، أَنَّ رَسُولَ الله ﷺ قال: «أَتَدْرُونَ مَا الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا مَنْ لا دِرْهَمَ لَهُ وَلا مَتَاعَ فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هٰذَا، وَقَذَفَ هٰذَا وَأَكَلَ مَالَ هٰذَا، وَسَفَكَ دَمَ هٰذَا، وَضَرَبَ هٰذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهٰذَا مِنْ حَسَنَاتِهِ، فَإِن

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فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَىٰ مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ» رواه مسلم.

devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire." [*Muslim*]

Commentary: This *Hadîth* tells us that a Muslim has to take strict care in the performance of obligations like prescribed *Salât* (prayers), *Zakât*, etc, but he has to take similar care in his dealings, manners and morals. Salvation lies in the proper fulfillment of all these requirements. Fulfillment of one at the cost of the other will not be sufficient for salvation.

٢١٩- وعَن أُمِّ سَلَمَةَ رَضِيَ الله عنها، أَنَّ رَسُولَ الله ﷺ قال: «إِنَّمَا أَنَا بَشَرٌ، وَ إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِيَ لَهُ بِنَحْوِ ما أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ» متفقٌ عليه.

«أَلْحَنَ» أَيْ: أَعْلَمَ.

219. Umm Salamah رضي الله عنها reported: Messenger of Allâh ﷺ said, "Verily, I am only a human and the claimants bring to me (their disputes); perhaps some of them are more eloquent than others. I judge according to what I hear from them). So, he whom I, by my judgment, (give the undue share) out of the right of a Muslim, I in fact give him a portion of (Hell) Fire." [*Al-Bukhârî* and *Muslim*]

Commentary:

1. The Prophet ﷺ has explained through this *Hadîth* that he, too, was a man like others and was thus liable to judging by what he hears by the facile tongue, cleverness and eloquence of people. But it does not detract from his innocence as a Prophet because it has no concern with his duty as a preacher and Prophet, the responsibility of protection of which has been accepted by Allâh.
2. A judge (*Qâdi*) should decide on the case which comes before him in the light of arguments presented to him by the litigants. He should not make decision according to speculation but go by the arguments which are in his opinion more convincing.
3. The decision of the *Qâdi* will be evidently enforced, but it will not make the lawful

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as unlawful or vice versa. That is to say, it will not be enforced intrinsically, as is believed by some people. If somebody succeeds in winning a case, it will be invalid and the one who secures it will suffer its consequences in the Hell-fire.

220. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said, "A believer continues to guard his Faith (and thus hopes for Allâh's Mercy) so long as he does not shed blood unjustly." [*Al-Bukhârî*]

٢٢٠- وَعَن ابن عمر رضِيَ الله عَنْهُما قَال: قَالَ رَسُولُ الله ﷺ: «لَنْ يَزَالَ الْمُؤْمِنُ في فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصِبْ دَمًا حَرَامًا» رواه البخاري.

Commentary: This *Hadîth* has two meanings. Firstly, so long as a Muslim does not kill another Muslim without valid reason, he remains, by the Grace of Allâh, capable of acting upon the *Deen*. That is to say, he is more hopeful of the Mercy of Allâh, and deserves it also, as long as he does not commit murder. When he kills an innocent person, the gate of Allâh's Compassion is closed on him.

Ibn Al-Arabi interpretted this *Hadîth* as follows:

A Muslim will still have ample chance for accomplishing good deeds to face evil deeds until he sheds blood. Or, he has the chance of forgiveness until he sheds blood. (M.R.M.)

221. Khaulah bint 'Thâmir رضي الله عنها reported: Messenger of Allâh ﷺ said, "Many people misappropriate (acquire wrongfully) Allâh's Property (meaning Muslims' property). These people will be cast in Hell on the Day of Resurrection." [*Al-Bukhârî*]

٢٢١- وعن خَوْلَةَ بِنْتِ ثَامِرٍ الأَنْصَارِيَّةِ، وَهِيَ امْرَأَةُ حَمْزَةَ رضي الله عَنْهُ وَعَنْهَا، قالت: سَمِعْتُ رسولَ الله ﷺ يَقُولُ: «إنَّ رِجَالًا يَتَخَوَّضُونَ في مَالِ الله بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ» رواه البخاري.

Commentary: Misappropriation in national exchequer and its use for vested rather than public interest is a major sin which is punishable, if the delinquent does not sincerely beg pardon for it.

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CHAPTER 27
REVERENCE TOWARDS THE SANCTITY OF THE MUSLIMS

٢٧- باب تعظيم حُرمات المُسلمين وَبيان حقوقهم والشفقة عليهم ورحمتهم

Allâh, the Exalted, says:

"And whosoever honours the sacred things of Allâh, then that is better for him with his *Rubb*." (22:30)

"And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart." (22:32)

"And lower your wing for the believers (be courteous to the fellow believers)." (15:88)

"...if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind." (5:32)

قَالَ الله تَعَالَى: ﴿وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ﴾ [الحج: ٣٠] وقَالَ تَعَالَى: ﴿وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ﴾ [الحج: ٣٢] وَقَالَ تَعَالَى: ﴿وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾ [الحجر: ٨٨] وَقَالَ تَعَالَى: ﴿مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا﴾ [المائدة: ٣٢].

222. Abû Mûsa رضي الله عنه reported: Messenger of Allâh ﷺ said, "The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." He (ﷺ) illustrated this by interlacing the fingers of both his hands.

[*Al-Bukhârî* and *Muslim*]

٢٢٢- وَعَنْ أَبِي مُوسى رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَشَبَّكَ بَيْنَ أَصَابِعِهِ. متفقٌ عَلَيه.

Commentary: This *Hadîth* enjoins unity in the Muslim community, each member of which is like a brick, which, when they are all combined, lend strength to each other. Similarly, Muslims are like hands and arms, which physically joined together, are bound to co-operate with one another.

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223. Abû Mûsa رضي الله عنه reported: Messenger of Allâh ﷺ said, "Whoever enters our mosque or passes through our market with arrows with him, he should hold them by their heads lest it should injure any of the Muslims." [*Al-Bukhârî* and *Muslim*]

٢٢٣- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا، أَوْ أَسْوَاقِنَا، وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ، أَوْ لِيَقْبِضْ عَلَى نِصَالِهَا بِكَفِّهِ أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَيْءٌ» متفقٌ عَلَيه.

Commentary: Islâm has made a forceful and elaborate arrangement for the security of the lives of the Muslims, but the abundance of arms and ammunition has vitiated this arrangement. Its senseless use has resulted in killing at large scale. It is used even on happy occasions to spread terror. Sometimes firing in the air for jubilation, costs some precious lives. Similarly, display of fireworks on festivities is a cause of great nuisance for the people living in that locality. May Allâh grant us guidance to adhere to His Injunctions in every walk of life.

224. Nu'mân bin Bashîr رضي الله عنهما reported: Messenger of Allâh ﷺ said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever." [*Al-Bukhârî* and *Muslim*]

٢٢٤- وَعَنِ النُّعْمَانِ بن بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى» متفقٌ عَلَيه.

Commentary: This *Hadîth* has the same purport which is mentioned in the previous *Hadîth*. It says that Muslims are akin to a living person. When he feels pain in one of his eyes, for example, his entire body feels it. When he suffers from a headache, he feels its pain throughout his body.

225. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ kissed his

٢٢٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَبَّلَ النَّبِيُّ ﷺ الْحَسَنَ بْنَ عَلِيٍّ

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grandson Al-Hasan bin 'Ali رضي الله عنهما in the presence of Al-Aqra' bin Hâbis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allâh ﷺ looked at him and said, "He who does not show mercy to others will not be shown mercy." [*Al-Bukhârî* and *Muslim*]

رَضِيَ الله عَنْهُمَا، وَعِنْدَهُ الأَقْرَعُ بْنُ حَابِسٍ، فَقَالَ الأَقْرَعُ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ الله ﷺ فَقَالَ: «مَنْ لَا يَرْحَمْ لا يُرْحَمْ» متفقٌ عَلَيه.

Commentary: To kiss children with kindness and affection is not only permissible but also a means of attaining Allâh's Mercy.

226. 'Âishah رضي الله عنها reported: Some bedouins came to Messenger of Allâh ﷺ and asked: "Do you kiss your children?" He said, "Yes." They then said: "By Allâh, we do not kiss them." The Prophet ﷺ replied, "I cannot help you if Allâh has snatched kindness from your hearts."

[*Al-Bukhârî* and *Muslim*]

٢٢٦- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَدِمَ نَاسٌ مِنَ الأَعْرَابِ عَلَى رَسُولِ الله ﷺ، فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟ فَقَالَ: «نَعَمْ» قَالُوا: لٰكِنَّا والله مَا نُقَبِّلُ! فَقَالَ رَسولُ الله ﷺ: «أَوَ أَمْلِكُ إِنْ كَانَ الله نَزَعَ مِنْ قُلُوبِكُمُ الرَّحْمَةَ؟» متفقٌ عَلَيه.

Commentary: Showing kindness and affection to children is a sign of that mercy and compassion with which Allâh endows mankind.

227. Jarîr bin 'Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who is not merciful to people Allâh will not be merciful to him."

[*Al-Bukhârî* and *Muslim*]

٢٢٧- وَعَنْ جَرِير بن عبدالله رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله ﷺ: «مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمْهُ الله» متفقٌ عَلَيه.

Commentary: Kind treatment to Allâh's creatures is very much liked by Allâh. Even animals and birds are included in this category. Kind treatment with them makes a person eligible to the Mercy of Allâh. Decent behaviour with people has been specifically mentioned in this *Hadîth* although all creatures are covered by it.

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228. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "When one of you leads the *Salât*, he should not prolong it because the congregation includes those who are feeble, ill or old." (One version adds: "those who have to attend to work") While offering prayers alone, you may pray as long as you like." [*Al-Bukhârî* and *Muslim*]

٢٢٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ، فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ والسَّقِيمَ وَالْكَبِيرَ. وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ، فَلْيُطَوِّلْ مَا شَاءَ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: «وَذَا الْحَاجَةِ».

Commentary: According to this *Hadîth*, the *Imâm* - one who leads the congregational prayer, is enjoined to shorten the prayer in consideration of those who pray behind him. Shortening of prayer here means that the *Sûrah* of the Qur'ân recited by him in the prayer should not be very long. This does not mean, however, that the postures of *Salât*, such as standing, bowing, prostration and sitting should not be done properly, as it is taken to mean by Muslims in general. Although it is a *Sunnah* about which the Noble Prophet ﷺ is reported to have said, "Pray as you see me praying." Thus, it is essential to perform *Salât* properly.

229. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ would sometimes abstain from doing something he wished to do, lest others should follow him and it might become obligatory upon them. [*Al-Bukhârî* and *Muslim*]

٢٢٩- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ الله ﷺ لَيَدَعُ الْعَمَلَ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ، خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ» متفقٌ عَلَيه .

Commentary: This *Hadîth* indicates the affection which the Prophet ﷺ had for his followers. In spite of his fervent desire, he would sometime deliberately leave voluntary prayer lest it became obligatory upon the Muslims.

230. 'Âishah رضي الله عنها reported: The Prophet ﷺ prohibited his

٢٣٠- وَعَنْهَا رَضِيَ الله عَنْهَا قَالَتْ: نَهَاهُمُ النَّبِيُّ ﷺ عَنِ الْوِصَالِ رَحْمَةً

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لَهُمْ، فَقَالُوا: إِنَّكَ تُوَاصِلُ؟ قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي» متفقٌ عَلَيه.

مَعْنَاهُ يَجْعَلُ فِيَّ قُوَّةَ مَنْ أَكَلَ وَشَرِبَ.

Companions out of mercy for them, from observing continuous fasting without a break. They said: "But you observe fast continuously." He replied, "I am not like you. I spend the night while my *Rubb* provides me with food and drink." [*Al-Bukhârî* and *Muslim*]

(This means that Allâh has bestowed upon him the power of endurance like that of a person who eats and drinks.)

Commentary: The words "I am not like you" should not be taken to mean here: "I am not a human like you". What they really mean is that no one else has that special contact with Allâh which he has. On account of this quality which was special to the Prophet ﷺ, it is prohibited to keep fast continuously. In fact it is not only prohibited, but unlawful. In such cases, it is obligatory for Muslims to follow him faithfully.

٢٣١- وَعَنْ أَبِي قَتَادَةَ الْحَارِثِ بن رِبْعِيٍّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنِّي لأَقُومُ إِلَى الصَّلَاةِ وَأُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ» رواه الْبُخَارِي.

231. Abû Qatâdah Al-Hârith bin Rib'î رضي الله عنه reported: Messenger of Allâh ﷺ said, "I stand up to lead *Salât* with the intention of prolonging it. Then I hear the crying of an infant and I shorten the *Salât* lest I should make it burdensome for his mother." [*Al-Bukhârî*]

Commentary: In this *Hadîth*, brevity of prayers stands for recitation of short *Sûrah* of the Noble Qur'ân in prescribed congregational prayers. The *Sahîh Muslim* has elucidated this by saying that the Prophet ﷺ would recite short *Sûrah* on hearing the crying of a baby. In short, this *Hadîth* mentions that affection which he had for his followers. Its importance can be judged by the fact that he made a demonstration of it even in the prescribed prayers.

٢٣٢- وَعَنْ جُنْدُبِ بن عَبْدِ الله رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ الله

232. Jundub bin Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ said, "When anyone offers the *Fajr* (dawn) prayer, in congregation, he is in the

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Protection of Allâh. So let not Allâh call him to account, withdrawing, in any respect, His Protection. Because, He will get hold of him and throw him down on his face in the Hell-fire." [*Muslim*]

فَلا يَطْلُبَنَّكُمُ الله مِنْ ذِمَّتِهِ بِشَيْءٍ، فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكْهُ، ثُمَّ يَكُبُّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّم» رَوَاهُ مسلم.

Commentary: This *Hadîth* tells us that the *Fajr* prayer is in the nature of an agreement between Allâh and His slave (Muslim). It tells us that he would not all day long depart from the way of Allâh as he has not done by performing his *Fajr* prayer. He will not only perform all the other prescribed prayers but would also do nothing which will displease Allâh. A Muslim who does not care to adhere to this agreement, and thereby shows disobedience of Allâh, will be answerable to Him for it on the Day of Resurrection.

233. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said, "A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfills the needs of his brother, Allâh will fulfill his needs; whoever removes the troubles of his brother, Allâh will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allâh will cover up his fault on the Day of Resurrection." [*Al-Bukhârî* and *Muslim*]

٢٣٣- وَعَنِ ابنِ عُمَر رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لا يَظْلِمُهُ، وَلا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ الله عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ» متفقٌ عَلَيه.

Commentary: This *Hadîth* is extremely important for the reason that it advises Muslims to live like family members. It says that one does not like to subject one's own son, brother, etc, to suppression, nor leaves him helpless in trouble, but helps him when he is in need of it, endeavours to relieve him of hardship and admonishes him

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when he does anything wrong. Almighty Allâh is pleased with such behaviour and gives him best reward for it in this world and the next.

234. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother."

[*At-Tirmidhî*]

٢٣٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَخُونُهُ وَلَا يَكْذِبُهُ وَلَا يَخْذُلُهُ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عِرْضُهُ وَمَالُهُ وَدَمُهُ، التَّقْوَى هٰهُنَا، بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* deals with the subject discussed in the preceding one. In fact, it elucidates the points raised there. Now, the heart is one thing which no one can check out; Allâh Alone knows about it. The case of those who openly lead a sinful and impious life is of course quite different. To show hatred and disgust against such people is warranted by Faith.

235. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbour malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allâh, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does

٢٣٥- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ الله إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ: لَا يَظْلِمُه وَلَا يَحقِرُهُ، وَلَا يَخْذُلُهُ. التَّقْوَىٰ هٰهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ - بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ.

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كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُه» رَوَاهُ مسلم.

«النَّجَش»: أَنْ يَزِيدَ فِي ثَمَنِ سِلْعَةٍ يُنَادِي عَلَيْهَا فِي السُّوقِ وَنَحْوِه، وَلَا رَغْبَةَ لَه فِي شِرَائِهَا بَلْ يَقْصِدُ أَنْ يَغُرَّ غَيْرَهُ، وَهٰذَا حَرَامٌ.

«وَالتَّدَابُرُ»: أَنْ يُعْرِضَ عَنِ الإِنْسَانِ وَيَهْجُرَهُ وَيَجْعَلَهُ كَالشَّيْءِ الَّذِي وَرَاءَ الظَّهْرِ وَالدُّبُرِ.

he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honour." [*Muslim*]

Commentary: This *Hadîth* elaborates the importance of mutual brotherhood and goodwill among the Muslims. They are warned against jealousy which is a very malicious moral disease. One who suffers from it does not like to see others in happy circumstances and wants that they are deprived of whatever good they have.

This *Hadîth* also prohibits Muslims from mutual hatred, enmity and indifference to others because all such things go against the concept of Islamic fraternity. The *Hadîth* also warns Muslims against *Najash* (false bidding to raise the price in an auction) as it is clear deception and fraud is opposed to goodwill for others, while Muslims are required to express for each other goodwill, not ill-will.

This *Hadîth* also prohibits making one bargain over the others because it generate malice and enmity.

٢٣٦- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ» متفقٌ عَلَيه.

236. Anas رضي الله عنه reported: The Prophet ﷺ said, "No one of you shall become a true believer until he desires for his brother what he desires for himself."
[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* deals more comprehensively with the subject discussed above. When a Muslim likes the same thing for another Muslim which he does for himself, then he will be obviously expressing goodwill to his fellow Muslims. When Muslims adopt this attitude at the community level, no Muslim will be an enemy of the other. In fact, each Muslim would then be a well-wisher and helper of other Muslims. May Allâh enable us to adopt this attitude.

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٢٣٧- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا أَرَأَيْتَ إِنْ كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ: «تَحْجُزُهُ - أَوْ تَمْنَعُهُ - مِنَ الظُّلْمِ فَإِنَّ ذٰلِكَ نَصْرُهُ» رواه الْبُخَارِي.

237. Anas رضي الله عنه reported: Messenger of Allâh ﷺ said, "Help your brother, whether he is an oppressor or is oppressed." A man enquired: "O Messenger of Allâh! I help him when he is oppressed, but how can I help him when he is an oppressor?" He (ﷺ) said, "You can keep him from committing oppression. That will be your help to him." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* contains a very comprehensive injunction to eliminate disturbance and tyranny in the Muslim society. It not only ordains helping the oppressed but also encourages people endowed with moral courage to stop the oppressor's oppression. Doing so requires great courage and boldness, but Muslims would be able to do full justice to their duty of wishing well to their fellow Muslims when they develop the moral courage to stop the oppressor from tyranny, or at least protest against it verbally.

٢٣٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ متّفقٌ عَلَيه.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «حَقُّ الْمُسْلِمِ سِتٌّ: إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ، فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللهَ، فَشَمِّتْهُ، وَإِذَا مَرِضَ، فَعُدْهُ، وَإِذَا

238. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "A believer owes another believer five rights: responding to greetings, visiting him in illness, following his funeral, accepting his invitation, and saying *'Yarhamuk-Allâh* (May Allâh have mercy on you),' when he says *'Al-hamdu lillâh* (Praise be to Allâh)' after sneezing." [*Al-Bukhârî* and *Muslim*]

Muslim's narration is, "There are six rights of a Muslim upon a Muslim: When you meet him, greet him; when he invites you, respond to him; when he seeks counsel, give him advice; when he sneezes and praises Allâh,

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say to him: 'May Allâh have mercy on you (*Yarhamuk-Allâh*)'; when he is sick, visit him; and when he dies, follow his funeral."

مَاتَ، فَاتَّبِعْهُ».

Commentary: The bond of brotherhood among the Muslims has been further strengthened by the list in this *Hadîth* about the rights of Muslims on one another.

239. Al-Barâ' bin 'Âzib رضي الله عنهما reported: The Prophet ﷺ commanded us to observe seven things and forbade us seven. He ordered us to visit the sick; to follow funeral processions; to respond to a sneezer with *'Yarhamuk-Allâh* (May Allâh have mercy on you)' when he says *'Al-hamdu lillâh* (Praise be to Allâh),' to help the oppressed and to help others to fulfill their oaths, to accept invitation and to promote greeting. He forbade us to wear gold rings, to drink in silver utensils, to use *Mayâthir* (silk carpets placed on saddles), to wear *Al-Qassiy* (a kind of silk cloth) to wear fine silk brocade. [*Al-Bukhârî* and *Muslim*]

٢٣٩- وَعَنْ أَبِي عُمَارَةَ الْبَرَاءِ بن عَازِبٍ رَضِيَ الله عَنْهُمَا قَالَ: أَمَرَنَا رَسُولُ الله ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ. ونَهَانَا عَنْ خَوَاتِيمَ أَوْ تَخَتُّمٍ بِالذَّهَبِ، وَعَنْ شُرْبٍ بِالْفِضَّةِ، وَعَنِ الْمَيَاثِرِ الْحُمْرِ، وَعَنِ الْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالإِسْتَبْرَقِ وَالدِّيبَاجِ. متفقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: وَإِنْشَادِ الضَّالَّةِ فِي السَّبْعِ الأُوَلِ.

«الْمَيَاثِرِ» بِيَاءٍ مُثَنَّاةٍ قَبْلَ الأَلِفِ، وَثَاءٍ مُثَلَّثَةٍ بَعْدَهَا، وَهِيَ جَمْعُ مِيثَرَةٍ، وَهِيَ شَيْءٌ يُتَّخَذُ مِنْ حَرِيرٍ وَيُحْشَى قُطْنًا أَوْ غَيْرَهُ، وَيُجْعَلُ فِي السَّرْجِ وَكُورِ الْبَعِيرِ يَجْلِسُ عَلَيْهِ الرَّاكِبُ. «الْقَسِّيُّ» بِفَتْحِ القاف وَكَسْرِ السين المهملة

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المشدَّدَةِ: وَهِيَ ثِيَابٌ تُنْسَجُ مِنْ حَرِيرٍ وَكَتَّانٍ مُخْتَلِطَيْنِ. «وَإِنْشَادُ الضَّالَّةِ»: تَعْرِيفُهَا.

Commentary: To materialize the pledge means that if a person relies on you and says that by Allâh, you must do such and such a thing, then you should not let him down, you should do that work and fulfill his pledge. But this is subject to the condition that the work in question is not unlawful. It is not only permissible but also comes in the list of high moral values.

CHAPTER 28
COVERING FAULTS OF THE MUSLIMS

٢٨- باب ستر عورات المسلمين والنّهي عن إشاعتها لغير ضرورة

Allâh, the Exalted, says:

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter." (24:19)

قال الله تعالى: ﴿إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ﴾ [النور: ١٩].

240. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Allâh will cover up on the Day of Resurrection the defects (faults) of the one who covers up the faults of the others in this world." [*Muslim*]

٢٤٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ» رَوَاهُ مسلم.

Commentary: Covering up the shortcomings and faults of people is an excellent manner. That is why this quality is very much liked by Almighty Allâh. On the Day of Resurrection, Allâh will give a matching reward to that man who has such a quality, which means that Allâh will forgive his sins and will not call him to account for his sins.

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If at all He will do so, He will not do it publicly so that he is not embarrased before others. Then Allâh may forgive him or send him to Hell for a short while.

٢٤١- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهَرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللهُ عَلَيْهِ فَيَقُولُ: يَا فُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سَتْرَ اللهِ عَنْهُ» متفقٌ عَلَيه.

241. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allâh has covered for him, and in the morning, he would say (to people): 'I committed such and such sin last night,' while Allâh had kept it a secret. During the night Allâh has covered it up but in the morning he tears up the cover provided by Allâh Himself." [*Al-Bukhârî* and *Muslim*]

Commentary: We learn from this *Hadîth* that commission of a sin due to human frailties on which one is ashamed but does not like to express is something which might hopefully be forgiven by Allâh. In fact, its remission after penitence is almost sure. But to commit a sin openly is totally different because, firstly, the heart of such a person is deprived of the fear of Allâh. Secondly, he has no respect and regard for Divine injunctions. Thirdly, such a person usually does not repent his sins. Fourthly, he makes a declaration of breach of Divine injunctions which amounts to inviting His wrath and punishment.

٢٤٢- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَنَتِ الأَمَةُ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا الْحَدَّ، وَلَا يُثَرِّبْ عَلَيْهَا، ثُمَّ إِنْ زَنَتِ الثَّانِيَةَ فَلْيَجْلِدْهَا الْحَدَّ وَلَا يُثَرِّبْ عَلَيْهَا، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ» مُتَّفَقٌ عَلَيه.

242. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "When a slave-girl commits fornication and this fact of fornication has become evident, she must be given the penalty of (fifty) lashes without hurling reproaches at her; if she does it again, she must be given the penalty but she

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«التَّثْرِيبُ»: التَّوْبِيخُ.

should not be rebuked. If she does it for the third time, he should sell her, even for a rope woven from hair (i.e., something worthless)." [*Al-Bukhârî* and *Muslim*]

Commentary: If a slave-girl is guilty of fornication, she is liable to a punishment of fifty stripes, and this punishment can be given by her master. This *Hadîth* is, in fact addressed to the master of such a slave-girl. The order that one should not censure and reproach her is perhaps based on the consideration that she may abstain from such a sin in future because politeness often proves more effective than reproach. If politeness proves ineffective and she commits that sin again then that slave-girl should be sold for cheap.

٢٤٣- وَعَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ شَرِبَ خَمْرًا قَالَ: «اضْرِبُوهُ» قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ. فَلَمَّا انْصَرَفَ قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللهُ، قَالَ: «لا تَقُولُوا هٰكَذَا لا تُعِينُوا عَلَيْهِ الشَّيْطَانَ» رواه الْبُخَارِي.

243. Abû Hurairah رضي الله عنه reported: A man who had drunk wine was brought to the Prophet ﷺ and he asked us to beat him; some struck him with their hands, some with their garments (making a whip) and some with their sandals. When he (the drunkard) had gone, some of the people said: "May Allâh disgrace you!" He (the Prophet ﷺ) said, "Do not say so. Do not help the devil against him."

[*Al-Bukhârî*]

Commentary: To imprecate a Muslim virtually amounts to helping Satan against him, because the latter is avowed to mislead people and to expose man to humiliation in this world and the Hereafter. Such people who believe that no *Hadd* punishment is fixed for drinking take support from this *Hadîth*. They hold that its punishment is discretionary which can be increased or decreased according to the circumstances. But other learned men who hold that its *Hadd* is forty stripes argue that the incident quoted in this *Hadîth* relates to the period when its *Hadd* had not been fixed. When the Prophet ﷺ ordered the punishment of forty stripes for it then it became its prescribed *Hadd*. Abû Bakr رضي الله عنه followed it during the period of his caliphate.

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'Umar رضي الله عنه also applied it in the early years of his caliphate but subsequently raised its punishment to eighty stripes. The *'Ulamâ'* who maintain the punishment of forty stripes contend that the original *Hadd* was forty stripes and the additional forty stripes comprised discretionary punishment for which the Head of a state has full authority. If he feels, he can add discretionary punishment to the *Hadd*. The nature of this additional punishment depends on his discretion. The latter opinion seems to be more correct that *Hadd* is fixed for drinking and its punishment is not based on discretion. The *Hadd* for it is forty stripes but this *Hadd* can be increased by adding discretionary punishment to it. Allâh knows best.

CHAPTER 29
FULFILLMENT OF THE NEEDS OF THE MUSLIMS

٢٩- باب قضاء حوائج المسلمين

Allâh, the Exalted, says:

"... and do good that you may be successful." (22:77).

قال الله تعالى: ﴿وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [الحج: ٧٧].

244. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said, "A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allâh will fulfill his needs; if one relieves a Muslim of his troubles, Allâh will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allâh will cover him up (his sins) on the Resurrection Day." [*Al-Bukhârî* and *Muslim*]

٢٤٤- وَعَنِ ابن عُمَر رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لا يَظْلِمُهُ وَلا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ الله عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ الله يَوْمَ الْقِيَامَةِ» متفقٌ عَلَيه.

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Commentary: This *Hadîth* tells us that we should fulfill the needs of Muslims for the Pleasure of Allâh only, regardless of any vested interest or worldly motive. It is a very meritorious approach. The needs of people who adopt this attitude in life are fulfilled by Allâh, and the reward they get for it in the Hereafter will be greater than that to be given in this world.

٢٤٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِي الدُّنْيَا وَفِي الآخِرَةِ، وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ تَعَالَى، يَتْلُونَ كِتَابَ اللهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلائِكَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ» رَوَاهُ مسلم.

245. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "He who removes from a believer one of his difficulties of this world, Allâh will remove one of his troubles on the Day of Resurrection; and he who finds relief for a hard-pressed person, Allâh will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allâh will cover up (his faults and sins) in this world and in the Hereafter. Allâh supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of knowledge, Allâh makes that path easy, leading to *Jannah* for him; the people who assemble in one of the houses of Allâh, reciting the Book of Allâh, learning it and teaching, there descends upon them the tranquillity, and mercy covers them, the angels flock around them, and Allâh mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead." [*Muslim*]

Commentary: Besides other advantages mentioned in this *Hadîth*, we learn the following from it:

1. It is an act of great merit to relieve a Muslim from his financial difficulty.
2. To strive for attaining religious knowledge is a highly meritorious act.

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3. To recite the Noble Qur'ân, make arrangement for its study and teaching, and hold meetings for the understanding and elucidation of the message of the Noble Qur'ân are acts of great distinction and reward.

CHAPTER 30
INTERCESSION

٣٠- بابُ الشفاعة

Allâh, the Exalted, says:

"Whosoever intercedes for a good cause will have the reward thereof." (4:85)

قَال الله تَعَالَى ﴿مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا﴾ [النساء: ٨٥].

246. Abû Mûsa Al-Ash'arî رضي الله عنه reported: Whenever a needy person would come to the Prophet ﷺ, he would turn to those who were present and say, "If you make intercession for him, you will be rewarded, because Allâh decreed what He likes by the tongue of His Messenger." [*Al-Bukhârî* and *Muslim*]

٢٤٦- وَعَنْ أَبِي مُوسى الأَشْعَرِي رَضِيَ الله عَنْهُ قَال: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ طَالِبُ حَاجَةٍ أَقْبَلَ عَلَى جُلَسَائِهِ فَقَال: «اشْفَعُوا تُؤْجَرُوا وَيَقْضِي اللهُ عَلَى لِسَانِ نَبِيِّهِ مَا أَحبَّ» متفقٌ عَلَيه.
وَفِي رِوَايَةٍ: «مَا شَآءَ».

Commentary: The recommendation mentioned in this *Hadîth* relates to lawful and permissible matters. One is not permitted to make any intercession for unlawful matter nor for remission of *Hadd*.

247. Ibn 'Abbâs رضي الله عنهما reported in connection with the case of Barîrah رضي الله عنها and her husband: The Prophet ﷺ said to her, "It is better for you to go back to your husband." She asked: "O Messenger of Allâh, do you order me to do so." He replied, "I only intercede" She then said: "I have no need for him."

[*Al-Bukhârî*]

٢٤٧- وَعَنِ ابن عَبَّاس رَضِيَ الله عَنْهُمَا في قِصَّةِ بَرِيرَةَ وَزَوْجِهَا. قال: قَالَ لَهَا النَّبِيُّ ﷺ: لَوْ رَاجَعْتِهِ؟» قَالَتْ: يَا رَسُولَ الله تَأْمُرُنِي؟ قَال: «إِنَّمَا أَشْفَعُ» قَالَتْ: لا حَاجَةَ لِي فِيهِ.
رواه الْبُخَارِي.

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Commentary: Barîrah رضي الله عنها was a slave-girl of 'Âishah رضي الله عنها. Barîrah was married to a slave named Mughith رضي الله عنه. She was freed by 'Âishah رضي الله عنها. Now, Islâm has permitted a slave-girl that after being freed, she can break her matrimonial bond if she does not like to live with her husband. Mughith was madly in love with her and he would all the time persuade her not to break their bond of marriage. When the Prophet ﷺ came to know the condition of Mughith, he interceded for him and asked Barîrah to restore her matrimonial connection with her husband. Since this was an advice and recommendation, she did not think it suitable for herself and regretted that she could not accept it. The *Hadîth* evidently shows that Islâm accepts legitimate rights of individuals and honours personal freedom, provided they do not exceed the limits of *Sharî'ah*.

This freedom cannot be forfeited by suppression or force.

CHAPTER 31
MAKING PEACE AMONG PEOPLE

٣١- باب الإصلاح بَيْنَ النَّاس

Allâh, the Exalted, says:

"There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'ruf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind." (4:114)

"...and making peace is better." (4:128)

"So fear Allâh and adjust all matters of difference among you." (8:1)

"The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers." (49:10)

قَالَ الله تَعَالَى: ﴿لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ﴾ [النساء: ١١٤] وَقَال تَعَالَى: ﴿وَالصُّلْحُ خَيْرٌ﴾ [النساء: ١٢٨] وَقَالَ تَعَالَى: ﴿فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾ [الأنفال: ١] وَقَالَ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾ [الحجرات: ١٠].

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٢٤٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ في دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ. وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ» متفقٌ عَلَيه.

وَمَعْنَى «تَعْدِلُ بَيْنَهُمَا»: تُصْلِحُ بَيْنَهُمَا بِالْعَدْلِ.

248. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "On every joint of man, there is charity, on everyday when the sun rises: doing justice between two men is charity, and assisting a man to ride an animal or to load his luggage on it is charity; and a good word is charity, every step which one takes towards (the mosque for) *Salât* is charity, and removing harmful things from the way is charity." [*Al-Bukhârî* and *Muslim*]

Commentary: Almighty Allâh has made human body flexible, that is to say, its parts have joints which enable him to make all kinds of movements. If human beings did not have these joints, it would not have been possible for its different parts to make movements which they do. Had it been so, one would not have been able to use various parts of his body as he likes. Thus, these joints are a valuable gift from Allâh for which one should always be grateful to Him. In all, a person has three hundred and sixty joints in his body, as has already been stated in a *Hadîth* narrated earlier.

According to some *Ahâdîth*, two *Rak'ah* of *Duha* prayer (optional forenoon prayer) has been regarded sufficient for this purpose, while in others, it has been stated that if one cannot do anything else for expressing gratefulness to Allâh, he should refrain from harming others as it is a form of *Sadaqah*.

٢٤٩- وَعَنْ أُمِّ كُلْثُومٍ بِنْتِ عُقْبَةَ بنِ أَبِي مُعَيطٍ رَضِيَ الله عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ

249. Umm Kulthûm bint 'Uqbah رضي الله عنها reported: Messenger of Allâh ﷺ said, "The person who (lies) in order to conciliate between people is not a liar, when he conveys good or

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says (something) good." [*Al-Bukhârî* and *Muslim*]

The narration in *Muslim* added: She said, "I never heard him (she meant the Prophet ﷺ) giving permission of lying in anything except in three (things): war, conciliating between people and the conversation of man with his wife and the conversation of a woman with her husband."

فَيَنمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا» متفقٌ عَلَيْهِ.

وَفِي رِوايَةِ مُسْلِمٍ زِيَادَةٌ، قَالَتْ: وَلَمْ أَسْمَعْهُ يُرَخِّصُ فِي شَيْءٍ مِمَّا يَقُولُهُ النَّاسُ إِلَّا فِي ثَلَاثٍ؛ تَعْنِي: الحَرْبَ، وَالإِصْلَاحَ بَيْنَ النَّاسِ، وَحَدِيثَ الرَّجُلِ امْرَأَتَهُ، وَحَدِيثَ الْمَرْأَةِ زَوْجَهَا.

Commentary: This *Hadîth* tells us a very important principle, that is, in spite of its being unlawful, one is permitted to tell a lie if one has to do it for reforming one's society or family or in the interest of Muslims in general. If two Muslim brothers are estranged and someone communicates to them such things which are likely to remove conflict and rancour between them, promote mutual love and bring them nearer to each other, such action, even if it has a lie, is not called a lie in Islam.

1. In order to keep the enemy unaware of the true position, it is permissible to make false propaganda as it is an indispensable device for winning war.
2. In order to maintain pleasant atmosphere in family life, and for this purpose telling a lie becomes inevitable. *Sharî'ah* has permitted lying on such occasions.

250. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ heard the voices of altercation of two disputants at the door; both the voices were quite loud. One was asking the other to make his debts little (so that he could pay them) and was pleading with him to show leniency to him, whereupon the (other one) said: "By Allâh, I will not do that." Then there came Messenger of Allâh ﷺ to them and said, "Where is he who swore by Allâh that he would not do good?" He said: "O

٢٥٠- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: سَمِعَ رَسُولُ الله ﷺ صَوْتَ خصُومٍ بِالْبَابِ عَالِيَةً أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ، وَهُوَ يَقُولُ: وَالله لا أَفْعَلُ، فَخَرَجَ عَلَيْهِمَا رَسُولُ الله ﷺ فَقَالَ: «أَيْنَ الْمُتَأَلِّي عَلَى الله لَا يَفْعَلُ الْمَعْرُوفَ؟» فَقَالَ: أَنَا يَا رَسُولَ الله، فَلَهُ أَيُّ ذٰلِكَ أَحَبَّ،

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Messenger of Allâh, it is me. Now he may do as he desires." [*Al-Bukhârî* and *Muslim*]

متفقٌ عَلَيْهِ.

مَعْنَى «يَسْتَوْضِعُهُ»: يَسْأَلُهُ أَنْ يَضَعَ عَنْهُ بَعْضَ دَيْنِهِ. «وَيَسْتَرْفِقُهُ»: يَسْأَلُهُ الرِّفْقَ. «وَالْمُتَأَلِّي»: الحَالِفُ.

Commentary: This *Hadîth* highlights the following four main points:

1. It is desirable to help someone who is in straitened circumstances because of a debt. If the lender forgives a part of the loan or gives concession of time in repayment of loan, it is an act of great merit. As Allâh says:

"And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know." (2:280)

2. If someone seems to incline towards evil, he should be scolded so that he would keep himself away from it and would turn to virtue.

3. Such people who quarrel among themselves should not be left to mutual bickering but efforts should be made for their reconciliation.

4. People who are quarrelling should also co-operate with those who make efforts for reconciliation, and respect their spirit of goodwill.

٢٥١- وَعَنْ أَبِي العَبَّاسِ سَهْلِ بنِ سعدٍ السَّاعِدِيِّ رَضِيَ الله عَنْهُ، أَنَّ رسُولَ الله ﷺ بَلَغَهُ أَنَّ بَنِي عَمْرِو بنِ عَوْفٍ كَانَ بَيْنَهُمْ شَرٌّ، فَخَرَجَ رَسُولُ الله ﷺ يُصْلِحُ بَيْنَهُمْ فِي أُنَاسٍ مَعَهُ، فَحُبِسَ رَسُولُ الله ﷺ وَحَانَتِ الصَّلَاةُ، فَجَاءَ بِلالٌ إِلَى أَبِي بَكْرٍ رَضِيَ الله عَنْهُمَا فَقَالَ: يَا أَبَا بَكْرٍ إِنَّ رَسُولَ الله ﷺ قَد حُبِسَ، وَحَانَتِ الصَّلَاةُ، فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ؟ قَال: نَعَمْ إِنْ شِئْتَ، فَأَقَامَ

251. Sahl bin Sa'd As-Sâ'îdi رضي الله عنه reported: There was some quarrel among the members of Banû 'Amr bin 'Auf. Messenger of Allâh ﷺ went with some of his Companions to bring about peace between them and he was detained. The time for *Salât* approached and Bilâl رضي الله عنه went to Abû Bakr رضي الله عنه and said to him: "Messenger of Allâh ﷺ has got late and it is the time for *Salât*. Will you lead *Salât*?" He said: "Yes, if you desire." Bilâl رضي الله عنه proclaimed the *Adhân* and then pronounced *Iqâmah*. Abû Bakr رضي الله عنه stepped forward and commenced *As-Salât*. (He recited

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Takbîr and the people followed him). In the meantime, Messenger of Allâh ﷺ arrived and, passing through the rows, took his stand in the first row. The people started clapping. It was the habit of Abû Bakr رضي الله عنه that whenever he started praying, he would never look round. He paid no heed (to the clapping). When the clapping increased, he turned round and saw Messenger of Allâh ﷺ. He (the Prophet ﷺ) beckoned him to continue performing *Salât*. But Abû Bakr رضي الله عنه raised his hands and praised Allâh. Then he retreated, taking his steps backwards. When Messenger of Allâh ﷺ saw that, he went ahead and led *Salât*. When he finished *Salât*, he faced the congregation and said, "Why do you clap when something happens during the *Salât*. Clapping is only for women. If something happens in the course of *Salât* you should say, *Subhân Allâh*. It is bound to attract attention. And you, Abû Bakr, what prevented you from carrying on with *Salât*, after I beckoned to do so?" He said, "It was not becoming for the son of Abû Quhâfah to lead *Salât* in the presence of Messenger of Allâh ﷺ." [*Al-Bukhârî* and *Muslim*]

بِلالٌ الصَّلَاةَ، وَتَقَدَّمَ أَبُو بَكْرٍ فَكَبَّرَ وكَبَّرَ النَّاسُ، وَجَاءَ رَسُولُ الله ﷺ يَمْشِي فِي الصُّفُوفِ حَتَّى قَامَ فِي الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيقِ، وَكَانَ أَبُو بَكْرٍ رَضِيَ الله عَنْهُ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ، فَإِذَا رَسُولُ الله ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللهِ ﷺ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ الله عَنْهُ يَدَهُ فَحَمِدَ الله، وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ، فَتَقَدَّمَ رَسُولُ الله ﷺ، فَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ فِي التَّصْفِيقِ؟! إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ. مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ الله، فَإِنَّهُ لَا يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ: سُبْحَانَ الله، إِلَّا الْتَفَتَ. يَا أَبَا بَكْرٍ: مَا مَنَعَكَ أَنْ تُصَلِّيَ بِالنَّاسِ حِينَ أَشَرْتُ إِلَيْكَ؟» فَقَالَ أَبُو بَكْرٍ: مَا كَانَ يَنْبَغِي لابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بِالنَّاسِ بَيْنَ يَدَيْ رَسُولِ الله ﷺ. متفقٌ عَلَيه.

مَعْنَى «حُبِسَ»: أَمْسَكُوهُ لِيُضِيفُوه.

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Commentary:

1. Banu 'Amr bin 'Aûf was a big tribe of Aûs which consisted of many families, they lived in Qubâ. A quarrel arose among them on some issue and they used stones and brickbats against each other. When the Prophet ﷺ came to know about it, he personally went to them. The *Hadîth* shows how important it is to bring about reconciliation amongst Muslims who are estranged from each other so that tension among them is not aggravated. If efforts are not made for reconciliation at the initial stages, the conflict will be escalated and then it will become difficult to resolve it.

2. *Salât* can be offered behind two *Imâm*, one after the other.

3. In the course of *Salât* if *Imâm* makes an error, his followers should bring it to his attentions by saying the words "*Subhân Allâh*" aloud. Women may clap only.

4. In case of need, it is permissible in *Salât* to turn one's face slightly, to look with glances and move a little onward or backward. Such an act does not constitute a defect which renders the prayer invalid.

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CHAPTER 32
SUPERIORITY OF POOR, WEAK AND UNRENOWNED MUSLIMS

٣٢- باب فضل ضعفة المُسلمين والفقراء الخاملين

Allâh, the Exalted, says:

"And keep yourself (O Muhammad ﷺ) patiently with those who call on their *Rubb* (i.e., your companions who remember their *Rubb* with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them." (18:28)

قَالَ الله تَعَالَى: ﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾ [الكهف: ٢٨].

252. Hârithah bin Wahb رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying, "Shall I not inform you about the people of *Jannah*? It is every person who is, modest and humble (before Allâh), a person who is accounted weak and is looked down upon but if he adjures Allâh, Allâh will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man."

[*Al-Bukhârî* and *Muslim*]

٢٥٢- عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ، لَوْ أَقْسَمَ عَلَى الله لأَبَرَّهُ أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ» متفقٌ عَلَيه.

«العُتُلُّ»: الْغَلِيظُ الجَافِي. «وَالجَوَّاظُ» بِفَتْحِ الْجِيمِ وَتَشْدِيدِ الواوِ وَبِالظاءِ الْمُعْجَمَةِ: وَهُوَ الجَمُوعُ المَنُوعُ، وَقِيلَ: الضَّخْمُ الْمُخْتَالُ فِي مِشْيَتِهِ، وَقِيلَ: الْقَصِيرُ الْبَطِينُ.

Commentary: This *Hadîth* tells us about distinction of such weak, poor and secluded persons who do not have any important position in society but are so eminent in the realm of piety that, out of their utmost trust in Allâh, if they take an oath for something, Almighty Allâh fulfills their oath. Thus, this *Hadîth* highlights the importance of modesty and condemns pride, miserliness and lust for name and fame.

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253. Sahl bin Sa'd As-Sâ'îdi رضي الله عنه reported: A man passed by the Prophet ﷺ, so he asked a man who was sitting near him, "What is your opinion about this man?" That man replied: "He is one of the noblest men. By Allâh he is certainly a proper person for (a girl) being given in marriage if he seeks to marry, and his recommendation is fit to be accepted if he recommends." Messenger of Allâh ﷺ remained silent. Then another man passed. Messenger of Allâh ﷺ enquired, "What is your opinion about this man?" He replied: "O Messenger of Allâh, he is one of the poor Muslims. He is not a proper person (for a girl) to be given in marriage to, and his recommendation would not be accepted if he makes one; if he speaks, he is not to be listened to." Messenger of Allâh ﷺ said, "He is better than the former by earthfuls." [*Al-Bukhârî* and *Muslim*]

٢٥٣- وَعَنْ أَبِي الْعَبَّاس سَهلِ بنِ سَعدٍ السَّاعِدِيِّ رَضِيَ الله عَنْهُ قَال: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ، فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: «مَا رَأْيُكَ فِي هٰذَا؟» فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هٰذَا وَالله حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ. فَسَكَتَ رَسُولُ الله ﷺ، ثُمَّ مَرَّ رَجُلٌ آخَرُ، فَقَالَ لَهُ رَسُولُ الله ﷺ: «مَا رَأْيُكَ فِي هٰذَا؟» فَقَالَ: يَا رَسُولَ الله هٰذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ هٰذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لا يُشَفَّعَ، وَإِنْ قَالَ أَنْ لا يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُولُ الله ﷺ: «هٰذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هٰذَا» متفقٌ عَلَيه.

قَوْلُهُ: «حَرِيٌّ» هُوَ بِفَتْحِ الحاءِ وَكَسْرِ الراءِ وَتَشْدِيدِ الياءِ: أَيْ حَقِيقٌ. وَقَوْلُهُ: «شَفَعَ» بِفَتْحِ الفاءِ.

Commentary: This *Hadîth* contains the following two important points:

1. The distinction and greatness of such poor Muslims who are neither known in society because due to their poverty nor are they respected by people. But due to their Faith and piety, each of them is better in the sight of Allâh than others. This *Hadîth* makes it abundantly clear that what really matters with Allâh is Faith and piety not lineage nor pomp and show.
2. For marriage purposes, men and women of noble character should be selected even

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if they are poor because at the level of religion they are on par with other Muslims. Thus, the principle underlined here is that the preference should be given to the equality in respect of religion rather than worldly wealth and richness.

٢٥٤- وَعَنْ أَبِي سعيدٍ الخُدريّ رَضِيَ الله عنْهُ عَنِ النَّبِيِّ ﷺ قَال: «احْتَجَّتِ الجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: فِيَّ الجَبَّارُونَ وَالْمُتَكَبِّرُونَ، وَقَالَتِ الجَنَّةُ: فِيَّ ضُعَفَاءُ النَّاسِ وَمَسَاكِينُهُمْ، فَقَضَى اللهُ بَيْنَهُمَا: إِنَّكِ الجَنَّةُ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ، وَإِنَّكِ النَّارُ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ، وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا» رَوَاهُ مسلم.

254. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Prophet ﷺ said: There was a dispute between the Hell and *Jannah*. The Hell said: "The haughty and proud are my inmates." *Jannah* said: "The modest and the humble are my residents." Thereupon, Allâh the Exalted and Glorious (addressing *Jannah*) said: "You are My Mercy, through you I shall show mercy to those whom I wish." (And addressing the Hell), He said: "You are (the means) of My punishment by which I shall punish such of My slaves as I wish and each one of you would have its fill." [*Muslim*]

Commentary: In this *Hadîth* people who are termed as 'modest' and 'humble' are the rich in Faith and piety. They lead a life of patience and contentment. This *Hadîth* gives glad tidings to such noble people. On the contrary, it has a threat of Hell for those who disobey Divine injunctions and are haughty and proud. Now, it is entirely one's own choice which way he goes.

The dialogue between *Jannah* and Hell quoted in this *Hadîth* is not something impossible. It is not at all difficult for Allâh to create in them such intelligence and consciousness which can enable them to make a discussion on the subjects mentioned in the *Hadîth*. Thus, there is no need to offer any justification for the veracity of such *Ahâdîth*. These should, therefore, be taken as literally correct. This *Hadîth* is mentioned in detail in *Musnad Ahmad* and is narrated by Abû Hurairah رضي الله عنه at greater length than in the narration of Abû Sa'îd Al-Khudrî رضي الله عنه quoted in *Kitâb-ut-Tafsîr* (the Book of Commentary) of *Sahîh Al-Bukhârî*.

٢٥٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَال: «إِنَّهُ لَيَأْتِي

255. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "On the Day of Resurrection, there

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الرَّجُلُ السَّمِينُ الْعَظِيمُ يَوْمَ الْقِيَامَةِ لَا يزِنُ عِنْدَ الله جَنَاحَ بَعُوضَةٍ» متفقٌ عَلَيه.

will be brought forth a bulky person whose value to Allâh will be less than that of the wing of a mosquito." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* means that manifestation of power and splendour, which are considered so important for people in this world, will be of no value to Allâh. In the Hereafter, Allâh will judge a person by his Faith, devotion and piety. It is, therefore, essential that one should concentrate on the reformation of his own heart and mind.

٢٥٦- وَعَنْهُ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ، أَوْ شَابًّا، فَفَقَدَهَا رَسُولُ الله ﷺ، فَسَأَلَ عَنْهَا أَوْ عَنْهُ، فَقَالُوا: مَاتَ. قَالَ: «أَفَلا كُنْتُمْ آذَنْتُمُونِي» فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا، أَوْ أَمْرَهُ، فَقَالَ: «دُلُّونِي عَلَى قَبْرِهِ» فَدَلُّوهُ فَصَلَّى عَلَيْهَا، ثُمَّ قَالَ: «إِنَّ هٰذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ الله تَعَالَى يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ» متفقٌ عَلَيه.

قَوْلُهُ: «تَقُمُّ» هُوَ بِفَتْحِ التَّاءِ وَضَمِّ الْقَافِ: أَيْ تَكْنُسُ. «وَالْقُمَامَةُ»: الْكُنَاسَةُ. «وَآذَنْتُمُونِي» بِمَدِّ الْهَمْزَةِ: أَيْ: أَعْلَمْتُمُونِي.

256. Abû Hurairah رضي الله عنه reported: A black woman (or probably a young man) used to clean the mosque. Messenger of Allâh ﷺ missed her (or him) and asked about her (or him). He was told that she (or he) had died. He ﷺ said, "Why did you not inform me?" (It seemed as if) they (Companions) considered the matter insignificant. Then he ﷺ said, "Show me her (or his) grave." When it was shown to him, he offered (*Janâzah*-funeral) prayer over it and said, "These graves cover those in them with darkness, and Allâh illumines them for the inmates as a result of my supplication for them."

[*Al-Bukhârî* and *Muslim*]

Commentary: On the basis of some other narrations, the *'Ulamâ'* have accepted that the person mentioned in this *Hadîth* who used to sweep the mosque was a woman known as Umm Mihjan. This *Hadîth* highlights the following four important points:

1. The merit of keeping mosques clean.
2. The height of compassion and kindness of the Prophet ﷺ.

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3. The importance of participation in the funeral prayer of virtuous persons.
4. Permission to perform funeral prayer of virtuous person after his/her burial, if one is unable to participate in it when it is performed before the burial of the deceased.

257. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allâh (that something would happen), Allâh will certainly make it happen." [*Muslim*]

٢٥٧- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «رُبَّ أَشْعَثَ أَغْبَرَ مَدْفُوعٍ بِالأَبْوَابِ لَوْ أَقْسَمَ عَلَى الله لأَبَرَّهُ» رَوَاهُ مسلم.

258. Usâmah bin Zaid رضي الله عنه reported: The Prophet ﷺ said, "I stood at the gate of *Jannah*, and (I saw) that the majority of those who entered it are the poor, and the wealthy were kept confined. The inmates of the Fire had been ordered to (enter) the Fire (Hell), and I stood at the gate of Hell and saw that the majority of its inmates are women." [*Al-Bukhârî* and *Muslim*]

٢٥٨- وَعَنْ أُسَامَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ. وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ» متفقٌ عَلَيه.

«وَالجَدُّ» بِفَتْحِ الْجِيم: الحَظُّ وَالْغِنَى.

وَقَوْلُهُ: «مَحْبُوسُونَ» أَيْ: لَمْ يُؤْذَنْ لَهُمْ بَعْدُ فِي دُخُولِ الجَنَّةِ.

Commentary: The Prophet ﷺ was told about the state of affairs in *Jannah* and Hell by means of *Wahy* (Revelation). In some cases, the conditions of the inhabitants of *Jannah* and Hell were shown to him by means of dreams. The Prophet ﷺ stated that one of the main reasons for a greater number of women in Hell is that they are more ungrateful to their husbands. Women refered to in the *Hadîth* are those who do not follow the Divine injuctions and do not discharge their duty towards Allâh.

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259. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "None spoke in the cradle but only three (persons), Isa (Jesus) son of Maryam (Mary), the second one was the companion of Juraij who was a pious person. Juraij took a secluded monastery for worship and confined himself in it. His mother came to him as he was busy in prayer and she called: 'Juraij.' He said: 'My *Rubb*, my mother (is calling me while I am engaged in) my prayer.' He continued with the prayer. She returned and she came on the next day and he was (still) busy in prayer. She called: 'Juraij.' And he said: 'My *Rubb*, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer,' and she returned. Then on the next day she again came while he was busy in prayer and called: 'Juraij.' And he said: 'My *Rubb*, my mother (is calling me while I am engaged) in my prayer.' And he continued with the prayer. She said: 'My *Rubb*, don't let him die until he has seen the faces of the prostitutes.' The story of Juraij and that of his meditation and prayer spread amongst Banû Israel. There was a prostitute who had been a beauty personified. She said (to the people): 'If you like, I can lure him to evil.' She presented herself to him but he paid no heed (to her). She came to a shepherd who lived near the temple and she offered

٢٥٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلاثَةٌ: عِيسَى ابْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْجٍ، وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا، فَاتَّخَذَ صَوْمَعَةً فَكَانَ فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: يَا رَبِّ أُمِّي وَصَلَاتِي فَأَقْبَلَ عَلَى صَلَاتِهِ فَانْصَرَفَتْ. فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: أَيْ رَبِّ أُمِّي وَصَلَاتِي. فَأَقْبَلَ عَلَى صَلَاتِهِ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: أَيْ رَبِّ أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، فَقَالَتْ: اللَّهُمَّ لا تُمِتْهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُومِسَاتِ. فَتَذَاكَرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتَهُ، وَكَانَتِ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لأَفْتِنَنَّهُ، فَتَعَرَّضَتْ لَهُ، فَلَمْ يَلْتَفِتْ إِلَيْهَا، فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ، فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوَقَعَ عَلَيْهَا. فَحَمَلَتْ، فَلَمَّا وَلَدَتْ قَالَتْ: هُوَ مِنْ جُرَيْجٍ، فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ، وَجَعَلُوا

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herself to him. He (the shepherd) had sexual intercourse with her and so she became pregnant. When she gave birth to a baby she said: 'This is from Juraij.' So they came and asked Juraij to get down and demolished the temple and began to beat him. He asked them what the matter was. They said: 'You have committed fornication with this prostitute and she has given birth to a baby from you.' He said: 'Where is the baby?' They brought him (the baby) and then he said: 'Just leave me so that I should perform prayer.' He performed prayer and when he finished, he lifted the baby in his stomach and asked him: 'O boy, who is your father?' The baby answered: 'He is such and such a shepherd.' So, the people turned towards Juraij, kissed him and touched him (for seeking blessing) and said: 'We are prepared to construct your temple with gold.' He said, 'No just, rebuild it with mud as it had been,' and so they did." (The Prophet ﷺ continued:) "Then there was a baby who was sucking at his mother's breast when a person dressed in fine garment came on a priceless riding animal's back. His mother said: 'O Allâh, make my child like this one.' He (the babe) left sucking and looked at him, and said: 'O Allâh, don't make me like him.' He then returned to the breast and resumed sucking." He (Abû Hurairah رضي الله عنه) said: As though

يَضْرِبُونَهُ، فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: زَنَيْتَ بِهٰذِهِ الْبَغِيِّ فَوَلَدَتْ مِنْكَ. قَالَ: أَيْنَ الصَّبِيُّ؟ فَجَاؤُا بِهِ فَقَالَ: دَعُونِي حَتَّى أُصَلِّيَ، فَصَلَّى، فَلَمَّا انْصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ وَقَالَ: يَا غُلَامُ مَنْ أَبُوكَ؟ قَالَ: فُلَانٌ الرَّاعِي، فَأَقْبَلُوا عَلَى جُرَيْجٍ يُقَبِّلُونَهُ وَيَتَمَسَّحُونَ بِهِ وَقَالُوا: نَبْنِي لَكَ صَوْمَعَتَكَ مِنْ ذَهَبٍ، قَالَ: لَا، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ، فَفَعَلُوا. وَبَيْنَا صَبِيٌّ يَرْضَعُ من أُمِّهِ، فَمَرَّ رَجُلٌ رَاكِبٌ عَلَى دَابَّةٍ فَارِهَةٍ وَشَارَةٍ حَسَنَةٍ، فَقَالَتْ أُمُّهُ: اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَ هٰذَا، فَتَرَكَ الثَّدْيَ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ فَقَالَ: «اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهِ فَجَعَلَ يَرْتَضِعُ» فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ وَهُوَ يَحْكِي ارْتِضَاعَهُ بِأُصْبُعِهِ السَّبَّابَةِ فِي فِيهِ، فَجَعَلَ يَمُصُّهَا، قَالَ: «وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا، وَيَقُولُونَ: زَنَيْتِ سَرَقْتِ، وَهِيَ تَقُولُ: حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيلُ. فَقَالَتْ أُمُّهُ: اللَّهُمَّ لَا تَجْعَلِ ابْنِي مِثْلَهَا، فَتَرَكَ الرَّضَاعَ

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وَنَظَرَ إِلَيْهَا فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَهُنَالِكَ تَرَاجَعَا الْحَدِيثَ فَقَالَتْ: مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقُلْتُ: اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَهُ فَقُلْتَ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ، وَمَرُّوا بِهٰذِهِ الأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: زَنَيْتِ سَرَقْتِ، فَقُلْتُ: اللَّهُمَّ لَا تَجْعَلْ ابْنِي مِثْلَهَا فَقُلْتَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا؟! قَالَ: إِنَّ ذٰلِكَ الرَّجُلَ كَانَ جَبَّارًا فَقُلْتُ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ، وَإِنَّ هٰذِهِ يَقُولُونَ لَهَا زَنَيْتِ، وَلَمْ تَزْنِ، وَسَرَقْتِ، وَلَمْ تَسْرِقْ، فَقُلْتُ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا» مُتَّفَقٌ عَلَيه.

«وَالْمُومِسَاتُ» بِضَمِّ الميمِ الأُولَى، وَإِسْكَانِ الْوَاوِ وَكَسْرِ الميمِ الثَّانِيَةِ وبِالسِّينِ المهملة؛ وَهُنَّ الزَّوَانِي. وَالْمُومِسَةُ: الزَّانِيَةُ. وَقَوْلُهُ: «دَابَّةٌ فَارِهَةٌ» بِالْفَاءِ: أَيْ حَاذِقَةٌ نَفِيسَةٌ. «وَالشَّارَةُ» بِالشِّينِ الْمُعْجَمَةِ وَتَخْفِيفِ الرَّاءِ: وَهِيَ الْجَمَالُ الظَّاهِرُ فِي الْهَيْئَةِ وَالْمَلْبَسِ. وَمَعْنَى «تَرَاجَعَا الْحَدِيثَ» أَيْ: حَدَّثَتِ الصَّبِيَّ وَحَدَّثَهَا، واللهُ أَعْلَم.

I can see Messenger of Allâh ﷺ as he is illustrating the scene of his sucking milk with his forefinger in his mouth and sucking that. He (Abû Hurairah رضي الله عنه) further reported Messenger of Allâh ﷺ as saying, "There happened to pass by them a slave girl who was being beaten and they were saying: 'You have committed fornication and theft.' She was saying: 'Allâh is enough for me and He is my Good Protector, and his mother said: 'O Allâh, don't make my child like her.' He left sucking looked at her and said: 'O Allâh! Make me like her.' It was followed by a conversation between the mother and the child. She said: 'A good looking man happened to pass by and I said: O Allâh, make my child like him, and you said: O Allâh, don't make me like him, and there passed a girl while they were beating her and saying: You committed fornication and theft, and I said: O Allâh, don't make my child like her, and you said: O Allâh, make me like her.' The child said: 'That man was a tyrant, and I said: O Allâh don't make me like him; and they were saying about the girl: You committed fornication, whereas in fact she had not committed that and they were saying: You have committed theft, whereas she had not committed theft, so I said: O Allâh, make me like her.'" [*Al-Bukhârî* and *Muslim*]

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Commentary: This *Hadîth* tells us of three babies who spoke in the cradle. All the three babies were from Banû Israel and their story is mentioned in *Sahîh Muslim* in the story of *Ashâb-ul-Ukhdud*. This *Hadîth* proves the following points:

1. When a person is called by his parents while he is engaged in voluntary prayer, he should give priority to the call of parents.
2. A true Muslim has to pass sometimes through great trials. He must face them with patience and steadfastness because ultimately Almighty Allâh helps the true believers.
3. One must avoid copying haughty people no matter how attractive their appearance is. One should try to emulate the virtuous people because true success lies in their conduct.

CHAPTER 33
BENEVOLENT TREATMENT TOWARDS ORPHANS, GIRLS, THE WEAK, THE POOR AND THE HUMBLE PERSONS

٣٣- باب مُلاطفة اليتيم والبنات وسائر الضَّعَفَة والمساكين والمنكسرين والإِحْسَان إِلَيْهِم والشفقة عَلَيهم والتواضع معهم، وخفض الجناح لهم

Allâh, the Exalted, says:

"And lower your wings for the believers (be courteous to the fellow-believers)." (15:88)

"And keep yourself (O Muhammad ﷺ) patiently with those who call on their *Rubb* (i.e., your companions who remember their *Rubb* with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world." (18:28)

"Therefore, treat not the orphan with oppression. And repulse not the

قَالَ اللهُ تَعَالَى: ﴿وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾ [الحجر: ٨٨] وَقَالَ تَعَالَى: ﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾ [الكهف: ٢٨] وَقَالَ تَعَالَى: ﴿فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ﴾ [الضحى: ٩، ١٠] وَقَالَ تَعَالَى: ﴿أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ﴾ [الماعون: ١-٣].

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beggar." (93:9,10)

"Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly). And urges not the feeding of *Al-Miskîn* (the poor)." (107:1-3)

٢٦٠- وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ ﷺ: اطْرُدْ هٰؤُلَاءِ لَا يَجْتَرِئُونَ عَلَيْنَا، وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ وَرَجُلٌ مِنْ هُذَيْلٍ وَبِلَالٌ وَرَجُلَانِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللهِ ﷺ مَا شَاءَ اللهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾ [الأنعام: ٥٢] رَوَاهُ مسلم.

260. Sa'd bin Abû Waqqâs رضي الله عنه reported: Six of us were with the Prophet ﷺ when the infidels said to him: "Drive these ones away, lest they should begin to venture against us." The six were, myself, Ibn Mas'ûd, a man of the Hudhail tribe, Bilâl and two other men whose names I don't know. Messenger of Allâh ﷺ thought what Allâh wished him to think, and Allâh revealed: "And turn not away those who invoke their *Rubb*, morning and afternoon seeking His Face." (6:52) [*Muslim*]

Commentary: This *Hadîth* tells us that those people alone have value in the sight of Allâh who are equipped with Faith and good deeds, no matter how humble they are in the eyes of people because of their poverty and indigence. Those who are deprived of Faith and good conduct have absolutely no value in His sight even if they hold a high status in this world.

This *Hadîth* also exhorts the believers that criterion for respect and honour should also be Faith, not the lineage or wealth.

٢٦١- وَعَنْ أَبِي هُبَيْرَةَ عَائِذِ بن عَمْرٍو الْمُزَنِيِّ وَهُوَ مِنْ أَهْلِ بَيعَةِ الرِّضْوَانِ رَضِيَ اللهُ عَنْهُ، أَنَّ أَبَا سُفْيَانَ أَتَى عَلَى سَلْمَانَ وَصُهَيْبٍ وَبِلَالٍ فِي نَفَرٍ

261. 'Âidh bin 'Amr Al-Muzanî رضي الله عنه reported: Abû Sufyân passed by Salmân, Suhaib and Bilâl and some other Companions (رضي الله عنهم). They said to him: "Did not the swords of

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فَقَالُوا: مَا أَخَذَتْ سُيُوفُ اللهِ مِنْ عَدُوِّ اللهِ مَأْخَذَهَا، فَقَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: أَتَقُولُونَ هٰذَا لِشَيْخِ قُرَيْشٍ وَسَيِّدِهِمْ؟ فَأَتَى النَّبِيَّ ﷺ، فَأَخْبَرَهُ فَقَالَ: «يَا أَبَا بَكْرٍ لَعَلَّكَ أَغْضَبْتَهُمْ؟ لَئِنْ كُنْتَ أَغْضَبْتَهُمْ لَقَدْ أَغْضَبْتَ رَبَّكَ» فَأَتَاهُمْ فَقَالَ: يَا إِخْوَتَاهُ آغْضَبْتُكُمْ؟ قَالُوا: لا، يَغْفِرُ اللهُ لَكَ يَا أُخَيَّ. رَوَاهُ مُسْلِم.

Allâh exact their due from the foes of Allâh?" Abû Bakr رضي الله عنه said to them: "Do you speak like this to the chief of the Quraish and their master?" Then he went to the Prophet ﷺ and related this to him. He ﷺ said, "Abû Bakr, perhaps you have angered them. If so, you have angered your *Rubb*". Abû Bakr رضي الله عنه went back to them and said: "Brothers, did I offend you?" They replied: "No. May Allâh forgive you, brother." [*Muslim*]

قَوْلُهُ «مَأْخَذَهَا» أَيْ: لَمْ تَسْتَوْفِ حَقَّهَا مِنْهُ.

وَقَوْلُهُ: «يَا أُخَيَّ» رُوِيَ بِفَتْحِ الْهَمْزَةِ وَكَسْرِ الْخَاءِ وَتَخْفِيفِ الْيَاءِ، وَرُوِيَ بِضَمِّ الْهَمْزَةِ وَفَتْحِ الْخَاءِ وَتَشْدِيدِ الْيَاءِ.

Commentary: This *Hadîth* enjoins the Muslims to treat one another with affection and kindness and keep their hearts free from ill-feeling and malice. If someone inadvertently says to another anything that hurts the latter's feelings, he must immediately apologize to him.

٢٦٢- وَعَنْ سَهْلِ بنِ سعدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هٰكَذَا» وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَىٰ، وَفَرَّجَ بَيْنَهُمَا. رواه الْبُخَارِي.

262. Sahl bin Sa'd رضي الله عنه reported: Messenger of Allâh ﷺ said, "I will be like this in *Jannah* with the person who takes care of an orphan." Messenger of Allâh ﷺ raised his forefinger and middle finger by way of illustration. [*Al-Bukhârî*]

وَ«كَافِلُ الْيَتِيمِ»: الْقَائِمُ بِأُمُورِهِ.

Commentary: It will be indeed a great honour to be close to the Prophet ﷺ in *Jannah*. This honour will be given to those who are kind to the orphans. The Prophet

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ﷺ has regarded it the 'best house' in which an orphan is treated with kindness. He declared the worst home in which an orphan child is not treated with affection.

263. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who takes care of an orphan, whether he is his relative or a stranger, will be in *Jannah* with me like these two." The narrator, Mâlik bin Anas raised his forefinger and middle finger for illustration. [*Muslim*]

٢٦٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «كَافِلُ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الجَنَّةِ» وَأَشَارَ الرَّاوِي وَهُوَ مَالِكُ بْنُ أَنَسٍ بِالسَّبَّابَةِ وَالْوُسْطَى. رَوَاهُ مُسْلِم.

وَقَوْلُهُ ﷺ: «الْيَتِيمُ لَهُ أَوْ لِغَيْرِهِ» مَعْنَاهُ: قَرِيبُهُ، أَوِ الأَجْنَبِيُّ مِنْهُ، فَالْقَرِيبُ مِثْلُ أَنْ تَكْفُلَهُ أُمُّهُ أَوْ جَدُّهُ أَوْ أَخُوهُ أَوْ غَيْرُهُمْ مِنْ قَرَابَتِهِ، وَالله أَعْلَمُ.

Commentary: The Islâmic system of welfare and economic security is not restricted to relatives only. It includes every orphan and needy. If Muslims put this system into practice, there will be no need for insurance - a system which is based on usury. May Allâh enable the Muslims to adopt the teachings of Islâm so that they will be relieved of the curse of the system of usury.

264. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "A *Miskîn* (needy) is not the one who can be turned away with a date-fruit or two, or a morsel or two. The true *Miskîn* is one who, despite his poverty, abstains from begging." [*Al-Bukhârî* and *Muslim*]

In another narration Messenger of Allâh ﷺ said, " A *Miskîn* is not the one who goes round begging from people

٢٦٤- وَعَنْهُ قَال: قَال رَسُولُ الله ﷺ: «لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلَا اللُّقْمَةُ وَاللُّقْمَتَانِ إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ فِي «الصَّحِيحَيْنِ»: لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ

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وَالتَّمْرَتَانِ، وَلٰكِنَّ الْمِسْكِينَ الَّذِي لَا يَجِدُ غِنىً يُغْنِيهِ، وَلَا يُفْطَنُ بِهِ فَيُتَصَدَّقُ عَلَيْهِ، وَلَا يَقُومُ فَيَسْأَلَ النَّاسَ».

and who can be turned away with a morsel or two, or a date-fruit or two. A true *Miskîn* is he who does not find enough to suffice him, does not disclose his poverty so that he might be given alms, and does not stand up to beg." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* throws light on a very important problem relating to beggars who go door to door begging. They are, in fact, not poor because they accumulate a lot of wealth through small amounts which they collect every day. The real needy and poor are those who are not well-to-do, but their appearance and dress hide their poverty. Their self-respect does not permit them to make a request for help. The real purport of this *Hadîth* is that it is the latter category of poor people, with a sense of self-respect, who should be given preference in financial help over the professional beggars because it is they who are really poor.

٢٦٥- وَعَنْهُ عَنِ النَّبِيِّ ﷺ: «السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ» وَأَحْسَبُهُ قَالَ: «وَكَالْقَائِمِ الَّذِي لَا يَفْتُرُ، وَكَالصَّائِمِ الَّذِي لَا يُفْطِرُ» متفقٌ عَلَيه.

265. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "One who strives to help the widows and the poor is like the one who fights in the way of Allâh." The narrator said: I think that he ﷺ added also: "I shall regard him as the one who stands up (for prayer) without rest and as the one who observes fasts continuously."

[*Al-Bukhârî* and *Muslim*]

Commentary: Here the words 'widow' and 'poor' have been mentioned for example only while they cover the whole range of indigent, invalid and needy people. Efforts for their care, support and welfare has been regarded equivalent to *Jihâd*. Islâm has done full justice in supporting the helpless individuals and the entire poor class of the society by elevating the status of those who undertake this noble task to the level of *Mujâhidûn*.

It makes it clear that worship is not restricted to prayers and fasting only but also covers every good deed. Thus, those who are always mindful of the weak and the poor and constantly strive for their welfare are engaged in perpetual worship.

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266. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "The worst food is the food of the marriage banquet from which those are left out who would like to come; and to which those are invited who refuse to come. He who rejects an invitation disobeys Allâh and His Messenger." [*Muslim*]

In another narration Messenger of Allâh ﷺ said, "The worst food is the food of the marriage banquet to which the rich are invited and from which the poor are left out." [*Muslim*]

٢٦٦- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُمْنَعُهَا مَنْ يَأْتِيهَا، وَيُدْعَىٰ إِلَيْهَا مَنْ يَأْبَاهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ فَقَدْ عَصَى اللهَ وَرَسُولَهُ» رَوَاهُ مسلم.

وَفِي رِوَايَةٍ فِي «الصَّحِيحَين» [البخاري، ومسلم]. عَنْ أَبِي هُرَيْرَةَ مِنْ قَوْلِهِ: «بِئْسَ الطَّعَامُ طَعَامُ الْوَلِيمَةِ يُدْعَىٰ إِلَيْهَا الأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ».

Commentary: Our rich class has made *Walîmah* (marriage banquet given by the bridegroom) a highly luxurious affair and a means of displaying wealth and richness. This excessive exaggeration of a simple feast has brought in its wake many religious, moral and social evils. In its present form, it is sheer extravagance and wastage which are satanic acts and those who do it are brothers of Satan. It is such a big loss and serious threat that if our rich class is left with any sense of religion, it should immediately abandon this extravagance which is escalating day by day. Its moral disadvantage is that one invites in this function only men of his own status and not the the poor, whereas the fact is that it is the latter who deserve to be invited because of their need, and not the former. Good manners also warrant that the needy should be given priority over the affluent. Its social disadvantage is that display of wealth on such occasions creates a sense of deprivation in the poor segments of society while what Islâm teaches is the uplift, material and moral help, consolation and encouragement and respectable treatment of the poor.

Instead of holding sumptuous feasts on *Walîmah*, if the Muslims shift to one or two simple food items and invite the poor along with their friends and relatives, they not only save themselves from all the three evils mentioned above, but also prevent themselves from the accountability in the Hereafter; otherwise they will suffer loss in both the worlds.

This *Hadîth* exhorts the Muslims to participate in the *Walîmah* ceremony but it is the kind of feast which is simple and in accordance with the teachings of Islâm.

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267. Anas رضي الله عنه reported: The Prophet ﷺ said, "Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this." Messenger of Allâh ﷺ joined his fingers illustrating this. [*Muslim*]

٢٦٧- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيامَةِ أَنَا وَهُوَ كَهَاتَيْنِ» وَضَمَّ أَصَابِعَهُ. رَواه مُسلم. «جَارِيَتَيْنِ» أَيْ: بِنْتَيْنِ.

Commentary: In the pre-Islâmic era, Arabs were greatly dejected and showed resentment on the birth of a daughter, which in fact reflected the status of women in society, In order to give them their rightful place in the society, Islâm taught its followers to recognize their legitimate rights. Among the injunctions which were issued in this behalf, the most important was that their proper upbringing, education and training were made a means to attain *Jannah* so that people did not only feel joy over the birth of sons but also felt pleasure on the birth of daughters. In this respect, Islâm is the first religion which has not only ensured protection of their rights but also made full arrangements for their respect and prestige in society. For instance, they have been prohibited from having close contacts with men and for this purpose restriction of the veil has been imposed on them. Islâm has emancipated them from the obligation of earning their own livelihood so that they are safe from the malicious eyes of evil-minded, and secure from the sexual lust of men, the way it is happening with women who are working side by side with men in the West. But it is a curse indeed that due to intellectual immaturity and evil trends, this freedom of women, which has disgraced and robbed them of the virtues of a chaste life, is liked by many people and they are trying that Muslim women should also imitate the style of western women. To the people of such crooked thinking, the Islâmic teachings, which ensure the honour and chastity of women, appear to be the yoke of slavery and they want to release women from it.

268. 'Âishah رضي الله عنها reported: A woman came to me with her two daughters. She asked me (for charity) but she found nothing with me except one date-fruit, so I gave it to her. She accepted it and then divided it between her two daughters and herself ate

٢٦٨- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَتْ عَلَيَّ امْرَأَةٌ وَمَعَها ابْنَتَانِ لَهَا تَسْأَلُ، فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ

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مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، فَأَخْبَرْتُهُ فَقَالَ: «مَنِ ابْتُلِيَ مِنْ هٰذِهِ البَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ» متفقٌ عَلَيه.

nothing out of that. She then got up and went out. When Messenger of Allâh ﷺ came in, and I narrated to him the story, he said, "He who is involved (in the responsibility) of (bringing up) daughters, and he is benevolent towards them, they would become protection for him against Hell-fire." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* also tells us about the great merit and reward of kind treatment with daughters.

٢٦٩- وعن عائشةَ رضِي اللهُ عنها قالت: جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُها ثَلاثَ تَمَرَاتٍ، فأَعْطَتْ كُلَّ واحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعَتْ إلى فيها تَمْرَةً لِتَأْكُلَها، فاسْتَطْعَمَتْها ابْنَتَاها، فَشَقَّتِ التَّمْرَةَ التي كانت تُرِيدُ أَنْ تَأْكُلَهَا بينهُمَا، فأعْجَبَني شَأْنُها، فَذَكَرْتُ الَّذي صَنَعَتْ لِرسُولِ اللهِ صلَّى اللهُ عليه وسلم فقال: «إنَّ اللهَ قَدْ أَوْجَبَ لها بها الجنَّةَ، أو أَعْتَقَهَا بِهَا مِنَ النَّارِ» رواه مسلم.

269. 'Âishah رضي الله عنها reported: A poor woman came to me carrying her two daughters. I gave her three date-fruits. She gave a date to each of them and then she took up one date-fruit and brought that to her mouth to eat, but her daughters asked her that also. She then divided between them the date-fruit that she intended to eat. This (kind) treatment of her impressed me and I mentioned that to Messenger of Allâh ﷺ who said, "Verily, Allâh has assured *Jannah* for her, because of (this act) of her," or said, "He عز وجل has rescued her from Hell-Fire." [*Muslim*]

Commentary: Besides great merit of the upbringing of daughters, this *Hadîth* also tells us that if a wife has secured general permission from her husband about *Sadaqah* (alms and charity) she can offer *Sadaqah,* and its reward will be given to both of them. The former will be entitled to it for paying it, while the latter will be eligible to it for giving his consent to it.

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٢٧٠- وَعَنْ أَبِي شُرَيحٍ خُوَيْلِدِ بْنِ عَمْرٍو الْخُزَاعِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ الْيَتِيمِ وَالْمَرْأَةِ» حَدِيثٌ حَسَنٌ رَوَاهُ النَّسَائِي بِإِسْنَادٍ جَيِّدٍ.

وَمَعْنَى: «أُحَرِّجُ»: أُلْحِقُ الحَرَجَ، وَهُوَ الإِثْمُ بِمَنْ ضَيَّعَ حَقَّهُمَا، وَأُحَذِّرُ مِنْ ذٰلِكَ تَحْذِيرًا بَلِيغًا، وَأَزْجُرُ عَنْهُ زَجْرًا أَكِيدًا.

270. Abû Shuraih Khuwailid bin 'Amr Al-Khuzâ'î رضي الله عنه reported: The Prophet ﷺ said, "O Allâh, I declare inviolable the rights of two weak ones: the orphans and women." [*An-Nasa'i*]

Commentary: The poor are generally treated callously in human society. Women and orphans are regular victims of this cruelty. They are deprived of their share in property to which they are entitled under the Islamic law. In some cases their properties are usurped and they are maltreated at the hands of usurpers. The Prophet ﷺ has threatened them with serious consequences to prevent the Muslims from committing such injustice. The attitude of Muslims and the teachings of Islâm in this matter are two different things. How can Islâm be blamed for the attitude of Muslims? It is time Muslims should understand that Islâm is getting a bad name because of their bad conduct. As a result of this they are committing a double crime. On the one hand, they are guilty of usurping others of their legitimate rights and perpetrating cruelties, and on the other, disgracing their religion. In other words, rather than preaching Islâm they are creating obstacles in the way of people joining the fold of Islâm. May Allâh grant us guidance to follow the right path. *Âmin!*

٢٧١- وَعَنْ مُصْعَبِ بْنِ سَعدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَى سَعْدٌ أَنَّ لَهُ فَضْلًا عَلَىٰ مَنْ دُونَهُ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلَّا بِضُعَفَائِكُمْ» [رواه الْبُخَارِي]. هٰكَذَا مُرْسَلًا، فَإِنَّ مُصْعَبَ بْنَ سعدٍ تَابِعِيٌّ، وَرَوَاهُ الحَافِظُ أَبُو بَكْرٍ الْبَرْقَانِيُّ فِي صَحِيحِهِ مُتَّصِلًا

271. Mus'ab bin Sa'd bin Abû Waqqâs رضي الله عنهما reported: Sa'd considered himself better than his inferiors, so the Prophet ﷺ said to him, "You are given help and provision because of your weak ones" [*Al-Bukhârî*]

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عَنْ مُصْعَبٍ عَن أَبِيهِ رَضِيَ الله عَنْهُ.

Commentary: This *Hadîth* exhorts the resourceful people not to look down upon the poor and resourceless people of the society and not to consider themselves superior to others. They should learn to respect the weak and co-operate with them because may be Almighty, Allâh, is providing them because of the poor.

272. Abud-Dardâ رضي الله عنه reported: Messenger of Allâh ﷺ said, "Seek among your weak ones, for you are given provision and help only because of the weak amongst you." [*Abû Dâwûd*]

٢٧٢- وَعَنْ أَبِي الدَّرْدَاءَ عُوَيْمِرٍ رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يقول: «ابْغُونِي الضُّعَفَاءَ، فَإِنَّمَا تُنْصَرُونَ، وَتُرْزَقُونَ بِضُعَفَائِكُمْ» رَوَاهُ أَبُو داود بِإِسْنَادٍ جَيِّدٍ.

Commentary: This *Hadîth* mentions the reason for the acceptance of the invocations of the weak and poor. Since their hearts are free from the worldly vices and are gifted with greater sincerity and fear of Allâh, their prayers are more acceptable to Him. This point has been mentioned more explicitly in *Nasa'i* which says: "Almighty Allâh helps the *Ummah* because of the prayers, worship and devotion of its weak people" (*Aun-ul-Ma'bûd*, Vol. No. 2, chapter *Al-Jihâd*). The words which occur in most of the manuscripts of *Riyâd-us-Saliheen* are ابغوا في الضعفاء and the translation quoted here follows these words. But in the manuscripts of *Abû Dâwûd*, the word في does not figure in the text. In one manuscript, however, we find the words ابغوا الى الضعفاء, which means "For me search Muslims who are weak so that I find reason to support you with their prayers."

CHAPTER 34
RECOMMENDATIONS WITH REGARD TO WOMEN

٣٤- باب الوصيّة بالنّساء

Allâh, the Exalted, says:

"... and live with them honourably." (4:19)

"You will never be able to do perfect

قَالَ الله تَعَالَى: ﴿وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ﴾ [النساء: ١٩] وَقَالَ تَعَالَى: ﴿وَلَن تَسْتَطِيعُوٓاْ أَن تَعْدِلُواْ بَيْنَ ٱلنِّسَآءِ وَلَوْ

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justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e., neither divorced nor married). And if you do justice, and do all that is right, and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful." (4:129)

حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِن تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾ [النساء: ١٢٩].

273. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said: "Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women." [*Al-Bukhârî* and *Muslim*]

In another narration of *Al-Bukhârî* and *Muslim*, Messenger of Allâh ﷺ said: "A woman is like a rib, if you attempt to straighten it, you will break it; and if you benefit from her, you will do so while crookedness remains in her."

In another narration of *Muslim*, Messenger of Allâh ﷺ said: "Woman has been created from a rib and will in no way be straightened for you; so if you want to benefit from her, you will benefit from her while crookedness remains in her. If you attempt to

٢٧٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا؛ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ مَا فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ، لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ» مُتَّفَقٌ عَلَيه.

وفي روايةٍ في «الصحيحين»: «المرأة كالضِّلَعِ إن أَقَمْتَهَا كَسَرْتَهَا، وإن اسْتَمْتَعْتَ بها، اسْتَمْتَعْتَ وفيها عِوَجٌ».

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، لَنْ تَسْتَقِيمَ لَكَ عَلَى طَرِيقَةٍ، فَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ، وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا، وَكَسْرُهَا طَلَاقُهَا».

قَوْلُهُ: «عَوَجٌ» هُوَ بِفَتْحِ الْعَيْنِ وَالْوَاوِ.

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straighten her, you will break her, and breaking her is divorcing her."

Commentary: The words استوصوا بالنساء mean, take care of your wives. Whatever is the formation of the words of the *Hadîth*, it stresses the importance of kind treatment to wives because woman is not only weaker than man by nature, but also less intelligent. On account of his being more intelligent and having greater patience, man should be more forgiving in his dealing with her. The secret of a pleasant family life lies in this advice of the Prophet ﷺ with its emphasis on kind treatment to wives.

٢٧٤- وَعَنْ عَبْدِ اللهِ بْنِ زَمْعَةَ رَضِيَ اللهُ عَنْهُ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: ﴿إِذِ انْبَعَثَ أَشْقَاهَا﴾ انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ، عَارِمٌ مَنِيعٌ فِي رَهْطِهِ» ثُمَّ ذَكَرَ النِّسَاءَ، فَوَعَظَ فِيهِنَّ، فَقَالَ: «يَعْمِدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ» ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ وَقَالَ: «لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ؟» متفقٌ عَلَيه.

«وَالْعَارِمُ» بِالْعَيْنِ الْمُهْمَلَةِ وَالرَّاءِ: هُوَ الشِّرِّيرُ الْمُفْسِدُ، وَقَوْلُهُ: «انْبَعَثَ»، أَيْ: قَامَ بِسُرْعَةٍ.

274. 'Abdullâh bin Zam'ah رضي الله عنه reported that he heard the Prophet ﷺ giving a speech when he mentioned the she-camel (of Prophet Sâlih) and the man who had killed her. Messenger of Allâh ﷺ said: "'When the most wicked man among them went forth (to kill the she-camel).' (91:12) signifies that a distinguished, wicked and most powerful chief of the people jumped up to kill the she-camel." Then he (ﷺ) made mention of women and said, "Some of you beat your wives as if they were slaves, and then lie with them at the end of the day."

Then he (ﷺ) admonished them against laughing at another's passing of wind, saying, "Why does any of you laugh at another doing what he does himself." [*Al-Bukhârî* and *Muslim*]

Commentary: Although Islâm has permitted man, in inevitable circumstances, to rebuke his wife, it has also suggested a very wise course for it. It has suggested that first of all he should advise and preach her, and if she does not mend her ways by these means, then he should stop sleeping with her, which is a great warning for the sensible wife. If she does not improve even by this method, then he may take recourse to slight

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beating, but in that he must avoid her head and face. He should take recourse to beating if he thinks that it would work, otherwise it is better to avoid it. But surprisingly enough some start the process of reformation with beating and that too with great ruthlessness which has not been permitted by Islâm in any case. It is this aspect which the Prophet ﷺ has highlighted in this *Hadîth*. He has contended that when the wife is indispensable for man and it is very difficult for him to pass night without her then why should he beat her like a slave or bondmaid? He should try to understand that she, too, has feelings and her position is like one of the two wheels of the cart of life. If at all it comes to beating her then he must keep her true status in view before taking recourse to it. He should never loose sight of her importance in conjugal life.

275. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another." [*Muslim*]

٢٧٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ» أَوْ قَالَ: «غَيْرَهُ» رَوَاهُ مُسلم.

وَقَوْلُهُ: «يَفْرَك» هُوَ بِفَتْحِ الياءِ وإِسْكَانِ الفاء وفَتْحِ الراءِ مَعْنَاهُ: يُبْغِضُ، يُقَالُ: فَرِكَتِ الْمَرْأَةُ زَوْجَهَا، وَفَرِكَهَا زَوْجُهَا، بِكَسْرِ الرَّاءِ، يَفْرَكُهَا بِفَتْحِهَا: أَيْ: أَبْغَضَهَا، وَاللهُ أَعْلَم.

Commentary: This *Hadîth* also contains a very wise counsel for a happy married life. It tells us that every person has certain good qualities as well as some shortcomings. Man has been advised here to overlook the shortcomings that he does not like in his wife and appreciate her good qualities. Similarly, a woman is advised to ignore the shortcomings of her husband and admire his good qualities.

276. 'Amr bin Al-Ahwas Al-Jushamî رضي الله عنه reported that he had heard the Prophet ﷺ saying on his Farewell Pilgrimage, after praising and glorify-

٢٧٦- وَعَنْ عَمْرِو بن الأَحْوَصِ الْجُشَمِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ فِي حَجَّةِ الْوَدَاعِ يَقُولُ بَعْدَ أَنْ

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ing Allâh and admonishing people, "Treat women kindly, they are like captives in your hands; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing." [*At-Tirmidhî*]

حَمِدَ اللهَ تَعَالَى، وَأَثْنَى عَلَيْهِ وَذَكَّرَ وَوَعَظَ، ثُمَّ قَالَ: «أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذٰلِكَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، فَإِنْ أَطَعْنَكُمْ فَلا تَبْغُوا عَلَيْهِنَّ سَبِيلًا؛ أَلا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا؛ فَحَقُّكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ، وَلا يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، أَلا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَوْلُهُ ﷺ: «عَوَانٍ» أَيْ: أَسِيرَاتٌ جَمْعُ عَانِيَةٍ، بِالْعَيْنِ الْمُهْمَلَةِ، وَهِيَ الأَسِيرَةُ، وَالْعَانِي: الأَسِيرُ. شَبَّهَ رَسُولُ اللهِ ﷺ الْمَرْأَةَ فِي دُخُولِهَا تَحْتَ حُكْمِ الزَّوْجِ بِالْأَسِيرِ «وَالضَّرْبُ الْمُبَرِّحُ»: هُوَ الشَّاقُّ الشَّدِيدُ، وَقَوْلُهُ ﷺ: «فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا» أَيْ: لَا تَطْلُبُوا طَرِيقًا تَحْتَجُّونَ بِهِ عَلَيْهِنَّ وَتُؤْذُونَهُنَّ بِهِ، واللهُ أَعْلَم.

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Commentary:

1. Here again we find justification for beating one's wife in case of her persistence in default, but it is to be done in the manner prescribed in the *Hadîth* quoted above.
2. It is the responsibility of the wife that during the absence of her husband, besides the guarding of her own chastity, and property of her husband, she should not let in anyone who is not liked by her husband, however closely related that person be to her.
3. It is the responsibility of the husband to provide, according to his means, good food and clothes to his wife.

277. Mu'âwiyah bin Haidah رضي الله عنه reported: I asked Messenger of Allâh ﷺ: "What right can any wife demand of her husband?" He replied, "You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house." [*Abû Dâwûd*]

٢٧٧- وَعَنْ مُعَاوِيَةَ بنِ حَيْدَةَ رَضِيَ الله عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ الله مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قَالَ: «أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوهَا إِذَا اكْتَسَيْتَ وَلَا تَضْرِبِ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلا تَهْجُرْ إِلَّا فِي الْبَيْتِ» حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاوِدَ وَقَالَ: مَعْنَى «لا تُقَبِّحْ» أَيْ: لا تَقُلْ قَبَّحَكِ الله.

Commentary: If it comes to temporarily severing relation with a disobedient wife to set her right, it should be done within the house and the best course for it is that one suspends the practice of sleeping with her. Some people say that this suspension should be to the extent of sleeping with her only and one should not stop speaking to her because that will increase the rift between the two. But in case of special circumstances, one can separate from her by leaving his home, as was done by the Prophet ﷺ by shifting to upper room of his house.

278. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The believers who show the most perfect Faith are those who have the best behaviour, and the best of you are those who are the best to their wives." [*At-Tirmidhî*]

٢٧٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.

279. Iyâs bin 'Abdullâh رضي الله عنه

٢٧٩- وَعَنْ إِيَاسِ بنِ عَبْدِالله بنِ أبي ذُبَابٍ

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reported: Messenger of Allâh ﷺ said, "Do not beat Allâh's bondwomen." When 'Umar رضي الله عنه came to Messenger of Allâh ﷺ and complained saying: "The women have become very daring towards their husbands," He (ﷺ) gave permission to beat them. Then many women went to the family of the Messenger of Allâh (wives) complaining of their husbands, and he (the Prophet ﷺ) said, "Many women have gone round Muhammad's family complaining of their husbands. Those who do so, that is, those who take to beating their wives, are not the best among you." [*Abû Dâwûd*]

رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله ﷺ: «لَا تَضْرِبُوا إِمَاءَ الله» فَجَاءَ عُمَرُ رَضِيَ الله عَنْهُ إِلَى رَسُولِ الله ﷺ: فَقَالَ: ذَئِرْنَ النِّسَاءُ عَلَى أَزْوَاجِهِنَّ، فَرَخَّصَ فِي ضَرْبِهِنَّ، فَأَطَافَ بِآلِ رَسُولِ الله ﷺ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ، فَقَالَ رَسُولُ الله ﷺ: «لَقَدْ أَطَافَ بِآلِ بَيْتِ مُحَمَّدٍ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ لَيْسَ أُولٰئِكَ بِخِيَارِكُمْ» رَوَاهُ أَبُو دَاوِدَ بِإِسْنَادٍ صَحِيح.

قَوْلُهُ: «ذَئِرْنَ» هُوَ بِذَالٍ مُعْجَمَةٍ مَفْتُوحَةٍ ثُمَّ هَمْزَةٍ مَكْسُورَةٍ ثُمَّ رَاءٍ سَاكِنَةٍ ثُمَّ نُونٍ، أَيْ: اجْتَرَأْنَ، قَوْلُهُ: «أَطَافَ» أَيْ: أَحَاطَ.

Commentary: This *Hadîth* tells us that those who take to beating their wives are not perfect people. The decency of manners warrants that one must refrain from beating, as is evident from the conduct of the Prophet ﷺ who neither resorted to beating with his own hand any of his wives nor slaves nor any other. He would avenge those who transgressed the limits of Allâh.

280. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman." [*Muslim*]

٢٨٠- وَعَنْ عَبْدِالله بنِ عمرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَال «الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ» رَوَاهُ مسلم.

Commentary: This *Hadîth* mentions the qualities of a virtuous woman. When her husband looks at her, she pleases him; when he orders her, she obeys him; and when he is absent, she guards herself (chastity) and the property of her husband. (*Abû Dâwûd* and *Nasa'i*).

This *Hadîth* stresses the fact that if one wants success in this world and the Hereafter,

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he should select a pious wife. Rather than going after her beauty, lineage and wealth, one should give preference to her Faith over all other considerations. If he chooses a woman who is faithful to her *Deen* and strictly adheres to the *Sharî'ah*, she would be a source of blessing for him in this life and the Hereafter.

CHAPTER 35
HUSBAND'S RIGHTS CONCERNING HIS WIFE

٣٥- باب حقّ الزوج على المرأة

Allâh, the Exalted, says:

"Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g., their chastity and their husband's property)." (4: 34)

قَالَ الله تَعَالَى: ﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ۚ﴾ [النساء: ٣٤].

وَأَمَّا الأَحَادِيثُ فَمِنْهَا حَدِيثُ عَمْرِو بنِ الأَحْوَصِ السَّابِقِ فِي الْبَابِ قَبْلَهُ.

281. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night angry with her, the angels curse her until morning."
[*Al-Bukhârî* and *Muslim*]

٢٨١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ فَبَاتَ غَضْبَانَ عَلَيْهَا لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ» متفقٌ عَلَيه.

In another narration: The Messenger of Allâh ﷺ said, "When a woman spends the night away from the bed of

وَفِي رِوَايَةٍ لَهُمَا «إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ».

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her husband, the angels curse her until morning."

[*Al-Bukhârî* and *Muslim*]

In another narration: Messenger of Allâh ﷺ said, "By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her." [*Al-Bukhârî* and *Muslim*]

وَفِي رِوَايَةٍ قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهِ فَتَأْبَى عَلَيْهِ إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا حَتَّى يَرْضَىٰ عَنْهَا».

Commentary: This *Hadîth* makes it abundantly clear that obedience of the husband is compulsory on the wife. If, in the absence of any lawful reason, she refuses to obey the orders of her husband, she will be liable to the Wrath and Curse of Allâh until she returns to obedience. This *Hadîth* has a stern warning for those women who do not care for the displeasure of their husbands because of their bad temperament, stubbornness and habit of dominating their husbands.

282. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission." [*Al-Bukhârî* and *Muslim*]

٢٨٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَيْضًا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ» مُتَّفَقٌ عَلَيه.

Commentary: It lays down a principle for a wife that performing *Nawâfil* (voluntary acts of worship) at the cost of the husband rights is not permissible.

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283. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects."

[*Al-Bukhârî* and *Muslim*]

٢٨٣- وَعَنِ ابنِ عُمَر رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَال: «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ، وَالأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ» متفقٌ عَلَيه.

Commentary: This *Hadîth* ordains every individual in society, whether he is a ruler or ruled citizen or even a woman who leads her life within the four walls of her house, to perform his duties within his own sphere. Not only that, every person has been made responsible to reform the state of affairs in his control and establish equity and justice because he will be held accountable for any negligence on his part in this respect.

284. Abû 'Ali Talq bin 'Ali رضي الله عنه reported: Messenger of Allâh ﷺ said, "When a man calls his wife to satisfy his desire, she must go to him even if she is occupied with the oven."

[*At-Tirmidhî* and *An-Nasa'i*]

٢٨٤- وَعَنْ أَبِي عَلِيٍّ طَلْقِ بْنِ عَلِيٍّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «إِذَا دَعَا الرَّجُلُ زَوْجَتَهُ لِحَاجَتِهِ فَلْتَأْتِهِ وَإِنْ كَانَتْ عَلَى التَّنُّورِ» رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِي: حَدِيثٌ حَسَنٌ صَحِيح.

285. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband." [*At-Tirmidhî*]

٢٨٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِاحَدٍ لأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح.

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Commentary: This *Hadîth* also shows the unique importance of the wife's obedience to her husband within her capacity and as long as he does not order her to disobey Allâh.

286. Umm Salamah رضي الله عنها reported: Messenger of Allâh ﷺ said, "Any woman dies while her husband is pleased with her, she will enter *Jannah*." [*At-Tirmidhî*]

٢٨٦- وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «أَيُّمَا امْرَأَةٍ مَاتَتْ، وَزَوْجُهَا عنها رَاضٍ دَخَلَتِ الْجَنَّةَ» رَوَاهُ التِّرْمِذِيُّ، وقال: حَدِيثٌ حَسَنٌ.

Commentary: The distinction mentioned in this *Hadîth* is for those women who abide by the duties and obligations entrusted to them by Islâm and also endeavour to keep their husbands happy. Allâh عز وجل will pardon their ordinary acts of omission and commission and admit them to *Jannah*.

287. Mu'âdh bin Jabal رضي الله عنه reported: The Prophet ﷺ said, "Whenever a woman harms her husband in this world (that is without any due right), his wife among the (*Houris* in *Jannah*) says: 'You must not harm him. May Allâh destroy you! He is only a passing guest with you and is about to leave you to come to us.'"

[*At-Tirmidhî*]

٢٨٧- وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُؤْذِي امْرَأَةٌ زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِيْنِ لا تُؤْذِيهِ قَاتَلَكِ اللهُ! فَإِنَّمَا هُوَ عِنْدَكِ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكِ إِلَيْنَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: The Islâmic *Shari'ah* commands men to treat their wives with kindness. In the same spirit it commands wives to be obedient to their husbands. She can hurt the feelings of her husband by using indecent language, immodest conduct, immoral actions and making unfair demands which are beyond his means. It is very common among women to tease and trouble their husbands by these three practices, except for pious women.

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288. Usâmah bin Zaid رضي الله عنهما reported: The Prophet ﷺ said, "I am not leaving behind me a more harmful trial for men than women."

[*Al-Bukhârî* and *Muslim*]

٢٨٨- وَعَنْ أُسَامَةَ بْنِ زَيدٍ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا تَرَكْتُ بَعْدِي فِتْنَةً هِيَ أَضَرُّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ» متفقٌ عَلَيه.

Commentary: According to this *Hadîth*, women and their beauty are the greatest and most disastrous mischief for men. This fact can be easily verified by observation. Men are generally constrained to take to corruption and unfair means of income to fulfill undue demands of their wives. If women learn to lead a simple life, men will not need much to make money through unlawful means. Similarly, it is women who compel men to hold all kinds of meaningless customs and ceremonies on marriage parties and thereby violate Islâmic injunctions, and incur more expenses. If women go by the Islâmic injunctions, the marriages would become a greater source of happiness and pleasure.

CHAPTER 36
SUSTENTATION OF THE MEMBERS OF THE FAMILY

٣٦- باب النّفقة عَلى العِيَال

Allâh, the Exalted, says:

"The father of the child shall bear the cost of the mother's food and clothing on a reasonable basis." (2:233)

"Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him." (65:7)

"And whatsoever you spend of anything (in Allâh's Cause), He will replace it." (34:39)

قَالَ الله تَعَالَى: ﴿وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ﴾ [البقرة: ٢٣٣] وَقَالَ تَعَالَى: ﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا﴾ [الطّلاق: ٧] وَقَالَ تَعَالَى: ﴿وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ﴾ [سبأ: ٣٩].

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289. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "A dinâr you spend in Allâh's way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family." [*Muslim*]

٢٨٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ، أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ» رَوَاهُ مسلم.

Commentary: A Muslim is ordained to spend first of all on the need of his wife and children and their food and clothes. There is greater reward for him in this because these expenses are obligatory on him while spending on other items is in the nature of *Nawâfil*. Obviously, one cannot forego the former for the latter.

290. Thaubân bin Bujdud رضي الله عنه reported: Messenger of Allâh ﷺ said, "The most excellent dinâr is one that a person spends on his family, and the dinâr which he spends on his riding-animal in the way of Allâh (in *Jihâd*), and the dinâr he spends on his companions in the way of Allâh." [*Muslim*]

٢٩٠- وَعَنْ أَبِي عَبدِالله - وَيُقَالُ لَهُ: أَبُو عَبْدِ الرَّحْمٰنِ - ثَوْبَانَ بْنِ بُجْدُدٍ مَوْلَى رَسُولِ اللهِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللهِ» رَوَاهُ مُسلم.

Commentary: This *Hadîth* relates to the same subject which has been mentioned in the previous *Hadîth*. It stresses that men of small means should first of all spend on their own families and children. It is in fact an act of great merit. After fulfilling their needs, if he still has something left with him then he can spend it on other items in the order of precedence mentioned in the *Hadîth*.

291. Umm Salamah رضي الله عنها reported: I asked Messenger of Allâh ﷺ, "Would I be rewarded for what I spend on Abû Salamah's sons? For I

٢٩١- وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ، هَلْ لِي أَجْرٌ فِي بَنِي أَبِي سَلَمَةَ أَنْ أَنْفِقَ

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عَلَيْهِمْ، وَلَسْتُ بِتَارِكَتِهِمْ هٰكَذَا وَهٰكَذَا إِنَّمَا هُمْ بَنِيَّ؟ فَقَالَ: «نَعَمْ لَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ» متفقٌ عَلَيه.

can't let them go here and there (to beg people)." Messenger of Allâh ﷺ replied, "Spend on them and you will be rewarded for what you spend on them."

[*Al-Bukhârî* and *Muslim*]

Commentary: Although parents spend money on their children out of their natural love for them, Allâh is so Gracious that He not only rewards them for it, but He gives it in greater proportion than what they spend on other meritorious items.

٢٩٢- وَعَنْ سعدِ بن أَبِي وَقَّاصٍ رَضِيَ الله عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ الَّذِي قَدَّمْنَاهُ فِي أَوَّلِ الْكِتَابِ فِي بَاب النِّيَّةِ أَنَّ رَسُولَ الله ﷺ قَال لَهُ: «وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ الله إِلَّا أُجِرْتَ بِهَا حَتَّى مَا تَجْعَلُ في في امْرَأَتِكَ» متفقٌ عَلَيه.

292. Sa'd bin Abû Waqqâs رضي الله عنه reported in a *Hadîth* included in the chapter of Intention, that Messenger of Allâh ﷺ said, "Whatever you spend seeking thereby the Pleasure of Allâh, will have its reward, even the morsel which you put in the mouth of your wife." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* also highlights the point that one should feed his family and children with the intention that it has been ordained by Allâh. In that case, this natural instinct will become an act of worship for which he will be rewarded.

٢٩٣- وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ الله عَنْه، عَنِ النَّبِيِّ ﷺ قَال: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا فَهِيَ لَهُ صَدَقَةٌ» متفقٌ عَلَيه.

293. Abû Mas'ûd Al-Badri رضي الله عنه reported: The Prophet ﷺ said, "When someone spends on his family seeking his reward for it from Allâh, it is counted as a charity from him."

[*Al-Bukhârî* and *Muslim*]

Commentary: 'Seeking his reward' means that one is supporting his family as a duty entrusted by Allâh. It is also warranted by compassion for the near ones. A person who does it as a duty ordained by Allâh and shows mercy to his deserving relatives to attain His Pleasure then what he spends with this intention on his children will be eligible for reward from Allâh.

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294. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "Neglecting one's own dependents is a reason enough for a man to commit a sin." [*Abû Dâwûd*]

The narration in *Muslim* is: Messenger of Allâh ﷺ said, "It is enough sin for a person to hold back the due of one whose provision is in his hand."

٢٩٤- وَعَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ» حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ.

وَرَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ بِمَعْنَاهُ قَالَ: «كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُ».

Commentary: This *Hadîth* tells us that negligence in matter of maintenance of one's family is such a great sin that if a person is free from all other sins, this one alone will be enough to make him accountable before Allâh. The words used in this *Hadîth* are so comprehensive that they include servants and slaves besides family and children because he is also equally responsible for their maintenance. Thus, this *Hadîth* makes it evident that it is the responsibility of the head of the family to provide the necessities of life to all his dependents; and any negligence on his part in this respect is a great sin.

295. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Two angels descend every morning, and one says: 'O Allâh, give him who spends something, in place of what he spends.' The other one says: 'O Allâh, give destruction to him who withholds.'" [*Al-Bukhârî* and *Muslim*]

٢٩٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا» متفقٌ عَلَيه.

Commentary: This *Hadîth* provides justification to pray for virtuous people to get better than what they have spent, and to destroy the wealth of the niggardly who refuse to spend in the way of Allâh.

296. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "The upper hand is better than the lower one (i.e., the spending hand is better

٢٩٦- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ مَا كَانَ

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than the receiving hand); and begin (charity) with those who are under your care; and the best charity is that which given out of surplus; and he who asks (Allâh) to help him abstain from the unlawful and the forbidden, Allâh will fulfill his wish; and he who seeks self-sufficiency will be made self-sufficient by Allâh." [*Al-Bukhârî*]

عَنْ ظَهْرِ غِنىً، وَمَنْ يَسْتَعْفِفْ، يُعِفَّهُ الله، وَمَنْ يَسْتَغْنِ، يُغْنِهِ الله» رواه الْبُخَارِي.

Commentary: This *Hadîth* mentions the importance of spending in the way of Allâh, preference of one's family and children over others, and chasteness and contentment. It also tells us that Allâh helps one in getting what one prays for.

CHAPTER 37
SPENDING FAVOURITE THINGS FOR ALLÂH'S SAKE

٣٧- باب الإنفاق مما يحبّ ومن الجيد

Allâh, the Exalted, says:

"By no means shall you attain *Al-Birr* (piety, righteousness - here it means Allâh's reward, i.e., *Jannah*), unless you spend (in Allâh's Cause) of that which you love." (3:92)

"O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it." (2:267)

قَالَ اللهُ تَعَالَى: ﴿لَن تَنَالُواْ ٱلْبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُواْ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ [البقرة: ٢٦٧].

297. Anas رضي الله عنه reported: Abû Talhah رضي الله عنه was the richest among the *Ansâr* of Al-Madinah and possessed the largest property from

٢٩٧- عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ رَضِيَ الله عَنْهُ أَكْثَرَ الأَنْصَارِ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ،

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palm-trees, and among his possessions what he loved most, was his garden known as Bairuhâ' which was opposite the mosque, and Messenger of Allâh ﷺ often visited it and drank from its fresh water. When this *Âyah* was revealed: "By no means shall you attain *Al-Birr* (piety, righteousness - here it means Allâh's reward, i.e., *Jannah*), unless you spend (in Allâh's Cause) of that which you love," (3:92), Abû Talhah came to Messenger of Allâh ﷺ and said, "Allâh says in His Book: 'By no means shall you attain *Al-Birr*, unless you spend (in Allâh's Cause) of that which you love,' and the dearest of my property is Bairuhâ' so I have given it as *Sadaqah* (charity) for Allâh's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allâh, as Allâh guides you." Messenger of Allâh ﷺ said, "Well-done! That is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abû Talhah رضي الله عنه distributed it among nearest relatives and cousins. [*Al-Bukhârî* and *Muslim*]

وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرَحَاءَ، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ إِنَّ اللهَ تَعَالَى أَنْزَلَ عَلَيْكَ: ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ مَالِي إِلَيَّ بَيْرُحَاءُ، وَإِنَّهَا صَدَقَةٌ لله تَعَالَى أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللهِ تَعَالَى، فَضَعْهَا يَا رَسُولَ اللهِ حَيْثُ أَرَاكَ اللهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «بَخٍ! ذٰلِكَ مَالٌ رَابِحٌ، ذٰلِكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ» فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللهِ، فَقَسَّمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ، وَبَنِي عَمِّهِ. متفقٌ عَلَيه.

قَوْلُهُ ﷺ: «مَالٌ رَابِحٌ» رُوِيَ فِي الصَّحِيحَيْنِ «رَابِحٌ» وَ«رَايِحٌ» بِالْبَاءِ الموحدةِ وَبِالْيَاءِ المثناةِ، أَيْ: رَايِحٌ عَلَيْكَ نَفْعُهُ، وَ«بَيْرُحَاءُ» حَدِيقَةُ نَخْلٍ، وَرُوِي بِكَسْرِ الْبَاءِ وَفَتْحِهَا.

Commentary:

1. This *Hadîth* mentions the spirit of obedience to Allâh and His Prophet ﷺ and effort

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which the Companions of the Prophet ﷺ made for attaining a higher status in virtue.
2. To spend the best of one's property in the way of Allâh is a sign of perfection of Faith.
3. In the matter of *Sadaqât* (alms giving and charity), preference must be given to one's closest relations, provided they are poor and stand in need of help, otherwise, these should be spent on other deserving people.

CHAPTER 38
URGING ONE'S KITH AND KIN TO OBEY ALLÂH AND REFRAIN FROM EVILS

٣٨- باب وجُوب أمر أهله وأولاده المميزين وسائر من في رعيته بطاعة الله تَعَالَى، ونهيهم عن المخالفة وتأْدِيبِهم، ومنعهم من ارتكاب مَنْهِيٍّ عَنْهُ

Allâh, the Exalted, says:

"And enjoin *Salât* (the prayer) on your family, and be patient in offering them (i.e., the *Salât*)." (20:132)

"O you who believe! Ward off yourselves and your families against a Fire (Hell), whose fuel is men and stones." (66:6)

قَالَ الله تَعَالَى: ﴿وَأْمُرْ أَهْلَكَ بِالصَّلَوٰةِ وَاصْطَبِرْ عَلَيْهَا﴾ [طه: ١٣٢] وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ [التَّحْرِيم: ٦]

298. Abû Hurairah رضي الله عنه reported: Al-Hasan bin 'Ali رضي الله عنهما took one of the dates of the *Sadaqah* (charity) and put it in his mouth, whereupon Messenger of Allâh ﷺ said, "Leave it, leave it, throw it away. Do you not know that we do not eat the *Sadaqah* (charity)?"

[*Al-Bukhârî* and *Muslim*]

٢٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: أَخَذَ الْحَسَنُ ابن عَلِيٍّ رَضِيَ الله عَنْهُمَا تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَقَالَ رَسُولُ اللهِ ﷺ: «كِخْ كِخْ، ارْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لا نَأْكُلُ الصَّدَقَةَ!؟» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ «أَنَّا لَا تَحِلُّ لَنَا الصَّدَقَةُ» وَقَوْلُهُ:

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«كِخْ كِخْ» يُقَالُ بِإِسْكَانِ الْخَاءِ، وَيُقَالُ بِكَسْرِهَا مَعَ التَّنْوِينِ، وَهِيَ كَلِمَةُ زَجْرٍ لِلصَّبِيِّ عَنِ الْمُسْتَقْذَرَاتِ، وَكَانَ الْحَسَنُ رَضِيَ اللهُ عَنْهُ صَبِيًّا.

Commentary: This *Hadîth* emphasizes the following points:

1. *Sadaqah* is not lawful for the Prophet ﷺ and his family. His family here means Banu Hâshim and Banu Abdul-Muttalib.
2. Proper upbringing of children is extremely important. They must be prohibited by parents from such things which are indecent and unbecoming.
3. What is collected as *Sadaqah* is a national trust. The houses and institution where it is collected and kept, should take strict care of its proper utilization. It is the duty of the custodians of *Sadaqât* that they protect them and give them to the deserving people.

٢٩٩- وَعَنْ أَبِي حَفْصٍ عُمَرَ بْنِ أَبِي سَلَمَةَ عَبْدِاللهِ بنِ عبدِ الْأَسدِ رَبِيبِ رَسُولِ اللهِ ﷺ قَالَ: كُنْتُ غُلَامًا فِي حِجْرِ رَسُولِ اللهِ ﷺ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «يَا غُلَامُ سَمِّ اللهَ تَعَالَى، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ. متفقٌ عَلَيه.

«وَتَطِيشُ»: تَدُورُ فِي نَوَاحِي الصَّحْفَةِ.

299. 'Umar bin Abû Salamah رضي الله عنه reported: I was a boy under the care of Messenger of Allâh ﷺ, and my hand would wander about in the dish. Messenger of Allâh ﷺ said to me "Mention Allâh's Name (i.e., say *Bismillâh* before you start eating), eat with your right hand and eat from what is near to you." I always followed this way of eating after this incident.

[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* brings the following points into focus:

1. Teaching good manners and morals to the children.
2. One must start his meals with *Bismillâh* (Begin with the Name of Allâh) and take his share of food from the side of vessel in front of him, if all are eating from one vessel. If there are many varieties of fruit on the table then one can choose freely.
3. If a child makes any mistake, he should be corrected right away because that proves more effective and is engraved in his mind and heart.

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300. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian and responsible for his subjects; the man is a guardian of his family; the woman is guardian in her husband's house and responsible for her wards; a servant is guardian of his master's property and responsible for his ward. So all of you are guardians and are responsible for your subjects." [*Al-Bukhârî* and *Muslim*]

٣٠٠- وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ، وَمَسْئُوْلٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُوْلٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُوْلَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُوْلٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَمَسْئُوْلٌ عَنْ رَعِيَّتِهِ» متفقٌ عَلَيه.

Commentary: This *Hadîth* ordains every individual in society, whether a ruler or ruled or even a woman who leads her life within the four walls of her house, to perform one's duties within one's own sphere.

301. 'Amr bin Shu'aib reported on his father's authority that his grandfather رضي الله عنه said: Messenger of Allâh ﷺ said, "Command your children to perform *Salât* (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together." [*Abû Dâwûd*]

٣٠١- وَعَنْ عَمْرِو بنِ شُعَيْبٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ» حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاودَ بِإِسْنَادٍ حَسَنٍ.

Commentary: This *Hadîth* highlights the following points:

1. The importance of the prescribed five daily *Salât* (prayers).
2. When warranted by the situation, it is permissible to beat children for their proper upbringing and education. But this should not be in any case violent and aggressive. It should rather be done in a manner that the child does not suffer any physical injury and receives the right type of training. It is an absurd theory that children should be

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given a free hand, and leave alone the corporal punishment, they should not even be rebuked on doing something wrong. Suitable punishment is essential for their proper training and education.

3. Muslim jurists have written that like *Salât*, other injunctions of *Shari'ah* should also be instilled in the minds of children, and if possible, they should also be given practical training for their performance. For instance, they should be made to observe *Saûm* (fast) occasionally in accordance with their age and capacity during the month of Ramadân, so that the importance of obligation of fasting is impressed on their minds in an early age. This exercise will prove very fruitful when they attain maturity. They will then be conscious that for a Muslim, fasting in the month of Ramadân is compulsory like the five daily *Salât*.

4. A child generally does not attain maturity at the age of ten years, but nevertheless he does acquire some sense. It is, therefore, necessary that rather than putting children in one bed they are provided separate beds once they reach the age of 10, especially children of the opposite sex.

302. Sabrah bin Ma'bad Al-Juhanî رضي الله عنه reported: Messenger of Allâh ﷺ said, "Teach a boy *Salât* (the prayer) when he attains the age of seven years, and punish him (if he does not offer it) at ten." [*Abû Dâwûd* and *Tirmidhi*]

The narration in *Abû Dâwûd* is: Messenger of Allâh ﷺ said, "Order a boy to perform *Salât* (the prayer) when he is seven years old."

٣٠٢- وَعَنْ أَبِي ثُرَيَّةَ سَبْرَةَ بنِ مَعْبَدٍ الجُهَنِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «عَلِّمُوا الصَّبِيَّ الصَّلَاة لِسَبْعِ سِنِينَ» وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرِ سِنِينَ» حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ. وَقَال: حَدِيثٌ حَسَنٌ. وَلَفْظُ أَبِي دَاوُدَ: «مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ».

Commentary: Obviously only such teachers and parents can persuade the children to perform *Salât* who are themselves very strict about it. In the early period of Islâm, one could not even think of a Muslim who ignored it. It is very unfortunate indeed that in the present-day Muslim societies, a large majority of Muslims are careless about this fundamental religious duty. In such a state of affairs who would instruct and persuade them to perform this religious obligation of the first order?

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CHAPTER 39
RIGHTS OF NEIGHBOURS

٣٩- باب حَقّ الجار والْوصيّة به

Allâh, the Exalted, says:

"Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkîn* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." (4:36)

قَالَ الله تَعَالَى: ﴿وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ [النساء: ٣٦].

303. Ibn 'Umar and 'Âishah رضي الله عنهم reported: Messenger of Allâh ﷺ said, "Jibrîl kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance." [*Al-Bukhârî* and *Muslim*]

٣٠٣- وَعَنِ ابنِ عُمَرَ وَعَائِشَةَ رَضِيَ الله عَنْهُمَا قَالا: قَالَ رَسُولُ الله ﷺ «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ» متفقٌ عَلَيه.

Commentary: This *Hadîth* illustrates the importance of nice treatment to neighbours in Islâm.

304. Abû Dharr رضي الله عنه reported: Messenger of Allâh ﷺ commanded me thus, "O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and and give some of it to your neighbours." [*Muslim*]

In another narration of *Muslim*, narrated Abû Dharr رضي الله عنه: My friend, (Messenger of Allâh ﷺ) advised me saying, "Whenever you

٣٠٤- وَعَنْ أَبِي ذرٍّ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «يَا أَبَا ذرٍّ إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ» رَوَاهُ مُسلم.

وَفِي رِوَايَةٍ لَهُ عَنْ أَبِي ذرٍّ قَال: إِنَّ خَلِيلِي ﷺ أَوْصَانِي: «إِذَا طَبَخْتَ مَرَقًا فَأَكْثِرْ مَاءَهُ، ثُمَّ انْظُرْ أَهْلَ بَيْتٍ

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مِنْ جِيرَانِكَ، فَأَصِبْهُمْ مِنْهَا بِمَعْرُوفٍ».

prepare a broth, put plenty of water in it, and give some to your neighbours and then give them out of this with courtesy."

Commentary: This *Hadîth* makes it clear that Islâm does not like a Muslim to ignore his poor neighbour and eat up everything himself. It stresses that one must take care of his poor neighbours. If a person is not in a position to do more, he should at least add some water in the broth he cooks for his own food and send a portion of it to his deserving neighbour. It leads us to the conclusion that a Muslim should in no case be unmindful of his neighbour and if he is well-to-do, he should be all the more charitable to his neighbours.

٣٠٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَاللهِ لَا يُؤْمِنُ، وَاللهِ لَا يُؤْمِنُ، وَاللهِ لَا يُؤْمِنُ!» قِيلَ: مَنْ يَا رَسُولَ اللهِ؟ قَالَ: «الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ!» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ».

«الْبَوَائِقُ»: الْغَوَائِلُ وَالشُّرُورُ.

305. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "By Allâh, he is not a believer! By Allâh, he is not a believer! By Allâh, he is not a believer." It was asked, "Who is that, O Messenger of Allâh?" He said, "One whose neighbour does not feel safe from his evil." [*Al-Bukhârî* and *Muslim*]

Another narration of *Muslim* is: Messenger of Allâh ﷺ said, "He will not enter *Jannah* whose neighbour is not secure from his wrongful conduct."

Commentary: This *Hadîth* reveals that hurting or troubling a neighbour is such a serious offence that it causes Allâh's Wrath, and thus punishment in Hell.

٣٠٦- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ» متفقٌ عَلَيْهِ.

306. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "O Muslim women! No one of you should consider insignificant (a gift) to give to her neighbour even if it is (a gift of) the trotters of a sheep." [*Al-Bukhârî* and *Muslim*]

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Commentary: This *Hadîth* means that neighbours should present gifts to each other. The rich men and the poor according to their means. One who is poor should not think that what he is presenting to his neighbour is not worthy of giving. Even his humble gift, provided it is presented with sincerity, will find acceptance with Allâh. According to the Noble Qur'ân: ﴿فمن يعمل مثقال ذرة﴾ "So whosoever does good equal to the weight of an ant (or a small ant) shall see it." (99:7)
It is, however, better for a rich person to present a gift which goes well with his means. He should not give anything to his neighbour which is stale or which he does not like for himself because apart from insincerity, such a thing shows his contempt for the neighbour while gift is, in fact, a token of sincerity and brotherhood.

307. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "No one should prohibit his neighbour from placing a peg in his wall." Abû Hurairah رضي الله عنه added: Now I see you turning away from this (*Sunnah*), but by Allâh, I shall go on proclaiming it. [*Al-Bukhârî* and *Muslim*]

٣٠٧- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يَمْنَعْ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ! وَالله لَأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ. متفقٌ عَلَيْهِ.
رُوِيَ «خَشَبَهُ» بِالإِضَافَةِ وَالْجَمْعِ، وَرُوِيَ «خَشَبَةٌ» بالتَّنْوِينِ عَلَى الإِفْرَادِ. وَقَوْلُهُ: مَالِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ: يَعْنِي عَنْ هٰذِهِ السُّنَّةِ.

Commentary: The importance of the injunction contained in this *Hadîth* comes into prominence in localities comprising huts and tents, or at places where the two neighbours still have common walls between their houses. (In big cities each house has its own independent walls.) In any case, it is evident from this *Hadîth* that a *Muslim* should be considerate of his neighbours. Islâm ordains us to co-operate and sympathize with them. All Muslims are likened to a body each organ of which is linked with the other. In the light of this injunction, one can very well understand the rights of the neighbours in Islâm.

308. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who believes in Allâh and the Last

٣٠٨- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ،

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Day let him not harm his neighbour; and he who believes in Allâh and the Last Day let him show hospitality to his guest; and he who believes in Allâh and the Last Day let him speak good or remain silent." [*Al-Bukhârî* and *Muslim*]

فَلا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ» مُتفقٌ عَلَيه..

Commentary: This *Hadîth* unfolds the fruits of Faith. One who does not have the qualities mentioned in it, is deprived of the blessings of the Faith. Faith of such a person is like a fruitless tree, or a flower without fragrance, or a body without soul.

309. Abû Shuraih Al-Khuzâ'î رضي الله عنه reported: The Prophet ﷺ said, "He who believes in Allâh and the Last Day, let him be kind to his neighbour; and he who believes in Allâh and the Last Day, let him show hospitality to his guest; and he who believes in Allâh and the Last Day, let him either speak good or remain silent." [*Muslim*]

٣٠٩- وَعَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيُحْسِنْ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيرًا أَوْ لِيَسْكُتْ» رَوَاهُ مُسْلِم بِهٰذَا اللَّفْظ، وَرَوَى الْبُخَارِي بَعْضَهُ.

310. 'Âishah رضي الله عنها reported: I said, "O Messenger of Allâh ﷺ, I have two neighbours, to which of them should I send a present?" He ﷺ replied, "To the one whose door is nearer to you." [*Al-Bukhârî*]

٣١٠- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ الله إِنَّ لِي جَارَيْنِ، فَإِلَى أَيِّهِمَا أُهْدِي؟ قَالَ: «إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا» رواه الْبُخَارِي، وأبو داود.

Commentary: When a Muslim does not have the means to present gifts to his neighbours and wants to present a gift only to one of them, he should go by the principle laid down in this *Hadîth*. The principle enunciated here is: "One who is the nearest neighbour, should have precedence over all others."

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311. 'Abdullâh bin 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said, "The best of companions with Allâh is the one who is best to his companions, and the best of neighbours to Allâh is the one who is the best of them to his neighbour." [*At-Tirmidhi*]

٣١١- وَعَنْ عَبْدِالله بنِ عُمَرَ رَضِيَ الله عنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ الأَصْحَابِ عِنْدَ الله تَعَالَى خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الجِيرَانِ عِنْدَ الله تَعَالَى خَيْرُهُمْ لِجَارِهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ.

Commentary: Companion is a common word which covers companions in journey and stay. Muslims are ordained to treat all of them nicely. But one's neighbour has precedence over others. Nice treatment to him is the best means to attain a distinctive place with Allâh.

CHAPTER 40
KIND TREATMENT TOWARDS PARENTS AND ESTABLISHMENT OF THE TIES OF BLOOD RELATIONSHIP

٤٠- بَابُ برّ الوالدين وَصِلَةِ الأَرحام

Allâh, the Exalted, says:

"Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkîn* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." (4:36)

"And fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs

قَالَ الله تَعَالَى: ﴿وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ [النساء: ٣٦] وَقَالَ تَعَالَى: ﴿وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ﴾ [النِّساء: ١] وَقَالَ تَعَالَى: ﴿وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن

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(kinship)." (4:1)

"And those who join that which Allâh has commanded to be joined (i.e., they are good to their relatives and do not sever the bond of kinship)." (13:21)

"And we have enjoined on man to be good and dutiful to his parents." (29:8)

"And your *Rubb* has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: 'My *Rubb*! Bestow on them Your Mercy as they did bring me up when I was young.'" (17:23,24)

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years- give thanks to Me and to your parents." (31:14)

يُوصَلَ﴾ الآيَة [الرعد: ٢١] وَقَالَ تَعَالَى: ﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا﴾ [العَنْكَبُوت: ٨] وَقَالَ تَعَالَى: ﴿۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا﴾ [الإسْرَاء: ٢٣، ٢٤] وَقَالَ تَعَالَى: ﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ﴾ [لقمان: ١٤].

312. 'Abdullâh bin Mas'ûd رضي الله عنه reported: I asked the Prophet ﷺ, "Which of the deeds is loved most by Allâh?" Messenger of Allâh ﷺ said, "*Salât* at its proper time." I asked, "What next?" He ﷺ replied, "Kindness to parents." I asked,

٣١٢- عَنْ أَبِي عَبْدِ الرحمٰن عبدِاللهِ بنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَال: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى الله تَعَالَى؟ قَال: «الصَّلاةُ عَلَى وَقْتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قال: «بِرُّ الْوَالِدَيْنِ»

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"What next?" He replied, "*Jihâd* in the way of Allâh."
[*Al-Bukhârî* and *Muslim*]

قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» متفقٌ عَلَيه.

Commentary: Performance of *Salât* at the stated time means its performance in earliest prescribed or at least its regularity. One should not give preference to mundane affairs over it. *Salât* and *Jihâd* are the two most meritorious duties of a Muslim. When nice treatment to parents is mentioned along with *Salât* and *Jihâd*, it gives further importance to this injunction.

313. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and emancipates him." [*Muslim*]

٣١٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا، فَيَشْتَرِيَهُ، فَيُعْتِقَهُ» رَوَاهُ مسلم.

Commentary: This *Hadîth* also brings out the eminence of parents and outstanding importance of their rights.

314. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who believes in Allâh and the Last Day, let him be hospitable to his guest; and he who believes in Allâh and the Last Day, let him maintain good the ties of blood relationship; and he who believes in Allâh and the Last Day, must speak good or remain silent." [*Al-Bukhârî* and *Muslim*]

٣١٤- وَعَنْهُ أَيْضًا رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ» متفقٌ عَلَيه.

Commentary: This *Hadîth* is mentioned here to highlight the importance of kindness to relatives. It enjoins considerate treatment to relatives and stresses that one should maintain relationship with them at all costs. So much so that even if they misbehave and sever relations with him, one should make efforts to restore not only relationship with them but also their rights. This is what kindness to relatives really means. Islâm has laid great stress on it. Relatives include both paternal and maternal relatives.

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315. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh created all the creatures and when He finished the task of His creation, *Ar-Rahm* (ties of relationship) said: '(O Allâh) at this place I seek refuge with You against severing my ties.' Allâh said: 'That I treat with kindness those who treat you with kindness and sever ties with those who sever ties with you.' It said: 'I am satisfied.' Allâh said: 'Then this is yours.'" Then Messenger of Allâh ﷺ said, "Recite this *Âyah* if you like: 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.'" (47:22,23) [*Al-Bukhârî* and *Muslim*]

The words in *Al-Bukhârî* are: Messenger of Allâh ﷺ said, "Allâh عز وجل says: 'He who maintains good ties with you, I maintain good ties with him; and he who severs your ties, I sever ties with him.'"

٣١٥- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَى خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَغَ مِنْهُمْ قَامَتِ الرَّحِمُ، فَقَالَتْ: هٰذَا مُقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: نَعَمْ أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَىٰ، قَالَ: فَذٰلِكَ لَكِ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «اقْرَءُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ﴾ [محمد: ٢٢، ٢٣] متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لِلْبُخَارِي: فَقَالَ اللهُ تَعَالَى: «مَنْ وَصَلَكِ، وَصَلْتُهُ، وَمَنْ قَطَعَكِ، قَطَعْتُهُ». .

Commentary: This *Hadîth* also stresses the importance of proper treatment with relatives for the reason that this is a special means of attaining the nearness and Mercy of Allâh. A conduct contrary to it, that is to say, devouring the rights of relatives and continuation of estrangement with them, is the cause of displeasure and Wrath of Allâh.

316. Abû Hurairah رضي الله عنه reported: A person came to Messenger of Allâh ﷺ and asked, "Who among people is most deserving of

٣١٦- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ

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صَحَابَتِي؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «أَبُوكَ». متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: يَا رَسُولَ الله مَنْ أَحَقُّ بِحُسْنِ الصُّحْبَةِ؟ قَالَ: «أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ».

«وَالصَّحَابَةُ» بِمَعْنَى: الصُّحْبَةِ. وَقَوْلُهُ: «ثُمَّ أَبَاكَ» هٰكَذا هُوَ مَنْصُوبٌ بِفِعْلٍ مَحْذُوفٍ، أَيْ: ثُمَّ بِرَّ أَبَاكَ وَفِي رِوَايَةٍ: «ثُمَّ أَبُوكَ» وَهٰذَا وَاضِح.

my fine treatment?" He ﷺ said, "Your mother." He again asked, "Who next?" "Your mother," the Prophet ﷺ replied again. He asked, "Who next?" He (the Prophet ﷺ) said again, "Your mother." He again asked, "Then who?" Thereupon he ﷺ said," Then your father."

In another narration: "O Messenger of Allâh! Who is most deserving of my fine treatment?" He ﷺ said, "Your mother, then your mother, then your mother, then your father, then your nearest, then nearest."

[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* tells us that the rights of the mother are three times more important than that of the father for the reasons that:

1. She is weaker than the father.
2. The following three troubles are borne exclusively by the mother while the father does not share them with her:
   a) She carries the baby in her womb for nine months,
   b) The labor pain which she suffers.
   c) Two years' period of suckling which disturbs her sleep at night and affects her health. She has also to be very cautious in her food for the welfare of the baby.

٣١٧- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ، أَحَدَهُمَا أَوْكِلَيْهِمَا، فَلَمْ يَدْخُلِ الجَنَّةَ» رَوَاهُ مسلم.

317. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "May he be disgraced! May he be disgraced! May he be disgraced, whose parents, one or both, attain old age during his life time, and he does not enter *Jannah* (by rendering being dutiful to them)." [*Muslim*]

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Commentary: The word "*Raghâm*" رغام means soil. When a person's nose is soiled, it is a mark of his extreme humiliation. This metaphor carries a curse for an unfortunate person who does not win the pleasure of Allâh by serving and obeying his parents. In fact, it is a malediction as well as a prediction of someone's inauspicious end. Service of parents is essential at every stage of their life - whether they are young or old. But this *Hadîth* mentions their old age for the reason that in that period of their life they stand in greater need of care and service. It is a very callous offense to leave them at the mercy of circumstances when they are old, senile and depend on others for their needs. To neglect them at that stage is a major sin for which one deserves Hell-fire.

318. Abû Hurairah رضي الله عنه reported: A man said to Messenger of Allâh ﷺ: "I have relatives with whom I try to keep the ties of relationship but they sever relations with me; and whom I treat kindly but they treat me badly, I am gentle with them but they are rough to me." He ﷺ replied, "If you are as you say, it is as if you are feeding them hot ashes, and you will be with a supporter against them from Allâh as long as you continue to do so." [*Muslim*]

٣١٨- وَعَنْهُ رَضِيَ الله عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ الله إِنَّ لِي قَرَابَةً أَصِلُهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلا يَزَالُ مَعَكَ مِنَ الله ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذٰلِكَ» رَوَاهُ مسلم.

«وَتُسِفُّهُمْ» بِضَمِّ التَّاءِ وَكَسْرِ السِّينِ الْمُهْمَلَةِ وَتَشْدِيدِ الفاءِ «وَالْمَلُّ» بِفَتْحِ الميمِ، وَتَشْدِيد اللَّام وهُوَ الرَّمَادُ الحَارُّ: أَيْ كَأَنَّمَا تُطْعِمُهُمُ الرَّمَادَ الحَارَّ وَهُوَ تَشْبِيهٌ لِمَا يَلْحَقُهُمْ مِنَ الإِثْمِ بِمَا يَلْحَقُ آكِلَ الرَّمَادِ الحَارِّ مِنَ الأَلَمِ، وَلَا شَيْءَ عَلَى هٰذَا الْمُحْسِنِ إِلَيْهِمْ، لٰكِنْ يَنَالُهُمْ إِثْمٌ عَظِيمٌ بِتَقْصِيرِهِمْ فِي حَقِّه، وَإِدْخَالِهِمُ الأَذَى عَلَيْهِ، والله أَعْلَمُ.

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Commentary: This *Hadîth* has three important lessons:
First, the misbehaviour of one's relative is no justification for the misbehaviour of another, let alone the severing of relations on that account.
Second, the person who treats his relatives nicely in all events and circumstances is blessed by Allâh Who will send from heaven helpers to support him.
Third, the consequence of denying compassion and kindness to relatives is as woeful as the eating of hot ashes.

319. Anas رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations." [*Al-Bukhârî* and *Muslim*]

٣١٩- وَعَن أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ في رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رحِمَهُ» متفقٌ عَلَيه.
وَمَعْنَى «يُنْسَأَ لَهُ فِي أَثَرِهِ»: أَيْ: يُؤَخَّرَ لَه فِي أَجَلِهِ وَعُمُرِهِ.

Commentary: One who is benevolent and compassionate towards one's own relatives, stands to gain at least two definite advantages in this world besides the reward in the next. These two advantages are the increase in his subsistence and longevity of life.
Increase in subsistence means that Almighty Allâh will increase the quantity of his worldly goods or his means of subsistence will be blessed by Him. Similar is the case of longevity of life. The life of such person is either actually increased (in terms of years) or his life is graced with the Blessings of Allâh. Both interpretations are correct.

320. Anas رضي الله عنه reported: Abû Talhah (رضي الله عنه) was the richest among the *Ansâr* of Al-Madinah and possessed the largest property; and among his possessions what he loved most was his garden known as Bairuhâ' which was opposite the mosque, and Messenger of Allâh ﷺ often visited it and drank from its fresh water. When this *Âyah* was revealed: "By no means

٣٢٠- وَعَنْهُ قَال: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الأَنْصَارِ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيهِ بَيْرُحَاءُ، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا، وَيَشْرَبُ مِن مَاءٍ فِيهَا طَيِّبٍ، فَلَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿لَن تَنَالُواْ ٱلْبِرَّ حَتَّىٰ

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shall you attain *Al-Birr* (piety, righteousness - here it means Allâh's reward, i.e., *Jannah*), unless you spend (in Allâh's Cause) of that which you love," (3:92). Abû Talhah came to Messenger of Allâh ﷺ, and said: "Allâh says in His Book: 'By no means shall you attain *Al-Birr*, unless you spend (in Allâh's Cause) of that which you love,' and the dearest of my property is Bairuhâ' so I have given it as *Sadaqah* (charity) for Allâh's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allâh, as Allâh guides you." Messenger of Allâh ﷺ said, "Well-done! That is profitable property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abû Talhah distributed it among his nearest relatives and cousins. [*Al-Bukhârî* and *Muslim*]

تُنفِقُواْ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قَامَ أَبُو طَلحَةَ إِلَى رَسُولِ الله ﷺ فَقَالَ: يَا رَسُولَ الله إِنَّ الله تَبَارَكَ وَتَعَالَى يَقُولُ: ﴿لَن تَنَالُواْ ٱلْبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ مَالي إِلَيَّ بَيْرُحَاءُ، وَإِنَّهَا صَدَقَةٌ لله تَعَالَى، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ الله تَعَالَى، فَضَعْهَا يَا رَسُول الله حَيْثُ أَرَاكَ الله. فَقَالَ رَسُولُ الله ﷺ: «بَخٍ! ذٰلِكَ مَالٌ رَابِحٌ، ذٰلِكَ مَالٌ رَابِحٌ! وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ» فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ الله، فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِه وَبَنِي عَمِّهِ. متفقٌ عَلَيه.

وَسَبَقَ بَيَانُ أَلْفَاظِهِ فِي: بَابِ الإِنْفَاقِ مِمَّا يُحِبُّ [رقم: ٢٩٧].

Commentary: This *Hadîth* has already been mentioned in the chapter which deals with the merits of spending of what one loves best in the way of Allâh. It has been repeated here in support of benevolence to the relatives. Its repetition makes it clear that while spending in the way of Allâh, one should always first of all consider his relatives and help those of them who deserve assistance. After fulfilling their needs, if anything remains then it can be given to others.

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321. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: A man came to the Prophet of Allâh ﷺ and said, "I swear allegiance to you for emigration and *Jihâd*, seeking reward from Allâh." He ﷺ said, "Is any of your parents alive?" He said, "Yes, both of them are alive." He ﷺ then asked, "Do you want to seek reward from Allâh?" He replied in the affirmative. Thereupon Messenger of Allâh ﷺ said, "Go back to your parents and keep good company with them." [*Al-Bukhârî* and *Muslim*]

In another narration it is reported that a person came to Messenger of Allâh ﷺ and sought his permission to participate in *Jihâd*. The Prophet ﷺ asked, "Are your parents alive?" He replied in the affirmative. The Prophet ﷺ said, "(You should) consider their service as *Jihâd*."

٣٢١- وَعَنْ عَبْدِالله بن عَمرِو بنِ العاص رَضِيَ الله عَنْهُمَا قَال: أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ الله ﷺ، فَقال: أُبَايِعُكَ عَلَى الهِجْرَةِ وَالْجِهَادِ أَبْتَغِي الأَجْرَ مِنَ الله تَعَالَى. قَال: «فَهَلْ لَكَ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟» قَال: نَعَمْ بَلْ كِلَاهُمَا قَال: «فَتَبْتَغِي الأَجْرَ مِنَ الله تَعَالَى؟» قَالَ نَعَمْ. قَال «فَارْجِعْ إِلَى وَالِدَيْكَ، فَأَحْسِنْ صُحْبَتَهُمَا» متفقٌ عَلَيه. وَهٰذَا لَفْظُ مُسْلِمٍ.

وَفِي رِوَايَةٍ لَهُمَا: جَاءَ رَجُلٌ فَاسْتَأْذَنَهُ فِي الْجِهَادِ فَقَالَ «أَحَيٌّ وَالِدَاكَ؟» قَال: نَعَمْ، قال: «فَفِيهِمَا فَجَاهِدْ»

Commentary: Under normal circumstances, *Jihâd* is *Fard Kifâyah* (collective duty – which means that if some people observe it, the rest of the Muslims will be exempted from its obligation). In such circumstances permission of parents to participate in *Jihâd* is necessary because their service is *Fard-ul-'Ain* (individual duty – an injunction or ordinance, the obligation of which extends to every Muslim in person), and the former cannot be preferred to the latter. This *Hadîth* explains such a situation. In certain circumstances, however, *Jihâd* becomes *Fard-ul-'Ain* and in that case permission of the parents to take part in *Jihâd* is not essential because then every Muslim is duty-bound to take part in it.

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٣٢٢- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ ولٰكِنِ الْوَاصِلُ الَّذِي إِذَا قَطَعَتْ رَحِمُهُ وَصَلَهَا» رواه الْبُخاري.

وَ«قَطَعَتْ» بِفَتْحِ الْقَافِ وَالطَّاءِ. وَ«رَحِمُهُ» مَرْفُوعٌ.

322. 'Abdullâh bin 'Amr Al-'Âs رضي الله عنهما reported: The Prophet ﷺ said, "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him." [*Al-Bukhârî*]

Commentary: This *Hadîth* makes clear the essentials of kindness to relatives. Those kinsmen who respect and honour you, would obviously be treated by you fairly. It goes without saying that people usually reciprocate sentiments showed to them. But this is not maintaining the ties of kinship but kindness for kindness. On the opposite side, there is a kinsman who is rough and rude and is always bent upon severing relation with you, but you tolerate his excesses with patience and perseverance, return his harshness with politeness, maintain relationship with him in spite of all his efforts to break it, then what you are exercising is maintaining the ties of kinship. This is what Islâm actually demands from a Muslim. But this is the excellence of Faith which one must try to attain. There is nothing remarkable in exchanging dry smiles.

٣٢٣- وَعَنْ عَائِشَةَ قَالَت: قَالَ رَسُولُ الله ﷺ: «الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي، وَصَلَهُ الله، وَمَنْ قَطَعَنِي، قَطَعَهُ الله» متفقٌ عَليه.

323. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ said, "The bond of relationship is suspending from the Throne, and says: 'He who keeps good relations with me, Allâh will keep connection with him, but whosoever severs relations with me, Allâh will sever connection with him.'"

[*Al-Bukhârî* and *Muslim*]

Commentary: The discourse on compassion to relatives mentioned in this *Hadîth* is not impossible because Almighty Allâh is Omnipotent and is thus Capable of doing what He likes. He can create perception, consciousness and power of speech in everything. An instance of it has already been mentioned in a *Hadîth* quoted earlier.

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٣٢٤- وَعَنْ أُمِّ الْمُؤْمِنِينَ مَيْمُونَةَ بِنْتِ الْحَارِثِ رَضِيَ اللهُ عَنْهَا أَنَّهَا أَعْتَقَتْ وَلِيدَةً وَلَمْ تَسْتَأْذِنِ النَّبِيَّ ﷺ، فَلَمَّا كَانَ يَوْمُهَا الَّذِي يَدُورُ عَلَيْهَا فِيهِ، قَالَتْ: أَشَعَرْتَ يَا رَسُولَ اللهِ أَنِّي أَعْتَقْتُ وَلِيدَتِي؟ قَالَ: «أَوَ فَعَلْتِ؟» قَالَتْ: نَعَمْ. قَالَ: «أَمَا إِنَّكِ لو أَعْطَيْتِهَا أَخْوَالَكِ كان أَعْظَمَ لِأَجْرِكِ» متفقٌ عَلَيه.

324. It has been narrated that Maimûna bint Al-Hârith رضي الله عنها had set free a slave-girl without the Prophet's permission. When her turn came (the Prophet ﷺ used to visit his wives in turns), she made mention of that to him saying, "Did you know I have set slave-girl free?" He said, "Have you, indeed?" She replied, "Yes." He ﷺ then remarked, "Had you given her to your maternal uncles, you would have your reward increased." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* brings out the following two points:

1) A woman is free to spend anything of her own property without the permission of her husband, but not of things owned by her husband.

2) To spend on the needy relatives is more meritorious than to set a slave free because to set a slave free is a *Sadaqah* (charity) only, while paying *Sadaqah* to a kinsman has a double merit as it carries the reward of *Sadaqah* as well as "maintaining the ties of kinship."

٣٢٥- وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللهِ ﷺ، فَاسْتَفْتَيْتُ رَسُولَ اللهِ ﷺ قلتُ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: «نَعَمْ صِلِي أُمَّكِ» متفقٌ عَلَيه.

وَقَوْلُهَا: «رَاغِبَةٌ»، أَيْ: طَامِعَةٌ عِنْدِي تَسْأَلُنِي شَيْئًا؛ قِيلَ كَانَتْ أُمُّهَا مِنَ النَّسَبِ، وَقِيلَ: مِنَ الرَّضَاعَةِ والصَّحِيحُ الأَوَّلُ.

325. Asmâ' bint Abû Bakr As-Siddîq رضي الله عنهما said: My mother came to me while she was still a polytheist, so I asked Messenger of Allâh ﷺ, "My mother, who is ill-disposed to Islam, has come to visit me. Shall I maintain relations with her?" He ﷺ replied, "Yes, maintain relations with your mother." [*Al-Bukhârî* and *Muslim*]

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Commentary: The woman mentioned in this *Hadîth* had come from Makkah to Al-Madinah. What this *Hadîth* signifies is that it is essential to be kind to parents even if they are *Mushrikûn* (polytheists) and *Kuffâr* (disbelievers). This has also been clearly ordained in the Noble Qur'ân: "... but behave with them in the world kindly." (31:15).

326. Zainab Ath-Thaqafiyah رضي الله عنها, the wife of 'Abdullâh bin Mas'ûd رضي الله عنه reported: When Messenger of Allâh ﷺ told the women that they should give *Sadaqah* (charity), even if it should be some of their jewellery, I returned to 'Abdullâh bin Mas'ûd and said, "You are a man who does not possess much, and Messenger of Allâh ﷺ has commanded us to give *Sadaqah*. So go and ask him if giving to you will serve the purpose; otherwise, I shall give it to someone else." He asked me that I should better go myself. I went and found a woman of the *Ansâr* at the door of Messenger of Allâh ﷺ, waiting to ask a similar question as mine. The Prophet ﷺ was endowed with dignity, and so we could not go in. When Bilâl (رضي الله عنه) came out to us, we said to him: "Go to Messenger of Allâh ﷺ and tell him that there are two women at the door who have come to ask him whether it will serve them to give *Sadaqah* to their husbands and to orphans who are in their charge, but do not tell him who we are. Bilâl رضي الله عنه went in and asked him, and Messenger of Allâh ﷺ asked him who the women were. When he told him that they were a woman of the *Ansâr*

٣٢٦- وَعَنْ زَيْنَبَ الثَّقَفِيَّةِ امْرَأَةِ عَبْدِ اللهِ بنِ مسعودٍ رَضِيَ اللهُ عَنْهُ وَعَنْهَا قَالت: قَال رَسُولُ اللهِ ﷺ «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ» قَالَتْ: فَرَجَعْتُ إِلَى عَبْدِ اللهِ بنِ مَسْعُودٍ فَقُلْتُ لَهُ: إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ اليَدِ وَإِنَّ رَسُولَ اللهِ ﷺ قَدْ أَمَرَنَا بِالصَّدَقَةِ فَأْتِهِ، فَاسْأَلْهُ، فَإِن كَانَ ذٰلِكَ يُجْزِيءُ عَنِّي وَإِلَّا صَرَفتُهَا إِلَى غَيْرِكُمْ. فَقَالَ عَبْدُ اللهِ: بَلِ ائتِيهِ أَنْتِ، فَانْطَلَقْتُ، فَإِذَا امْرَأَةٌ مِنَ الأَنْصَارِ بِبَابِ رَسُولِ اللهِ ﷺ حَاجَتِي حَاجَتُهَا، وَكَانَ رسولُ اللهِ ﷺ قَد أُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ، فَخَرَجَ عَلَيْنَا بِلَالٌ، فَقُلْنَا لَه: ائْتِ رَسُولَ اللهِ ﷺ، فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلانِكَ: أَتُجْزِيءُ الصَّدَقَةُ عَنْهُمَا عَلَى أَزْوَاجِهِمَا وَعَلَى أَيْتَامٍ فِي حُجُورِهِمَا؟ وَلا تُخْبِرْهُ مَنْ نَحْنُ، فَدَخَلَ بِلالٌ عَلَىٰ رَسُولِ اللهِ ﷺ، فَسَأَلَهُ، فقال رسولُ اللهِ ﷺ «من

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and Zainab, he asked him which Zainab it was, and when he was told it was the wife of 'Abdullâh bin Mas'ûd, he ﷺ said, "They will have a double reward, one for maintaining the ties of kinship and another for *Sadaqah*." [*Al-Bukhârî* and *Muslim*]

هما» قَالَ: امْرَأَةٌ مِنَ الأَنْصَارِ وَزَيْنَبُ. فَقَالَ رَسُولُ الله ﷺ «أَيُّ الزَّيَانِبِ هِيَ؟» قَالَ: امْرَأَةُ عَبْدِالله، فَقَالَ رَسُولُ الله ﷺ: «لَهُمَا أَجْرَانِ: أَجْرُ القَرَابَةِ وَأَجْرُ الصَّدَقَةِ» متفقٌ عَلَيه.

Commentary:

1. We learn from this *Hadîth* that a woman can also give *Sadaqah* and *Zakât* to her husband, provided he is poor. But its opposite is not permissible. That is to say, a husband cannot pay *Zakât* to his wife because he is responsible for her maintenance while wife is not obliged to do it for her husband. So, the principle deduced from it is that one who is bound to pay *Zakât* under the *Sharî'ah* is not permitted to pay it to his dependents.

2. In case of need, a woman can go out of her house subject to the condition that she observes the restriction of the veil prescribed by the *Sharî'ah* in this behalf.

3) Like men, women should also take, keen interest in religious matters. They should not feel shy of doing it.

327. Abû Sufyân Sakhr bin Harb رضي الله عنه mentioned Heraclius in a long *Hadîth* and said: Heraclius asked me, "What does this Prophet (ﷺ) teach you?" I said, "He orders us to worship Allâh Alone and not to associate a thing with Him in worship, to discard what our ancestors said, to perform the *Salât* (prayer), speak the truth, and maintain the ties of kinship." [*Al-Bukhârî* and *Muslim*]

٣٢٧- وَعَنْ أَبِي سُفْيَانَ صَخْرِ بنِ حَرْبٍ رَضِيَ الله عنْهُ فِي حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ هِرَقْلَ أَنَّ هِرَقْلَ قَال لأبي سُفْيَانَ: فَمَاذَا يَأْمُرُكُمْ بِهِ؟ يَعْنِي النَّبِيَّ ﷺ قَال: قُلْتُ: يَقُولُ: «اعْبُدُوا الله وَحْدَهُ، وَلا تُشْرِكُوا بِهِ شَيْئًا، وَاتْرُكُوا مَا يَقُولُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلاةِ، والصِّدْقِ، وَالْعَفَافِ، والصِّلَةِ» متفقٌ عَلَيه.

Commentary: Besides *Tauhîd* (Oneness of Allâh), this *Hadîth* enjoins punctuality in *Salât* and excellence of character. In all the forms of worship, *Salât* is the most important, and the best in the nobility of character is righteousness. After professing

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faith in *Tauhîd* and belief that Muhammad ﷺ is the last Prophet of Allâh, a Muslim should be punctual in *Salât* and make himself a model of excellent character.

328. Abû Dharr رضي الله عنه reported: Messenger of Allâh ﷺ said, "You will soon conquer a land where people deal with *Qîrât*."

And according to another version: Messenger of Allâh ﷺ said, "You will soon conquer Egypt where *Al-Qîrât* is frequently mentioned. So when you conquer it, treat its inhabitants well. For there lies upon you the responsibility because of blood ties or relationship (with them)." [*Muslim*]

٣٢٨- وَعَنْ أَبِي ذرٍّ رَضِيَ الله عنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ أَرْضًا يُذْكَرُ فِيهَا القِيرَاطُ».

وَفِي رِوَايَةٍ: «سَتَفْتَحُونَ مِصْرَ وَهِيَ أَرْضٌ يُسَمَّى فِيهَا القِيرَاطُ، فَاسْتَوْصُوا بِأَهْلِهَا خَيْرًا، فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا».

وَفِي رِوَايَةٍ: «فَإِذَا افْتَتَحْتُمُوهَا، فَأَحْسِنُوا إِلى أَهْلِهَا، فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا» أَو قَال «ذِمَّةً وَصِهرًا» رواه مسلم.

قَالَ الْعُلَمَاءُ: الرَّحِمُ الَّتِي لَهُمْ كَوْنُ هَاجَرَ أُمِّ إِسْمَاعِيلَ ﷺ مِنْهُمْ «والصِّهْرُ»: كَوْنُ مَارِيَةَ أُمِّ إِبْرَاهِيمَ ابنِ رسولِ الله ﷺ مِنْهُم.

Commentary: In this *Hadîth*, the Prophet ﷺ has urged his Companions to treat the Egyptians nicely for the reason of maintaining the ties of kinship and for the fact that Egypt was the country of his in-laws (Mâriyah, the mother of Ibrâhim, and one of the Prophet's wives was from that place). This is why this *Hadîth* has been included in the present chapter which deals with the subject of maintaining the ties of kinship. This *Hadîth* is also a Prophecy of the Prophet ﷺ due to the fact that the prophecy he had made came true. A short time after his death, Egypt became part of the Muslim empire.

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329. Abû Hurairah رضي الله عنه reported: When this Verse was revealed: "And warn your tribe (O Muhammad ﷺ) of near kindred." (26:214) Messenger of Allâh ﷺ called the Quraish; when they gathered, he said to them: "O sons of 'Abd Shams; O sons of Ka'b bin Lu'ai, rescue yourselves from the Fire! O sons of Murrah bin Ka'b, rescue yourselves from the Fire! O sons of 'Abd Manâf, rescue yourselves from the Fire! O sons of 'Abdul-Muttalib, rescue yourselves from the Fire! O Fâtimah, rescue yourself from the Fire, for I have no power (to protect you) from Allâh in anything except that I would sustain relationship with you." [*Muslim*]

٣٢٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] دَعَا رَسُولُ اللهِ ﷺ قُرَيْشًا، فَاجْتَمَعُوا فَعَمَّ، وَخَصَّ وَقَالَ: «يَا بَنِي عَبْدِ شَمْسٍ، يَا بَنِي كَعْبِ بنِ لُؤَيٍّ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي مُرَّةَ بنِ كَعْبٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ مَنَافٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي هَاشِمٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِن النَّارِ، يَا فَاطِمَةُ أَنْقِذِي نَفْسَكِ مِنَ النَّارِ، فَإِنِّي لا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا، غَيْرَ أَنَّ لَكُمْ رَحِمًا سَأَبُلُّهَا بِبِلالِهَا» رَوَاهُ مسلم.

قَوْلُهُ ﷺ «بِبِلَالِهَا» هُوَ بِفَتْحِ الْبَاءِ الثَّانِيَةِ وَكَسْرِهَا «وَالبِلَالُ»: الْمَاءُ. وَمَعْنَى الحديث: سَأَصِلُهَا، شَبَّهَ قَطِيعَتَهَا بِالْحَرَارَةِ تُطْفَأُ بِالْمَاءِ وَهٰذِهِ تُبَرَّدُ بِالصِّلَةِ.

Commentary:

1. This *Hadîth* tells us that lineage in the Hereafter will not help anybody. So much so that even one's relationship with Messenger of Allâh ﷺ shall not carry any weight on that day. The only thing that will then help in salvation will be one's good deeds. People for whom the Prophet ﷺ and pious men will intercede will be believers with some sins in their account and not the disbelievers devoid of Faith and good actions.

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Neither will anybody intercede for the infidels, nor will the infidels find salvation.

2. In preaching religion, priority must be given to one's own close relatives. They deserve it more than anyone else, and for this reason Divine injunctions should be first of all conveyed to them.

3. Even if a Muslim's relatives are pagans and polytheists, their rights of kinsmen and the demands of "maintaining the ties of kinship" enjoined by Islâm must be fulfilled. The first and foremost demand of their rights is that they should be invited to the right path so that they will be saved from Hell-fire.

٣٣٠- وَعَنْ أَبِي عَبْدِ اللهِ عمرِو بنِ العَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ جِهَارًا غَيْرَ سِرٍّ يَقُولُ: «إِنَّ آلَ بَنِي فُلانٍ لَيْسُوا بِأَوْلِيائِي، إِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ الْمُؤْمِنِينَ، وَلٰكِنْ لَهُمْ رَحِمٌ أَبُلُّهَا بِبِلالِهَا»، متفقٌ عَلَيه وَاللَّفْظُ للبُخَارِي.

330. Abû Abdullâh 'Amr bin Al-'Âs رضي الله عنهما said: I heard Messenger of Allâh ﷺ saying openly not secretly, "The family of so-and-so (i.e., Abû Tâlib) are not my supporters. My supporter is Allâh and the righteous believing people. But they (that family) have kinship (*Rahm*) with whom I will maintain good the ties of kinship." [*Al-Bukhârî* and *Muslim*]

Commentary: Messenger of Allâh ﷺ had made it absolutely clear that although such persons were his near relatives, he did not have any affection and friendship with them because there cannot be any affection between a pagan and a Muslim. Friendship and affection can only be for Allâh and those who have faith in Him. One can accommodate the non-Muslim relatives to the extent permitted by "maintaining the ties of kinship", provided they are not at war with the Muslims.

٣٣١- وَعَنْ أَبِي أَيُّوبَ خالِدِ بن زَيدٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الجَنَّةَ، وَيُبَاعِدُنِي مِنَ النَّارِ. فَقَالَ النَّبِيُّ ﷺ: «تَعبُدُ اللهَ، وَلا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ» متفقٌ عَلَيه.

331. Abû Ayyûb Khâlid bin Zaid Al-Ansârî رضي الله عنه reported: A man came to Messenger of Allâh ﷺ and said, "Direct me to a deed which will admit me to *Jannah* and take me away from the Fire." The Messenger of Allâh ﷺ said, "Worship Allâh and associate no partner with Him, perform *As-Salât*, pay *Zakât*, and maintain the ties of kinship." [*Al-Bukhârî* and *Muslim*]

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Commentary: This *Hadîth* indicates the actions which constitute the means to attain *Jannah* and salvation from Hell. Thus, it makes evident that *Jannah* cannot be achieved by wishful thinking. One cannot get it without Faith and good deeds. In the absence of these two factors, intercession of any person will be of no avail.

٣٣٢- وَعَنْ سَلْمَانَ بنِ عَامِرٍ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ، فَلْيُفْطِرْ عَلَى تَمْرٍ، فَإِنَّهُ بَرَكَةٌ، فَإِنْ لم يَجِدْ تَمْرًا، فَالْمَاءُ، فَإِنَّهُ طَهُورٌ» وَقَالَ: «الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّحِمِ ثِنْتَانِ: صَدَقَةٌ وَصِلَةٌ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

332. Salmân bin 'Âmir رضي الله عنه reported: The Prophet ﷺ said, "When you break fast, you should do it with a date-fruit for there is blessing in it, and if you do not find a date-fruit, break it with water for it is pure." Messenger of Allâh ﷺ added: "Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties (of kinship)." [*Tirmidhi*]

Commentary: We learn two points from this *Hadîth*:
Firstly, it is more rewarding to break the fast with date-fruit or water. Secondly, payment of *Sadaqah* to one's poor relatives carries a double reward.

٣٣٣- وَعَن ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: كَانَتْ تَحْتِي امْرَأَةٌ، وَكُنْتُ أُحِبُّهَا، وَكَانَ عُمَرُ يَكْرَهُهَا، فَقَالَ لِي: طَلِّقْهَا، فَأَبَيْتُ، فَأَتَى عُمَرُ رَضِيَ الله عَنْهُ النَّبِيَّ ﷺ، فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «طَلِّقْهَا» رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح.

333. Ibn 'Umar رضي الله عنهما reported: I had a wife whom I loved but 'Umar رضي الله عنه disliked her. He asked me to divorce her and when I refused, 'Umar رضي الله عنه went to Messenger of Allâh ﷺ and mentioned the matter to him. Messenger of Allâh ﷺ asked me to divorce her.
[*At-Tirmidhî* and *Abû Dâwûd*]

Commentary: If parents' order to divorce one's wife is based on the principles of *Sharî'ah* and morality, it must be obeyed, as is evident from this *Hadîth*. If their order

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is founded on other factors, then one should try to convince them politely so that they agree with one's view on the issue. Here Ibn 'Umar رضي الله عنهما loved his wife for love's sake, but his father 'Umar bin Khattab رضي الله عنه disliked her basing his decision on religious grounds. This is why the Prophet ﷺ ordered Ibn 'Umar to obey his father.

334. Abud-Dardâ' رضي الله عنه reported: A man came to me and said, "I have a wife whom my mother commands me to divorce." I replied him that I had heard Messenger of Allâh ﷺ saying, "A parent is the best of the gates of *Jannah*; so if you wish, keep to the gate, or lose it." [*At-Tirmidhî* and *Ibn Mâjah*]

٣٣٤- وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا أَتَاهُ فَقَالَ: إِنَّ لِي امْرَأَةً وَإِنَّ أُمِّي تَأْمُرُنِي بِطَلَاقِهَا؟ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ «الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ، فَأَضِعْ ذٰلِكَ الْبَابَ، أَوِ احْفَظْهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح.

Commentary: The word "*Wâlid*," applies to mother as well as father. As the word "*Wâlidain*" is a dual form and covers mother and father both; similarly the noun "father", also applies to both. This *Hadîth* also stresses that obedience of parents and submission to their order must have preference over the love for the wife as long as this order of theirs is fair and just.

335. Al-Barâ' bin 'Âzib رضي الله عنهما reported: I heard the Prophet ﷺ saying: "A mother's sister is equivalent to (real) mother (in status)." [*At-Tirmidhî*]

٣٣٥- وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح.

وَفِي الْبَابِ أَحَادِيثُ كَثِيرَةٌ فِي الصَّحِيح مَشْهُورَةٌ؛ مِنْهَا حَدِيثُ أَصْحَابِ الغار، وحديث جُرَيْج وَقَدْ سَبَقَا، وَأَحَادِيثُ مشهورةٌ في الصَّحِيحِ حَذَفْتُهَا اخْتِصَارًا، وَمِنْ أَهَمِّهَا حَدِيثُ عَمْرِو بنِ عَبَسَةَ [هُوَ في مسلم] رَضِي اللهُ عَنْهُ الطَّوِيلُ الْمُشْتَمِلُ عَلَى جُمَلٍ كَثِيرَةٍ مِنْ

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قَوَاعِدِ الإِسْلَامِ وَآدَابِهِ، وَسَأَذْكُرُهُ بِتَمَامِهِ إِنْ شَاءَ اللهُ تَعَالَى فِي بَابِ الرَّجَاءِ قَالَ فِيهِ:

دَخَلْتُ عَلَى النَّبِي ﷺ بِمَكَّةَ، يَعْنِي فِي أَوَّلِ النُّبُوَّةِ، فَقُلْتُ لَهُ: مَا أَنْتَ؟ قَالَ: «نَبِيٌّ» فَقُلْتُ: وَمَا نَبِيٌّ؟ قَالَ: «أَرْسَلَنِي اللهُ تَعَالَى» فَقُلْتُ: بِأَيِّ شَيْءٍ أَرْسَلَكَ؟ قَالَ: «أَرْسَلَنِي بِصِلَةِ الأَرْحَامِ، وَكَسْرِ الأَوْثَانِ، وَأَنْ يُوَحَّدَ اللهُ لَا يُشْرَكُ بِهِ شَيْءٌ» وَذَكَرَ تَمَامَ الْحَدِيث. واللهُ أَعْلَمُ.

Commentary: This *Hadîth* tells us that one should be as respectful to one's aunt (mother's real sister) as one is to mother, as it is a virtue as well as "a form of maintaining the ties of kinship."

CHAPTER 41
PROHIBITION OF DISOBEYING PARENTS AND SEVERANCE OF RELATIONS

٤١- بَاب تَحْرِيمِ العقوق وقطيعَة الرَّحم

Allâh, the Exalted, says:

قَالَ الله تَعَالَى: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ﴾ [محمد: ٢٢، ٢٣]

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight." (47:22,23)

وَقَال تَعَالَى: ﴿وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُو۟لَٰٓئِكَ لَهُمُ

"And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has com-

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manded to be joined (i.e., they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e., they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e., Hell).'' (13:25)

''And your *Rubb* has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: 'My *Rubb!* Bestow on them Your Mercy as they did bring me up when I was young.''' (17:23,24)

ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ﴾ [الرعد: ٢٥] وَقَالَ تَعَالَى: ﴿۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا﴾ [الإسراء: ٢٣، ٢٤].

336. Abû Bakrah Nufai' bin Al-Hârith رضي الله عنه reported: Messenger of Allâh ﷺ said, "Shall I not inform you of the biggest of the major sins?" Messenger of Allâh ﷺ asked this question thrice. We said, "Yes, O Messenger of Allâh. (Please inform us.)" He said, "Ascribing partners to Allâh, and to be undutiful to your parents." Messenger of Allâh ﷺ sat up from his reclining position and said, "And I warn you against giving forged statement and a false testimony; I warn you against giving forged statement and a false testimony." Messenger of Allâh ﷺ kept

٣٣٦- وَعَنْ أَبِي بَكْرَةَ نُفَيْعِ بْنِ الحارِثِ رَضِيَ الله عَنْهُ قَالَ: قال رَسُولُ الله ﷺ: «أَلا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» - ثَلاثًا - قُلْنَا: بَلَى يَا رَسُولَ الله: قَالَ: «الإِشْرَاكُ بِالله، وَعُقُوقُ الْوَالِدَيْنِ» وَكَانَ مُتَّكِئًا فَجَلَسَ، فَقَالَ: «أَلا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ» فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ. متفقٌ عَلَيه.

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on repeating that warning till we wished he would stop.

[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* mentions some of the major sins. A major sin is one against which there is a serious warning in the Noble Qur'ân and *Hadîth*. When disobedience to parents is mentioned along with *Shirk* (polytheism), it makes the fact evident that both of these are very serious sins. Similar is the case of telling a lie and false testimony, which in the incident mentioned in this *Hadîth* made Messenger of Allâh ﷺ to leave his pillow and sit attentively. It indicates that the latter two are serious. May Allâh protect all Muslims from all such sins.

337. Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Prophet ﷺ said, "(Of the) major sins are: to ascribe partners to Allâh, disobey parents, murder someone, and to take a false oath (intentionally)." [*Al-Bukhârî*]

٣٣٧- وَعَنْ عَبْدِ الله بنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ: الإِشْرَاكُ بِالله، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ» رواه الْبُخَارِي.

«الْيَمِينُ الْغَمُوسُ» الَّتِي يَحْلِفُهَا كَاذِبًا عَامِدًا، سُمِّيَتْ غَمُوسًا، لِأَنَّهُ تَغْمِسُ الْحَالِفَ فِي الإِثْمِ.

Commentary: There are many more major sins which have been enlisted and discussed at length by *Muhaddathûn* in independent volumes, such as *Az-Zawâjir 'an iqtraf-al-Kabâ'ir, Kitâb-al-Kabâ'ir* by Adh-Dhahabî. This *Hadîth* mentions some of the major sins enumerated by the Prophet ﷺ on a particular occasion. We can also say that the sins mentioned here are some of the most serious among the major sins.

338. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "It is one of the gravest sins to abuse one's parents." It was asked (by the people): "O Messenger

٣٣٨- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مِن الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ!» قَالُوا: يَا رَسُول الله! وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟! قَالَ «نَعَمْ، يَسُبُّ

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of Allâh, can a man abuse his own parents?" Messenger of Allâh ﷺ said, "He abuses the father of somebody who, in return, abuses the former's father; he then abuses the mother of somebody who, in return, abuses his mother." [*Al-Bukhârî* and *Muslim*]

Another narration is: Messenger of Allâh ﷺ said, "One of the major sins is to curse one's parents." It was submitted: "O Messenger of Allâh! How can a man curse his own parents?" He ﷺ said, "When someone curses the parents of another man who in return abuses the former's father; and when someone abuses the mother of another man who in return abuses his mother."

أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ «إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ!» قِيلَ: يَا رَسُولَ اللهِ كَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟! قَالَ «يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ».

Commentary: We learn from this *Hadîth* that one should not abuse anyone's parents, because in the event, he is paid in the same coin, he will be responsible for disgracing his own parents.

339. Abû Muhammad Jubair bin Mut'im رضي الله عنه reported: Messenger of Allâh ﷺ said, "The person who severs the bond of kinship will not enter *Jannah*"

[*Al-Bukhârî* and *Muslim*]

٣٣٩- وَعَنْ أَبِي مُحَمَّدٍ جُبَيْرِ بنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لا يَدْخُلُ الجَنَّةَ قَاطِعٌ» قَالَ سُفْيَانُ فِي رِوَايَتِهِ: يَعْنِي: قَاطِعَ رَحِمٍ. متفقٌ عَلَيه.

Commentary: This *Hadîth* poses a serious threat to those who violate the Divine injunctions of maintaining good ties of kinship. In spite of such a serious warning, this major sin is very common in our present-day society. The purpose of this warning is that Muslims prevent themselves from it. May Allâh save us from it.

340. Abû 'Îsa Al-Mughîrah bin Shu'bah رضي الله عنه reported: The

٣٤٠- وَعَنْ أَبِي عِيسَى الْمُغِيرَةِ بنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:

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Prophet ﷺ said, "Allâh has forbidden you: disobedience to your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive. And Allâh dislikes idle talk, to ask too many questions (for things which will be of no benefit to one), and to waste your wealth." [*Al-Bukhârî* and *Muslim*]

«إِنَّ اللهَ تَعَالَى حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ، وَمَنْعًا وَهَاتِ، وَوَأْدَ الْبَنَاتِ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ» متفقٌ عَلَيه.

قَوْلُهُ: «مَنْعًا» مَعْنَاهُ: مَنْعُ مَا وَجَبَ عَلَيْهِ وَ«هَاتِ»: طَلَبُ مَا لَيْسَ لَهُ. وَ«وَأْدَ الْبَنَاتِ» مَعْنَاهُ: دَفْنُهُنَّ فِي الْحَيَاةِ، وَ«قِيلَ وَقَالَ» مَعْنَاهُ: الْحَدِيثُ بِكُلِّ مَا يَسْمَعُهُ، فَيَقُولُ: قِيلَ كَذَا، وَقَالَ فُلانٌ كَذَا مِمَّا لَا يَعْلَمُ صِحَّتَهُ، وَلَا يَظُنُّهَا، وَكَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ. وَ«إِضَاعَةُ الْمَالِ»: تَبْذِيرُهُ وَصَرْفُهُ فِي غَيْرِ الْوُجُوهِ الْمَأْذُونِ فِيهَا مِنْ مَقَاصِدِ الآخِرَةِ وَالدُّنْيَا، وَتَرْكُ حِفْظِهِ مَعَ إِمْكَانِ الْحِفْظِ. وَ«كَثْرَةُ السُّؤَالِ»: الإِلْحَاحُ فِيمَا لَا حَاجَةَ إِلَيْهِ.

وَفِي الْبَابِ أَحَادِيثُ سَبَقَتْ فِي الْبَابِ قَبْلَهُ كَحَدِيثِ «وَأَقْطَعُ مَنْ قَطَعَكِ» وَحَدِيث «مَنْ قَطَعَنِي قَطَعَهُ اللهُ».

CHAPTER 42
EXCELLENCE IN DOING GOOD TO THE FRIENDS OF PARENTS AND OTHER RELATIVES

٤٢- بَابُ برّ أصدقاء الأب وَالأُمّ والأقارب والزوجة وسائر من يُنْدَب إكرامه

341. 'Abdullâh bin 'Umar رضي الله عنهما reported: The Prophet ﷺ said,

٣٤١- عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَبَرَّ الْبِرِّ أَنْ

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"The finest act of goodness is that a person should treat kindly the loved ones of his father." [*Muslim*]

يَصِلَ الرَّجُلُ وُدَّ أَبِيهِ»

342. 'Abdullâh bin Dînâr reported: 'Abdullah bin 'Umar رضي الله عنهما met a bedouin on his way to Makkah, he greeted him, offered him to mount the donkey he was riding and gave him the turban he was wearing on his head. Ibn Dînâr said to him: "May Allâh make you pious! Bedouins can be satisfied with anything you give them (i.e., what you have given the bedouin is too much). Upon this, 'Abdullâh bin 'Umar said, the father of this man was one of 'Umar's friends whom he loved best, and I heard Messenger of Allâh saying, "The finest act of goodness is the good treatment of someone whom one's father loves."

Another narration goes: When 'Abdullâh bin 'Umar رضي الله عنهما set out to Makkah, he kept a donkey with him to ride when he would get tired from the riding of the camel, and had a turban which he tied round his head. One day, as he was riding the donkey, a bedouin happened to pass by him. He ('Abdullâh bin 'Umar) said, "Aren't you so-and-so?" The bedouin said, "Yes." He ('Abdullâh bin 'Umar) gave him his donkey and his turban and said, "Ride this donkey, and tie this turban round your head." Some of his companions said, "May Allâh

٣٤٢- وَعَنْ عبدِ اللهِ بْنِ دِيْنَارٍ عن عَبْدِاللهِ بْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَجُلًا مِنَ الأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عَبْدُالله بْنُ عُمَرَ، وَحَمَلَهُ عَلَى حِمَارٍ كَانَ يَرْكَبُهُ، وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ، قَال ابنُ دِينَارٍ: فَقُلْنَا لَهُ: أَصْلَحَكَ اللهُ إِنَّهُمُ الأَعْرَابُ وَهُمْ يَرْضَوْنَ بِالْيَسِيرِ فَقَالَ عَبْدُالله بنُ عُمَرَ: إِنَّ أَبَا هٰذا كَانَ وُدًّا لِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ الله عَنْهُ وَإِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُول: «إِنَّ أَبَرَّ البِرِّ صِلَةُ الرَّجُلِ أَهْلَ وُدِّ أَبِيهِ».

وَفِي رِوَايَةٍ عَن ابنِ دِينارٍ عَن ابنِ عُمَرَ أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ كَانَ لَهُ حِمَارٌ يَتَرَوَّحُ عَلَيْهِ إِذَا مَلَّ رُكُوبَ الرَّاحِلَةِ، وَعِمَامَةٌ يَشُدُّ بِهَا رَأْسَهُ، فَبَيْنَا هُوَ يَوْمًا عَلَى ذٰلِكَ الْحِمَارِ إِذْ مَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: أَلَسْتَ ابنَ فُلانِ ابنِ فُلانٍ؟ قَال: بَلَى. فَأَعْطَاهُ الْحِمَارَ، فَقَالَ: ارْكَبْ هٰذَا، وَأَعْطَاهُ العِمَامَةَ وَقَالَ: اشْدُدْ بِهَا

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forgive you, you gave to this bedouin the donkey which you enjoyed to ride for change, and the turban which you tied round your head." 'Abdullâh bin 'Umar said, "I heard Messenger of Allâh ﷺ saying, 'The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death,' and the father of this person was a friend of 'Umar رضي الله عنه." [*Muslim*]

رَأْسَكَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غَفَرَ اللهُ لَكَ أَعْطَيْتَ هٰذا الأَعْرَابِيَّ حِمَارًا كُنْتَ تَرَوَّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشُدُّ بِهَا رَأْسَكَ؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُول: «إِنَّ مِنْ أَبَرِّ البِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وُدِّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ» وَإِنَّ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ رَضِيَ الله عَنْهُ، رَوَى هٰذِهِ الرِّوَايَاتِ كُلَّهَا مسلم.

Commentary: This *Hadîth* teaches that after the death of one's parents, one should maintain contact with their friends and treat them nicely. Besides being a great virtue it is warranted by the needs for showing compassion to relatives. To forget friends of one's parents and break contact with them is condemned by the *Sharî'ah*.

343. Abû Usaid Mâlik bin Rabî'ah As-Sâ'idi رضي الله عنه reported: We were sitting with Messenger of Allâh ﷺ when a man of Banû Salamah came to him and asked, "O Messenger of Allâh! Is there any obedience to parents left that I can show to them after their death?" He ﷺ replied, "Yes, to pray for them, to supplicate for their forgiveness, to fulfill their promises after their death, to maintain the ties of kinship which cannot be maintained except through them, and honour their friends." [*Abû Dâwûd*]

٣٤٣- وَعَنْ أَبِي أُسَيْدٍ - بِضَمِّ الهمْزَةِ وَفَتْحِ السِّينِ - مَالِكِ بْنِ رَبِيعَةَ السَّاعِدِيِّ رَضِيَ الله عَنْهُ قَال: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ الله ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ الله هَلْ بَقِيَ مِنْ بِرِّ أَبَوَيَّ شَيْءٌ أَبَرُّهُمَا بِهِ بَعْدَ مَوْتِهِمَا؟ فَقَالَ: «نَعَمْ، الصَّلاةُ عَلَيْهِمَا، وَالاسْتِغْفَارُ لَهُمَا، وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لا تُوصَلُ إِلَّا بِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا» رَوَاهُ أَبُو دَاود.

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Commentary: We learn from this *Hadîth* that one should consider the life of one's parents a blessing because their life provides one with an opportunity to serve them wholeheartedly, which is ordained by Allâh. If one wants to be nice to them after their death, one should adopt the methods mentioned in this *Hadîth*. It needs to be noted that it does not mention the ceremonies like recitation of the Noble Qur'ân on the third, seventh and fortieth day after the death of a person, in vogue in our society. All these methods of conveying the reward of virtuous deeds or rites are wrong for the reason that they are neither helpful for the dead nor the living. What really benefits the dead as well as living, is prayer and begging forgiveness from Allâh. In this *Hadîth*, these have been regarded as acts of beneficence for the deceased parents. It clearly means that the children will be rewarded for the virtuous acts they do for their parents and the status of the deceased parents will also be elevated in the next world. The acceptance of the prayer in favour of the deceased parents is also confirmed from that *Hadîth* also which tells that death brings to an end all the activities, except the following:

Firstly, an ongoing *Sadaqah* (*Sadaqah Jâriyah*); like the digging of a well, the building of a mosque, etc.,

Secondly, knowledge which benefits Muslims;

Thirdly, prayers of virtuous offspring.

٣٤٤- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَةَ رَضِيَ اللهُ عَنْهَا، وَمَا رَأَيْتُهَا قَطُّ، وَلٰكِنْ كَانَ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرُبَّمَا قُلتُ لَهُ: كَأَنْ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا خَدِيجَةُ! فَيَقُولُ: «إِنَّهَا كَانَتْ وَكَانَتْ وَكَانَ لِي مِنْهَا وَلَدٌ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: وَإِنْ كَانَ لَيَذْبَحُ الشَّاءَ،

344. 'Âishah رضي الله عنها reported: I never felt jealous of any of the wives of the Prophet ﷺ as much as I did of Khadîjah رضي الله عنها, although I have never seen her, but the Prophet ﷺ used to mention her very often. Whenever he slaughtered a sheep, he would cut it into pieces and send them to the women friends of Khadîjah رضي الله عنها. When I sometimes said to him: "You treat Khadîjah in such a way as if there is no woman on earth except her." He ﷺ would say, "Khadîjah was such and such (commending her and speaking well of her), and I had children from her."

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فَيُهْدِي فِي خَلائِلِهَا مِنْهَا مَا يَسَعُهُنَّ.

وَفِي رِوَايَةٍ: كَانَ إِذَا ذَبَحَ الشَّاةَ يَقُولُ: «أَرْسِلُوا بِهَا إِلَى أَصْدِقَاءِ خَدِيجَةَ».

وَفِي رِوَايَةٍ قَالت: اسْتَأْذَنَتْ هَالَةُ بِنْتُ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ عَلَى رَسُولِ الله ﷺ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ، فارْتَاحَ لِذٰلِكَ فَقَالَ: «اللَّهُمَّ هَالَةُ بِنْتُ خُوَيْلِدٍ».

قَوْلُهَا: «فَارتَاحَ» هُوَ بِالحاءِ، وَفِي الْجَمْعِ بَينَ الصَّحِيحَيْنِ لِلْحُمَيْدِي: «فَارتَاعَ» بِالْعَيْنِ وَمَعْنَاهُ: اهْتَمَّ بِهِ.

[*Al-Bukhârî* and *Muslim*]

Another narration is: And if he (ﷺ) slaughtered a sheep, he would send meat to the friends of Khadîjah رضي الله عنها as a present as much as would suffice them.

Another narration is: When a sheep was slaughtered, he ﷺ would say, "Send this meat to Khadîjah's friends." Once, Hâlah bint Khuwailid رضي الله عنها, sister of Khadîjah رضي الله عنها, sought permission of Messenger of Allâh ﷺ to enter. He recognized and recalled to his mind the manner of Khadîjah رضي الله عنها and was deeply moved. He said, "O Allâh, she must be Hâlah bint Khuwailid." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* brings out the following five points:

1. A brief reference to the great qualities of Khadîjah رضي الله عنها.
2. The love that Messenger of Allâh ﷺ had for Khadîjah رضي الله عنها because of her great qualities.
3. Reference to the kindness which Messenger of Allâh ﷺ continued to show to the women who were close to Khadîjah رضي الله عنها.
4. Expression of the sentiments which the remembrance of some deceased friend brings with it. These sentiments can be pleasing as well as painful.

٣٤٥- وَعَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ الله عَنْهُ قَال: خَرَجْتُ مَعَ جَرِيرِ بْنِ عبدِ اللهِ الْبَجَلِيِّ رَضِيَ الله عَنْهُ فِي سَفَرٍ، فَكَانَ يَخْدُمُني فَقُلْتُ لَهُ: لَا تَفْعَلْ، فَقَالَ: إِنِّي قَدْ رَأَيْتُ الأَنْصَارَ تَصْنَعُ

345. Anas bin Mâlik رضي الله عنه reported: I set out along with Jarîr bin 'Abdullâh Al-Bajalî رضي الله عنه on a journey and he served me. I said to him: "Don't do that." Thereupon, he said, "I have seen the *Ansâr* doing this with Messenger of Allâh ﷺ, and I

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swore by Allâh, whenever I accompany anyone of the *Ansâr*, I would serve him." [*Al-Bukhârî* and *Muslim*]

بِرَسُولِ اللهِ ﷺ شَيْئًا آلَيْتُ عَلَى نَفْسِي أَنْ لا أَصْحَبَ أَحَدًا مِنْهُمْ إِلَّا خَدَمْتُهُ. متفقٌ عَلَيْهِ.

Commentary:

1. This *Hadîth* gives a fair idea of the love that the Companions of the Prophet ﷺ had for him. It was so profound that they regarded it a great honour to serve the servants of the Prophet ﷺ, even if they were younger in age.
2. It also tells of the hospitality of the Companions of the Prophet ﷺ. They neither felt any hesitation in showing respect to their youngers nor were they shy of serving them.
3. The Companions of Messenger of Allâh ﷺ had a friendly, fraternal and faithful relationship with one another and it was founded on a common bond in them - the gratitude for the Prophet ﷺ.

CHAPTER 43
SHOWING REVERENCE TO THE FAMILY OF ALLÂH'S MESSENGER ﷺ

٤٣- بابُ إِكْرَامِ أَهل بيت رسول الله ﷺ وبيان فضلهم

Allâh, the Exalted, says:

"Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification." (33:33)

"And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart." (22:32)

قَالَ اللهُ تَعَالَى: ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [الأحزاب: ٣٣] وَقَالَ تَعَالَى: ﴿وَمَن يُعَظِّمْ شَعَـٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ﴾ [الحج: ٣٢].

346. Yazîd bin Haiyân reported: I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Arqam رضي الله عنهم and, as we sat by his side,

٣٤٦- وَعَنْ يَزِيدَ بْنِ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ، وَعَمْرُو بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ

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Husain said to him, "Zaid, you acquired great merits, you saw Messenger of Allâh ﷺ, listened to him talking, fought by his side in (different) battles, and offered *Salât* (prayer) behind him. Zaid, you have indeed earned great merits. Could you narrate to us what you heard from Messenger of Allâh ﷺ?" Zaid said, "By Allâh! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allâh ﷺ, so accept what I narrate to you, do not compel me to narrate what I fail to narrate." He then said, "One day Messenger of Allâh ﷺ stood up to deliver a *Khutbah* at a watering place known as Khumm between Makkah and Al-Madînah. He praised Allâh, extolled Him, and exhorted (us) and said, *'Ammâ Ba'du*. O people, I am a human being. I am about to receive a messenger (the angel of death) from my *Rubb* and I will respond to Allâh's Call, but I am leaving with you two weighty things: the first is the Book of Allâh, in which there is right guidance and light, so hold fast to the Book of Allâh and adhere to it.' He exhorted (us to hold fast) to the Book of Allâh and then said, 'The second is the members of my household, I remind you (to be kind) to the members of my family. I remind you (to be kind) to the members of my family.' " Husain said

رَضِيَ اللهُ عَنْهُمْ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ: لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، رَأَيْتَ رَسُولَ اللهِ ﷺ، وَسَمِعْتَ حَدِيثَهُ، وَغَزَوْتَ مَعَهُ، وَصَلَّيْتَ خَلْفَهُ: لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، حَدِّثْنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ قَالَ: يَا ابْنَ أَخِي وَاللهِ لَقَدْ كَبِرَتْ سِنِّي، وَقَدُمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ اللهِ ﷺ، فَمَا حَدَّثْتُكُمْ فَاقْبَلُوا، وَمَا لا فَلا تُكَلِّفُونِيهِ ثُمَّ قَالَ: قَامَ رَسُولُ اللهِ ﷺ، يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمِدَ اللهَ، وَأَثْنَى عَلَيْهِ، وَوَعَظَ، وَذَكَّرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ: أَلَا أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ. أَوَّلُهُمَا كِتَابُ اللهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللهِ، وَاسْتَمْسِكُوا بِهِ. فَحَثَّ عَلَى كِتَابِ اللهِ، وَرَغَّبَ فِيهِ ثُمَّ قَالَ «وَأَهْلُ بَيْتِي أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي» فَقَالَ لَهُ حُصَيْنٌ:

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to Zaid, "Who are the members of his household, O Zaid? Aren't his wives the members of his family?" Thereupon Zaid said, "His wives are the members of his family. (But here) the members of his family are those for whom *Zakât* is forbidden." He asked, "Who are they?" Zaid said, "Ali and the offspring of 'Ali, 'Aqîl and the offspring of 'Aqîl and the offspring of Ja'far and the offspring of 'Abbâs." Husain asked, "For all of them the acceptance of *Zakât* is forbidden?" Zaid رضي الله عنه said, "Yes." [*Muslim*]

وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ، أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلٰكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ، قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ قَالَ: كُلُّ هٰؤُلَاءِ حُرِمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ. رَوَاهُ مسلم.

Another narration is: Messenger of Allâh ﷺ said, "I am leaving behind me two weighty things. One of them is the Book of Allâh; that is the strong rope of Allâh. Whosoever holds firmly to it, will be the guided, and whosoever leaves it goes astray."

وَفِي رِوَايَةٍ: «أَلَا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللهِ وَهُوَ حَبْلُ اللهِ، مَنِ اتَّبَعَه كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ».

Commentary: This *Hadîth* brings out the following points:

1. Messenger of Allâh ﷺ was a human being. He too was subject to the inevitable law of death.

2. It stresses upon the establishment of a firm bond with the Book of Allâh (the Qur'ân) and lays emphasis on showing respect and honour to the members of the Prophet's family.

3. The members of the Prophet's family are classified into two categories:
Firstly, wives of Messenger of Allâh ﷺ or Mothers of the believers. This is established from the categorical Verses of the Noble Qur'ân.
Secondly, persons who have close relationship with Messenger of Allâh ﷺ. They are Banu Hâshim and Banu Abdul-Muttalib and include descendants of 'Ali, 'Aqîl, Ja'far, 'Abbâs and Hârith رضي الله عنهما. *Sadaqah* is unlawful for the latter category.

347. Ibn 'Umar رضي الله عنهما reported: Abû Bakr رضي الله عنه said:

٣٤٧- وَعَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ

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"Show reverence to Messenger of Allâh ﷺ by honouring the members of his family." [*Al-Bukhârî*]

عَنْهُ مَوْقُوفًا عَلَيْهِ أَنَّهُ قَالَ: ارْقُبُوا مُحَمَّدًا ﷺ فِي أَهْلِ بَيْتِهِ، رواه الْبُخَارِي.

مَعْنَى «ارْقُبُوا» رَاعُوهُ وَاحْتَرِمُوهُ وَأَكْرِمُوهُ، والله أَعْلَمُ.

Commentary: In this *Hadîth*, the love and respect for the members of the Prophet's ﷺ family has been tied with the love and respect of the Prophet ﷺ. In other words, a person who loves and respects the descendants of the Prophet ﷺ will be deemed to be a lover and admirer of the Prophet ﷺ. On the contrary, one whose heart is devoid of the love of the descendants of the Prophet ﷺ, will be considered devoid of the love and respect of the Prophet ﷺ. But love and respect here does not mean that they are taken for sinless persons and their status is exaggerated beyond reason, as is the case with the Shiites. Their whole religious thinking is founded on the exaggeration of the qualities of the members of the family of Messenger of Allâh ﷺ and they have exhausted their imagination in proving them sinless. While their love and respect lies in adopting the noble features of their character and cherishing their piety. Their love and respect does not lie in sentimental attachment with a particular family and exaggerating its praise beyond all limits.

CHAPTER 44
REVERING THE SCHOLARS AND ELDERS, PREFERING THEM TO OTHERS AND RAISING THEIR STATUS

٤٤- باب توقير الْعُلَماء والكبار وأَهل الفضل وَتَقْدِيمِهِم عَلى غيرهم، ورفع مجالسهم، وإظهار مرتبتهم

Allâh, the Exalted, says:

"Say: 'Are those who know equal to those who know not?' It is only men of understanding who will remember (i.e., get a lesson from Allâh's Signs and Verses)." (39:9)

قَال الله تَعَالَى: ﴿قُلْ هَلْ يَسْتَوِي ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُوْلُوا ٱلْأَلْبَٰبِ﴾ [الزمر: ٩].

348. Abû Mas'ûd 'Uqbah bin 'Amr Al-Badrî Al-Ansârî رضي الله عنه

٣٤٨- وَعَن أَبِي مسعودٍ عُقبةَ بنِ عمرٍو البدرِيِّ الأنصاريِّ رَضِيَ الله عَنْهُ قَال:

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reported: Messenger of Allâh ﷺ said, "The person who is best versed in the recitation of the Book of Allâh, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the *Sunnah*; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the oldest of them. No man should lead another in prayer where the latter has authority, or sit in his house, without his permission." [*Muslim*]

In another narration in *Muslim*: Messenger of Allâh ﷺ said, "One who is senior most in accepting Islâm, should lead the *Salât* (prayer)."

Yet another narration is: Messenger of Allâh ﷺ said, "A man who is well versed in the Book of Allâh and can recite it better, should lead the *Salât* (prayer); if (all those present) are equal in this respect, then the man who is senior most in respect of emigration, if they are equal in that respect too, then the oldest of them should lead the prayer." [*Muslim*]

قال رسولُ الله ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ الله، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِنًّا، وَلَا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدْ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ» رَوَاهُ مسلم.

وَفِي رِوَايَةٍ لَهُ: «فَأَقْدَمُهُمْ سِلْمًا» بَدَلَ «سِنًّا»: أَوْ إِسْلَامًا.

وَفِي رِوَايَةٍ: يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ الله، وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً فَيَؤُمُّهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ سِنًّا».

وَالْمُرَادُ «بِسُلْطَانِهِ» مَحَلُّ وَلَايَتِهِ، أَوِ الْمَوْضِعُ الَّذِي يَخْتَصُّ بِهِ «وَتَكْرِمَتُهُ» بِفَتْحِ التَّاءِ وَكَسْرِ الرَّاءِ: وَهِيَ مَا يَنْفَرِدُ بِهِ مِنْ فِرَاشٍ وَسَرِيرٍ وَنَحْوِهِمَا.

Commentary: This *Hadîth* highlights the following three points:

1. The order of priority for the appointment of *Imâm* [one who leads *As-Sâlat* (the prayers)] should be as follows:

First, preference should go to a good *Qâri* (reciter of the Noble Qur'ân) who is also an expert in it, provided he is pious and acts upon the teachings of the Noble Qur'ân faithfully. He should not be a non-practising Muslim. Nowadays, we have an

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abundance of *Imâm* but many of them are neither pious nor faithfully act upon religious teachings. In any case, where we can find a *Qâri* who fulfills the requirements just mentioned, he deserves first preference for appointment as *Imâm*. Even a religious scholar will come next to him. It must be borne in mind that nice recitation of the Noble Qur'ân does not mean its recitation with great skill, but its essentials are elegant voice, acquaintance with the *'Ilm-ut-Tajwîd* (or science of reciting the Qur'ân), clear and distinct recitation.

2. The ruler of a territory, its highest officer and governor should work as *Imâm* in their respective areas. In the early ages of Islâm, these authorities used to administer their areas, dispense justice and lead congregational prayers (*Salât*).

3. When one goes to somebody's house, he should not occupy the place reserved for the master of the house unless he himself asks him to sit there.

349. Abû Mas'ûd Al-Ansârî رضي الله عنه reported: Messenger of Allâh ﷺ would place his hands upon our shoulders when we would form rows for *As-Sâlat* (the prayer) and say, "Stand in straight rows and do not differ among yourselves, or else your hearts will differ due to disaccord. Let those be nearest to me who are mature and endowed with understanding (of the religion), then those who are nearest to them in these respects and then those who are nearest to them." [*Muslim*]

٣٤٩- وَعَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «اسْتَوُوا وَلَا تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِنِي مِنْكُمْ أُولُو الأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ» رواه مسلم.

وَقِيلَ: أَهْلُ الْحِلْمِ وَالْفَضْلِ وقوله ﷺ: «لِيَلِنِيْ» هو بتخفيف النون وليس قبلها ياءٌ، ورُوي بتَشديد النون مع ياءٍ قَبْلَهَا. «والنُّهىٰ»: العقولُ: «وأُولُو الأحلام» هُمُ البالغون، وقيل: أهل الحلم والفضل.

350. 'Abdullâh bin Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "Let those be nearest to me in *Salât* (prayer) who are mature and possess (religious) knowledge, then those who are nearest to them in these respects." He repeated this three times and then

٣٥٠- وَعَنْ عَبْدِ اللهِ بْنِ مسعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِيَلِنِي مِنْكُمْ أُولُو الأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ» ثَلَاثًا «وَإِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاقِ» رَوَاهُ مسلم.

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added, "Beware of indulging in the loose talks of the markets (when you are in the mosque)." [*Muslim*]

Commentary: The meaning of the last sentence of this *Hadîth* seems to be that one should not quarrel, make noise or engage in loose talk in or near a mosque to disturb the people in the mosque because such activities are severely condemned by Islâm.

351. Sahl bin Abû Hathmah Al-Ansârî رضي الله عنه reported: 'Abdullâh bin Sahl and Muhaiyisah bin Mas'ûd (رضي الله عنهم) went to Khaibar during the period of the truce (after its conquest) and they separated to perform their duties. When Muhaiyisah returned to 'Abdullâh bin Sahl, he found him murdered, drenched in his blood. So he buried him and returned to Al-Madinah. Then 'Abdur-Rahmân bin Sahl, Huwaiyisah and Muhaiyisah, the two sons of Mas'ûd went to Messenger of Allâh ﷺ and spoke about the case of their (murdered) friend. 'Abdur-Rahmân, who was the youngest of them all, started talking. Messenger of Allâh ﷺ said, "Let those older than you speak first." So he stopped talking and the (other two) spoke about the case of their (murdered) friend. Messenger of Allâh ﷺ said, "Will you take an oath whereby you will have the right to receive the blood money of your murdered man?" And mentioned the rest of the *Hadith*."

[*Al-Bukhârî* and *Muslim*]

٣٥١- وَعَنْ أَبِي يَحْيَى وَقِيلَ: أَبِي مُحَمَّدٍ سَهْلِ بن أَبِي حَثْمَة - بِفَتْحِ الْحَاءِ الْمُهْمَلَة وإِسْكَانِ الثَّاءِ المثلثة - الأَنْصَارِيِّ رَضِيَ الله عَنْهُ قَال: انْطَلَقَ عَبْدُ اللهِ بنُ سَهْلٍ وَمُحَيِّصَةُ بنُ مَسْعُودٍ إِلَى خَيْبَرَ وَهِيَ يَوْمَئِذٍ صُلْحٌ، فَتَفَرَّقَا، فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ الله بنِ سَهْلٍ وَهُوَ يَتَشَحَّطُ فِي دَمِهِ قَتِيلًا، فَدَفَنَهُ، ثُمَّ قَدِمَ الْمَدِينَةَ فَانْطَلَقَ عَبْدُ الرحْمٰنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُوَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ، فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ فَقَال: «كَبِّرْ كَبِّرْ» وَهُوَ أَحْدَثُ الْقَوْمِ، فَسَكَتَ، فَتَكَلَّمَا فَقَال: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ قَاتِلَكُمْ؟ وَذَكَرَ تَمَامَ الْحَدِيثِ. متفقٌ عَلَيه.

وَقَوْلُهُ ﷺ: «كَبِّرْ كَبِّرْ» مَعْنَاهُ: يَتَكَلَّمُ الأَكْبَرُ.

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Commentary: The author of this book, Imâm Nawawî, has reproduced only that portion of *Hadîth* which is related to this chapter. This *Hadîth* makes out the following points:

1. The eldest person has the first right to speak in a gathering. But this principle is to be followed when all the persons present there are equal in virtue and intelligence; otherwise, one who is superior to others in these qualities will have a prior right to speak.

2. The *Hadîth* explains the issue of *Qasâmah* which was in vogue in the pre-Islâmic period and was maintained by Islâm. *Qasâmah* was a mode of settling cases of undetected murders. In such situations, fifty persons from the heirs of the victim were asked to take an oath that murder was committed by some person of that locality (or some persons from the heirs were required to take oath for fifty times to this effect); after this oath, the people of that area were liable to pay *Diyah* (blood money) to the heirs of the victim. If the persons blamed for the murder said on the similar oath that none of them had committed that offense, they were absolved from the payment of *Diyah* and the payment of blood money was made to the heirs of the victim from the *Bait-ul-Mâl* (state exchequer). In the incident referred in this *Hadîth* when the Prophet ﷺ asked the brothers of the victim to take the required oath, they refused to do so as they were not sure as to who had committed the crime. The Prophet ﷺ did not ask the inhabitants of Khaibar for the oath because they were Jews and the heirs of the victim did not have faith in them. Thus, the Prophet ﷺ himself made the payment of the blood money to the heirs of the victim.

٣٥٢- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ يَعْنِي فِي الْقَبْرِ، ثُمَّ يَقُولُ: «أَيُّهُمَا أَكْثَرُ أَخْذًا لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ. رواه الْبُخَارِي.

352. Jâbir رضي الله عنه reported: After the battle of Uhud, the Prophet ﷺ arranged the burial of two of the martyrs in one grave. In each case he would ask, "Which one of them had learnt more Qur'ân by heart?" Whichever was thus pointed out to him, was placed by him first in the *Lahd*.

[*Al-Bukhârî*]

Commentary: *Lahd* is a type of grave in which a niche is made on the left side of it to place the corpse. The grave which is straight, a common type, is called *Darîh*. This *Hadîth* tells about the distinction of the *Hâfiz* and his superiority over others. Similarly, the learned, the pious and men of outstanding virtues should have preference over

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others. The *Hadîth* also indicates the permissibility to bury two or three persons in a single grave in time of need or necessity.

353. 'Abdullâh bin 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "It was shown to me in my dream that I was cleaning my teeth with a *Miswâk* and two men came to me, one being older than the other. I gave the *Miswâk* to the younger one, but I was asked to give it to the older, which I did." [*Al-Bukhârî* and *Muslim*]

٣٥٣- وَعَن ابن عُمر رَضِي الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَال: «أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ، فَجَاءَنِي رَجُلَانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ، فَقِيلَ لِي: كَبِّر، فَدَفَعْتُهُ إِلَى الأَكْبَرِ مِنْهُمَا» رَوَاهُ مسلم مُسْنَدًا والبخاري تَعْلِيقًا.

Commentary: A *Musnad Hadîth* is one in which the full chain of its narrators is mentioned while the *Mu'allaq Hadîth* is that in which the first one or two or more or all its narrators are omitted. This *Hadîth* has been mentioned in *Al-Bukhârî* without any authority.

We learn two things from this *Hadîth*. First, one can use *Miswâk* of another person with his permission. Second, the eldest people should have precedence over others in every matter, except in cases where a younger one excels them in some merit.

354. Abû Mûsa رضي الله عنه reported: Messenger of Allâh ﷺ said, "It is out of reverence to Allâh in respecting an aged Muslim, and the one who commits the Qur'ân to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler." [*Abû Dâwûd*]

٣٥٤- وَعَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله ﷺ: «إِنَّ مِنْ إِجْلَالِ الله تَعَالَى إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ، وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ». حَدِيثٌ حسنٌ رَوَاهُ أَبُو دَاود.

Commentary: An aged Muslim here means one who lives a pious life till his old age. The word "*Hâmil-ul-Qur'ân*" translated here as 'the one who commits the Qur'ân to memory,' who have memorized the complete Qur'ân. That is to say he is not

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aggressive in putting it into practice and does not take shelter of far-fetched interpretations to justify his own intellectual and religious perversion. This *Hadîth* stresses that a pious old man, a *Hâmil-ul-Qur'ân* and a just head of a Muslim government should be respected. Since their respect has been ordained by Allâh, respecting them is in fact revering Allâh.

355. 'Amr bin Shu'aib رضي الله عنه on the authority of his father who heard it from his father reported: Messenger of Allâh ﷺ said: "He is not one of us who shows no mercy to younger ones and does not acknowledge the honour due to our elders." [*At-Tirmidhî* and *Abû Dâwûd*]

٣٥٥- وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُمْ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ شَرَفَ كَبِيرِنَا» حَدِيثٌ صحِيحٌ رَوَاهُ أَبو داود وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صحيحٌ.

وَفِي رِوَايَةِ أَبِي دَاود «حَقَّ كَبِيرِنَا».

Commentary: The words "he is not one of us" here mean that he is not following the way of the Prophet ﷺ. To show compassion to youngster means showing kindness and generosity to them. On the same principle, it is essential for the young that they respect the elders, the learned and the pious.

356. Maimûn bin Abû Shabîb رحمه الله reported: A begger asked 'Âishah رضي الله عنها for charity and she gave him a piece of bread. Thereafter, one well-dressed person asked her for charity and she invited him to sit down and served him food. When she was asked about the reason for the difference in treatment, she said: "Messenger of Allâh ﷺ instructed us: 'Treat people according to their status.'" [*Abû Dawûd*]

٣٥٦- وَعَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ رَحِمَهُ الله أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا مَرَّ بِهَا سَائِلٌ، فَأَعْطَتْهُ كِسْرَةً، وَمَرَّ بِهَا رَجُلٌ عَلَيْهِ ثِيَابٌ وَهَيْئَةٌ، فَأَقْعَدَتْهُ، فَأَكَلَ فَقِيلَ لَهَا فِي ذٰلِكَ؟ فَقَالَتْ: قَال رَسُول الله ﷺ: «أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ» رَوَاهُ أَبُو دَاود. لٰكِنْ قَال: مَيْمُون لَمْ يُدْرِك عَائِشَةَ.

وَقَدْ ذَكَرَهُ مُسْلِمٌ فِي أَوَّلِ صَحِيحِهِ تَعْلِيقًا

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فَقَالَ: وَذُكِرَ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالت: أَمَرَنا رسُولُ الله ﷺ أَنْ نُنْزِلَ النَّاسَ مَنَازِلَهُمْ، وَذَكَرَهُ الْحَاكِمُ أَبو عَبْدِالله فِي كِتَابِهِ «مَعْرِفَةِ عُلُومِ الْحَدِيثِ» وَلَمْ يَذْكُرْ لَهُ سَنَدًا وَقَالَ: هُوَ حَدِيثٌ صَحِيحٌ.

Commentary: This *Hadîth* stresses that:

1. One should neither belittle a respectable person nor should one elevate a mean one. Everyone should be treated according to his real status.
2. It is unbecoming to take support from the Qur'ân and *Hadîth* and twist it to substantiate one's own views.
3. The *Hadith*, however, is classified as *Da'if* (weak) as there is no link in the chain of its narrators between 'Âishah and Maimûn.

٣٥٧- وَعَن ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَالَ: قَدِمَ عُيَيْنَةُ بْنُ حِصْنٍ، فَنَزَلَ عَلَى ابْنِ أَخِيهِ الْحُرِّ بْنِ قَيْسٍ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ رَضِيَ الله عَنْهُ، وَكَانَ الْقُرَّاءُ أَصْحَابَ مَجْلِسِ عُمَرَ وَمُشَاوَرَتِهِ، كُهُولًا كَانُوا أَوْ شُبَّانًا، فَقَالَ عُيَيْنَةَ لابْنِ أَخِيهِ: يَا ابْنَ أَخِي لَكَ وَجْهٌ عِنْدَ هٰذَا الأَمِيرِ، فَاسْتَأْذِنْ لِي عَلَيْهِ، فَاسْتَأْذَنَ لَهُ، فَأَذِنَ لَهُ عُمَرُ رَضِيَ الله عَنْه، فَلَمَّا دَخَلَ قَالَ: هِي يَا ابْنَ الْخَطَّابِ: فَوَالله مَا تُعْطِينَا الْجَزْلَ، وَلا تَحْكُمُ فِينَا بِالْعَدْلِ، فَغَضِبَ

357. Ibn Abbâs رضي الله عنهما reported: 'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Al-Hurr bin Qais who was among those who were close to 'Umar رضي الله عنه and had access to his council. The scholarly persons, whether they were old or young, had the privilege of joining his council and he used to consult them. 'Uyainah said to Al-Hurr: "My dear nephew, you have an access to the Leader of the Believers. Will you obtain permission for me to sit with him?" Al-Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Al-Khattâb, you neither bestow much on

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عُمَرُ رَضِيَ اللهُ عَنْهُ حَتَّى هَمَّ أَنْ يُوقِعَ بِهِ، فَقَالَ لَهُ الحُرُّ: يَا أَمِيرَ الْمُؤمِنِينَ إِنَّ اللهَ تَعَالَى قَال لِنَبِيِّهِ ﷺ ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ﴾ [الأعراف: ١٩٩] وَإِنَّ هٰذَا مِنَ الجَاهِلِينَ. وَاللهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا عَلَيْهِ، وَكَانَ وَقَّافًا عِنْدَ كِتَابِ اللهِ تَعَالَى. رواه الْبُخَارِي.

us nor deal with us justly." 'Umar رضي الله عنه got angry and was about to beat him when Al-Hurr said: "O Leader of the Believers, Allâh has said to his Prophet ﷺ: 'Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them), [i.e., 'Uyainah] (7:199). This is one of the ignorant ones." By Allâh! When al-Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allâh. [*Al-Bukhârî*]

Commentary: This incident has been cited in this chapter for the reason it tells us that many *'Ulamâ'* and *Qurrâ'* were members of the special advisory council of 'Umar رضي الله عنه. Therefore, men in authority should appoint their advisors from men who are known for their knowledge, intelligence and piety so that they have the benefit of their sincere and sagacious advice regardless of the flimsy and temporary worldly interests. Besides this, the rulers should also be rich in patience and perseverance.

٣٥٨- وَعَنْ أَبِي سَعِيدٍ سَمُرَةَ بنِ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَال: لَقَدْ كُنْتُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ غُلَامًا، فَكُنْتُ أَحْفَظُ عَنْهُ، فَمَا يَمْنَعُنِي مِنَ الْقَوْلِ إِلَّا أَنَّ هٰهُنَا رِجَالًا هُمْ أَسَنُّ مِنِّي. متفقٌ عَلَيه.

358. Abû Sa'îd Samurah bin Jundub رضي الله عنه reported: I was a boy during the lifetime of Messenger of Allâh ﷺ, and used to commit to my memory what he said, but I do not narrate what I preserved because there were among us people who were older than me. [*Al-Bukhârî* and *Muslim*]

Commentary: Ibn 'Allân has stated that scholars of *Hadîth* have disliked it that in the presence of an eminent and a pious scholar of *Hadîth* in a city, a man inferior to him narrates a *Hadîth*.

We learn from this *Hadîth* the following:

1. It is improper to talk about the *Sunnah* of the Prophet ﷺ in the presence of someone who is older and knows better in this respect.

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2. It is permissible for young children to attend the gathering of the aged and the learned.

3. Honouring and respecting the olderly.

359. Anas bin Mâlik رضي الله عنه reported: Messenger of Allâh ﷺ said, "If a young man honours an older person on account of his age, Allâh appoints someone to show reverence to him in his old age." [*At-Tirmidhî*]

٣٥٩- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَيَّضَ اللهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ غَرِيبٌ.

Commentary: The reward of the noble behaviour mentioned in this *Hadîth* is confirmed by other authentic texts.

The *Hadîth* is classified as *Da'if* (weak).

CHAPTER 45
VISITING THE PIOUS PERSONS LOVING THEM AND ADOPTION OF THEIR COMPANY

٤٥- بَابُ زيارة أَهل الخير ومجالستهم وصحبتهم ومحبتهم وطلب زيارتهم والدعاء منهم وزيارة المواضع الفاضلة

Allâh, the Exalted, says:

"And (remember) when Mûsa (Moses) said to his boy-servant: 'I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling'" (up to) "... Mûsa (Moses) said to him (Khidr): 'May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?'" (18:60-66)

"And keep yourself (O Muhammad

قَالَ اللهُ تَعَالَى: ﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبًا﴾ إِلَى قَوْلِهِ تَعَالَى: ﴿قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا﴾ [الكهف: ٦٠-٦٦] وَقَالَ تَعَالَى: ﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ﴾ [الكهف: ٢٨].

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ﷺ) **patiently with those who call on their *Rubb* (i.e., your companions who remember their *Rubb* with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Pleasure." (18:28)**

360. Anas bin Mâlik رضي الله عنه reported: After the death of Messenger of Allâh ﷺ, Abû Bakr (رضي الله عنه) said to 'Umar (رضي الله عنه) : "Let us visit Umm Aiman رضي الله عنها as Messenger of Allâh ﷺ used to visit her." As we came to her, she wept. They (Abû Bakr and 'Umar رضي الله عنهما) said to her, "What makes you weep? Do you not know that what Allâh has in store for His Messenger ﷺ is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that what is in store for Messenger of Allâh ﷺ (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come." This moved both of them to tears and they began to weep along with her. [*Muslim*]

٣٦٠- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ لِعُمَرَ رَضِيَ اللهُ عَنْهُمَا بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ: انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ رَضِيَ اللهُ عَنْهَا نَزُورُهَا كَمَا كَانَ رَسُولُ اللهِ ﷺ يَزُورُهَا، فَلَمَّا انْتَهَيَا إِلَيْهَا، بَكَتْ، فَقَالَا لَهَا: مَا يُبْكِيكِ أَمَا تَعْلَمِينَ أَنَّ مَا عِنْدَ اللهِ خَيْرٌ لِرَسُولِ اللهِ ﷺ، فقالت: إني لَا أبكي أَنِّي لَا أَعْلَمُ أَنَّ مَا عِنْدَ اللهِ تعالَىٰ خَيْرٌ لِرسُولِ الله ﷺ وَلٰكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدِ انْقَطَعَ منَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلَا يَبْكِيَانِ مَعَهَا. رَوَاهُ مُسلم.

Commentary: Umm Aiman رضي الله عنها belonged to Ethiopia and was a slave-girl of the Prophet's father ('Abdullâh bin 'Abdul-Muttalib). After the death of 'Abdullâh, Umm Aiman رضي الله عنها remained with the Prophet's mother, Aminah, and took great care in his upbringing. Subsequently, the Prophet ﷺ set her free and then she was married to Zaid bin Hârithah رضي الله عنه. This *Hadîth* holds justification for weeping over the death of the pious and also shows that it is desirable to visit such persons to whom one's friends go to pay respect. The incident mentioned in this *Hadîth* also shows the love that the Companions of the Prophet ﷺ had for him.

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361. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "A man set out to visit a brother (in Faith) in another town and Allâh sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allâh, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allâh (to inform you) that Allâh loves you as you love him (for His sake)." [*Muslim*]

٣٦١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ «أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ الله تَعَالَى عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هٰذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا عَلَيْهِ؟ قَالَ: لا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي الله تَعَالَى، قَالَ: فَإِنِّي رَسولُ اللهِ إِلَيْكَ بِأَنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ» رَوَاهُ مُسْلِم.

يُقَالُ: «أَرْصَدَهُ» لِكَذَا: إِذَا وَكَّلَهُ بِحِفْظِهِ، وَ«الْمَدْرَجَةُ» بِفَتْحِ الْمِيمِ وَالرَّاءِ: الطَّرِيقُ، وَمَعْنَى «تَرُبُّهَا» تَقُومُ بِهَا، وَتَسْعَى فِي صَلاحِهَا.

Commentary: This *Hadîth* points out the following:

1. The great merit of visiting Muslims for Allâh's sake.
2. The bond of brotherhood in Islam is much stronger than the bonds of blood relationship and worldly interests and, therefore, comes before them in preference.
3. Whoever loves someone for Allâh's sake, Allâh will love him in a manner that suits His Majesty.

362. Abû Hurairah رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying, "Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allâh, an announcer (angel) calls out: 'May you be happy, may your walking be blessed, and may you be awarded a dignified position in *Jannah*.'" [*At-Tirmidhî*]

٣٦٢- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي الله، نَادَاهُ مُنَادٍ: بِأَنْ طِبْتَ، وَطَابَ مَمْشَاكَ، وَتَبَوَّأْتَ مِنَ الجَنَّةِ مَنْزِلًا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسَخِ: غريب.

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Commentary: This *Hadîth* highlights the merit of visiting the sick and Muslim to gain the Pleasure of Allâh.

363. Abû Mûsa Al-Ash'arî رضي الله عنه reported: I heard the Prophet ﷺ saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell." [*Al-Bukhârî* and *Muslim*]

٣٦٣- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَال: «إِنَّمَا مَثَلُ الجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ، كَحَامِلِ المِسْكِ، وَنَافِخِ الْكِيرِ، فَحَامِلُ المِسْكِ، إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا مُنْتِنَةً» متفقٌ عَلَيه.

«يُحْذِيكَ»: يُعْطِيكَ.

Commentary: This *Hadîth* enjoins that one should sit in the company of the pious persons and avoid the impious ones because the former has the quality of a perfume seller and the latter of a blacksmith. In the association of pious men, one stands to gain all the time and ultimately becomes like them. In bad company one is out-and-out a loser and can never hope to gain any benefit from them.

364. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, may you be blessed!" [*Al-Bukhârî* and *Muslim*]

٣٦٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَال: «تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ» متفقٌ عَلَيه.

وَمَعْنَاهُ: أَنَّ النَّاسَ يَقْصِدُونَ فِي الْعَادَةِ مِنَ الْمَرْأَةِ هٰذِهِ الْخِصَالَ الأَرْبَعَ، فَاحْرِصْ أَنْتَ عَلَى ذَاتِ الدِّينِ، وَاظْفَرْ بِهَا، وَاحْرِصْ عَلَى صُحْبَتِهَا.

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Commentary: Only a pious woman is in the true sense faithful and obedient to her husband of good conduct. Such a couple not only lead a happy life but its future generation is also brought up on the right lines with the help of such a woman. The women of the remaining three types are generally a source of trouble for their husbands and spoil their future generations. For this reason, while selecting a wife, one should give preference to religion over all other qualities.

٣٦٥- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِجِبْرِيلَ: مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورَنَا؟» فَنَزَلَتْ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ﴾ رواه البُخَارِي.

365. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ said to Jibrîl (Gabriel), "What prevents you from visiting us more frequently?" Thereupon was revealed the *Âyah*: "(The angels say:) 'And we (angels) descend not except by the Command of your *Rubb*. To Him belongs what is before us and what is behind us, and what is between those two.'" (19:64) [*Al-Bukhârî*]

Commentary: This *Hadîth* tells us about the Prophet's desire for meeting angel Jibrîl (Gabriel) to have that knowledge which was revealed to him by means of *Wahy* (Revelation).

It also tells us that angels descend to earth for certain mission by the Command of Allâh. They have no say of their own in any matter. It also indicates that it is permissible to enquire about Muslim brothers after a long period of time as this is a sign of true love.

٣٦٦- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ».

رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ بِإِسْنَادٍ لَا بَأْسَ بِهِ.

366. Abû Sa'îd Al-Khudri رضي الله عنه reported: The Prophet ﷺ said, "Keep only a believer for a companion and let only a pious eat your food." [*At-Tirmidhî* and *Abû Dâwûd*]

Commentary: This *Hadîth* forbids Muslims from befriending infidels and stresses that they should establish a bond of friendship and fraternity with the pious persons only.

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The above *Hadîth* signifies that taking believers for company has good consequences on the Muslim. While feeding only pious people compels the Muslim host to provide only *Halâl* or lawful foodstuff for his household as well as his guests. (*M.R. Murad*)

367. Abû Hurairah رضي الله عنه reported: I heard the Prophet ﷺ saying, "Man follows his friend's religion, you should be careful who you take for friends." [*At-Tirmidhî* and *Abû Dâwûd*]

٣٦٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ».

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ بِإِسْنَادٍ صَحِيحٍ وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* also induces one to avoid the company of impious people and seek the association of the pious persons.

368. Abû Mûsa Al-Ash'arî رضي الله عنه reported: The Prophet ﷺ said, "A person will be summoned with the one whom he loves." [*Al-Bukhârî* and *Muslim*]

Another narration is: The Prophet ﷺ was asked; "What about a person who loves a people but cannot be with them?" (i.e., either he cannot attain their lofty position of righteousness or that he has not met with them in this life). He ﷺ replied, "A person will be in the company of those whom he loves."

٣٦٨- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ؟ قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

Commentary: Besides bringing to eminence the high merit of entertaining the love for the pious persons, this *Hadîth* tells us about the Mercy and Blessings of Allâh which He will shower upon those who love the pious people. Because of this love, Allâh will elevate even the inferior people and include them among those whom He loves. This *Hadîth* also serves a warning that association and love with the impious people is extremely dangerous as one can meet the same bad end which is inevitable for them. May Allâh save us from it.

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٣٦٩- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللهِ ﷺ: مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللهِ ﷺ: مَا أَعْدَدتَ لَهَا؟» قَالَ: حُبُّ اللهِ وَرَسُولِهِ قَالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ».

مُتَّفَقٌ عَلَيه. وَهٰذَا لَفْظُ مُسلِمٍ.

وَفِي رِوَايَةٍ لَهُمَا: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرِ صَوْمٍ، وَلَا صَلَاةٍ، وَلَا صَدَقَةٍ، وَلٰكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ.

369. Anas bin Mâlik رضي الله عنه reported: A bedouin came to Messenger of Allâh ﷺ and said to him, "When will be the Hour (i.e., the Day of Resurrection)?" He (the Prophet ﷺ) said, "What preparation have you made for it?" He said, "Only the love of Allâh and His Messenger." Then Messenger of Allâh ﷺ said, "You will be with those whom you love."

[*Al-Bukhârî* and *Muslim*]

The narration in Muslim is: The man replied: "I have made no significant preparation with regard to *Salât* (prayer), *Saûm* (fasting) and *Sadaqah* (charity) but I love Allâh and His Messenger."

Commentary: The love of the Companions of the Prophet ﷺ for Allâh and His Prophet ﷺ was not verbal only, as is the case of present-day Muslims. Their love was full of obedience and submission to Allâh in the true sense. This is what the bedouin mentioned in this *Hadîth* really meant when he said that he had not amassed a large treasure by way of *Salât*, *Saûm* (fasts) and *Sadaqah* for presentation on the Day of Resurrection. What he meant by them was voluntary acts and not the obligations. The reason being that the obligatory acts like *Salât*, *Saûm* and *Zakât* are incumbent on every Muslim and no one can claim to be a true believer and lover of Allâh and His Prophet ﷺ who ignores them. Any Muslim who entertains true love of Allâh and His Prophet ﷺ, makes it evident in his practical life by his strict performance of the duties and obligations enjoined by Allâh and demonstrated by His Prophet ﷺ through his *Sunnah*. Even if such a person does not have to his credit a large amount of voluntary acts, he will be declared successful by Allâh. This is the real import of this *Hadîth*, otherwise a Muslim's claim for the love of Allâh and His Prophet ﷺ will be void if he does not fulfill his religious obligations. In fact, without the fulfillment of religious obligations, his claim will be nothing short of self-deception. His claim for the love of Allâh and His Prophet ﷺ, which is not supported by his actions will carry no weight before Allâh. This is what the following *Âyah* of the Noble Qur'ân enjoins: "Say (O

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Muhammad ﷺ to mankind:) 'If you (really) love Allâh then follow me (i.e., accept Islâmic *Tauhid*, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive your sins. And Allâh is Oft-Forgiving, Most Merciful.'" (3:31)

370. Ibn Mas'ûd رضي الله عنه reported: A man came to Messenger of Allâh ﷺ and said, "O Messenger of Allâh! What do you think of a man who loves some people but does not go any nearer to their position?" He (ﷺ) replied, "A man will be with those whom he loves." [*Al-Bukhârî* and *Muslim*]

٣٧٠- وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ الله ﷺ فَقَالَ: يَا رَسُولَ الله كَيْفَ تَقُولُ في رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ» متفقٌ عَلَيه.

Commentary: لم يلحق بهم "*Lam yalhaq bihim*" means that he has not been able to come close to them in righteousness and good deeds but in the next world Almighty Allâh will, by His Grace and Mercy, elevate him and bring him on par with the righteous and the pious persons because of his love for them.

371. Abû Hurairah رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying, "People are like gold and silver; those who were best in *Jâhiliyyah* (Pre-Islâmic Period of Ignorance) are best in Islâm, if they have religious understanding; and the souls are like recruited soldiers, they get mixed up with those similar with them in qualities and oppose and drift away from those who do not share their qualities." [*Muslim*]

٣٧١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلَامِ إِذَا فَقُهُوا، وَالأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا، ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا، اخْتَلَفَ» رَوَاهُ مسلم.

وَرَوَى الْبُخَارِيُّ قَوْلَهُ: «الأَرْوَاحُ» الخ مِنْ رِوَايَةِ عَائِشَةَ رَضِيَ الله عَنْهَا.

Commentary:

1. Metals differ from each other. Some of them are precious and others worthless. Similar is the case of the people's conduct and actions. There are people of both kinds

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in the world. If good persons of the pre-Islâmic period (who were distinguished for their noble character) embraced Islâm, and understood and acted upon the injunctions of Islâm, they were entitled to the same distinction which they were holding previously (in the pre-Islâmic period). There would be no reduction in their prestige and status with their conversion.

2. The words "souls are like recruited soldiers" signify the natural difference of nature and temperament in people. Those who are noble, would be introduced to the pious ones; and others who are fascinated by evil, will be introduced to the mischievous ones. People of each kind will maintain contact with their own fellows, as is indicated by a proverb:

'Birds of a feather flock together, pigeons go with pigeons, hawks with hawks.'

Some scholars have pointed out that a person who hates the righteous people must find out its cause because it is a dangerous symptom of one's bad end. After discovering its cause he must try to change it.

372. Usair bin 'Amr (Ibn Jâbir) reported: When delegations from Yemen came to the help of (the Muslim army at the time of *Jihâd*) 'Umar رضي الله عنه would ask them, "Is there Owais bin 'Âmir amongst you?" (He continued searching him) until he met Owais رضي الله عنه. He said, "Are you Owais bin 'Âmir?" He said, "Yes." 'Umar asked, "Are you from the Qaran branch of the tribe of Murâd?" He said, "Yes." He ('Umar رضي الله عنه) again said, "Did you suffer from leucoderma and then you were cured from it but for the space of a dirham?" He said, "Yes." He ('Umar رضي الله عنه) said, "Is your mother still alive?" He said, "Yes." He ('Umar رضي الله عنه) said, "I heard Messenger of Allâh ﷺ saying, 'There would come to you Owais bin 'Âmir with the reinfor-

٣٧٢- وَعَنْ أُسَيْرِ بن عَمْرٍو وَيُقَالُ: ابْنُ جَابِرٍ وَهُوَ «بِضَمِّ الْهَمْزَةِ وَفَتْحِ السِّينِ الْمُهْمَلَةِ» قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ إِذَا أَتَى عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ سَأَلَهُمْ: أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ؟ حَتَّى أَتَى عَلَى أُوَيْسٍ رَضِيَ الله عَنْهُ، فَقَالَ لَهُ: أَنْتَ أُوَيْسُ بْنُ عَامِرٍ؟ قَالَ: نَعَمْ، قَالَ: مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ؟ قَالَ: نَعَمْ قَالَ: فَكَانَ بِكَ بَرَصٌ، فَبَرَأْتَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ؟ قَالَ: نَعَمْ قَالَ: لَكَ وَالِدَةٌ؟ قَالَ: نَعَمْ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَأْتِي عليكم أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ

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cement from the people of Yemen. He would be from Qaran (the branch) of Murâd. He had been suffering from leucoderma from which he was cured but for a spot of a dirham. He has a mother to whom he is very dutiful. If he were to take an oath in the Name of Allâh, Allâh would fulfill his oath. And if it is possible for you, ask him to ask forgiveness for you.' So, ask forgiveness for me." He (Owais رضي الله عنه) did so. 'Umar رضي الله عنه then said, "Where do you intend to go?" He said, "To Kûfah." He ('Umar رضي الله عنه) said, "Let me write a letter for you to its governor," whereupon he (Owais رضي الله عنه) said, "I love to live amongst the poor people." The following year, a person from among the elite (of Kûfah) performed *Hajj* and he met 'Umar رضي الله عنه. 'Umar رضي الله عنه asked him about Owais رضي الله عنه. He said, "I left him in a state with meagre means of sustenance in a decayed house." (Thereupon) 'Umar رضي الله عنه said, "I heard Messenger of Allâh ﷺ saying, 'There would come to you Owais bin 'Âmir of Qaran, a branch (of the tribe) of Murâd, along with the reinforcement of the people of Yemen. He had been suffering from leucoderma which would have been cured but for the space of a dirham. He has a mother to whom he is very dutiful. Were he to swear, trusting Allâh, for something, Allâh would

أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرَنٍ كَانَ بِهِ بَرَصٌ، فَبَرَأَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ» فَاسْتَغْفِرْ لِي فَاسْتَغْفَرَ لَهُ، فَقَالَ لَهُ عُمَرُ: أَيْنَ تُرِيدُ؟ قَالَ: الْكُوفَةَ، قَالَ: أَلَا أَكْتُبُ لَكَ إِلَى عَامِلِهَا؟ قَالَ: أَكُونُ فِي غَبْرَاءِ النَّاسِ أَحَبُّ إِلَيَّ، فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ، فَوَافَى عُمَرَ، فَسَأَلَهُ عَنْ أُوَيْسٍ، فَقَالَ: تَرَكْتُهُ رَثَّ الْبَيْتِ قَلِيلَ الْمَتَاعِ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادٍ مِنْ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرَنٍ، كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ، فَافْعَلْ» فَأَتَى أُوَيْسًا، فَقَالَ: اسْتَغْفِرْ لِي قَالَ: أَنْتَ أَحْدَثُ عَهْدًا بِسَفَرٍ صَالِحٍ، فَاسْتَغْفِرْ لِي. قَالَ: لَقِيتَ عُمَرَ؟ قَالَ: نَعَمْ، فَاسْتَغْفَرَ لَهُ، فَفَطِنَ لَهُ النَّاسُ، فَانْطَلَقَ عَلَى

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fulfill his oath. If you can ask him to pray for forgiveness for you, do so." This man went to Owais رضي الله عنه and asked him to pray for forgiveness for him. Owais رضي الله عنه said to him, "You have just returned from a blessed journey, it is you who should pray for forgiveness for me; and did you meet 'Umar?" The man said, "Yes." 'Owais رضي الله عنه then prayed for forgiveness for him. People became aware of the high status of Owais رضي الله عنه and he set out following his course. [*Muslim*]

Another narration is: A delegation from Kûfah came to 'Umar رضي الله عنه. Among them was one who used to make fun of Owais رضي الله عنه. 'Umar رضي الله عنه enquired, "Is there anyone among you who is from Qaran?" So this man stepped forward. Then 'Umar رضي الله عنه said, "I heard Messenger of Allâh ﷺ saying, 'A man will come to you from Yemen named Owais. He will have left in the Yemen only his mother. He was suffering from leucoderma and prayed to Allâh to be cured of it. So he was cured except for a space of the size of a dinâr or a dirham. Whoever of you should meet him should ask him to pray for forgiveness for him.'"

Another narration is: 'Umar رضي الله عنه said: "I heard Messenger of Allâh ﷺ saying, 'The best one of the next generation (*At-Tâbi'ûn*) is a man called Owais, he will have a mother and he

وَجْهِهِ. رَوَاهُ مسلم.

وَفِي رِوَايَةٍ لِمُسْلِمٍ أَيْضًا عَنْ أُسَيْرِ بْنِ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ أَهْلَ الْكُوفَةِ وَفَدُوا عَلَى عُمَرَ رَضِيَ اللهُ عَنْهُ، وَفِيهِم رَجُلٌ مِمَّنْ كَانَ يَسْخَرُ بِأُوَيْسٍ، فَقَالَ عُمَرُ: هلْ هاهُنَا أَحَدٌ مِنَ القَرَنِيِّينَ؟ فَجَاءَ ذَلِكَ الرَّجُلُ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ الله ﷺ قَد قَال: «إِنَّ رَجُلًا يَأْتِيكُمْ مِنَ الْيَمَنِ يُقَالُ لَهُ: أُوَيْسٌ، لا يَدَعُ بِاليَمَنِ غَيْرَ أُمٍّ لَهُ، قَدْ كَانَ بِهِ بَيَاضٌ فَدَعَا اللهَ تَعَالَى، فَأَذْهَبَهُ إِلَّا مَوضِعَ الدِّينَارِ أَوِ الدِّرْهَمِ، فَمَنْ لَقِيَهُ مِنْكُمْ، فَلْيَسْتَغْفِرْ لَكُمْ».

وَفِي رِوَايَةٍ لَهُ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَال: إِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُول: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ: أُوَيْسٌ، وَلَهُ وَالِدَةٌ وَكَانَ بِهِ بَيَاضٌ، فَمَرُوهُ، فَلْيَسْتَغْفِرْ لَكُمْ».

قَوْلُهُ «غَبْرَاءِ النَّاسِ» بِفَتْحِ الْغَيْنِ المعجمة، وإِسْكَانِ الباءِ وبالمدِّ، وَهُم فُقَرَاؤُهم وَصَعَالِيكُهُمْ وَمَنْ لَا يُعْرَفُ عَيْنُهُ مِنْ أَخْلَاطِهِمْ «وَالأَمْدَاد» جَمْع مَدَدٍ وَهُمُ الأَعْوَانُ والنَّاصِرُونَ الَّذِينَ كَانُوا يُمِدُّونَ الْمُسْلِمِينَ فِي الْجِهَادِ.

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will be suffering from leucoderma. Go to him and ask him to pray for forgiveness for you." [*Muslim*]

Commentary:

1. This *Hadîth* is one of the clear miracles of the Prophet ﷺ because he not only told the name of Owais رضي الله عنه but also some of his special qualities and characteristics which tallied with the description given by him.
2. It tells the virtues of simplicity, and anonymity.
3. The merit of nice treatment to mother.
4. This *Hadîth* is also a proof on Owais being the best of the successors to the Prophet's Companions (i.e., *At-Tâbi'ûn*).
5. The humbleness of 'Umar رضي الله عنه and his desire for goodness despite being in the position of the Leader of the Believers.

٣٧٣- وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْعُمْرَةِ، فَأَذِنَ لي، وَقَالَ: «لا تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ» فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنَّ لي بِهَا الدُّنْيَا.

وَفِي رِوَايَةٍ قَالَ: «أَشْرِكْنَا يَا أُخَيَّ فِي دُعَائِكَ».

حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.

373. 'Umar bin Al-Khattâb رضي الله عنه reported: I sought permission of the Prophet ﷺ to perform *'Umrah*. He granted me leave and said, "Dear brother! Do not forget us in your supplications." ('Umar added): This is something I would not exchange for the whole world.

Another narration is: He ﷺ said, "Include us, my dear brother, in your supplications." [*Abû Dâwûd* and *At-Tirmidhî*, who categorized the *Hadîth* as *Hasan Sahîh*. Sheikh Salîm Al-Hilâli in his book "*Bahjatun-Nâzireen, Sharh Riyâd-us-Sâliheen*" classifies it as "*Da'îf*", the reason being that 'Asim bin 'Abdullâh is "weak" in narration].

Commentary: It is *Mustahab* (desirable) to request such a person for prayer who is proceeding on a journey, especially one who is going with the intention of *Hajj* or *'Umrah*. The reason being:

1. Prayer for someone in his absence is imbued with sincerity.

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2. The places a pilgrim visits in the course of *Hajj* are such that prayers made there are accepted by Allâh.

3. It is also *Mustahab* that during the course of *Hajj* when a pilgrim supplicates on special sites and occasions, he should not pray for himself alone but also include his relatives and friends in his supplications.

4. The act of praying for others goes to prove the eminence of religious fraternity of the Muslims. The Prophet ﷺ is the spiritual father of the entire Muslim community, and is the most superior in nobility and excellence in the whole universe, but in respect of Faith, he is also a brother of all the Muslims and all the Muslims are his brothers. It is illustrated by the fact that he called 'Umar رضي الله عنه his brother.

٣٧٤- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَزُورُ قُبَاءَ رَاكِبًا وَمَاشِيًا، فَيُصَلِّي فِيهِ رَكْعَتَيْنِ، مُتَّفَقٌ عَلَيه.

وَفِي رِوَايَةٍ: كَانَ النَّبِيُّ ﷺ يَأْتِي مَسْجِدَ قُبَاءَ كُلَّ سَبْتٍ رَاكِبًا وَمَاشِيًا وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

374. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ used to visit Qubâ', either mounted or on foot and would offer two *Rak'ah* prayer in the mosque there.

[*Al-Bukhârî* and *Muslim*]

Another narration is: The Prophet ﷺ used to visit the mosque at Qubâ' every Saturday (i.e., every week) either mounted or on foot, and Ibn 'Umar رضي الله عنهما used to do the same thing.

Commentary:

1.Qubâ' was a village about two miles away from Al-Madinah. Now, it is a part of the city. According to a *Hadîth*, the Prophet ﷺ has regarded the performance of one *Salât* there equal to an *'Umrah*. (*At-Tirmidhî*, *Al-Jâmi' As-Saghîr*).

2. This *Hadîth* also shows the passion which Ibn 'Umar رضي الله عنهما had for following the *Sunnah* for which he is well-reputed.

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CHAPTER 46
EXCELLENCE AND ETIQUETTE OF SINCERE LOVE FOR THE SAKE OF ALLÂH

٤٦- باب فضل الحبّ في الله والْحَثّ عليه وَإِعْلَام الرجل من يحبه أنه يحبه، وماذا يقول له إذا أعلمهُ

Allâh, the Exalted, says:

"Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allâh and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e., all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., *Jannah*)." (48:29)

"And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, - love those who

قَال الله تَعَالَى: ﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴾ [الفتح: ٢٩] إِلَى آخِرِ السورة. وَقَال تَعَالَى ﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾ [الْحَشر: ٩].

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emigrate to them..." (59:9)

375. Anas bin Mâlik رضي الله عنه reported: The Prophet ﷺ said, "There are three qualities whoever has them, will taste the sweetness of *Imân*: To love Allâh and His Messenger (ﷺ) more than anyone else; to love a slave (of Allâh) only for (the sake of) Allâh; and to abhor returning to infidelity after Allâh has saved him from it as he would abhor to be thrown into the fire (of Hell)." [*Al-Bukhârî* and *Muslim*]

٣٧٥- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاوَةَ الْإِيْمَانِ: أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لا يُحِبُّهُ إِلَّا لله، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ» مُتَّفَقٌ عَلَيه.

Commentary:

1. In this *Hadîth*, the love of Allâh signiffies the sweetness of *Imân*.
2. The love of Allâh and His Prophet ﷺ is the cornerstone of the Faith. When it is said that this love should exceed one's love for everything else in the universe, it means that what is enjoined by Allâh and His Prophet ﷺ must be given preference over everything else, whether it is love for the wife, children, worldly interests, desires or whims. When there is a clash between the two, the former should be given preference over the latter.

376. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Seven are (the persons) whom Allâh will give Shade of His Thrown on the Day when there would be no shade other than His Throne's Shade: A just ruler; a youth who grew up worshipping Allâh; a man whose heart is attached to mosques; two persons who love and meet each other and depart from each other for the sake of Allâh; a man whom an extremely beautiful woman seduces (for illicit

٣٧٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ عَزَّ وَجَلَّ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ وَرَجُلَانِ تَحَابَّا فِي اللهِ اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حُسْنٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ

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بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّىٰ لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ» متفقٌ عَلَيه.

relation), but he (rejects this offer by saying): 'I fear Allâh'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allâh in solitude and his eyes well up." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* mentions seven types of people whom Almighty Allâh provides special protection or His Throne's Shade. In some *Ahâdîth* this blessing has also been promised for some noble actions over and above those which have been mentioned here. Some *'Ulamâ'* including As-Sakhkhâwi and Al-Hâfiz Ibn Hajar have given a list of seventy such actions. Imâm As-Suyutî said: "The (present) *Hadîth* mentions only seven qualities to bring into prominence their importance and also the importance of acting upon them."

٣٧٧- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي» رَوَاهُ مُسْلِم.

377. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "On the Day of Resurrection, Allâh, the Exalted, will say: 'Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My Shade when there will be no shade except Mine.'" [*Muslim*]

Commentary: It should be borne in mind that the shade referred to in the *Hadîth* is the shade of Allâh's Throne. Referring to this shade in the Arabic text as the Shade of Allâh, is similar to the 'she camel of Allâh,' the 'land of Allâh' 'the house of Allâh' that are mentioned in the Qur'ân. *(Editor's Note)*

٣٧٨- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلَا أَدُلُّكُمْ

378. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "By Him in Whose Hand my soul is! You will not enter *Jannah* until you believe, and you shall not believe until you love one another. May I inform

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you of something, if you do, you love each other. Promote greeting amongst you (by saying *As-salâmu 'alaikum* to one another)." [*Muslim*]

عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُم» رَوَاهُ مسلم.

Commentary: In this *Hadîth*, Islâm has been regarded as the medium of mutual love. This is the reason Muslims have been enjoined to greet each other regardless of acquaintance. It does not, however, mean that a Muslim will be a true believer or entitled to *Jannah*, by mere greeting. What it really means is that his Faith will become meaningful only when it is supported by actions. Greeting is an Islâmic custom and a practical form and demonstration of it. The combination of Faith and its practice will take a Muslim to *Jannah*.

379. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "A man set out to visit a brother (in Faith) in another town and Allâh sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allâh, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allâh (to inform you) that Allâh loves you as you love him (for His sake)." [*Muslim*]

٣٧٩- وَعَنْهُ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا» وَذَكَرَ الْحَدِيثَ إِلَى قَوْلِهِ: «إِنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ» رَوَاهُ مسلم. وَقَدْ سَبَقَ بِالْبَابِ قَبله.

380. Al-Barâ' bin 'Azib رضي الله عنهما reported: The Prophet ﷺ said about the *Ansâr*: "Only a believer loves them, and only a hypocrite hates them. Allâh loves him who loves them and Allâh

٣٨٠- وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْأَنْصَارِ: «لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، مَنْ أَحَبَّهُمْ أَحَبَّهُ اللهُ،

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hates him who hates them." [*Al-Bukhârî* and *Muslim*]

وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللهُ» متفقٌ عَلَيه.

Commentary: The way the *Ansâr* or Helpers, faithfully served Islâm, Muslims and the Prophet ﷺ, constitutes not only one of the brightest chapters of Islâmic history but also makes them a model of excellent conduct and character. Almighty Allâh rewarded them for their devotion to Islâm with immense love for Faith - the love which became a symbol of their Faith and love for Allâh. Not only that, because of this devotion of the *Ansâr*, everyone who entertained jealousy and hatred against them was declared a hypocrite by Allâh. There were two famous tribes, namely Al-Aus and Al-Khazraj in Al-Madinah. In the pre-Islâmic days they were enemies to each other. When they embraced Islâm, they became close brothers. They welcomed the *Muhâjirûn* (the Emigrants) with open arms and rendered every possible assistance to them. For this reason they were named *Ansâr*. May Allâh be pleased with them and they be pleased with Him.

381. Mu'âdh (bin Jabal) رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh, the Exalted, has said: 'For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs.'" [*At-Tirmidhî*]

٣٨١- وَعَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ عَزَّ وَجَلَّ: الْمُتَحَابُّونَ فِي جَلَالِي، لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ».

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حسنٌ صحيحٌ.

Commentary: This *Hadîth* tells us that Allâh will grant an exalted position to such people who love one another for His sake. "They will be envied by the Prophets and martyrs" does not mean that they will be granted a place higher than even the Prophets because the highest position will be granted to the Prophets, as these are the best of Allâh's creation. These words simply draw our attention to the superiority and the exalted position those who love one another for Allâh's sake will have on the Day of Resurrection.

382. Abû Idrîs Al-Khaulânî رحمه الله reported: I once entered the mosque in Damascus. I happened to catch sight of a young man who had bright teeth (i.e., he was always seen smiling). A number

٣٨٢- وَعَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ رَحِمَهُ اللهُ قَالَ: دَخَلْتُ مَسْجِدَ دِمَشْقَ، فَإِذَا فَتًى بَرَّاقُ الثَّنَايَا وَإِذَا النَّاسُ مَعَهُ، فَإِذَا اخْتَلَفُوا فِي شَيْءٍ،

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of people had gathered around him. When they differed over anything they would refer it to him and act upon his advice. I asked who he was and I was told that he was Mu'âdh bin Jabal رضي الله عنه. The next day I hastened to the mosque, but found that he had arrived before me and was busy in performing *Salât*. I waited until he finished, and then went to him from the front, greeted him with *Salâm* and said to him, "By Allâh I love you." He asked, "For the sake of Allâh?" I replied, "Yes, for the sake of Allâh." He again asked me, "Is it for Allâh's sake?" I replied, "Yes, it is for Allâh's sake." Then he took hold of my cloak, drew me to himself and said, "Rejoice,! I heard Messenger of Allâh ﷺ saying, 'Allâh, the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake.'" [*Mâlik*]

أَسْنَدُوهُ إِلَيْهِ، وَصَدَرُوا عَنْ رَأْيِهِ، فَسَأَلْتُ عَنْهُ، فَقِيلَ: هٰذَا مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللهُ عَنْهُ، فَلَمَّا كَانَ مِنَ الْغَدِ، هَجَّرْتُ، فَوَجَدْتُهُ قَدْ سَبَقَنِي بِالتَّهْجِيرِ، وَوَجَدْتُهُ يُصَلِّي، فَانْتَظَرْتُهُ حَتَّى قَضَى صَلَاتَهُ، ثُمَّ جِئْتُهُ مِنْ قِبَلِ وَجْهِهِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ قُلْتُ: وَاللهِ إِنِّي لَأُحِبُّكَ للهِ، فَقَالَ: آللهِ؟ فَقُلْتُ: أَللهِ، فَقَالَ: آللهِ؟ فَقُلْتُ: أللهِ، فَأَخَذَنِي بِحَبْوَةِ رِدَائِي، فَجَبَذَنِي إِلَيْهِ، فَقَالَ: أَبْشِرْ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَعَالَى وَجَبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ، وَالْمُتَجَالِسِينَ فِيَّ، وَالْمُتَزَاوِرِينَ فِيَّ، وَالْمُتَبَاذِلِينَ فِيَّ» حَدِيثٌ صَحِيحٌ رَوَاهُ مَالِكٌ فِي الْمُوَطَّأِ بِإِسْنَادِهِ الصَّحِيحِ.

قَوْلُهُ «هَجَّرْتُ»: أَيْ بَكَّرْتُ، وَهُوَ بِتَشْدِيدِ الْجِيمِ. قَوْلُهُ: «آللهِ فَقُلْتُ: أللهِ» الْأَوَّلُ بِهَمْزَةٍ مَمْدُودَةٍ لِلِاسْتِفْهَامِ، وَالثَّانِي بِلَا مَدٍّ.

Commentary: Besides the merit of mutual affection, contact and co-operation for the pleasure of Allâh, this *Hadîth* tells us that one should disclose one's affection to him whom one loves. It also tells us that when a person is engaged in worship or daily round of recitation, his visitor should not sit before him so that his concentration is not affected. He should sit behind him and wait till he has finished his prayer. The *Hadîth* also teaches us to approach someone from the front so as not to scare him.

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383. Abû Karîmah Al-Miqdâd bin Ma'dikarib رضي الله عنه reported: The Prophet ﷺ said, "When a man loves his brother (for Allâh sake) let him tell him that he loves him." [*At-Tirmidhî* and *Abû Dâwûd*]

٣٨٣- عَنْ أَبِي كَرِيمَةَ الْمِقْدَادِ بْنِ مَعْدِيْكَرِبَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ، فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ» رَوَاهُ أَبُو داودَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: The wisdom behind informing someone that one loves him for the sake of Allâh, is to make him aware of the regard shown to him so that this will turn into mutual affection and will, therefore, promote cooperation with each other.

384. Mu'âdh (bin Jabal) رضي الله عنه reported: Messenger of Allâh ﷺ held my hand and said, "O Mu'âdh, By Allâh, I love you and advise you not to miss supplicating after every *Salât* (prayer) saying: *'Allâhumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibâdatika,'* (O Allâh, help me remember You, expressing gratitude to You and worship You in the best manner)." [*Abû Dâwûd* and *An-Nasa'î*).

٣٨٤- وَعَنْ مُعَاذٍ رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله ﷺ، أَخَذَ بِيَدِهِ وَقَالَ: «يَا مُعَاذُ، والله، إِنِّي لأُحِبُّكَ، ثُمَّ أُوصِيكَ يَا مُعَاذُ: لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ». حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاودَ، وَالنَّسَائِي بِإِسْنَادٍ صَحِيح.

Commentary: We learn from this *Hadîth* the following:

1. It is commendable to inform those whom one loves for Allâh's sake, of this love.
2. The superiority of Mu'âdh.
3. It is commendable to say this *Du'â* after each obligatory *Salât*.
4. It is commendable to seek Allâh's Help in order to discharge one's duties towards Allâh in the best possible manner.

385. Anas bin Mâlik رضي الله عنه reported: A man was with the Prophet ﷺ when another man passed by and the former said: "O Messenger of

٣٨٥- وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، أَنَّ رَجُلًا كَانَ عِنْدَ النَّبِيِّ، ﷺ، فَمَرَّ رَجُلٌ بِهِ، فَقَالَ: يا رَسُولَ اللهِ إِنِّي

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Allâh! I love this man (for Allâh's sake)." Messenger of Allâh ﷺ asked, "Have you informed him?" He said, "No." Messenger of Allâh ﷺ then said, "Tell him (that you love him)." So he went up to the man and said to him, "I love you for the sake of Allâh;" and the other replied, "May Allâh, for Whose sake you love me, love you." [*Abû Dâwûd*]

لأُحِبُّ هٰذَا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَأَعْلَمْتَهُ؟» قَالَ: لَا: قَالَ: «أَعْلِمْهُ» فَلَحِقَهُ، فَقَالَ: إِنِّي أُحِبُّكَ فِي اللهِ، فَقَالَ: أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ. رَوَاهُ أَبُو دَاوِدَ بِإِسْنَادٍ صَحِيح.

CHAPTER 47
SIGNS OF ALLÂH'S LOVE FOR HIS SLAVES AND THE EFFORTS FOR ITS ACHIEVEMENT

٤٧- بَاب عَلَامات حبّ الله تَعَالَى للعَبْد والْحثّ عَلَى التخلق بها والسعي في تحصيلها

Allâh, the Exalted, says:

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allâh then follow me (i.e., accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful.'" (3:31)

"O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never afraid of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His

قَالَ اللهُ تَعَالَى: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾ [آل عمران: ٣١]، وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ﴾ [الْمَائِدَة: ٥٤].

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creatures' needs, All-Knower." (5:54)

386. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawâfil* (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him.'" [*Al-Bukhârî*]

٣٨٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله تَعَالَى قَالَ: مَنْ عَادَى لي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا ٱفْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ التي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي، لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي، لأُعِيذَنَّهُ» رواه الْبُخَارِي.

مَعْنَى «آذَنْتُهُ»: أَعْلَمْتُهُ بِأَنِّي مُحَارِبٌ له.

وَقَوْلُهُ: «اسْتَعَاذَنِي» رُوِي بالباء وَرُوِي بالنون.

Commentary: This *Hadîth* tell us the status and distinctive signs of the favoured men of Allâh (أولياء الله). The Noble Qur'ân has defined them as:

"Those who believed (in the Oneness of Allâh) and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds)." (10:63).

According to this definition, every believer who really fears Allâh is a favoured of Allâh. It means that except for Faith and piety, favoured of Allâh are neither people of the special kind nor have they any special distinctive signs, as is generally thought by some people. In this respect, the ignorance of the general public is shocking because they regard even such persons as favoured of Allâh who not only neglect the religious obligations and the practice of the Prophet ﷺ, but also woefully lack cleanliness. Sometimes they call even mad or half-mad persons as favourites of Allâh, whereas a *Walî* in the true sense is one who is meticulous about observing the obligations and is

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fearful of Allâh.

This *Hadîth* brings about the following four points:

Firstly, the love of those whom Allâh loves entail the love of Allâh, and hating them entails the hatred of Allâh,.

Secondly, when a true Muslim acquires nearness and love of Allâh by means of performing religious obligations, supererogatory and voluntary prayers, Allâh then becomes his special helper and protects his limbs and organs and does not let them work for His disobedience. Then he does not use any part of his body for things which are disliked by Him. It is wrong to infer from this *Hadîth*, as men of heretical and polytheistic trend try to do, that *Auliyâ'* become the eyes, ears, hands, feet, etc. of Allâh. That is to say that Almighty Allâh descends in them. Thus, on the basis of this contemptible reasoning, they conclude that it makes no difference whether one begs from Allâh or *Auliyâ* because the two are one being. For such people supplicating "O Allâh! Help us", "O Prophet of Allâh! Help us" and "O Ali! Help us" etc., are all right. One who says so has certainly gone astray, rather commits *Shirk* (polytheism). May Allâh save us from these sins. According to the *Hadîth*, a true pious man likes and adopts what is liked by Allâh, and avoids all such things which are not liked by Him.

Thirdly, the performance of the obligatory acts of worshipping has the first and foremost importance for attaining the pleasure of Allâh because their fulfillment is liked the most by Allâh and also because they furnish the foundation, on which the edifice of Islâm is built. As we cannot think of a building without foundation, similarly, we cannot think of voluntary worship without fulfilling the basic obligations. The fact is that one who neglects them ceases to be a Muslim. This is the reason for the severe warnings of Allâh to those who default on this account. Those who neglect voluntary prayers have not been given any warning. It is, however, true that their performance in addition to the obligatory ones increases lustre of obligations. *Nawâfil* (voluntary acts of worship) help one to attain the exalted place of being loved by Allâh by virtue of which one is endowed with the special Help of Allâh.

Fourthly, Almighty Allâh certainly grants the prayers of those whom He loves. But acceptance of their prayers, however, does not mean that their results appear at once. Sometime the results of these prayers appear after a long time. The prayer of virtuous persons is certainly granted but whether it takes a long or short time depends solely on the Will of Allâh.

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٣٨٧- وَعَنْهُ عَنِ النَّبِيِّ، ﷺ، قَالَ: «إِذَا أَحَبَّ اللهُ تَعَالَى الْعَبْدَ، نَادَى جِبْرِيلَ: إِنَّ اللهَ تَعَالَى يُحِبُّ فُلانًا، فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيْلُ فَيُنَادِي في أَهْلِ السَّمَاءِ؛ إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوْضَعُ لَهُ الْقَبُولُ في الأَرْضِ» متفقٌ عَلَيْه.

387. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "When Allâh loves a slave, calls out Jibrîl and says: 'I love so-and-so; so love him'. Then Jibrîl loves him. After that he (Jibrîl) announces to the inhabitants of heavens that Allâh loves so-and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him." [*Al-Bukhârî* and *Muslim*]

وَفِي رِوَايَةٍ لِمُسْلِمٍ: قَالَ رَسُولُ الله، ﷺ: «إِنَّ الله تَعَالَى إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ، فَقَالَ: إِنِّي أُحِبُّ فُلَانًا فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ، فَيَقُولُ: إِنَّ الله يُحِبُّ فُلَانًا، فَأَحِبُّوهُ فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ، وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ، فَيَقُولُ: إِنِّي أُبْغِضُ فُلَانًا، فَأَبْغِضْهُ، فَيُبْغِضُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ، إِنَّ الله يُبْغِضُ فُلَانًا، فَأَبْغِضُوهُ، فَيُبْغِضُهُ أَهْلُ السَّمَاءِ ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ فِي الأَرْضِ».

Another narration of *Muslim* is: Messenger of Allâh, ﷺ said: "When Allâh loves a slave, He calls Jibrîl (Gabriel) and says: 'I love so-and-so; so love him.' And then Jibrîl loves him. Then he (Jibrîl) announces in the heavens saying: Allâh loves so-and-so; so love him; then the inhabitants of the heavens (the angels) also love him; and then people on earth love him. And when Allâh hates a slave, He calls Jibrîl and says: 'I hate so-and-so, so hate him.' Then Jibrîl also hates him. He (Jibrîl) then announces amongst the inhabitants of heavens: 'Verily, Allâh hates so-and-so, so you also hate him.' Thus they also start to hate him. Then he becomes the object of hatred on the earth also." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* mentions the reward of love for the sake of Allâh. A person who loves for the sake of Allâh is not only loved by Allâh but also by the inhabitants of the earth as well as the heavens. On the other hand, those who are hated by Allâh are also hated by the inhabitants of the earth and the heavens. It must be

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borne in mind that they alone remain popular in this world who are righteous by nature - who strictly maintain the distinction between the lawful and the unlawful (*Ma'rûf* and *Munkar*). But those whose nature is defected by constant sins, cease to distinguish between right and wrong and lose their credibility. They generally hate the pious persons for the reason that every category of people loves and likes people of its own kind.

388. 'Âishah رضي الله عنها reported: Messenger of Allâh, ﷺ appointed a man in charge of an army unit who led them in *Salât* (prayer); he always concluded his recitation with *Sûrat Al-Ikhlâs*: "Say (O Muhammad ﷺ): 'He is Allâh, (the) One. *Allâh-us-Samad* (Allâh - the Self-Sufficient). He begets not, nor was He begotten. And there is none equal or comparable to Him.'" (112:1-4) Upon their return to Al-Madinah, they mentioned this to Messenger of Allâh ﷺ, who said, "Ask him why he does so?" He was asked and he said, "This *Sûrah* contains the Attributes of Allâh, the Gracious, and I love to recite it. Messenger of Allâh ﷺ then told them, "Tell him that Allâh loves him." [*Al-Bukhârî* and *Muslim*]

٣٨٨- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّ رَسُولَ اللهِ ﷺ، بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، فَكَانَ يَقْرَأُ لأَصْحَابِهِ فِي صَلَاتِهِمْ، فَيَخْتِمُ بـ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَلَمَّا رَجَعُوا، ذَكَرُوا ذٰلِكَ لِرَسُولِ اللهِ، ﷺ، فَقَالَ: «سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذٰلِكَ؟» فَسَأَلُوهُ، فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمٰنِ، فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ رَسُولُ اللهِ، ﷺ: «أَخْبِرُوهُ أَنَّ اللهَ تَعَالَى يُحِبُّهُ» متفقٌ عَلَيه.

Commentary: We learn from the *Hadîth* the following:

1. The Companions always rushed to the Prophet ﷺ to ask his opinion about anything they noticed strange to them.
2. The superiority of *Sûrat Al-Ikhlâs* as it clarifies points of *Tauhîd*.
3. The permissibility to recite two *Sûrah* during *Salât*, apart from *Sûrat Al-Fâtihah*, in one single *Rak'ah*.
4. The permissibility of reciting the same *Sûrah* over and over again, as this *Sahâbî* (Companion) who led the *Salât* used to recite *Sûrat Al-Ikhlâs* after each recitation.

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CHAPTER 48
WARNING AGAINST PERSECUTION OF THE PIOUS, THE WEAK AND THE INDIGENT

٤٨- بَابُ التحذير من إيذاء الصّالِحين والضَعَفَة والمساكين

Allâh, the Exalted, says:

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." (33:58)

"Therefore, treat not the orphan with oppression. And repulse not the beggar." (93:9,10)

قَالَ الله تَعَالَى: ﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا﴾ [الأَحْزَاب: ٥٨] وَقَالَ تَعَالَى: ﴿فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ﴾ [الضُّحَى: ٩، ١٠].

وَأَمَّا الأَحَادِيثُ، فَكثيرةٌ منها:

حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ فِي الْبَابِ قَبْلَ هٰذَا: «مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ».

وَمِنْهَا حَدِيثُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، رَضِيَ اللهُ عَنْهُ السَّابِقُ فِي «باب مُلَاطَفَةِ اليَتِيْمِ» وَقَوْلُهُ ﷺ: «يَا أَبَا بَكْرٍ لَئِنْ كُنْتَ أَغْضَبْتَهُمْ، لَقَدْ أَغْضَبْتَ رَبَّكَ».

389. Jundub bin Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who performs the *Fajr* (dawn) prayer comes under the Protection of Allâh, so beware lest Allâh questions

٣٨٩- وَعَنْ جُنْدُبِ بْنِ عَبْدِاللهِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ صَلَّى صَلَاةَ الصُّبْحِ، فَهُوَ فِي ذِمَّةِ اللهِ، فَلَا يَطْلُبَنَّكُمْ الله مِنْ ذِمَّتِهِ

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بِشَيْءٍ، فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ، يُدْرِكْهُ، ثُمَّ يَكُبَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ» رَوَاهُ مسلم.

you about what you owe Him. For if He questions anyone of you and he falls short of fulfilling the duty which he owes Him, He will requite and then throw upon his face into the Hell-fire." [*Muslim*]

Commentary: A Muslim who performs *Fajr* prayer receives the protection of Allâh. But he who does not fall short of fulfilling the duty which he owes to Allâh. It also serves a warning in case of not observing such duty, Allâh will demand failing to it. If He does, Hell will be the requital. This highlights the merit of performing the *Fajr* prayer with congregation, while the second warns a Muslim that since he has started that day by a pledge with Allâh, he must keep it for the full day and abstain from doing anything which goes against it.

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CHAPTER 49
MAKING JUDGEMENT OF PEOPLE KEEPING IN VIEW THEIR EVIDENT ACTIONS AND LEAVING THEIR HIDDEN ACTIONS TO ALLÂH عز وجل

٤٩- بابُ إِجْرَاءِ أَحكام النّاسِ عَلى الظاهِرِ وَسَرَائِرهم إِلَى الله تعالى

Allâh, the Exalted, says:

"But if they repent and perform *As-Sâlat* (*Iqâmat-As-Sâlat*), and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful." (9:5)

قَالَ اللهُ تَعَالَىٰ: ﴿فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ﴾ [التَّوْبَة: ٥].

390. 'Abdullâh bin 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said, "I have been commanded (by Allâh) to fight people until they testify that there is no true god except Allâh, and that Muhammad is the Messenger of Allâh, and perform *Sâlat* and pay *Zakât*. If they do so, they will have protection of their blood and property from me except when justified by Islâm, and then account is left to Allâh." [*Al-Bukhârî* and *Muslim*]

٣٩٠- وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لا إِلَٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذٰلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالهمْ إِلَّا بِحَقِّ الإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللهِ تَعَالَى» متفقٌ عَلَيه.

Commentary: This *Hadîth* brings out the following three points:

1. The objective of *Jihâd*. This objective warrants that one must struggle against *Kufr* (disbelief) and *Shirk* (polytheism) and the worship of falsehood in all its forms. *Jihâd* has to continue until this objective is achieved. This contention is supported by a *Hadîth*, to the effect that *Jihâd* will continue till the Day of Resurrection. In this *Hadîth* the word الناس (*An-Nâs*) translated above as "people" stands for the polytheists and idolaters. The reason being that other *Nasûs* (pl. of *Nass*, meaning 'text') confirm

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the exemption of *Ahl-ul-Kitâb* (people of the Scriptures) from it subject to the condition that they agree to pay *Jizyah* (dues imposed by Islâm on the people of the Book living under the protection of an Islâmic state) and submit to the Muslim rule. The Arab pagans have only the choice to either embrace Islâm or face war. In the latter case, it is incumbent on the Mulsims to wage *Jihâd* against them to wipe out *Kufr* and *Shirk* and raise the banner of *Tauhîd* everywhere.

This *Hadîth* strongly refutes the people who distort the Islâmic concept of *Jihâd* and hold that Islâm preaches defensive war only. It is an apologetic approach because defensive war has to be fought in any case by every nation and country. Thus, it is a compulsion and needs no justification. The real distinction of Islâm lies in its enjoining Muslims to wage war for upholding the truth beside fighting for their own defense. The domination of *Kufr*, *Shirk* and falsehood is darkness, heresy and tyranny, and the objective of Islâm is to purge the world of all these evils. It aims at liberating man from the worship of man, set them on the path of worship of Allâh, and to provide a just and equitable society to mankind. Wherever in the world there is tyranny, ignorance and heresy, Muslims are bound to fight such evils and finish them by means of *Jihâd*.

There is also a third form of *Jihâd* which is waged against countries where Muslims are victims of aggression, suppression and cruelties of the non-Muslims. It is incumbent upon Muslims to liberate their brethren in Faith from the clutches of the non-Muslims by means of *Jihâd*. So long Muslims performed this obligation with a sense of duty, Islâm and its followers were dominant in the world and ever since they have ignored this obligation, both are in subjugation and disgrace. In other words, the secret of power and stability of Muslims lies in *Jihâd*. Muslims need to understand this secret like their ancestors.

2. Life and property of every person is secured after his joining the fold of Islâm. He will, however, be subject to the law of Islâm, one of which is payment of *Zakât*. If he murders any Muslim, he will also be killed in return, unless the heirs of the victim pardon the murderer or accept blood-money (*Diyah*) for it.

3. When a person embraces Islâm, the laws of *Sharî'ah* apply to him according to his apparent condition only. His heart will not be probed for this purpose. In case, he is not sincere or he has some design in joining the fold of Islâm, no action will be taken against him until guilt is fully proved. What he has in his heart will be left to Allâh Who will pass judgement on his intention on the Day of Resurrection. This *Hadîth* is related to this chapter for its third point. In their debate on this point, some *'Ulama'* have contended that such people who believe in *Tauhîd* and obey the injunctions of *Shari'ah* are not to be declared as infidels.

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391. Abû Abdullâh bin Târiq bin Ashyam رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who professes *Lâ ilâha illallâh* (There is no true god except Allâh), and denies of everything which the people worship besides Allâh, his property and blood become inviolable, and it is for Allâh to call him to account." [*Muslim*]

٣٩١- وَعَنْ أَبِي عَبْدِالله طَارِقِ بْنِ أُشْيَم، رَضِيَ الله عَنْهُ، قَال: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ قَال لَا إِلٰه إِلَّا اللهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللهِ، حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللهِ تَعَالَى» رَوَاهُ مُسْلِم.

392. Al-Miqdâd bin Al-Aswad رضي الله عنه reported: I said, "Tell me, O Messenger of Allâh, if I meet an infidel, and we fight together, and he cuts off my hands with his sword, then hides from me behind a tree and (then) says he has submitted himself to Allâh. Shall I kill him after he has said it?" He ﷺ replied, "Do not kill him." I submitted, "But O Messenger of Allâh, he cut off one of my hands and only then he said it." Messenger of Allâh ﷺ then replied, "Do not kill him, for if you do so, he will be in the position in which you were before you killed him (i.e., he will be considered a Muslim and thus his life will be inviolable), and you will be in the position in which he was before he made his testimony (i.e., your life will not be inviolable, for his heirs can ask for *Qisâs*)." [*Al-Bukhârî* and *Muslim*]

٣٩٢- وَعَنْ أَبِي مَعْبَدٍ الْمِقْدَادِ بْنِ الأَسْوَدِ، رَضِيَ الله عَنْهُ، قَال: قُلْتُ لِرَسُولِ اللهِ ﷺ: أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ، فَاقْتَتَلْنَا، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ، فَقَطَعَهَا، ثُمَّ لَاذَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسْلَمْتُ لِلّٰه، أَأَقْتُلُهُ يَا رَسُولَ اللهِ بَعْدَ أَنْ قَالَهَا؟ فَقَالَ: «لا تَقْتُلْهُ» فَقُلْتُ: يَا رَسُولَ الله قَطَعَ إِحْدَى يَدَيَّ، ثُمَّ قَال ذٰلِك بَعْدَ مَا قَطَعَهَا؟! فَقَال: «لَا تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ، فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَال» متفقٌ عَلَيه.

وَمَعْنَى «أَنَّهُ بِمَنْزِلَتِكَ» أَيْ: مَعْصُومُ الدَّمِ مَحْكُومٌ بِإِسْلَامِهِ، وَمَعْنَى «أَنَّكَ بِمَنْزِلَتِهِ» أَيْ: مُبَاحُ الدَّمِ بِالْقِصَاصِ لِوَرَثَتِهِ، لا أَنَّهُ بِمَنْزِلَتِهِ فِي الْكُفْرِ، وَاللهُ أَعْلَم.

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Commentary: This *Hadîth* tells us that injunctions of Islâm will be enforced on a person according to his apparent condition not his insight. The reason being that nobody is capable of knowing the insight of others. When a person professes Islâm, we have to accept him a Muslim; and it will be our duty to protect his life and property. If, in spite of knowing that his life and property are sacred, a Muslim murders him, then it will be quite fair for the heirs of the victim to have *Qisâs* for the murder. If the murderer poses ignorance or takes shelter of some reason, then he will be liable for *Diyah* only. The Prophet ﷺ arranged payment of *Diyah* to the heirs of the victim in the case mentioned in this *Hadîth* because some of the Companions of the Prophet ﷺ had advanced the argument that the murderer had slain the victim on the presumption that he had professed Islâm just to save his life.

393. Usâmah bin Zaid رضي الله عنهما reported: Messenger of Allâh ﷺ sent us to Huraqat, a tribe of Juhainah. We attacked that tribe early in the morning and defeated them, (then) a man from the *Ansâr* and I caught hold of a man (of the defeated tribe). When we overcame him, he said: '*Lâ ilâha illallâh* (There is no true god except Allâh).' At that moment, the *Ansâri* spared him, but I attacked him with my spear and killed him. By the time we went back to Al-Madinah, news had already reached Messenger of Allâh ﷺ. He said to me, "O Usâmah, did you kill him after he professed *Lâ ilâha illallâh* (There is no true god except Allâh)?" I said, "O Messenger of Allâh! He professed it only to save his life." Messenger of Allâh ﷺ repeated, "Did you kill him after he had professed *Lâ ilâha illallâh*?" He went on repeating this to me until I wished I had not embraced Islâm before that day (so that I would have

٣٩٣- وَعَنْ أُسَامَةَ بْنِ زَيْدٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ، إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ عَلَى مِيَاهِهِمْ، وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ: لا إِلَهَ إِلَّا اللهُ، فَكَفَّ عَنْهُ الأَنْصَارِيُّ، وَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ، بَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَقَالَ لِي: «يَا أُسَامَةُ أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لَا إِلَهَ إِلَّا اللهُ؟ قلتُ: يا رَسُولَ اللهِ إِنَّمَا كَانَ مُتَعَوِّذًا، فَقَالَ: «أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللهُ؟!» فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذٰلِكَ الْيَوْمِ

متفق عَلَيه.

وَفِي رِوَايَةٍ: فَقَالَ رَسُولُ اللهِ ﷺ:

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not committed this sin).

[*Al-Bukhârî* and *Muslim*]

Another narration is: Messenger of Allâh ﷺ said, "Did you kill him in spite of his professing *Lâ ilâha ill-allâh*?" I said, "O Messenger of Allâh! He said out of fear of our arms." He ﷺ said, "Why did you not cut his heart open to find out whether he had done so sincerely or not?" He continued repeating it until I wished that I had embraced Islâm only that day.

«أَقَالَ: لا إِلٰهَ إِلَّا اللهُ وَقَتَلْتَهُ؟!» قلتُ: يا رَسُولَ اللهِ، إِنَّمَا قَالَهَا خَوْفًا مِنَ السِّلاحِ، قَالَ: «أَفَلا شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لَا؟!» فَمَا زَالَ يُكَرِّرُهَا حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ.

«الْحُرَقَةُ» بِضَمِّ الْحَاءِ المهملة وَفَتْحِ الرَّاءِ: بَطْنٌ مِنْ جُهَيْنَةَ الْقَبِيلَةِ الْمَعْرُوفَةِ، وَقَوْلُه: «مُتَعَوِّذًا». أَيْ: مُعْتَصِمًا بِهَا مِنَ الْقَتْلِ لا مُعْتَقِدًا لَهَا.

Commentary: The relevance of this *Hadîth* with the present chapter is evident from the fact that it stresses that injunctions of Islâm will be enforced on every Muslim according to his apparent condition. It is a very wise course indeed for the reason that it has closed the door of retaliation; otherwise, everyone could kill his enemy on the pretext that the victim was not sincere in his profession of Islâm. In order to rule out the possibility of any such mischief, probing into the true condition of the heart is ruled out. A Muslim has to be treated according to his apparent condition only.

394. Jundub bin 'Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ dispatched a contingent of the Muslims to a tribe of the polytheists. The two sides met (in combat) at one place. A man among the polytheists was so dashing that, whenever he intended to kill a man from Muslims, he killed him. Amongst the Muslims, too, was a man looking forward to (an opportunity of) his (polytheist's) unmindfulness. He (the narrator) said: We talked that he was Usâmah bin Zaid رضي الله عنه. When

٣٩٤- وَعَنْ جُنْدُبِ بْنِ عَبْدِاللهِ، رَضِيَ اللهُ عَنْهُ، أَنَّ رسُولَ اللهِ، ﷺ، بَعَثَ بَعْثًا مِنَ الْمُسْلِمِينَ إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ، وَأَنَّهُمُ الْتَقَوْا، فَكَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ قَصَدَ لَهُ فَقَتَلَهُ، وَأَنَّ رَجُلًا مِنَ الْمُسْلِمِينَ قَصَدَ غَفْلَتَهُ، وَكُنَّا نَتَحَدَّثُ أَنَّهُ أُسَامَةُ بْنُ زَيْدٍ، فَلَمَّا رَفَعَ السَّيْفَ، قَالَ:

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he raised his sword, he (the soldier of the polytheists) uttered: "*Lâ ilâha illallâh* (There is no true god except Allâh)." But he (Usâmah bin Zaid) killed him. When the good news of victory reached Messenger of Allâh ﷺ he asked him (about the events of the battle), and he informed him about the man (Usâmah) and what he had done. He (Messenger of Allâh ﷺ) sent for him and asked him why he had killed him. He (Usâmah) said, "O Messenger of Allâh, he struck the Muslims and killed such and such of them." And he named some of them. (He continued): "I attacked him and when he saw the sword he said: '*Lâ ilâha illallâh*.'" Messenger of Allâh ﷺ said, "Did you kill him?" He (Usâmah) replied in the affirmative. The Messenger of Allâh then remarked, "What would you do with regard to (the utterance): *Lâ ilâha illallâh*, when it comes (before you) on the Day of Resurrection?" He (Usamah) said, "O Messenger of Allâh! Beg forgiveness for me." He (the Prophet ﷺ) said, "What would you do with regard to (the utterance): *Lâ ilâha illallâh*, when it comes (before you) on the Day of Resurrection?" He (Messenger of Allâh ﷺ) added nothing to it but kept repeating, "What would you do with regard to (the utterance): *Lâ ilâha illallâh*, when it comes (before you) on the Day of Resurrection?" [*Muslim*]

لَا إِلٰهَ إِلَّا اللهُ، فَقَتَلَهُ، فَجَاءَ الْبَشِيرُ إِلَى رَسُولِ اللهِ، ﷺ، فَسَأَلَهُ، وَأَخْبَرَهُ، حَتَّى أَخْبَرَهُ خَبَرَ الرَّجُلِ كَيْفَ صَنَعَ، فَدَعَاهُ فَسَأَلَهُ، فَقَالَ: «لِمَ قَتَلْتَهُ؟» فَقَالَ: يَا رَسُولَ اللهِ أَوْجَعَ فِي الْمُسْلِمِينَ، وَقَتَلَ فُلَانًا وفُلَانًا - وَسَمَّى لَهُ نَفَرًا - وَإِنِّي حَمَلْتُ عَلَيْهِ، فَلَمَّا رَأَى السَّيْفَ قَالَ: لا إِلٰهَ إِلَّا اللهُ. قَالَ رَسُولُ اللهِ ﷺ: «أَقَتَلْتَهُ؟» قَالَ: نَعَمْ، قَالَ: «فكيفَ تَصْنَعُ بِلَا إِلٰهَ إِلَّا الله، إذا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ: يَا رَسُولَ اللهِ اسْتَغْفِرْ لِي. فَجَعَلَ لا يَزِيدُ عَلَى أَنْ يَقُولَ: «كَيْفَ تَصْنَعُ بِلَا إِلٰهَ إِلَّا اللهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ» رَوَاهُ مسلم.

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Commentary: This *Hadîth* mentions the incident which has been quoted in the preceding one. There is only a slight variation in the wording of the two. This *Hadîth* is reported by Muslim under the chapter "The prohibition of killing a *Kâfir* (disbeliever) after having testified that none has the right to be worshipped but Allâh."

395. 'Abdullah bin 'Utbah bin Mas'ûd reported: I heard 'Umar bin Al-Khattâb رضي الله عنه reported saying: "In the lifetime of Messenger of Allâh ﷺ some people were called to account through Revelation. Now Revelation has discontinued and we shall judge you by your apparent acts. Whoever displays to us good, we shall grant him peace and security, and treat him as a near one. We have nothing to do with his insight. Allâh will call him to account for that. But whosoever shows evil to us, we shall not grant him security nor shall we believe him, even if he professed that his intention is good." [*Al-Bukhârî*]

٣٩٥- وَعَنْ عَبْدِ اللهِ بنِ عُتْبَةَ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ، رَضِيَ اللهُ عَنْهُ، يَقُولُ: «إِنَّ نَاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللهِ، ﷺ، وَإِنَّ الْوَحْيَ قَدِ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمُ الْآنَ بِمَا ظَهَرَ لَنَا مِنْ أَعْمَالِكُم، فَمَنْ أَظْهَرَ لَنَا خَيْرًا، أَمَّنَّاهُ وَقَرَّبْنَاهُ، وَلَيْسَ لَنَا مِنْ سَرِيرَتِهِ شَيْءٌ، اللهُ يُحَاسِبُهُ فِي سَرِيرَتِه، وَمَنْ أَظْهَرَ لَنَا سُوءًا، لَمْ نَأْمَنْهُ، وَلَمْ نُصَدِّقْهُ وَإِنْ قَالَ: إِنَّ سَرِيرَتَه حَسَنَةٌ» رواه الْبُخَارِي.

Commentary: This *Hadîth* also proves that the injunctions go with the apparent acts of a person and not with will and intention. It also indicates that a good intention does not waive the *Qisâs* and establishing the justice.

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CHAPTER 50
FEAR (OF ALLÂH)

Allâh, the Exalted, says:

"And fear none but Me." (2:40)

"Verily, (O Muhammad ﷺ) the Grip (punishment) of your *Rubb* is severe." (85:12)

"Such is the Seizure of your *Rubb* when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, (and) severe. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed. As for those who are wretched, they will be in the Fire, sighing in a high and low tone." (11:102-106)

"And Allâh warns you against Himself (His punishment)." (3:30)

"That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children. Every man that Day will have enough to make him careless of others." (80:34-37)

٥٠- بابُ الخوف

قَالَ اللهُ تَعَالَى: ﴿وَإِيَّىَ فَٱرْهَبُونِ﴾ [الْبَقرة: ٤٠] وَقَالَ تَعَالَى: ﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾ [الْبُرُوج: ١٢] وَقَالَ تَعَالَى: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾ [هود: ١٠٢-١٠٦] وَقَالَ تَعَالَى: ﴿وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ﴾ [آل عمران: ٢٨] وَقَالَ تَعَالَى: ﴿يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِۦ وَأَبِيهِ وَصَٰحِبَتِهِۦ وَبَنِيهِ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾ [عبس: ٣٤-٣٧]، وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾ [الحج: ١، ٢]، وَقَالَ تَعَالَى:

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﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ﴾ [الرحمٰن: ٤٦] الآيات، وَقَالَ تَعَالَى: ﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ﴾ [الطور: ٢٥، ٢٨] وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ جِدًا معلوماتٌ، وَالْغَرَضُ الإِشَارَةُ إِلَى بَعْضِهَا وَقَدْ حَصَلَ.

وَأَمَّا الأَحَادِيثُ فَكَثِيرَةٌ جِدًّا، فَنَذْكُرُ مِنْهَا طَرَفًا وبالله التَّوفيقُ.

"O mankind! Fear your *Rubb* and be dutiful to Him! Verily, the earthquake of the Hour (of Resurrection) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh." (22:1,2)

"But for him who fears the standing before his *Rubb*, there will be two Gardens (i.e., in *Jannah*)." (55:46)

"And some of them draw near to others, questioning. Saying: 'Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families. So Allâh has been gracious to us, and has saved us from the torment of the Fire. Verily, we used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful.'" (52:25-28)

٣٩٦- عَنِ ابن مَسْعُودٍ، رَضِيَ الله عَنْهُ، قَال: حَدَّثَنَا رَسُولُ الله ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ المَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ

396. 'Abdullâh bin Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ, the truthful and the receiver of the truth informed us, saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allâh sends an angel who breathes the life into it; and (the

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رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ. فَوَالَّذِي لا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِراعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ فَيَدْخُلُهَا» متفقٌ عَلَيه.

angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of *Jannah* until there is only one cubit between him and it (*Jannah*), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of *Jannah* until he would enter it."

[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* deals with the problem of fate in which Faith is essential. What it means is that Almighty Allâh already knows about every person, whether he will be pious or impious, whether he will go to *Jannah* or Hell. He has already recorded all this. But it does not mean that man is absolutely helpless and is deprived of will and power, as is believed by some deviant sects who have gone astray. Fate is in fact a manifestation of the Knowledge of Allâh and it has nothing to do with the will and intention of a person. Allâh has not created man as a helpless creature, but has endowed him with the freedom of will and action, because in the absence of these two qualities, there would be no justification for his trial. He could only be put to test if he was granted not only the ability to choose between good and evil but also the freedom to act. For this purpose, Almighty Allâh, has clearly indicated to man both the paths and granted him freedom to choose whichever he likes. He has also told him the ultimate end of each. The Noble Qur'ân says:

"Verily, We showed him the way, whether he be grateful or ungrateful." (76:3)

"Then whosoever wills, let him believe; and whosoever wills, let him disbelieve" (18:29).

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But by mentioning this *Hadîth* in the chapter relating to the fear of Allâh, Imâm An-Nawawî has warned that we should be fearful of Allâh, pray for His Help, and an auspicious end of our life. He has advised us to adopt whatever means are available to us. In other words, we should make Faith and piety a way of life because one can find the means and resources according to one's capacity. Since nobody knows the result of his endeavours, one should leave it to Allâh and rest assured that He Who has created him with a purpose will also create the ways and means to attain it. He who adopts piety, the ways to piety will open for him; and he who adopts evil, the ways to evil will open for him.

A Muslim should never go towards evil at any stage of his life, lest his life comes to an end suddenly and he is deprived of the reward of all the good deeds he has done during his life and consequently he is consigned to Hell rather than *Jannah*. May Allâh save us from a bad end and such actions which lead one to Hell.

397. Ibn Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "Hell will be brought on that Day (the Day of Resurrection) with seventy bridles; and with every bridle will be seventy thousand angels, pulling it." [*Muslim*]

٣٩٧- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا» رَوَاهُ مُسْلِم.

Commentary: This *Hadîth* deals with the hidden matters relating to the Unseen world. Muslims are ordained by Allâh to believe in them. It is wrong to hold them as metaphorical. They are realities but we can not imagine them.

398. Nu'mân bin Bashîr رضي الله عنهما reported: Messenger of Allâh ﷺ said, "The least tortured man on the Day of Resurrection is one underneath whose feet will be placed two live coal, and his brain will be boiling, and he would think that he is the most tortured, while he is the least tortured." [*Al-Bukhârî* and *Muslim*]

٣٩٨- وَعَنِ النُّعْمَانِ بنِ بَشِيرٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُول: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ يُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لأَهْوَنُهُمْ عَذَابًا» متفقٌ عَلَيه.

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Commentary: According to the narration in *Muslim*, the straps of shoes to be worn by the inhabitants of Hell would be of fire which will make their brains boil like a cooker placed on oven. Some narrators have stated that the man alluded to will be Abû Tâlib, the real uncle of the Prophet ﷺ and his most kind and sympathetic supporter. But since he had died as polythiest, he will be sent to Hell. May Allâh save us from it.

399. Samurah bin Jundub رضي الله عنه reported: Prophet of Allâh ﷺ said, "Among the people of Hell are there those who will be emersed in fire to their ankels, some to their knees, some to their waists, and some to their throats." [*Muslim*]

٣٩٩- وَعَنْ سَمُرَةَ بنِ جُنْدُبٍ، رَضِيَ الله عَنْهُ، أَنَّ نَبِيَّ الله، ﷺ قَال: «مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى حُجْزَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى تَرْقُوَتِهِ» رَوَاهُ مسلم.

«الْحُجْزَةُ»: مَعْقِدُ الإِزَارِ تَحْتَ السُّرَّةِ و«التَّرْقُوَةُ» بِفَتْحِ التَّاءِ وَضَمِّ القاف: هِيَ الْعَظْمُ الَّذِي عِنْدَ ثُغْرَةِ النَّحْرِ، وَلِلإِنْسَانِ تَرْقُوَتَانِ فِي جَانِبَيِ النَّحْرِ.

Commentary: This *Hadîth* tells us that the inhabitants of *Jannah* will be classified into different categories and enjoy different kinds of luxuries according to their merits. A similar classification will also be made in the inhabitants of Hell and they will suffer torments according to their misdeeds.

400. Ibn 'Umar رضي الله عنهما reported: I heard Messenger of Allâh ﷺ as saying, "Mankind will stand before Allâh, the *Rubb* of the worlds (on the Day of Resurrection), some of them will stand submerged in perspiration up to half of their ears." [*Al-Bukhârî* and *Muslim*]

٤٠٠- وَعَن ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله، ﷺ، قَال: «يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ» متفقٌ عَلَيه.

و«الرَّشْحُ» الْعَرَقُ.

Commentary: This *Hadîth* gives us a glimpse of the horrible scene of the

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Resurrection when people will stand in awe before Allâh.

401. Anas bin Mâlik رضي الله عنه reported: Messenger of Allâh ﷺ delivered a *Khutbah* to us the like of which I had never heard from him before. He said, "If you knew what I know, you would laugh little and weep much." Thereupon those present covered their faces and began sobbing. [*Al-Bukhârî* and *Muslim*]

Another narration is: Messenger of Allâh ﷺ heard of something about his Companions upon which he addressed them and said, "*Jannah* and (Hell) Fire were shown to me and I have never seen the like of this day in good and in evil. If you were to know what I know, you would laugh little and weep much." His Companions experienced such suffering on that day that had no equal. They covered their faces and began to weep. [*Al-Bukhârî*]

٤٠١- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: خَطَبَنَا رَسُولُ اللهِ، ﷺ، خُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ، فَقَالَ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» فَغَطَّى أَصْحَابُ رَسُولِ اللهِ، ﷺ وُجُوهَهُمْ، وَلَهُمْ خَنِينٌ. متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: بَلَغَ رَسُولَ اللهِ، ﷺ، عَنْ أَصْحَابِهِ شَيْءٌ فَخَطَبَ، فَقَالَ: «عُرِضَتْ عَلَيَّ الجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا. وَلَبَكَيْتُمْ كَثِيرًا» فَمَا أَتَى عَلَى أَصْحَابِ رَسُولِ اللهِ، ﷺ يَوْمٌ أَشَدُّ مِنْهُ، غَطَّوْا رُؤُسَهُمْ وَلَهُمْ خَنِينٌ.

«الْخَنِينُ» بِالْخَاءِ الْمُعْجَمَةِ: هُوَ الْبُكَاءُ مَعَ غُنَّةٍ وَانْتِشَاقِ الصَّوْتِ مِنَ الأَنْفِ.

Commentary:

1. We learn from this *Hadîth* that *Jannah* and Hell do exist. The Prophet ﷺ was shown both of them.

2. Excessive laughing is improper because it indicates that one is careless and forgetful of the Hereafter, while a Muslim is required to be all the time alert and careful about it.

3. To weep out of fear of Allâh, is praiseworthy because it indicates that one's heart is full of fear and he is worried about the Hereafter.

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402. Al-Miqdâd رضي الله عنه reported: Messenger of Allâh ﷺ said, "On the Day of Resurrection, the sun will come so close to people that there would be left only a distance of one *Meel*". Sulaim bin 'Âmir said: By Allâh, I do not know whether he meant by "*Meel*", the mile of the distance measure or the stick used for applying antimony powder to the eye. (Messenger of Allâh ﷺ is, however, reported to have said:) "The people then will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist and some will have the bridle of perspiration (reaching their mouth and nose) and, while saying this Messenger of Allâh ﷺ pointed to his mouth with his hand." [*Muslim*]

٤٠٢- وَعَن الْمِقْدَادِ، رَضِيَ الله عَنْهُ، قَال: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُولُ: «تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ» قَالَ سُلَيْمُ بْنُ عَامِرٍ الرَّاوِي عَنِ الْمِقْدَادِ: فَوَالله مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ، أَمَسَافَةَ الأَرْضِ أَمِ الْمِيلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ «فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ في العَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حِقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ العَرَقُ إِلْجَامًا» وَأَشَارَ رَسُولُ الله، ﷺ، بِيَدِهِ إِلَى فِيهِ. رَوَاهُ مسلم.

Commentary: It is not clear whether the Arabic word ميل (*Meel*) in this *Hadîth* is for the mileage or is the stick used for applying antimony. A mile consists of eight furlongs. Some of the commentators of *Hadîth* hold that it comprises four thousand *Dhirâ'*. Hâfiz Ibn Hajar is of the opinion that it is equal to twelve thousand human steps. (For detail please see the book *'Mir'atul Mafâtih'* Chapter *Salât-us-Safar*). If it stands for the mileage even then it gives an idea of the heat of the sun. Although it is billions of miles away from the earth but one cannot bear its heat in summer. When the sun shall be at a distance of one mile, its heat shall be so intense that people would be immersed in sweat. May Allâh save us from it.

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403. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The people will perspire on the Day of Resurrection and their perspiration will be seventy cubits down in the earth and it will reach up to their ears (they will be bridled with it)."

[*Al-Bukhârî* and *Muslim*]

٤٠٣- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَالَ: «يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذانَهُمْ» متفقٌ عَلَيه.

وَمَعْنَى «يَذْهَبُ فِي الأَرْضِ»: يَنْزِلُ وَيَغُوصُ.

404. Abû Hurairah رضي الله عنه reported: We were in the company of Messenger of Allâh ﷺ when we heard a bang. Thereupon Messenger of Allâh ﷺ said. "Do you know what this (sound) is?" We said, "Allâh and His Messenger know better." He ﷺ said, "That is a stone which was thrown into Hell seventy years before and it has just reached its bottom." [*Muslim*]

٤٠٤- وَعَنْهُ قَالَ: كُنَّا مَع رَسُولِ الله، ﷺ، إِذْ سَمِعَ وَجْبَةً فَقَالَ: «هَلْ تَدْرُوْنَ مَا هٰذَا؟» قُلْنَا: الله وَرَسُولُهُ أَعْلَمُ، قَالَ: هٰذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفًا فَهُوَ يَهْوِي فِي النَّارِ الْآنَ حَتَّى انْتَهَى إِلَى قَعْرِهَا، فَسَمِعْتُمْ وَجْبَتَهَا» رَوَاهُ مسلم.

Commentary: One can imagine the torments and horrors of Hell from its depth.

405. 'Adî bin Hâtim رضي الله عنه reported: Messenger of Allâh ﷺ said, "Everyone of you will speak to his *Rubb* without an interpreter between them. He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but

٤٠٥- وَعَنْ عَدِيِّ بنِ حَاتِمٍ، رَضِي الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ، فَلا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ، فَلا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ، فَلا يَرَى إِلَّا النَّارَ تِلْقَاءَ

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وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ»
متفقٌ عَلَيه.

Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date-fruit (in charity)."

[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has already been mentioned. Here it has been repeated in the context of the fear of Allâh because it also has an inducement for fear of Allâh and warning against the horrors of Hell.

٤٠٦- وَعَنْ أَبِي ذرٍّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ الله ﷺ «إِنِّي أَرَى مَا لَا تَرَوْنَ؛ وأَسْمَعُ مَا لَا تَسْمَعُونَ، أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ، مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِله تَعَالَى، واللهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى الله تَعَالَى» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَ«أَطَّتْ» بِفَتْحِ الْهَمْزَةِ وَتَشْدِيدِ الطَّاءِ، وَ«تَئِطُّ» بِفَتْحِ التَّاءِ وَبَعْدَها هَمزةٌ مَكْسورةٌ، والأَطِيطُ: صَوْتُ الرَّحْلِ والْقَتَبِ وَشِبْهِهِما، وَمَعْنَاهُ: أَنَّ كَثْرَةَ مَنْ فِي السَّمَاءِ مِنَ الْمَلَائِكَةِ الْعَابِدِينَ قَدْ أَثْقَلَتْهَا حَتَّى أَطَّتْ.

406. Abû Dharr رضي الله عنه reported: Messenger of Allâh ﷺ said, "I see what you do not see and I hear what you do not hear; heaven has squeaked, and it has right to do so. By Him, in Whose Hand my soul is, there is not a space of four fingers in which there is not an angel who is prostrating his forehead before Allâh, the Exalted. By Allâh, if you knew what I know, you would laugh little, weep much, and you would not enjoy women in beds, but would go out to the open space beseeching Allâh."

[*At-Tirmidhî*]

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وَ«الصُّعُدَات» بضم الصاد والعين: الطُّرُقَاتُ. ومَعْنَى «تَجْأَرُونَ»: تَسْتَغِيثُونَ.

Commentary:

1. This *Hadîth* also highlights the importance of fear of Allâh because the more awareness a Muslim has of the Majesty and Magnificence of Allâh, the greater shall be the terror in his heart for His punishment and hope of His Mercy. With this state of mind, he will perform greater acts of obedience and abstain more rigidly from sins.
2. The *Hadîth* also mentions the heaven teeming with angels who are all the time prostrating before Allâh in worship. When this is the condition of the angels, who do not slack for a moment in the obedience of Allâh, how important it is for man to worship Him because he is all the time violating commands of Allâh. It is, therefore, incumbent on man to obey Allâh and always seek His Help and Refuge.

407. Abû Barzah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out."

[*At-Tirmidhî*]

٤٠٧- وَعَنْ أَبِي بَرْزَةَ - بِرَاءٍ ثم زاي - نَضْلَةَ بنِ عُبَيْدٍ الأَسْلَمِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «لَا تَزُولُ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَ فَعَلَ فِيهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَ أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary:

1. This *Hadîth* first of all highlights the importance and value of this transitory life, every breath of which is invaluable. Not a moment of it should, therefore, be wasted in the disobedience of Allâh because one shall also be made to account for it.
2. Man shall also be answerable for his knowledge. Here, we find an inducement for acquiring religious knowledge because that alone is beneficial for him. He should make use of his knowledge for winning the pleasure of Allâh. If he does not do that then he must think about the justification for not doing so. He must also think how he would be facing Allâh on the Day of Resurrection.

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3. The question in respect of wealth raised in this *Hadîth* clearly shows that one should earn wealth by legitimate means only and spend it strictly in a lawful manner. If he takes to unfair means of income or squanders it, he will be sinful and required to account for the violation of the Divine injunctions.
4. One should protect his body from everything that is unlawful and force himself to submit to the Divine injunctions. When he is asked to account for neglecting them, it will be difficult for him to escape the consequences of accountability.
In short, this *Hadîth* makes one conscious of the accountability so that one keeps it all the time in view so that he will be saved from humiliation on the Day of Resurrection. How nice would it really be if one bears the accountability of the Day of Resurrection always in mind!

٤٠٨- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَرَأَ رَسُولُ اللهِ، ﷺ: ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾ ثُمَّ قال: «أَتَدْرُونَ مَا أَخْبَارُهَا؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا تَقُولُ: عَمِلْتَ كَذَا وَكَذَا فِي يَوْمِ كَذَا وَكَذَا، فَهٰذِهِ أَخْبَارُهَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

408. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ recited, "That Day it (the earth) will reveal its news (about all that happened over it of good or evil)." (99:4). Then he ﷺ inquired, "Do you know what its news are?" He was told: "Allâh and His Messenger know better." He said, "Its news is that it shall bear witness against every slave man and woman they did on its back. It will say: 'You did this and this on such and such day.' Those will be its news." [*At-Tirmidhî*]

Commentary: This *Hadîth* makes evident the perfect Omnipotence of Allâh by telling us that He will bestow power of speech on the earth and it will bear witness to the acts committed on its surface. It has stern warning for people that however they may try to hide their sins from others, they will not be able to save themselves from Allâh and His system of accountability.

٤٠٩- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ،

409. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ said, "How can I feel at ease when the

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Angel of the Trumpet, (Isrâfîl) has put his lips to the Trumpet and is waiting for the order to blow it." He ﷺ perceived as if this had shocked his Companions, so he ﷺ told them to seek comfort through reciting: *'Hasbunallâh wa ni'mal-Wakîl* [Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)].'" [*At-Tirmidhî*]

ﷺ: «كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ، وَاسْتَمَعَ الإِذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ» فَكَأَنَّ ذٰلِكَ ثَقُلَ عَلَى أَصْحَابِ رَسُولِ اللهِ، ﷺ، فَقَالَ لَهُمْ: «قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«الْقَرْنُ»: هُوَ الصُّورُ الَّذِي قَالَ اللهُ تَعَالَى: ﴿وَنُفِخَ فِي ٱلصُّورِ﴾ كَذَا فَسَّرَهُ رَسُولُ اللهِ، ﷺ.

Commentary:

1. This *Hadîth* tells us about the fear of Allâh and the fright of the Hereafter entertained by the Prophet ﷺ and his Companions. It has a lesson for us that how, in spite of being innocent and having the assurance of the forgiveness of Allâh, they were always fearful of Allâh and the horrors of the Day of Resurrection. As against them, we are immersed in sins, neglect and violate the Divine injunctions day and night but even then we have neither the fear of Allâh nor the fright of the Day of Resurrection.
2. In the event of fear and anxiety one should seek the help of Allâh and frequently recite the Verse of the Noble Qur'ân حسبنا الله ونعم الوكيل "*Hasbunallâhu wa ni'mal Wakîl*" [Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).]" (3:173).

410. Abû Hurairah رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying, "He who is afraid of the pillage of the enemy, sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allâh is precious. Verily the commodity of Allâh is *Jannah*."

[*At-Tirmidhî*]

٤١٠- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ خَافَ أَدْلَجَ، وَمَنْ أَدْلَجَ، بَلَغَ الْمَنْزِلَ. أَلَا إِنَّ سِلْعَةَ اللهِ غَالِيَةٌ، أَلَا إِنَّ سِلْعَةَ اللهِ الْجَنَّةُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَ«أَدْلَجَ» بِإِسْكَانِ الدَّالِ، وَمَعْنَاهُ: سَارَ مِنْ

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أَوَّلِ اللَّيْلِ، وَالْمُرَادُ: التَّشْمِيرُ فِي الطَّاعَةِ.

واللهُ أَعْلَم.

Commentary: Imâm At-Taibi has stated that the Prophet ﷺ mentioned this example for travellers to the Hereafter, because Satan is sitting on this passage and man's self and his false desires are his helpers. If a person is wide-awake in his travel and exercises caution in his activities, he is not only saved from the vices of Satan, but his own false desires also do not stand in his way. The Prophet ﷺ also pointed out that the way to the Hereafter is very hard and littered with great impediments and obstructions and it is by no means easy to traverse it. *Jannah* is an invaluable gift and unless man gives the sacrifice of his life and wealth, he will not become eligible for entering it. "Allâh has purchased the lives and properties of Muslims for *Jannah*." (*Tuhfatul Ahwadhî*).

This *Hadîth* encourages us to observe obedience of our *Rubb* and to spare no effort to desist from all acts of disobedience in order to achieve the lofty goal of entering *Jannah*, by Allâh's Leave.

٤١١- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلًا» قُلْتُ: يَا رَسُولَ اللهِ الرِّجَالُ وَالنِّسَاءُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ!؟ قَالَ: «يَا عَائِشَةُ الأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذٰلِكَ».

وَفِي رِوَايَةٍ: «الأَمْرُ أَهَمُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ» متفقٌ عَلَيه.

«غُرْلًا» بِضَمِّ الْغَيْنِ الْمُعْجَمَةِ، أَيْ: غَيْرَ مخْتُونِينَ.

411. 'Âishah رضي الله عنها reported: I heard Messenger of Allâh ﷺ saying, "The people will be assembled on the Day of Resurrection barefooted, naked and uncircumcised." I said, "O Messenger of Allâh! Will the men and the women be together on that Day; looking at one another?" Upon this Messenger of Allâh ﷺ said, "O Âishah, the matter will be too serious for them to look at one another." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* mentions the horrors and torments of the Day of

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Resurrection which makes its connection with this chapter obvious. What this chapter, and *Ahâdith* mentioned in it, make clear is that a Muslim should never be unmindful of the preparations for the Hereafter nor should he ever lose sight of the fact that he has to appear before Allâh on the Day of Resurrection and account for all his actions. In order to save himself from the humiliation on that Day, he should lead a life of Faith and fear of Allâh. Those who do not do so and lead a life free from fear of Allâh and torments of the Hereafter, will have no hesitation in disobeying Allâh, which will inevitably lead them to humiliation, disgrace and heavy punishment in the Hereafter.

CHAPTER 51
HOPE IN ALLÂH'S MERCY

٥١- بابُ الرّجَاء

Allâh, the Exalted, says:

"Say: O *'Ibâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. " (39:53)

"And never do We requit in such a way except those who are ungrateful (disbelievers)." (34:17)

"(Say:) 'Truly, it has been revealed to us that the torment will be for him who denies (believes not in the Oneness of Allâh, and in His Messengers), and turns away (from the truth and obedience of Allâh).'" (20:48)

"And My Mercy embraces all things." (7:156)

قَالَ اللهُ تَعَالَى: ﴿۞ قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾ [الزمر: ٥٣] وَقَالَ تَعَالَى: ﴿وَهَلْ نُجَٰزِىٓ إِلَّا ٱلْكَفُورَ﴾ [سبأ: ١٧] وَقَالَ تَعَالَى: ﴿إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ﴾ [طه: ٤٨] وَقَالَ تَعَالَى: ﴿وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ﴾ [الأعراف: ١٥٦].

412. 'Ubâdah bin As-Sâmit رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who bears witness that there is no true god except Allâh, alone

٤١٢- وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ شَهِدَ أَنْ لَا إِلٰه إِلَّا اللهُ وَحْدَهُ

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having no partner with Him, that Muhammad is His slave and His Messenger, that 'Îsa (Jesus) is His slave and Messenger and he (Jesus) is His Word which He communicated to Maryam (Mary) and His spirit which He sent to her, that *Jannah* is true and Hell is true; Allâh will make him enter *Jannah* accepting whatever deeds he accomplished."

[*Al-Bukhârî* and *Muslim*]

Another narration in *Muslim* is: the Messenger of Allâh ﷺ said, "Whosoever testifies that there is no true god except Allâh and that Muhammad is the Messenger of Allâh, Allâh عز وجل saves him from the Fire (of Hell)."

لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَىٰ عَبْدُ اللهِ وَرَسُوْلُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ». متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لِمُسْلِم: «مَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَرَّمَ اللهُ عَلَيْهِ النَّارَ».

Commentary: This *Hadîth* confirms that all Prophets of Allâh were men and thus refutes those who attribute divinity to them and exclude them from the category of men or regard them a part of Allâh, as Christians believes Prophet 'Îsa (Jesus to be Christ) by regarding him Allâh or His son, or the Jews do Prophet 'Uzair by venerating him as son of Allâh. The misconception has also taken hold of a sect of the Muslims. They have invented the belief that Prophet Muhammad ﷺ is "Light from the Light of Allâh." Thus further considering to be of him with Divine qualities. They exclude him from the category of men. This *Hadîth* tells us that the belief that Prophets were men constitutes part of Faith and denial of it is the denial of a part of Faith and amounts to evasion from *Tauhîd* - Oneness of Allâh.

Prophet 'Îsa (Jesus) has been referred in the Qur'ân as كلمة الله "*Kalimatullâh*" (the Word of Allâh) (4:171). What these words really mean is that he was born in an unusual manner, without being fathered by anyone, only on the express fiat of Allâh. This *Hadîth* shows that a major sin does not cast a Muslim out of the fold of Islâm, as is believed by certain deviant sects who have gone astray. Such a person does remain a Muslim and his eligibility for admission into *Jannah* also remains intact but his admission entirely depends on the pleasure of Allâh. He may forgive a sinful Muslim

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and send him to *Jannah* even in the initial stage or keep him in Hell for sometime and then send him to *Jannah*. Thus, when it is said that Muslims are protected against Hell, it means that they will not abide in Hell for ever. It will be a temporary phase varying with his sins. When that punishment comes to an end, or even before it, when Almighty, Allâh, wills, he will be removed from Hell to *Jannah*.

413. Abû Dharr رضي الله عنه reported: The Prophet ﷺ said, "Allâh, the Almighty, says: 'Whosoever does a good deed, will have (reward) ten times like it and I add more; and whosoever does an evil, will have the punishment like it or I will forgive (him); and whosoever approaches Me by one span, I will approach him by one cubit; and whosoever approaches Me by one cubit, I approach him by one fathom, and whosoever comes to Me walking, I go to him running; and whosoever meets Me with an earth-load of sins without associating anything with Me, I meet him with forgiveness like that.'" [*Muslim*]

٤١٣- وَعَنْ أَبِي ذرٍّ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ النَّبِيُّ، ﷺ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ، فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزْيَدُ، وَمَنْ جَاءَ بِالسَّيِّئَةِ، فَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا، تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً، وَمَنْ لَقِيَنِي بِقُرَابِ الأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً». رَوَاهُ مسلم.

مَعْنَى الْحَدِيثِ: «مَنْ تَقَرَّبَ» إِلَيَّ بِطَاعَتِي «تَقَرَّبْتُ» إِلَيْهِ بِرَحْمَتِي، وَإِنْ زَادَ زِدْتُ، «فَإِنْ أَتَانِي يَمْشِي» وَأَسْرَعَ فِي طَاعَتِي «أَتَيْتُهُ هَرْوَلَةً» أَيْ: صَبَبْتُ عَلَيْهِ الرَّحْمَةَ، وَسَبَقْتُهُ بِهَا، وَلَمْ أُحْوِجْهُ إِلَى الْمَشْيِ الْكَثِيرِ فِي الْوُصُولِ إِلَى الْمَقْصُودِ، «وَقُرَابُ الأَرْضِ» بِضَمِّ القافِ وَيُقَالُ بِكَسْرِهَا، والضمُّ أَصَحُّ، وَأَشْهَرُ، ومَعْنَاهُ: مَا يُقَارِبُ مِلْأَهَا، والله أَعْلَمُ.

Commentary: This *Hadîth* mentions the infinite Compassion and Mercy of Allâh to

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His obedient slaves and a special expression of which will be made by Him on the Day of Resurrection. On that Day, He will give at least ten times reward for each good deed. In some cases it may be far more than that, seven hundred times or more, as He would like. Such benevolence on His part warrants that a Muslim should never lose hope of His forgiveness.

414. Jâbir رضي الله عنه reported: A bedouin came to the Prophet ﷺ and asked him, "O Messenger of Allâh, what are the two imperatives which lead to *Jannah* or Hell." He ﷺ replied, "He who dies without associating anything with Allâh will enter *Jannah*, and he who dies associating partners with Allâh will enter the Fire." [*Muslim*]

٤١٤- وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ، ﷺ، فَقَالَ: يَا رَسُولَ اللهِ، مَا الْمُوجِبَتَانِ؟ فَقَالَ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئًا، دَخَلَ النَّارَ» رَوَاهُ مُسْلِم.

Commentary: This *Hadîth* also holds promise for a Muslim that being a Muslim and *Muwahhid* (believer in the Oneness of Allâh) he will be at last sent to *Jannah*. Whether he goes straight to *Jannah* or after suffering the punishment of his sins in Hell, is a separate issue, but he will not remain in Hell for ever. Eternal punishment in Hell is reserved only for pagans, polytheists, and infidels.

415. Anas bin Mâlik رضي الله عنه reported: Mu'âdh bin Jabal was riding on the beast with the Prophet ﷺ, when he ﷺ said to him, "O Mu'âdh!" Mu'âdh replied, "Here I am responding to you, and at your pleasure, O Messenger of Allâh." He ﷺ again called out, "O Mu'âdh." He (again) replied, "Here I am responding your call, and at your pleasure." He (Messenger of Allâh) addressed him (again), "O Mu'âdh!" He replied, "Here I am responding to you, and at

٤١٥- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، وَمُعَاذٌ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ: «يَا مُعَاذُ» قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ، قَالَ: «يا مُعَاذُ» قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ. قَالَ: «يَا مُعَاذُ» قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ ثَلاثًا، قَالَ: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللهُ، وأَنَّ مُحَمدًا عَبْدُهُ وَرَسُولُهُ صِدْقًا مِنْ قَلْبِهِ

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your pleasure, O Messenger of Allâh." Upon this he (the Prophet ﷺ) said, "If anyone testifies sincerely that there is no true god except Allâh, and Muhammad is His slave and Messenger, truly from his heart, Allâh will safeguard him from Hell." He (Mu'âdh) said, "O Messenger of Allâh, shall I not then inform people of it, so that they may have glad tidings." He ﷺ replied, "Then they will rely on it alone (and thus give up good works altogether)." Mu'âdh رضي الله عنه disclosed this *Hadîth* at the time of his death, to avoid sinning for concealing.

[*Al-Bukhârî* and *Muslim*]

إِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ» قَالَ: يَا رَسُولَ اللهِ أَفَلا أُخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: «إِذًا يَتَّكِلُوا» فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثُّمًا، متفقٌ عَلَيه

وَقَوْلُهُ: «تَأَثُّمًا» أَيْ: خَوْفًا مِنَ الإِثْمِ فِي كَتْمِ هٰذَا الْعِلْمِ.

Commentary: Imâm At-Taibi says that the honesty of heart means firmness of faith and arrangement of actions which will provide evidence of *Tauhîd* and *Risâlah* (Oneness of Allâh and the Prophethood of Muhammad ﷺ). Al-Hâfiz Ibn Hajar states that Imâm At-Taibi has made this elaboration to remove the ambiguity which arises from the wording of the *Hadîth* because it is generally held by *Ahâdîth* that one who bears witness to *Tauhîd* and *Risâlah* will not go to Hell, while *Ahlus-Sunnah* hold that it stands proved by concrete arguments that sinful Muslims will be consigned to Hell and then brought out from it by intercession. It shows that for the determination of real meanings of this *Hadîth* we shall have to keep in view other related arguments as well. These meanings are riveted with good deeds. In other words, one who bears witness to *Tauhîd* and *Risâlah* and fulfills Islâmic injunctions and obligations and requirements of Faith and fear of Allâh, will not be consigned to Hell. Some scholars are of the opinion that this *Hadîth* refers to such people who truly repented and renounced *Kufr* and *Shirk* and wholeheartedly professed *Tauhîd* and *Risâlah* but died soon after that and thus did not get an opportunity to do good deeds. Such people will certainly go to *Jannah*.

This *Hadîth* leads to the conclusion that ordinary people should not be told things the true meanings of which they find difficult to grasp and accomplish evil deeds relying on such glad tidings.

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٤١٦- وَعَنْ أَبِي هُرَيْرَةَ - أَوْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللهُ عَنْهُمَا: شَكَّ الرَّاوِي، وَلَا يَضُرُّ الشَّكُّ فِي عَيْنِ الصَّحَابِيِّ: لِأَنَّهُمْ كُلَّهُمْ عُدُولٌ، قَالَ: لَما كَانَ غَزْوَةُ تَبُوكَ، أَصَابَ النَّاسَ مَجَاعَةٌ، فَقَالُوا: يَا رَسُولَ اللهِ لَوْ أَذِنْتَ لَنَا فَنَحَرْنَا نَوَاضِحَنَا، فَأَكَلْنَا وَادَّهَنَّا؟ فَقَالَ رَسُوْلُ اللهِ، ﷺ: «افْعَلُوا» فَجَاءَ عُمَرُ رَضِيَ اللهُ عَنْهُ، فَقَالَ: يَا رَسُولَ اللهِ إِنْ فَعَلْتَ، قَلَّ الظَّهْرُ، وَلٰكِنِ ادْعُهُمْ بِفَضْلِ أَزْوَادِهِمْ، ثُمَّ ادْعُ اللهَ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ لَعَلَّ اللهَ أَنْ يَجْعَلَ فِي ذٰلِكَ الْبَرَكَةَ. فَقَالَ رَسُولُ اللهِ، ﷺ: «نَعَمْ» فَدَعَا بِنِطَعٍ فَبَسَطَهُ، ثُمَّ دَعَا بِفَضْلِ أَزْوَادِهِمْ، فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَةٍ، وَيَجِيءُ الآخَرُ بِكَفِّ تَمْرٍ، وَيَجِيءُ الآخرُ بِكِسْرَةٍ حَتَّى اجْتَمَعَ عَلَى النِّطَعِ مِنْ ذٰلِكَ شَيْءٌ يَسِيرٌ، فَدَعَا رَسُولُ اللهِ، ﷺ بِالْبَرَكَةِ، ثُمَّ قَالَ: «خُذُوا فِي أَوْعِيَتِكُمْ فَأَخَذُوا فِي أَوْعِيَتِهِمْ حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وِعاءً إِلَّا مَلَئُوْهُ، وَأَكَلُوا حَتَّى شَبِعُوا وَفَضَلَ

416. Abû Hurairah رضي الله عنه (or may be Abû Sa'îd Al-Khudrî رضي الله عنه) reported: On the day of the battle of Tabûk, the Muslims were hard pressed by hunger and they asked Messenger of Allâh ﷺ: "O Messenger of Allâh, grant us permission to slaughter our camels to eat and use their fat." He ﷺ accorded permission. On this 'Umar رضي الله عنه came and said: "O Messenger of Allâh, if it is done, we shall suffer from lack of transportation. I suggest you pool together whatever has been left and supplicate Allâh to bless it." Allâh will bestow His Blessing upon it. Messenger of Allâh ﷺ agreed and called for leather mat and had it spread out, and asked people to bring the provisions left over. They started doing it. One brought a handful of corn, another brought a handful of dates, a third brought a piece of bread; thus some provisions were collected on the mat. Messenger of Allâh ﷺ invoked blessings, and then said, "Now take it up in your vessels." Everyone filled his vessel with food, so that there was not left a single empty vessel in the whole camp. All of them ate to their fill and there was still some left over. Messenger of Allâh ﷺ said, "Any slave who meets Allâh, testifying there is no true god except Allâh, and that I am His Messenger, without entertaining any doubt about these (two fundamentals),

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فَضْلَةٌ، فَقَالَ رَسُولُ اللهِ، ﷺ: «أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، لَا يَلْقَى اللهَ بِهِمَا عَبْدٌ غَيْرُ شَاكٍّ؛ فَيُحْجَبَ عَنِ الْجَنَّةِ» رَوَاهُ مسلم.

will not be banished from entering *Jannah*." [*Muslim*]

Commentary: This *Hadîth* mentions a miracle of the Prophet ﷺ and the effect of his prayer by means of which a small quantity of food sufficed the whole army. The exact number of Muslims who took part in the battle of Tabûk is not mentioned in any reliable account. Al-Hâfiz Ibn Hajar has stated, with reference to some narratives of *Fath Al-Bâri* mentioned in connection with the biography of the Prophet ﷺ and the wars he had fought in the way of Allâh, that they numbered thirty to forty thousand men.

Although these figures are open to question but one can safely infer from these figures that their number was very large. According to *Sahih Al-Bukhârî*: "A large number of Muslims participated with the Prophet ﷺ in this war. Their number was so large that they could not be described in a register. It was difficult for the Prophet ﷺ to discover who was absent except that he was informed about him by Allâh." (*Sahih Al-Bukhârî*, *Kitâb Al-Maghâzî*, *Bâb Ghazwâh Tabûk*, *Hadîth Ka'b bin Mâlik*). This extract goes to prove that although the number of Muslims who took part in this war was very large the provisions weighing a few seers only sufficed for them all.

We also learn from this *Hadîth* that one who is blessed with the Grace of Allâh, can offer advice to a person who is superior to him on this account. Similarly, the one who is superior in virtue should listen to the advice of those who are inferior to him because there is every possibility that their advice may offer something better. It does not harm either of them. Neither does it detract from the superiority of the superior nor can it be regarded an affront of a junior.

٤١٧- وَعَنْ عِتْبَانَ بنِ مالِكٍ، رَضِيَ اللهُ عَنْهُ، وَهُوَ مِمَّنْ شَهِدَ بَدْرًا، قَالَ: كُنْتُ أُصَلِّي لِقَوْمِي بَنِي سَالِمٍ، وَكَانَ يَحُولُ بَيْنِي وَبَيْنَهُم وادٍ إِذَا جَاءَتِ الْأَقْطَارُ، فَيَشُقُّ عَلَيَّ اجْتِيَازُهُ قِبَلَ

417. 'Itbân bin Mâlik رضي الله عنه reported, who was with Messenger of Allâh ﷺ in the battle of Badr: I used to lead my people at Bani Sâlim in *Salât* (prayer) and there was a valley between me and those people. Whenever it rained, it became difficult for

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me to cross it for going to their mosque. So I went to Messenger of Allâh ﷺ and said, "I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it. I wish you to come to my house and offer *Salât* at a place so that I could reserve that as a *Musalla* (place for prayer)." Messenger of Allâh ﷺ said, "I will do so." So Messenger of Allâh ﷺ and Abû Bakr رضي الله عنه came to my house the (next) morning after the sun had risen high. Messenger of Allâh ﷺ asked my permission to enter and I admitted him. He did not sit before saying, "Where do you want us to offer *Salât* in your house?" I pointed to the place where I wanted him to offer prayers. So Messenger of Allâh ﷺ stood up for the prayer and started the prayer with *Takbîr* and we aligned in rows behind him; and he offered two *Rak'ah* prayer and finished them with *Taslîm*, and we also performed *Taslîm* with him. I detained him for a meal called *Khazîrah* which I had prepared for him. (*Khazîrah* is a special type of dish prepared from barley flour and meat soup). When the neighbours got the news that Messenger of Allâh ﷺ was in my house, they started coming till a large number of men gathered in my house. One of them said, "What is wrong with Mâlik, for I do not see him?" One of them replied, "He is a

مَسْجِدِهِمْ، فَجِئْتُ رَسُولَ اللهِ، ﷺ، فَقُلْتُ لَهُ: إِنِّي أَنْكَرْتُ بَصَرِي، وَإِنَّ الْوَادِيَ الَّذِي بَيْنِي وَبَيْنَ قَوْمِي يَسيلُ إِذَا جَاءَتِ الأَمْطَارُ، فَيَشُقُّ عَلَيَّ اجْتِيَازُهُ، فَوَدِدْتُ أَنَّكَ تَأْتِي، فَتُصَلِّي فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًّى، فَقَالَ رَسُولُ الله، ﷺ: «سَأَفْعَلُ»، فَغَدَا عَلَيَّ رَسُولُ اللهِ، وَأَبُو بَكْرٍ، رَضِيَ الله عَنْهُ بَعْدَ ما اشْتَدَّ النَّهَارُ، وَاسْتَأْذَنَ رَسُولُ اللهِ، ﷺ، فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قَالَ: أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ يُصَلِّيَ فيه، فَقَامَ رَسُولُ الله، ﷺ، فَكَبَّرَ وَصَفَفْنَا وَرَاءَهُ، فَصَلَّى رَكْعَتَيْن، ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ، فَحَبَسْتُهُ عَلَى خَزِيرَةٍ تُصْنَعُ لَهُ، فَسَمِعَ أَهْلُ الدَّارِ أَنَّ رَسُولَ الله، ﷺ فِي بَيْتِي، فَثَابَ رِجالٌ مِنْهُمْ حَتَّى كَثُرَ الرِّجَالُ فِي الْبَيْتِ، فَقَالَ رَجُلٌ: مَا فَعَلَ مَالِكٌ لا أَرَاهُ! فَقَالَ رَجُلٌ: ذٰلِكَ مُنَافِقٌ لَا يُحِبُّ اللهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللهِ، ﷺ: «لَا تَقُلْ ذٰلِكَ، أَلَا تَرَاهُ قَالَ:

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the word "*Kataba*" signifies لوح محفوظ "*Lauh Mahfooz*" on which He has recorded everything. Almighty Allâh is on the عرش '*Arsh*' (the Throne of Allâh) and this Book is with Him. (*Fath Al-Bârî, Kitâb At-Tauhîd, Bâb: Wa kâna Arshuhu 'alal-Mâ'.*)

420. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh has divided mercy into one hundred parts; and He retained with Him ninety-nine parts, and sent down to earth one part. Through this one part creatures deal with one another with compassion, so much so that an animal lifts its hoof over its young lest it should hurt it." [*Al-Bukhârî* and *Muslim*]

Another narration is: Messenger of Allâh ﷺ said, "Allâh has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals and insects, through which they love one another and have compassion for one another; and through it, wild animals care for their young. Allâh has retained ninety-nine mercies to deal kindly with His slaves on the Day of Resurrection."

[*Al-Bukhârî* and *Muslim*]

Another narration in *Muslim* is reported: by Salmân Al-Fârisî: Messenger of Allâh ﷺ said, "Allâh has hundred mercies, out of which one mercy is used by his creation for mutual love and affection. Ninety-nine mercies are kept for the Day of Resurrection."

Another narration is: Messenger of

٤٢٠- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ: يَقُولُ: «جَعَلَ اللهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ، وَأَنْزَلَ فِي الأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذٰلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلائِقُ حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ».

وَفِي رِوَايَةٍ: «إِنَّ لِلّٰهِ تَعَالَى مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ، فَبِهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا، وَأَخَّرَ اللهُ تَعَالَى تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ» متفقٌ عَلَيه.

وَرَوَاهُ مسلم أَيْضًا مِنْ رِوَايَةِ سَلْمَانَ الْفَارِسِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِلّٰهِ تَعَالَى مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ يَتَرَاحَمُ بِهَا الْخَلْقُ بَيْنَهُمْ، وَتِسْعٌ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ».

وَفِي رِوَايَةٍ: «إِنَّ اللهَ تَعَالَى خَلَقَ يَوْمَ خَلَقَ السَّمٰاوَاتِ وَالأَرْضَ مِائَةَ

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رَحْمَةٍ كُلُّ رَحْمَةٍ طِباقُ مَا بَيْنَ السَّمَاءِ إِلَى الأَرْضِ، فَجَعَلَ مِنْهَا فِي الأَرْضِ رَحْمَةً، فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا، وَالْوَحْشُ وَالطَّيْرُ بَعْضُهَا عَلَى بَعْضٍ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَكْمَلَهَا بِهٰذِهِ الرَّحْمَةِ».

Allâh ﷻ said, "Allâh created one hundred units of mercy on the Day He created the heavens and the earth. Each one of them can contain all that is between the heaven and the earth. Of them, he put one on earth, through which a mother has compassion for her children and animals and birds have compassion for one another. On the Day of Resurrection, He will perfect and complete His Mercy." (That is He will use all the hundred units of mercy for his slaves on that Day).

Commentary:

1. We learn from this *Hadîth* that kind and compassionate treatment is liked by Allâh and is in fact His Blessing and Benevolence. This is the reason He has given a part of it to His creatures, and a person who is so hard-hearted, that he is not even aware of it has a defect which is extremely displeasing to Allâh. Moreover, it is a sign that such a person is deprived of Divine blessing and mercy.
2. On the Day of Resurrection, Almighty Allâh will bestow upon the believers hundred mercies. This news has great hopes and joy for His slaves.

٤٢١- وَعَنْهُ عَنِ النَّبِيِّ ﷺ، فِيمَا يَحْكِيْ عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى، قَالَ: «أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: اللَّهُمَّ اغفِرْ لِي ذَنْبِي، فَقَالَ اللهُ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ اغفِرْ لي ذَنْبي، فقال تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا

421. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Allâh, the Exalted, and Glorious said: 'A slave committed a sin and he said: O Allâh, forgive my sin,' and Allâh said: 'My slave committed a sin and then he realized that he has a *Rubb* Who forgives the sins and punishes for the sin.' He then again committed a sin and said: 'My *Rubb*, forgive my sin,' and Allâh عز وجل said: 'My slave committed a sin and then realized that he has a *Rubb* Who

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forgives his sin and punishes for the sin.' He again committed a sin and said: 'My *Rubb*, forgive my sin,' and Allâh عز وجل said: 'My slave has committed a sin and then realized that he has a *Rubb* Who forgives the sin or takes (him) to account for sin. I have granted forgiveness to my slave. Let him do whatever he likes.'" [*Al-Bukhârî* and *Muslim*]

يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ اغفِرْ لي ذَنْبِي، فَقَالَ، تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، قَد غَفَرْتُ لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ» متفقٌ عَلَيه.

وَقَوْلُهُ تَعَالَى: «فَلْيَفْعَلْ مَا شَاءَ» أَيْ: مَا دَامَ يَفْعَلُ هٰكَذَا، يُذْنِبُ وَيَتُوبُ أَغْفِرُ لَهُ، فَإِنَّ التَّوْبَةَ تَهْدِمُ مَا قَبْلَهَا.

The last sentence "let him do.." means, as long he keeps asking for forgiveness after the commission of sins, and repents, Allâh will forgive him because repentance eliminates previous sins." *(Editor's Note)*

Commentary: This *Hadîth* tells us that so long as the heart of a Muslim remains free from willful disobedience of Divine injunctions and he does not deliberately neglect his religious duties, that is to say he goes on committing sins and each time wholeheartedly begs pardon for them, Almighty, Allâh will forgive him. The reason being that he is penitent for his wrongs and does not insist upon them for fear of accountability. This condition of his shows that his heart is full of awe and Majesty of Allâh and he does not feel any disgrace in showing his utter humbleness before Him. Now this is a merit of the sinful which is pleasing to Allâh. Thus, He says that so long as his slave continues submission and prostration He will go on forgiving him.

On the contrary, there is a person who goes on committing sins but he neither repents for them nor seeks pardon for his wrongs; nor has any fear of accountability. Obviously, he is altogether different from the kind of Muslims mentioned before, and he will be therefore treated differently by Allâh. The conduct of the former is of a Muslim who, in spite of his sins, is liked by Allâh while the second is of that of a rebel for whom He has kept severe punishment ready. May Allâh rank us among the former category of people.

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422. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "By the One in Whose Hand my soul is, were you not to commit sins, Allâh would replace you with a people who would commit sins and then seek forgiveness from Allâh; and Allâh would forgive them." [*Muslim*]

٤٢٢- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا، لَذَهَبَ اللهُ بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَغْفِرُونَ اللهَ تَعَالَى، فَيَغْفِرُ لَهُمْ» رَوَاهُ مسلم.

Commentary: This *Hadîth* also tells us that Allâh has a profound liking for such people who are penitent and seek pardon for their sins from Him. So much so that if such people cease to exist who neither commit sins nor seek pardon from Him, He will create people who will do so. It does not, however, mean that He likes sins or the sinful persons. What it really means is that He likes penitence and the penitents. This is the true purport of this *Hadîth*.

It also means that it is natural for man to commit sins, and that Allâh loves whenever a slave commits a sin to rush and beg for His forgiveness. *(Editor's Note)*

423. Abû Ayyûb Khâlid bin Zaid رضي الله عنه reported: Messenger of Allâh ﷺ said, "Were you not to commit sins, Allâh would create people who would commit sins and ask for forgiveness and He would forgive them." [*Muslim*]

٤٢٣- وعن أبي أيُّوبَ خالدِ بنِ زَيْدٍ، رضي اللهُ عنه، قال: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يقولُ: «لولا أنكم تُذْنِبُونَ؛ لَخَلَقَ اللهُ خَلْقًا يُذنِبُونَ، فَيَسْتَغْفِرُونَ، فَيَغْفِرُ لَهُمْ» رواه مسلم.

424. Abû Hurairah رضي الله عنه reported: We were sitting with Messenger of Allâh ﷺ. Abû Bakr and 'Umar رضي الله عنهما were also there among the audience. In the meanwhile Messenger of Allâh ﷺ got up and left us. We waited long for his return: When we were worried about his safety, and got scared, we got up. I, therefore, went out to look for Messenger of Allâh and came to a garden

٤٢٤- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: كُنَّا قُعُودًا مَعَ رَسُولِ اللهِ ﷺ، مَعَنَا أَبُو بَكْرٍ وَعُمَرُ، رَضِيَ اللهُ عَنْهُمَا فِي نَفَرٍ، فَقَامَ رَسُولُ اللهِ، ﷺ، مِنْ بَيْنِ أَظْهُرِنَا، فَأَبْطَأَ عَلَيْنَا، فَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا؛ فَفَزِعْنَا، فَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ، فَخَرَجْتُ أَبْتَغِي رَسُولَ اللهِ، ﷺ،

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which belonged to the *Ansâr*. He ﷺ said to me "Go and give glad tidings of *Jannah* to anyone who testifies '*Lâ ilâha illallâh* (There is no true god except Allâh),' being whole-heartedly certain of it." [*Muslim*]

حَتَّى أَتَيْتُ حَائِطًا لِلأَنْصَارِ - وَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَى قَوْلِهِ: فَقَالَ رَسُولُ اللهِ، ﷺ، «اذْهَبْ فَمَنْ لَقِيتَ وَرَاءَ هٰذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، مُسْتَيْقِنًا بِهَا قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ» رَوَاهُ مُسْلِم.

Commentary: This *Hadîth* also tells us that ultimately a Muslim will be awarded *Jannah*. Whether he will go there in the first stage or after suffering the punishment in Hell, is a matter that depends entirely on the Will of Allâh.

425. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Prophet ﷺ recited the Words of Allâh, the Exalted, and the Glorious, about Ibrâhîm عليه السلام who said: "O my *Rubb*! They have led astray many among mankind. But whosoever follows me, he verily, is of me." (14:36) and those of 'Îsa (Jesus) عليه السلام who said: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise." (5:118). Then he ﷺ raised up his hands and said, "O Allâh! My *Ummah*, my *Ummah*," and wept; Allâh, the Exalted, said: "O Jibrîl (Gabriel)! Go to Muhammad (ﷺ) and ask him: 'What makes you weep?'" So Jibrîl came to him and asked him (the reason of his weeping) and the Messenger of Allâh informed him what he had said (though Allâh knew it well).

٤٢٥- وَعَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، رَضِيَ اللهُ عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، تَلا قَوْلَ اللهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ ﷺ: ﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى﴾ [إبْرَاهِيم: ٣٦]، وَقَوْلَ عِيسَى، ﷺ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ [الْمَائِدَة: ١١٨]، فَرَفَعَ يَدَيْهِ وَقَال: «اللَّهُمَّ أُمَّتِي أُمَّتِي» وَبَكَى، فَقَالَ اللهُ عَزَّ وَجَلَّ: «يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ وَرَبُّكَ أَعْلَمُ، فَسَلْهُ مَا يُبْكِيهِ؟» فَأَتَاهُ جِبْرِيلُ، فَأَخْبَرَهُ رَسُولُ اللهِ، ﷺ بِمَا قَال: وَهُوَ أَعْلَمُ، فَقَالَ اللهُ تَعَالَى: «يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ:

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Upon this Allâh said: "Jibrîl, go to Muhammad (ﷺ) and say: 'Verily, We will please you with regard to your *Ummah* and will never displease you.'" [*Muslim*]

إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلَا نَسُوؤُكَ» رَوَاهُ مسلم.

Commentary: This *Hadîth* makes two points clear:
Firstly, the kindness and mercy which the Prophet ﷺ had for his *Ummah*, a full manifestation of which will be seen on the Day of Resurrection.
Secondly, the love that Allâh has for His Prophet, Muhammad ﷺ. Both these benefits will then go to the advantage of the faithful Muslims as they will be then blessed with Mercy and forgiveness of Allâh. May Allâh include us among them.

426. Mu'âdh bin Jabal رضي الله عنه reported: I was riding a pillion with the Prophet ﷺ on a donkey. He ﷺ said, "O Mu'âdh, do you know what is the right of Allâh upon His slaves, and what is the Right of His slaves upon Allâh?" I said: "Allâh and His Messenger know better." Upon this the Messenger of Allâh ﷺ said, "Allâh's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." He (Mu'âdh) added: I said to the Messenger of Allâh: "Shall I give the glad tidings to people?" He ﷺ said, "Do not tell them this good news for they will depend on it alone."
[*Al-Bukhârî* and *Muslim*]

٤٢٦- وَعَنْ مُعَاذِ بنِ جَبَلٍ، رَضِيَ الله عَنْهُ، قال: كُنْتُ رِدْفَ النَّبِيِّ، ﷺ. عَلَى حِمَارٍ فَقَالَ: «يَا مُعَاذُ هَل تَدْرِي مَا حَقُّ اللهِ عَلَى عِبَادِهِ، وَمَا حَقُّ الْعِبَادِ عَلَى الله؟ «قلتُ: الله وَرَسُولُهُ أَعْلَمُ. قَال: «فَإِنَّ حَقَّ الله عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ، وَلا يُشْرِكُوا بِهِ شَيْئًا»، وَحَقَّ الْعِبَادِ عَلَى الله أَنْ لَا يُعَذِّبَ مَنْ لا يُشْرِكُ بِهِ شَيْئًا، فَقُلْتُ: يَا رَسُولَ الله أَفَلا أُبَشِّرُ النَّاسَ؟ قَال لا تُبَشِّرْهُمْ فَيَتَّكِلُوا» متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us that ordinary people, who are generally unable to understand the meanings of things in their context, will think that mere verbal

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profession of *Tauhîd* and *Risâlah* is sufficient to attain forgiveness, and it is not necessary to do what this profession entails. With this notion, they become unmindful of the obligations. Verbal profession does give them the security that they would not abide in Hell forever for ultimately they will go to *Jannah*. Our people are generally under the impression that all sinful Muslims, like the perfect Muslims, will go to *Jannah* in the very first instance. According to proofs furnished by other injunctions of *Sharî'ah*, this is not so. This point has been already discussed at length earlier. In any case, the point made here is that no Muslim will go to Hell means that no Muslim will abide in Hell for ever. It does not at all mean that however sinful a Muslim may be, he will not be sent to Hell or suffer its torments.

427. Barâ' bin 'Âzib رضي الله عنهما reported: The Prophet ﷺ said, "When a believer is questioned in the grave, he testifies that, 'there is no true god except Allâh and Muhammad is the Messenger of Allâh.' About him the Words of Allâh, the Exalted, are: 'Allâh will keep firm those who believe, with the firm statement (The Testimony of Faith) in this world and the Hereafter).'" (14:27) [*Al-Bukhârî* and *Muslim*]

٤٢٧- وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ، رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَذٰلِكَ قَوْلُهُ تَعَالَى: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ﴾ [إبراهيم: ٢٧] متفقٌ عَلَيه.

Commentary: This *Hadîth* mentions both the parts of the *Shahâdah* together, that is to say "*Lâ ilâha illallâh, Muhammad-ur-Rasûlullâh*" (There is no true god except Allâh, and Muhammad ﷺ is the Messenger of Allâh).

The questioning in the grave is beyond question and is a part of Muslim Belief. Every Muslim will, by the Grace of Allâh, give their correct answers in respect of *Tauhîd* and *Risâlah*.

428. Anas رضي الله عنه reported: Messenger of Allâh ﷺ said, "When an infidel accomplishes any good deed, he is rewarded for it in this world; and in the case of a Muslim, Allâh stores

٤٢٨- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ، ﷺ، قَالَ: «إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً، أُطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا، وَأَمَّا الْمُؤْمِنُ، فَإِنَّ اللهَ تَعَالَى

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يَدَّخِرُ لَهُ حَسَنَاتِهِ فِي الآخِرَةِ، وَيُعْقِبُهُ رِزْقًا فِي الدُّنْيَا عَلَى طَاعَتِهِ».

وَفِي رِوَايَةٍ: «إِنَّ اللهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِي الدُّنْيَا، وَيُجْزَى بِهَا فِي الآخِرَةِ، وَأَمَّا الْكَافِرُ، فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ لِلهِ، تَعَالَى، فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الآخِرَةِ، لَمْ يَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا» رَوَاهُ مُسلم.

up his good acts for him in the Hereafter and provides him with subsistence in this life due to his obedience."

Another narration is: Messenger of Allâh ﷺ said, "Allâh does not wrong a believer a good deed because he is given blessings for it in this world and will be rewarded for it in the Hereafter. But the infidel is given in the world the reward for good deeds, he has performed for the sake of Allâh and when he comes to the Hereafter, there is no good deed for which he can be rewarded." [*Muslim*]

Commentary: The infidels also do in this world many works which are for public welfare, or which come under the category of good deeds. Almighty Allâh gives them reward for such good deeds in this world in the form of wealth, sound health, or saving them from some trouble, because Belief is precondition for reward in the Hereafter. Since an infidel is deprived of it, he will also be deprived of their reward in the Hereafter. Thus, we learn that Belief constitutes the basis of every action and is a precondition for the acceptance of any good deed by Allâh.

٤٢٩- وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهَرٍ جَارٍ غَمْرٍ عَلَى بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ» رَوَاه مُسْلم.

«الْغَمْرُ» الْكَثِيرُ.

429. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ said, "The five daily *Salât* (prayers) are like a great river running by your door in which you take a bath five times a day." [*Muslim*]

Commentary: This *Hadîth* mentions the merits of performing the five-times prescribed *Salât* (prayer) punctually. A person who takes bath five times daily, cannot have any dirt on his body; similarly, one who performs *Salât* regularly is washed of all the minor sins. If he repents and makes penitence, his major sins are also pardoned.

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One who is meticulous about *Salât* and other obligations, generally does not commit any major sin but if at all he commits it, he does not stick to it. He is sorry for it and abandons it. His minor sins are washed away by his *Salât*.

430. Ibn 'Abbas رضي الله عنهما reported: Messenger of Allâh ﷺ said, "Any Muslim dies and forty men who do not associate anything with Allâh (in worship), perform his funeral prayer, Allâh makes them intercede for him." [*Muslim*]

٤٣٠- وَعَنِ ابنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «مَا مِنْ رَجُلٍ مُسلِمٍ يَمُوتُ فَيَقُومُ عَلَى جِنَازَتِهِ أَرْبَعُونَ رَجُلًا لا يُشْرِكُونَ بِاللهِ شَيْئًا إِلَّا شَفَّعَهُمُ اللهُ فِيهِ». رَوَاهُ مسلم.

Commentary:

1. The acceptance of intercession here means that Allâh grants the prayer which they (intercessors) make for the deceased and forgives him, provided he is worthy of it.
2. A large number of *Muwahhidun* (believers in the Oneness of Allâh) in a funeral holds greater promise of the pardon of the deceased.

431. 'Abdullâh bin Mas'ûd رضي الله عنه reported: There were, about forty of us with Messenger of Allâh ﷺ in a camp when he said, "Aren't you pleased that you will constitute one-fourth of the inhabitants of *Jannah*?" We said, "Yes." He again said, "Aren't you pleased that you will constitute one-third of the inhabitants of *Jannah*?" We said: "Yes." Upon this he ﷺ said, "By Him in Whose Hand Muhammad's soul is, I hope that you will constitute one-half of the inhabitants of *Jannah*; and the reason is that only Muslims will be admitted into *Jannah*; and you are no more compared to the polytheists than as a white hair on the skin of a black ox, or a black hair on

٤٣١- وَعَنِ ابنِ مَسعودٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: كُنَّا مَعَ رَسُولِ اللهِ، ﷺ، فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ، فَقَالَ: «أَتَرْضَونَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لأرجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذٰلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُم فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيضَاءِ فِي جِلدِ الثَّوْرِ الأَسْوَدِ، أَوْ كَالشَّعْرَةِ

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the skin of a white ox." [*Al-Bukhârî* and *Muslim*]

السَّوْدَاءِ فِي جِلدِ الثَّوْرِ الأَحْمَرِ»
متفقٌ عَلَيه.

Commentary: This *Hadîth* reveals the following two points:

1. As compared with the believers and the faithful, there will be a large number of infidels in Hell.
2. As compared with the followers of other Prophets, there will be a larger number of Muslims in *Jannah*, to the extent that half of its occupants will be Muslims. This *Hadîth* has glad tidings for the Muslim *Ummah* and bestows great respect and honour on them. (May Allâh include us among them.)

432. Abû Mûsa Al-Ash'ari رضي الله عنه reported: Messenger of Allâh ﷺ said, "On the Day of Resurrection, Allâh will deliver to every Muslim, a Jew or a Christian and say: 'This is your ransom from Hell-fire.'"

Another narration is: Messenger of Allâh ﷺ said, "There would come people amongst the Muslims on the Day of Resurrection with sins as heavy as a mountain, and Allâh would forgive them." [*Muslim*]

٤٣٢- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ الله إِلَى كُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا فَيَقُولُ: هٰذَا فِكَاكُكَ مِنَ النَّارِ».

وَفِي رِوَايَةٍ عَنْهُ عَنِ النَّبِيِّ، ﷺ قَالَ: «يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ مِنَ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ يَغْفِرُهَا الله لَهُمْ» رَوَاه مسلم.

قَوْلُهُ: «دَفَعَ إِلَى كُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصرَانِيًّا فَيَقُولُ: هٰذَا فِكَاكُكَ مِنَ النَّارِ» مَعْنَاهُ مَا جَاءَ فِي حَدِيثِ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ: «لِكُلِّ أَحَدٍ مَنْزِلٌ فِي الجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ، فَالْمُؤْمِنُ إِذَا دَخَلَ الْجَنَّةَ خَلَفَهُ الْكَافِرُ فِي النَّارِ، لأَنَّهُ مُسْتَحِقٌّ لِذٰلِكَ بِكُفْرِهِ» وَمَعْنَى «فِكَاكُكَ»: أَنَّكَ كُنْتَ مُعَرَّضًا لِدُخُولِ النَّارِ، وَهٰذَا فِكَاكُكَ لأَنَّ الله، تَعَالَى قَدَّرَ لِلنَّارِ عَدَدًا يَمْلَؤُهَا، فَإِذَا

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دَخَلَهَا الْكُفَّارُ بِذُنُوبِهِمْ وَكُفْرِهِمْ، صَارُوا فِي مَعْنَى الْفِكَاكِ لِلْمُسْلِمِينَ. وَاللهُ أَعْلَم.

Commentary: "This is your ranson" is interpreted by the *Hadith* of Abu Hurairah رضي الله عنه:

"There is a place for everyone in both *Jannah* and Hell. When the believer occupies his place in *Jannah*, an infidel will take his place in Hell on account of his infidelity. This also means: "You believers were exposed to Fire, but this infidel is your ransom. Because Allâh has prepared a number of His creature for Hell, so when the infidels occupy it on account of their sins and infidelity, they are considered as ransoms for the believers. Allâh knows best." *(Editor's Note)*

Commentary: This *Hadîth* tells us about the auspicious end of the believers and a bad one of disbelievers.

433. Ibn 'Umar رضي الله عنهما reported: I heard Messenger of Allâh ﷺ saying, "A believer will be brought close to his *Rubb* on the Day of Resurrection and enveloping him in His Mercy, He (عز وجل) will make him confess his sins by saying: 'Do you remember (doing) this sin and this sin?' He will reply: 'My *Rubb*, I remember.' Then He (عز وجل) will say: 'I covered it up for you in the life of world, and I forgive it for you today.' Then the record of his good deeds will be handed to him."

[*Al-Bukhârî* and *Muslim*]

٤٣٣- وَعَن ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَال: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُولُ: يُدْنَى الْمُؤْمِنُ يَومَ الْقِيَامَةِ مِنْ رَبِّهِ حتَّى يَضَعَ كَنَفَهُ عَلَيهِ، فَيُقَرِّرُهُ بِذُنُوبِهِ، فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟: أَتَعْرِفُ ذَنْبَ كَذَا؟ فيقول: رَبِّ أَعْرِفُ، قَال: فَإِنِّي قَد سَتَرتُهَا عَلَيكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعطَى صَحِيفَةَ حَسَنَاتِهِ» متفقٌ عَلَيه.

كَنَفُهُ: سَتْرُهُ وَرَحْمَتُهُ.

Commentary: This *Hadîth* tells us about the believers who will be treated with special favour by Allâh. (May Allâh include us among them.) It also shows that the admittance of the sins leads to having them forgiven by Allâh. The *Hadîth* also encourages us to cover the sins of the believers as best we can.

434. 'Abdullâh bin Mas'ud رضي الله عنه reported: A man kissed a woman and

٤٣٤- وعن ابْنِ مسعودٍ، رضِيَ الله عنه، أَنَّ رَجُلًا أَصَابَ مِن امْرَأَةٍ

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قُبْلَةً، فَأَتَى النَّبِيَّ، ﷺ، فَأَخْبَرَهُ، فأنزل الله تَعَالَى: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ﴾ [هود: ١١٤] فَقَالَ الرجل: أَلِي هٰذَا يا رسولَ الله؟ قَالَ «لِجَمِيْعِ أُمَّتي كُلِّهِمْ متفقٌ عليه.

he came to the Prophet ﷺ and made a mention of that to him. It was (on this occasion) that this *Âyah* was revealed:

"And perform *As-Sâlat* (*Iqâmat-As-Sâlat*), at the two ends of the day and in some hours of the night [i.e., the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins)." (11:114)

That person said, "O Messenger of Allâh ﷺ, does it concern me only?" He (Messenger of Allâh ﷺ) said, "It concerns the whole of my *Ummah*." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* brings out the following three points:

1. Minor sins are forgiven by virtue of *Salât*.
2. One must not expose one's sins.

٤٣٥- وَعَن أَنَسٍ، رَضِيَ الله عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ، ﷺ فَقَالَ: يَا رَسُولَ الله أَصَبْتُ حدًّا، فَأَقِمْهُ عَلَيَّ، وَحَضَرَتِ الصَّلاةُ، فَصَلَّى مَعَ رَسُولِ الله، ﷺ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: يَا رَسُولَ الله إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْ فيَّ كِتَابَ الله. قَالَ: «هَلْ حَضَرْتَ مَعَنَا الصَّلاةَ؟» قَالَ: نَعَم. قَالَ: «قد غُفِرَ لَكَ» متفقٌ عَلَيه.

وَقَوْلُهُ: «أَصَبْتُ حَدًّا» مَعْنَاهُ: مَعْصِيَةٌ تُوجِبُ التَّعْزِير، وَلَيْسَ الْمُرَادُ الحَدَّ الشَّرْعِيَّ الْحَقِيقِيَّ

435. Anas bin Mâlik رضي الله عنه reported: A man came to the Prophet ﷺ and said, "O Messenger of Allâh, I have committed a sin liable of ordained punishment. So execute punishment on me." Messenger of Allâh ﷺ did not ask him about it, and then came the (time for) *Salât* (prayers). So he performed *Salât* with Messenger of Allâh ﷺ. When Messenger of Allâh ﷺ finished *Sâlat*, the man stood up and said: "O Messenger of Allâh! I have committed a sin. So execute the Ordinance of Allâh upon me." He ﷺ asked, "Have you performed *Salât* with us?" "Yes," he replied. Messenger of Allâh ﷺ said, "Verily, Allâh has

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forgiven you."

[*Al-Bukhârî* and *Muslim*]

كَحَدِّ الزِّنَا وَالْخَمْرِ وَغَيْرِهِمَا، فَإِنَّ هٰذِهِ الْحُدودَ لاتَسْقُطُ بِالصَّلاةِ، وَلا يَجوزُ لِلإِمَامِ تَرْكُهَا.

Commentary: The person who had committed the sin came to the Prophet ﷺ to seek punishment for his wrongdoing is said to have been Abul-Yusr Ka'b bin 'Amr whose story was also mentioned in the previous *Hadîth*. The sin he had committed was not a major one that is why by *Salât* it was wiped out.

436. Anas bin Mâlik رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh is pleased with His slave who eats a meal and praises Him for it; and takes a drink and praises Him for it." [*Muslim*]

٤٣٦- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِنَّ اللهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ، فَيَحْمَدُهُ عَلَيها، أَوْ يَشْرَبَ الشَّرْبَةَ، فَيَحْمَدُهُ عَلَيها» رَوَاهُ مُسلم.

«الأَكْلَةُ» بِفَتْحِ الْهَمْزَةِ وَهِيَ الْمَرَّةُ الْوَاحِدَةُ مِنَ الأَكْلِ كَالْغَدْوَةِ وَالْعَشْوَةِ، واللهُ أَعْلَم.

Commentary: One should always say "*Al-hamdu lillâh*" (all the praise and thanks be to Allâh) after food and drink.

This *Hadîth* has been mentioned in the present chapter for the reason that it holds fear as well as hope. If one remembers Allâh in the meals, he can hope for the Pleasure of Allâh. One should also bear in mind that it is He who gives everything. If He likes, He can forefeit all those things or in spite of providing all the riches, deprive one of hunger and thirst, as it does happen in certain diseases. May Allâh protect us from such deprivations.

437. Abû Mûsa رضي الله عنه reported: The Prophet ﷺ said, "Allâh, the Exalted, stretches His Hand during the night so that those who commit sins by day may repent, and He stretches His Hand in the day so that those who commit sins by night may repent. He keeps doing so until the sun rises from the West." [*Muslim*]

٤٣٧- وَعَنْ أَبِي مُوسَى، رَضِيَ اللهُ عَنهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ اللهَ تَعَالَى يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها» رَوَاهُ مسلم.

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Commentary: This *Hadîth* has been mentioned before.

Allâh's stretching of His Hands is one of His Attributes, and as Muslims we have to believe in this without reasoning, as is the case with His other Attributes. This has been the stand of our pious predecessors (*As-Salaf-us-Sâlih*). The process of acceptance of penitence by Allâh will continue until the Day of Resurrection when the sun will rise from the West and repenting or accepting Islam will not avail. Therefore, one should not make any delay in penitence.

We must add here that, we must not name or qualify Allâh except with what He or His Messenger ﷺ has named or qualified Him; without changing them or ignoring them completely or twisting the meanings or giving resemblance to any created things: "The Most Gracious (Allâh) rose over the (Mighty) Throne." (20:5) above the seventh heaven; and He only descends to the first (nearest) heaven during the day of *'Arafah* (*Hajj*, i.e., the 9th Dhul-Hijjah) and also during the last third part of every night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not in His essence (*Bi Dhâtihî*): "There is nothing like Him, and He is the All-Hearer, the All-Seer." (42:11)

438. Abû Najîh 'Amr bin 'Abasah رضي الله عنه reported: In the Pre-Islâmic Period of Ignorance, I used to think that people who used to worship idols, were deviated and did not adhere to the true religion. Then I heard of a man in Makkah who was preaching a message. So I mounted my camel and went to him. I found that (this man who was) Messenger of Allâh ﷺ remained hidden because of the persecution by his people. I had entered Makkah stealthily and when I met him I asked him, "Who are you?" He ﷺ said, "I am a Prophet." I asked; "What is a Prophet?" He said, "Allâh has sent me (with a message)." I asked, "With what has He sent you?" He said, "He sent me to strengthen the ties of

٤٣٨- وَعَنْ أَبِي نَجِيحٍ عَمرِو بْنِ عَبَسَةَ - بفتح العين والباء - السُّلَمِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: كُنْتُ وَأَنَا فِي الجَاهِلِيَّةِ أَظُنُّ أَنَّ النَّاسَ عَلَى ضَلَالَةٍ، وَأَنَّهُمْ لَيْسُوا عَلَى شَيْءٍ. وَهُمْ يَعْبُدُونَ الأَوْثَانَ، فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ أَخْبَارًا، فَقَعَدْتُ عَلَى رَاحِلَتِي، فَقَدِمْتُ عَلَيْهِ، فَإِذَا رَسُولُ الله، ﷺ مُسْتَخْفِيًا، جُرَآءُ عَلَيْهِ قَوْمُهُ، فَتَلَطَّفْتُ حَتَّى دَخَلْتُ عَلَيْهِ بِمَكَّةَ، فَقُلْتُ له: مَا أَنْتَ؟ قَالَ: «أَنَا نَبِيٌّ» قُلْتُ: وَمَا نَبِيٌّ؟ قَالَ: «أَرْسَلَنِي اللهُ» قُلتُ: وبِأَيِّ شَيْءٍ أَرْسَلَكَ؟ قَالَ: «أَرْسَلَنِي

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kinship, to destroy idols so that Allâh alone should be worshipped and nothing should be associated with Him." I asked, "Who has followed you in this?" He said, "A freeman and a slave." (At that time only Abû Bakr and Bilâl رضي الله عنهما were with him). I said, "I shall follow you." He said, "You can not do that now. Do you not see my situation and that of the people? Go to your people, and when you hear that my cause has prevailed, come to me." So I went back to my people, and while I was with my people, Messenger of Allâh ﷺ emigrated to Al-Madinah. I continued to ask people about him till some of my people visited Al-Madinah. On their return, I asked them, "How is that man who has arrived in Al-Madinah faring?" They said, "People are hastening to him. His own people had planned to kill him but did not succeed." Then I went to Al-Madinah and came to him and said, "O Messenger of Allâh, do you recognize me?" He ﷺ said, "Yes, you are the one who met me in Makkah." I said, "O Messenger of Allâh, tell me of that which Allâh has taught you and of which I am unaware. Tell me about *Salât* first." He ﷺ replied, "Perform the *Fajr* (morning) *Salât*, then stop *Salât* until the sun has risen up to the height of a lance, for when it rises, it rises up between the horns of the devil,

بِصِلَةِ الأَرْحَامِ، وَكَسْرِ الأَوْثَانِ، وَأَنْ يُوَحَّدَ اللهُ لا يُشْرَكُ بِهِ شَيْءٌ» قلتُ: فَمَنْ مَعَكَ عَلَى هٰذَا؟ قَالَ: «حُرٌّ وَعَبْدٌ» وَمَعَهُ يَوْمَئِذٍ أَبُو بَكْرٍ وبِلَالٌ، رَضِيَ اللهُ عَنْهُمَا، قلتُ: إِنِّي مُتَّبِعُكَ، قال: «إِنَّكَ لَنْ تَسْتَطِيعَ ذٰلِكَ يَوْمَكَ هٰذَا؛ أَلَا تَرَى حَالِي وَحَالَ النَّاسِ؟ وَلٰكِن ارْجِعْ إِلَى أَهْلِكَ فَإِذَا سَمِعْتَ بِي قد ظَهَرْتُ فَأْتِنِي» قَالَ: فَذَهَبْتُ إِلَى أَهْلِي وَقَدِمَ رَسُولُ اللهِ ﷺ، الْمَدِينَةَ، وَكُنْتُ فِي أَهْلِي، فَجَعَلْتُ أَتَخَبَّرُ الأَخْبَارَ، وَأَسْأَلُ النَّاسَ حِينَ قَدِمَ الْمَدِينَةَ حَتَّى قَدِمَ نَفَرٌ مِنْ أَهْلِي المدينَةَ، فَقُلْتُ: مَا فَعَلَ هٰذَا الرَّجُلُ الَّذِي قَدِمَ الْمَدِينَةَ؟ فَقَالُوا: النَّاسُ إِلَيْهِ سِرَاعٌ، وَقَدْ أَرَادَ قَوْمُهُ قَتْلَهُ، فَلَمْ يَسْتَطِيعُوا ذٰلِكَ، فَقَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَيْهِ، فَقُلْتُ: يا رَسُولَ اللهِ أَتَعْرِفُنِي؟ قال: «نَعَمْ أَنتَ الَّذِي لَقِيتَنِي بِمكةَ» قَالَ: فَقُلْتُ: يَا رَسُولَ اللهِ أَخْبِرْنِي عَمَّا عَلَّمَكَ اللهُ وَأَجْهَلُهُ، أَخْبِرْنِي عَنِ الصَّلاةِ؟ قَالَ: «صَلِّ صَلَاةَ الصُّبْحِ، ثُمَّ اقْصُرْ

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and the infidels prostrate themselves before it at that time. Then perform *Salât*, for *Sâlat* is witnessed and angels attend it, until the shadow becomes equal to the length of its object; then stop *Sâlat*, for at that time *Jahannam* (Hell) is heated up. Then pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform *'Asr* prayer; then stop *Sâlat* till sun sets, for it sets between the horns of a devil. At that time the infidels prostrate themselves before it." I then asked the Messenger of Allâh to tell me about *Wudu'*, and he (ﷺ) said, "When a person begins the *Wudu'* and washes his mouth and nose, the sins committed by his face, mouth and nostrils are washed out. Then when he washes his face as commanded by Allâh, the sins of his face are washed out with the water from the sides of his beard. Then when he washes his hands up to elbows, the sins of his hands are washed out through his fingers with water. Then he passes his wet hands over his head and the sins of the head are washed out through the ends of his hair with water. Then he washes his feet up to the ankles, the sins of his feet are washed out through his toes with water. Then, if he stands up for *Sâlat* and praises Allâh, glorifies Him, proclaims His Greatness as He deserves and devotes his heart wholly to

عَنِ الصَّلاةِ حَتَّى تَرْتَفِعَ الشَّمْسُ قِيدَ رُمْحٍ، فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ، ثُمَّ صَلِّ، فَإِنَّ الصَّلاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى يَسْتَقِلَّ الظِّلُّ بِالرُّمْحِ، ثُمَّ اقْصُرْ عَنِ الصَّلاةِ، فَإِنَّهُ حِينَئِذٍ تُسْجَرُ جَهَنَّمُ؛ فَإِذَا أَقْبَلَ الْفَيْءُ فَصَلِّ، فَإِنَّ الصَّلاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ، ثُمَّ اقْصُرْ عن الصَّلاةِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يسجُدُ لَهَا الكُفَّارُ» قال: فقلْتُ: يَا نَبِيَّ الله، فَالْوُضُوءُ حَدِّثني عَنْهُ؟ فَقَالَ: «مَا مِنْكُمْ رجُلٌ يُقَرِّبُ وَضُوءَهُ، فَيَتَمَضْمَضُ وَيَسْتَنْشِقُ فَيَنْتَثِرُ، إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيْهِ وخَيَاشِيمِهِ، ثُمَّ إذا غَسَلَ وَجْهَهُ كما أمره اللهُ، إِلَّا خرَّتْ خطايا وَجْهِهِ مِنْ أَطْرَافِ لِحْيَتِهِ مَعَ الْمَاءِ، ثم يغسِلُ يَدَيْهِ إِلَى المِرْفَقَيْنِ، إِلَّا خرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ، ثم يَمْسَحُ رَأْسَهُ، إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ قَدَمَيْهِ

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Allâh, he emerges sin free as the day he was born."

When 'Amr bin 'Abasah رضي الله عنه narrated this *Hadîth* to Abû Umâmah رضي الله عنه, a Companion of the Prophet ﷺ, the latter said to him, "Watch what you are saying. O 'Amr bin 'Abasah, a man will be getting all of this in one shot?" 'Amr رضي الله عنه replied, "O Abû Umâmah, I have attained old age, my bones have become dry, my death is approaching and there is no need for me to tell lies concerning Allâh and His Messenger ﷺ. Had I not heard this from the Messenger of Allâh only once, twice, thrice (and he counted up to seven) I would never have reported it. Indeed I have heard this frequently." [*Muslim*]

إِلَى الْكَعْبَيْنِ، إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنَامِلِهِ مَع الْمَاءِ، فَإِنْ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللهَ تَعَالَى، وَأَثْنَى عَلَيهِ وَمَجَّدَهُ بالَّذِي هُو له أَهْلٌ، وَفَرَّغَ قلبَهُ لله تَعالَى، إِلَّا انصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَومَ وَلَدَتْهُ أُمُّهُ.

فَحدَّثَ عَمْرُو بْنُ عَبسَةَ بهٰذَا الْحَدِيثِ أَبَا أُمَامَةَ صَاحِبَ رَسُولِ الله، فَقَال لَهُ أَبُو أُمَامَةَ: يَا عَمْرُو بْنَ عَبَسَةَ، انْظُرْ مَا تَقُولُ! فِي مَقَامٍ وَاحِدٍ يُعْطَىٰ هٰذَا الرَّجلُ؟ فَقَالَ عَمْرٌو: يَا أَبَا أُمَامَةَ لَقَدْ كبرَتْ سِنِّي، وَرَقَّ عَظْمي، واقْتَرَبَ أَجَلِيْ، وَمَا بِي حَاجَةٌ أَنْ أَكْذِبَ عَلَى الله تَعَالَى، وَلَا عَلَى رَسُولِ اللهِ، ﷺ، لَوْ لَمْ أَسْمَعْهُ مِنْ رَسُولِ الله، ﷺ، إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا، حَتَّى عَدَّ سَبْعَ مَرَّاتٍ، مَا حَدَّثْتُ أَبَدًا بِهِ، وَلٰكِنِّي سَمِعْتُهُ أَكْثَرَ مِن ذٰلِكَ. رَوَاهُ مُسْلِم.

قَوْلُهُ: «جُرَآءُ عَلَيهِ قومُه»: هُوَ بجِيمٍ مضمومةٍ وَبالْمَدِّ عَلَى وَزْنِ عُلَماءَ، أَي: جَاسِرُونَ مُسْتَطِيلونَ غَيْرُ هَائِبِينَ. هٰذِهِ الرِّوَايَةُ

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المَشْهُورَةُ، وَرَوَاهُ الْحُمَيْدِيُّ وغيْرُهُ: «حِراءٌ» بِكَسْرِ الْحَاءِ الْمُهْمَلَةِ، وَقَالَ: مَعْنَاهُ: غِضابٌ ذَوُوْ غَمٍّ وَهَمٍّ، قَدْ عِيْلَ صَبْرُهُمْ بِهِ، حَتَّى أَثَّرَ فِي أَجْسَامِهِمْ، مِنْ قَوْلِهِمْ: حَرَى جِسْمُهُ يَحْرَى؛ إِذَا نَقَصَ مِنْ أَلَمٍ أَوْ غَمٍّ وَنَحْوِهِ، والصَّحِيحُ أَنَّهُ بالْجِيمِ. قَولُهُ: ﷺ: «بَيْنَ قَرْنَيْ شَيْطَانٍ» أَيْ: نَاحِيَتي رَأْسِهِ، والمُرَادُ التَّمْثِيلُ، مَعْنَاهُ: أَنَّهُ حينَئِذٍ يَتَحَرَّكُ الشَّيْطَانُ وَشِيعَتُه، وَيَتَسَلَّطُونَ، وقولُهُ: «يُقَرِّبُ وَضُوْءَهُ» مَعْنَاهُ: يُحْضِرُ الْمَاءَ الَّذِي يَتَوَضَّأُ بِهِ. وَقَوْلُه: «إِلَّا خَرّتْ خَطايا» هو بالْخَاءِ المُعجَمة: أَيْ سَقَطَتْ، وَرَوَاهُ بَعضُهُم «جَرَتْ» بِالْجِيمِ، والصَّحِيحُ بِالْخَاءِ، وَهُوَ رِوَايةُ الْجَمْهُوْرِ. وَقَوْلُهُ: «فَيَنْتِثِرُ» أَيْ: يَسْتَخْرِجُ مَا في أَنْفِهِ مِنْ أَذًى، والنَّثْرَةُ: طَرَفُ الأَنْفِ.

Commentary: This *Hadîth* makes the following seven points:

1. The preacher should be concerned about the safety of his followers. It is for this reason, the Prophet ﷺ stressed upon 'Amr bin Abasah رضي الله عنه to stay at home and keep his conversion to Islâm secret.

2. No matter how unfavourable are the circumstances and how tough is the opposition, a preacher should always have firm hope of help from Allâh and be confident about his victory over his enemy. That is why, the Prophet ﷺ asked 'Amr رضي الله عنه to come to him when he received information about his domination.

3. It is a proof of his Prophethood that what eventually happened was exactly according to his prophecy.

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4. Angels attend the *Salât*. One should, therefore, perform *Salât* not only with peace of mind but also with utmost humility and fear of Allâh, so that it is reported and becomes more meritorious.

5. The times when *Salât* is unpraiseworthy are as follows:
   a. After the *Salât* of *Fajr* to the time of sunrise.
   b. At the time when the sun begins to decline.
   c. After the *Salât* of *'Asr* to the time of sunset.
   d. When the sun is rising or setting.

6. *Wudu'* and *Salât* expiate for sins. For this reason this *Hadîth* has been mentioned in this chapter.

7. Even in the Days of Ignorance (pre-Islâmic period), pious and right-minded people were averse to idolatry and thought it a deviation from the Right Path.

٤٣٩- وَعَنْ أَبِي مُوسى الأَشْعَرِيِّ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَرَادَ اللهُ تَعَالَى، رَحْمَةَ أُمَّةٍ، قَبَضَ نَبِيَّهَا قَبْلَها، فَجَعَلَهُ لَهَا فَرَطًا وَسَلَفًا بَينَ يَدَيْهَا، وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ، عَذَّبَهَا وَنَبِيُّهَا حَيٌّ، فَأَهْلَكَهَا وَهُوَ حَيٌّ ينظُرُ، فَأَقَرَّ عَيْنَهُ بِهَلاكِهَا حِينَ كَذَّبُوهُ وَعَصَوا أَمْرَهُ» رواه مسلم.

439. Abû Mûsa Al-Ash'arî رضي الله عنه reported: The Prophet ﷺ said, "When Allâh intends to show mercy to a people, He collects their Prophet before them and makes him a herald to happiness for them in the Hereafter; and when He intends to destroy a people, He punishes them while their Prophet is alive, and destroys them while he is alive and watches them and makes him witness their destruction because they disbelieved in him and disobeyed his commands." [*Muslim*]

Commentary: This *Hadîth* tells us about a Divine law in respect of Prophets, which is meant to deter people from opposing the Prophet ﷺ and commands us to follow his footsteps, so that we can benefit from his intercession on the Day of Resurrection.

CHAPTER 52
EXCELLENCE OF GOOD HOPES

٥٢- بَابُ فضل الرّجاء

Allâh, the Exalted, says:
"(And the man who believed said:)

قَالَ اللهُ تَعَالَى إِخْبَارًا عَنِ الْعَبْدِ الصَّالِحِ: ﴿وَأُفَوِّضُ أَمْرِيٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ

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'... and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves.' So Allâh saved him from the evils that they plotted (against him)." (40:44,45)

بِٱلْعِبَادِ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ﴾ [غافر: ٤٤، ٤٥].

440. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh says: 'I am just as My slave thinks of Me when he remembers Me.' By Allâh! Allâh is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. 'He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running.'" [*Al-Bukhârî* and *Muslim*]

٤٤٠- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنْ رَسُولِ الله، ﷺ، أَنَّهُ قال: «قَالَ اللهُ، عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي - وَاللهِ لَلهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلَاةِ - وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا، تَقَرَّبْتُ إِلَيْهِ ذِراعًا، وَمَنْ تَقَرَّبَ إِلَيَّ ذِراعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي، أَقْبَلْتُ إِلَيْهِ أُهَرْوِلُ» متفقٌ عَلَيه، وَهٰذَا لفظُ إِحْدَىٰ رِوَايَاتِ مسلم. وَتَقَدَّمَ شرحُهُ فِي الْبَابِ قَبْلَهُ.

ورُوِي فِي الصَّحِيْحَين: «وَأَنَا مَعَهُ حينَ يَذْكُرُنِي» بالنون، وَفِي هٰذِهِ الرِّوَايَةِ «حَيْثُ» بالثَّاءِ وَكِلاهُمَا صحيح.

Commentary: This *Hadîth* highlights the merits of expecting good treatment of Allâh. But this has to be backed by good actions, in the same way as one can hope for good results after ploughing and sowing seeds. It is obvious that one who accomplishes good deeds will expect good consequences, and one who does evil deeds will expect evil consequences. Allâh will treat people according to their expectation that are founded on their actions, and the reward will match their deeds.

441. Jâbir bin 'Abdullâh رضي الله عنه

٤٤١- وَعَنْ جَابِرِ بن عَبْدِالله، رَضِيَ

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reported: I heard the Prophet (ﷺ) saying three days before his death: "Let none of you die unless he has good expectations from Allâh." [*Muslim*]

الله عَنْهُمَا، أَنَّهُ سَمِعَ النَّبِيَّ، ﷺ، قَبْلَ مَوْتِهِ بِثَلاثَةِ أَيَّامٍ يَقُولُ: لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بالله عَزَّ وَجَلَّ» رَوَاهُ مُسلم.

Commentary: This *Hadîth* also tells us that one should always perform good deeds because no one knows the time of his death. At the time of death one must entertain hope for Allâh's Pardon and Mercy which cannot be possible without good actions. Thus, this *Hadîth* conveys the same meanings of the following *Âyah*:
"And die not except in a state of Islâm (as Muslims)." (3:102).

442. Anas رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh, the Exalted, has said: 'O son of Âdam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of Âdam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of Âdam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earthload of forgiveness.'" [*At-Tirmidhî*]

٤٤٢- وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُولُ: «قَالَ الله تَعَالَى: يا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلا أُبَالِي، يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا، ثُمَّ لَقِيْتَنِي لا تُشْرِكُ بِي شَيْئًا، لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«عَنَانُ السَّمَاءِ» بِفَتْحِ العَيْنِ، قِيلَ: هُوَ مَا عَنَّ لَكَ مِنْهَا، أَيْ: ظَهَرَ إِذَا رَفَعْتَ رَأْسَكَ، وَقِيلَ: هُوَ السَّحَابُ. و«قُرَابُ الأَرْضِ» بِضَمِّ الْقَاف، وَقِيلَ بِكَسْرِهَا، وَالضَّمُّ أَصَحُّ وَأَشْهَرُ، وَهُوَ: مَا يُقَارِبُ مِلأَهَا، وَالله أَعْلَمُ.

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Commentary:

1. What it really means is that if sins of a Muslim, committed in ignorance and carelessness, become so numerous that in stacks touch the heights of skies, he should not lose hope in Allâh's Mercy. If he repents wholeheartedly for his sins, makes penitence for them and begs Allâh's forgiveness, he will certainly find Allâh's Mercy open for him.

2. *Shirk* (polytheism) is an absolutely unpardonable sin. All other sins, how many and how grave they may be, can be forgiven by Allâh. He will pardon them if He likes and send the sinful persons straight to *Jannah*, or keep them for a while in Hell and then shift them to *Jannah*. In any case, the punishment of Hell will not be eternal for them, as it is for the *Mushriks* (polytheist).

CHAPTER 53
COMBINING HOPE AND FEAR (OF ALLÂH)

٥٣- باب الجمع بَيْنَ الخوف والرّجاء

Allâh, the Exalted, says:

"None feels secure from the Plan of Allâh except the people who are the losers." (7:99)

"Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." (12:87)

"On the Day (i.e., the Day of Resurrection) when some faces will become white and some faces will become black..." (3:106)

"Verily, your *Rubb* is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allâh's forgiveness)." (7:167)

"Verily, the *Abrâr* (pious and righteous) will be in Delight (*Jannah*). And

اعْلَمْ أَنَّ المُخْتَارَ لِلْعَبْدِ فِي حَالِ صِحَّتِهِ أَنْ يَكُونَ خَائِفًا رَاجِيًا، وَيكونَ خَوْفُهُ وَرَجَاؤُه سواءً، وَفِي حَالِ الْمَرَضِ يُمَحِّضُ الرَّجَاءَ. وَقَواعِدُ الشَّرْعِ مِن نُصُوصِ الْكِتَابِ وَالسُّنَّةِ وَغَيْرِ ذٰلِكَ مُتَظَاهِرَةٌ عَلى ذٰلِكَ.

قَالَ اللهُ تَعَالَى: ﴿فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ﴾ [الأعراف: ٩٩] وَقَالَ تَعَالَى: ﴿إِنَّهُۥ لَا يَاْيْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَٰفِرُونَ﴾ [يوسف: ٨٧] وَقَالَ تَعَالَى: ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾ [آل عمران: ١٠٦] وَقَالَ تَعَالَى: ﴿إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ﴾ [الأعراف: ١٦٧]. وَقَالَ

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تَعَالَى: ﴿إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ﴾ [الانفطار: ١٣، ١٤] وَقَالَ تَعَالَى: ﴿فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُمُّهُۥ هَاوِيَةٌ﴾ [الْقَارِعة: ٦، ٩] وَالآيات فِي هٰذَا الْمَعْنَى كَثِيرَة. فَيَجْتَمِعُ الْخَوْفُ وَالرَّجَاءُ فِي آيَتَيْنِ مُقْتَرِنَتَيْنِ أَوْ آياتٍ أَوْ آية.

verily, the *Fujjâr* (the wicked, disbelievers, sinners and evildoers) will be in the blazing Fire(Hell)." (82:13,14)

"Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in *Jannah*). But as for him whose balance (of good deeds) will be light, he will have his home in *Hâwiyah* (pit, i.e., Hell)." (101:6-9)

٤٤٣- وَعَنْ أَبِي هُرَيْرَة، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَال: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ الله مِنَ الْعُقُوبَةِ، مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ الله مِنَ الرَّحْمَةِ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ» رَوَاهُ مُسْلم.

443. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "If a believer had full knowledge of the chastisement of Allâh, none would covet His *Jannah*; and were an infidel to know the Mercy Allâh has, none would despair of His *Jannah*." [*Muslim*]

Commentary:

1. This *Hadîth* mentions the torments which one will have to suffer in consequence of Divine wrath. These are described to enable a sinner to save himself from them. It also tells about the infinite Mercy of Allâh so that one will always be hopeful of.
2. Only such people will receive Allâh's Grace and Mercy who are obedient to Him, while the disobedient will suffer the consequences of His Wrath.

٤٤٤- وَعَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَال: «إِذَا وُضِعَتِ الْجِنَازَةُ وَاحْتَمَلَهَا النَّاسُ أَوِ الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي

444. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ said, "When a dead body is placed on a bier and men carry it on their shoulders, if the deceased was pious, it (the corpse) will say: 'Take me in haste'; but if he was not, it will say (to its bearers):

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'Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely died." [*Al-Bukhârî*]

قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ، قَالَتْ: يَا وَيْلَهَا! أَيْنَ تَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الإِنْسَانُ، وَلَوْ سَمِعَهُ صَعِقَ» رَوَاهُ الْبُخَارِي.

Commentary: The speech of a dead is a matter of the realm of the Unseen (or *Al-Ghaib*) which is mentioned in this *Hadîth*. A deceased person will certainly say what has been disclosed here. A Muslim must have absolute faith in it. Almighty Allâh is certainly capable of endowing the power of speech on a deceased person as he does speak with the angels (Munkar and Nakîr) when they come to the dead in the grave and question him. This *Hadîth* is intended to induce people to virtues so that after death, one has not to say: "Woe to me! Where are you taking me?" One should spend the life in such a manner that after death when he is taken to the graveyard for burial, he should be in a position to say: "Hasten to take me to my grave so that I can enjoy Divine blessings there."

445. Ibn Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "*Jannah* is nearer to you than your shoelace, and so is the (Hell) Fire." [*Al-Bukhârî*]

٤٤٥- وَعَنِ ابنِ مَسعُودٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذٰلِكَ» رَوَاهُ الْبُخَارِي.

Commentary: *Jannah* is close to him who adopts the path of righteousness and he can easily attain it. Its opposite case is also equally true. He is close to Hell who takes the path of evil. Thus, this *Hadîth* has an inducement for virtue and warning against evil.

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CHAPTER 54
EXCELLENCE OF WEEPING OUT OF FEAR FROM ALLÂH

Allâh, the Exalted, says:

"And they fall down on their faces weeping and it increases their humility." (17:109)

"Do you then wonder at this recitation (the Qur'ân)? And you laugh at it and weep not." (53:59-60)

446. Ibn Mas'ûd رضي الله عنه reported: The Prophet ﷺ said to me: "Recite the Qur'ân to me." I said, "O Messenger of Allâh! Shall I recite the Qur'ân to you, when it has been revealed to you?" He ﷺ replied, "I love to hear it recited by others." So I recited to him a portion from *Sûrat An-Nisâ'*. When I reached the *Âyah*:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" (4:41)

He ﷺ said, "Enough for now." When I looked at him I saw his eyes were shedding tears.

[*Al-Bukhârî* and *Muslim*]

٥٤- بابُ فضل البكاء من خشية الله تعالىٰ وشوقًا إليه

قال الله تعالى: ﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا﴾ [الإسراء: ١٠٩] وَقَالَ تَعَالَى: ﴿أَفَمِنْ هَٰذَا الْحَدِيثِ تَعْجَبُونَ وَتَضْحَكُونَ وَلَا تَبْكُونَ﴾ [النجم: ٥٩، ٦٠].

٤٤٦- وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ لِي النَّبِيُّ، ﷺ: «اقْرَأْ عَلَيَّ الْقُرْآنَ» قُلْتُ: يَا رَسُولَ الله، أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أُنْزِلَ؟! قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ عَلَيهِ سُورَةَ النِّسَاءِ، حَتَّى جِئْتُ إِلَى هٰذِهِ الآية: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ [النساء: ٤١] قَالَ: «حَسْبُكَ الْآنَ» فَالْتَفَتُّ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَذْرِفَانِ، متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us that besides the recitation of the Noble Qur'ân, a Muslim should also listen to it from others so that he can contemplate further on it. It also makes one weep when one listens to the Noble Qur'ân.

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٤٤٧- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: خَطَبَ رَسُولُ اللهِ، ﷺ، خُطبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ، فَقَالَ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قَالَ: فَغَطَّىٰ أَصْحَابُ رَسُولِ اللهِ، ﷺ، وُجُوهَهُمْ، وَلَهُمْ خَنِينٌ. مُتَّفَقٌ عَلَيْهِ، وَسَبَقَ بَيَانُهُ فِي بَابِ الْخَوْفِ.

447. Anas bin Mâlik رضي الله عنه reported: Messenger of Allâh ﷺ delivered a *Khutbah* to us the like of which I had never heard from him before. In the course of the *Khutbah*, he said: "If you knew what I know, you would laugh little and weep much." Thereupon those present covered their faces and began to sob. [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has been mentioned in this chapter for the reason that it furnishes positive proof of the fact that the Companions of the Prophet ﷺ used to weep out of fear of Allâh when they heard sermons and preachings. It induces us to follow them.

٤٤٨- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ وَدُخَانُ جَهَنَّمَ». رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

448. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "One who weeps out of fear of Allâh, will not enter the Hell till milk returns back in the udder; and the dust raised on account of fighting in the path of Allâh and the smoke of Hell will never exist together." [*At-Tirmidhî*]

Commentary:

1. A person who has such a fear of Allâh that he weeps on account of it, cannot be disobedient to Allâh. Obviously, his life will generally be spent in obedience of Allâh and strict abstinence from sins. It is very true to say that it is as impossible for such a person to go to Hell as the return of milk to the udders.
2. Similarly, *Jihâd* is a highly meritorious act for a Muslim. A *Mujâhid*, who fights for the sake of Allâh, is perfectly safe from Hell because the dust that falls on this way on him, cannot mix with the smoke of Hell.

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449. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Seven people Allâh will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allâh; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allâh; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear Allâh'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allâh in solitude and his eyes become tearful."

[*Al-Bukhârî* and *Muslim*]

٤٤٩- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ الله تَعَالَى، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللهِ، اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ» متفقٌ عَلَيه.

Commentary: This *Hadîth* has been included in this chapter for the reason that it highlights the merits of weeping for fear of Allâh. The fear of Allâh keeps one away from disobedience of Allâh, the reward of which in the Hereafter is *Jannah* - a world which abounds in the Bounties and Pleasure of Allâh.

450. 'Abdullâh bin Ash-Shikhkhîr رضي الله عنه reported: I came to Messenger of Allâh ﷺ when he was performing prayers. He was sobbing and his chest sounded like a boiling kettle. [*Abû Dâwûd* and *At-Tirmidhî*]

٤٥٠- وَعَنْ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، رَضِيَ الله عَنْهُ، قَالَ: أَتَيْتُ رَسُولَ الله ﷺ، وَهُوَ يُصَلِّي وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ الْمِرْجَلِ مِنَ الْبُكَاءِ. حَدِيثٌ صَحِيح رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ فِي «الشَّمَائِلِ» بِإِسْنَادٍ صَحِيحٍ.

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Commentary: This *Hadîth* tells us how the Prophet ﷺ used to weep in prayer out of fear of Allâh. To weep in the course of supplication and at the thought of one's appearance before Allâh reflects piety.

٤٥١- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ، لأُبَيِّ بْنِ كَعْبٍ، رَضِيَ اللهُ عَنْهُ: «إِنَّ اللهَ، عَزَّ وَجَلَّ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: لَمْ يَكُنِ الَّذِينَ كَفَرُوا» قَالَ: وَسَمَّانِي؟ قَالَ: «نَعَمْ» فَبَكَى أُبَيٌّ. متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: فَجَعَلَ أُبَيٌّ يَبْكِي.

451. Anas رضي الله عنه reported: Messenger of Allâh ﷺ said to Ubayy bin Ka'b رضي الله عنه, "Allâh عز وجل has ordered me to recite to you *Surât-Al-Baiyyinah* (98): 'Those who disbelieve ...'"

Ubayy رضي الله عنه asked, "Did He name me?" Messenger of Allâh ﷺ replied in the affirmative. Whereupon Ubayy رضي الله عنه began to weep.

[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* highlights the following:

1. The permissibility of crying out of joy when a certain bounty has been bestowed upon one, and out of fear that one fails to show gratefulness to the Bestower of the bounty (i.e., Allâh).
2. The superiority of Ubayy bin Ka'b رضي الله عنه and the high position he occupies with regard to his recitation and memorization of the Qur'ân.

٤٥٢- وَعَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ لِعُمَرَ، رَضِيَ اللهُ عَنْهُمَا، بَعْدَ وَفَاةِ رَسُولِ اللهِ، ﷺ: انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ، رَضِيَ اللهُ عَنْهَا، نَزُورُهَا كَمَا كَانَ رَسُولُ اللهِ ﷺ يَزُورُهَا، فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ، فَقَالَا لَهَا: مَا يُبْكِيكِ؟ أَمَا تَعْلَمِينَ أَنَّ مَا عِنْدَ اللهِ تَعَالَى خَيْرٌ لِرَسُولِ اللهِ، ﷺ! قَالَتْ: إِنِّي لَا أَبْكِي أَنِّي لَا أَعْلَمُ أَنَّ مَا عِنْدَ اللهِ

452. Anas bin Mâlik رضي الله عنه reported: After the death of Messenger of Allâh (ﷺ), Abû Bakr said to 'Umar رضي الله عنهما: "Let us visit Umm Aiman رضي الله عنها as Messenger of Allâh ﷺ used to visit her." As we came to her, she wept. They (Abû Bakr and 'Umar رضي الله عنهما) said to her, "What makes you weep? Do you not know that what Allâh has in store for His Messenger ﷺ is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that

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hypocrite and does not love Allâh and His Messenger." On that Messenger of Allâh ﷺ said, "Don't say this. Haven't you seen that he testified that there is no true god except Allâh,' for Allâh's sake only." The man replied, "Allâh and His Messenger know better, but by Allâh, we never saw him but helping and talking with the hypocrites." Messenger of Allâh ﷺ replied, "No doubt, whosoever testifies that there is no true god except Allâh, seeking by so professing the pleasure of Allâh only, Allâh will safeguard him against (Hell) Fire." [*Al-Bukhârî* and *Muslim*]

لَا إِلٰه إِلَّا اللهُ يَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ تَعَالَى؟!». فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، أَمَّا نَحْنُ فَوَاللهِ مَا نَرَى وُدَّهُ، وَلَا حَدِيثَهُ إِلَّا إِلَى الْمُنَافِقِينَ! فَقَالَ رَسُولُ اللهِ، ﷺ: «فَإِنَّ اللهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لا إِلٰهَ إِلَّا اللهُ يَبْتَغِي بِذٰلِكَ وَجْهَ اللهِ» متفقٌ عَلَيه.

وَ«عِتْبَان» بِكَسْرِ الْعَيْنِ الْمُهْمَلة، وَإِسْكَانِ التَّاءِ الْمُثَنَّاةِ فَوْقُ وَبَعْدَهَا بَاءٌ مُوَحَّدَةٌ. و«الْخَزِيرَةُ» بِالْخَاءِ الْمُعْجَمَةِ، وَالزَّايِ: هِيَ دَقِيقٌ يُطْبَخُ بِشَحْمٍ. وَقَوْلُهُ: «ثَابَ رِجَالٌ» بِالثَّاءِ الْمُثَلَّثَةِ، أَيْ: جَاؤُا وَاجْتَمَعُوا.

Commentary: This *Hadîth* highlights the following four points:

1. One can offer *Salât* at home if one has a lawful reason for it.
2. In the event one is obliged to offer *Salât* at home it is well to reserve a place for it.
3. It is not permissible to suspect a Muslim on the basis of mere doubt.
4. In the end, every Muslim will be sent to *Jannah*. This point has already been elaborated.

418. 'Umar bin Al-Khattâb رضي الله عنه reported: Some prisoners were brought to Messenger of Allâh ﷺ amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. Messenger of Allâh ﷺ said, "Do you think this woman would ever

٤١٨- وَعَنْ عُمَرَ بنِ الخَطَّابِ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَدِمَ رَسُولُ اللهِ، ﷺ، بِسَبْيٍ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَسْعَى، إِذْ وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ، فَأَلْزَقَتْهُ بِبَطْنِهَا، فَأَرْضَعَتْهُ، فَقَالَ رَسُولُ اللهِ، ﷺ: «أَتَرَوْنَ هٰذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟»

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قُلْنَا: لَا وَاللهِ. فَقَالَ: «اللهُ أَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا» مُتَّفَقٌ عَلَيْهِ.

throw her child in fire?" We said, "By Allâh, she would never throw the child in fire." Thereupon Messenger of Allâh ﷺ said, "Allâh is more kind to his slave than this woman is to her child."

[*Al-Bukhârî* and *Muslim*]

Commentary: Al-Hâfiz Ibn Hajar states that the *Musnad Ismâî'li* has the following additional words in the narrative: "After continuous search, she finally found her baby. She took the baby and hugged him."

It is permissible to illustrate by example what one cannot make others understand by means of reason and senses, the way the Prophet ﷺ did it in the present case. Since it was not possible to describe the immensity of Allâh's Mercy, he cited the example of that woman to illustrate his point.

٤١٩- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَمَّا خَلَقَ اللهُ الْخَلْقَ، كَتَبَ فِي كِتَابٍ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

وَفِي رِوَايَةٍ «غَلَبَتْ غَضَبِي» وَفِي رِوَايَةٍ «سَبَقَتْ غَضَبِي» متفقٌ عَلَيه.

419. Abû Hurairah رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying, "When Allâh created the creatures, He wrote in the Book, which is with Him over His Throne: 'Verily, My Mercy prevailed over My Wrath.'" [*Al-Bukhârî* and *Muslim*]

Another narration is: Messenger of Allâh ﷺ said, "(Allâh wrote) 'My Mercy dominated My Wrath.'"

Still another narration is: Messenger of Allâh ﷺ said, "(Allâh wrote) 'My Mercy surpasses My Wrath.'"

Commentary: Imâm Al-Khattâbî states that here the word "*Kitâb*" (translated here as 'Book') means the decision of Almighty Allâh which He has already made, an instance of which is the following Verse of the Noble Qur'ân:

"Allâh has decreed: 'Verily, it is I and My Messengers who shall be the victorious'." (58:21).

In this *Âyah* the Arabic word "*Kataba*" is used in the sense of "*Qadâ'* (decided);" or

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was a special virtue of Abû Bakr As-Siddîq رضي الله عنه which was a mark of his perfect Faith.

٤٥٤- وَعَنْ إِبْرَاهِيمَ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ أَنَّ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ، رَضِيَ الله عَنْهُ، أُتِيَ بِطَعَامٍ وَكَانَ صَائِمًا، فَقَالَ: قُتِلَ مُصْعَبُ بنُ عُمَيرٍ رَضِيَ الله عَنْهُ، وَهُوَ خَيْرٌ مِنِّي، فَلَمْ يُوجَدْ لَهُ مَا يُكَفَّنُ فِيهِ إِلَّا بُرْدَةٌ إِنْ غُطِّيَ بِهَا رَأْسُهُ بَدَتْ رِجْلَاهُ، وَإِنْ غُطِّيَ بِهَا رِجْلَاهُ بَدَا رَأْسُهُ، ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ - أَوْ قَالَ: أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا - قَدْ خَشِينَا أَنْ تكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا. ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ. رَوَاهُ الْبُخَارِي.

454. Ibrâhîm bin 'Abdur-Rahmân bin 'Auf reported: Food was brought to 'Abdur-Rahmân bin 'Auf رضي الله عنه when he was observing *Saûm* (fast) and he said: "Mus'ab bin 'Umair رضي الله عنه was martyred and he was better than me, but only one sheet was available to shroud him. It was so small that when his head was covered; his feet remained uncovered and if his feet were covered, his head remained uncovered. Then the bounties of this world have been bestowed upon us generously. I am afraid that the reward of our good deeds have been awarded to us in this world." On this he began to sob and left the food untouched.

[*Al-Bukhârî*]

Commentary: This *Hadîth* tells us about the hospitality of the Companions of the Prophet ﷺ and the respect they had for each other.

Abdur-Rahmân bin 'Auf رضي الله عنه was one of the figures of *'Al-Ashratul-Mubashsharûn bil Jannah* (the ten Companions of the Prophet ﷺ who were given the glad tidings of entering *Jannah* during their lifetime). For this reason, he is superior to Mus'ab bin 'Umair رضي الله عنه, but he acknowledged him superior on the consideration of his martyrdom and poverty through which he had passed. He holds Mus'ab bin 'Umair رضي الله عنه better on the grounds that he had confronted the infidels in extremely difficult circumstances and sacrificed his life for the sake of Allâh.

The second point which this *Hadîth* brings out is the fear which Abdur-Rahmân bin 'Auf رضي الله عنه felt at the abundance of wealth and property, although he used to spend his wealth and riches in the way of Allâh and *Jihâd*. Today, the only purpose of

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what is in store for Messenger of Allâh ﷺ (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come." This reply moved both of them to tears and they began to weep along with her. [*Muslim*]

خَيْرٌ لِرَسُولِ الله ﷺ، وَلٰكِنِّي أَبْكِي أَنَّ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ؛ فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلَا يَبْكِيَانِ مَعَهَا. رَوَاهُ مُسلم وقد سبق في بابِ زيارَةِ أَهْلِ الخيرِ.

Commentary: Here, this *Hadîth* has been reproduced to furnish justification for weeping on the departure of virtuous people because their presence is a source of many blessings. With their departure from this world, people are deprived of many graces. Pious people are certainly very much grieved on their death.

453. Ibn 'Umar رضي الله عنهما reported: When the illness of Messenger of Allâh ﷺ became serious, he was asked about the leading of *Sâlat* and he said, "Ask Abû Bakr to lead *Sâlat*." Whereupon, 'Âishah رضي الله عنها said; "Abû Bakr is very tender hearted. He is bound to be overcome by weeping when he recites the Qur'ân." Messenger of Allâh ﷺ repeated, "Ask him (Abû Bakr) to lead *Sâlat*."

In another narration: 'Âishah رضي الله عنها said: "When Abû Bakr stands in your place, he will not be able to recite the Noble Qur'ân to the people on account of weeping."

[*Al-Bukhârî* and *Muslim*]

٤٥٣- وَعَنِ ابنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: لَمَّا اشْتَدَّ بِرَسُولِ الله، ﷺ، وَجَعُهُ، قِيلَ لَهُ فِي الصَّلاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ، رَضِيَ اللهُ عَنْهَا: إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ إِذا قَرَأَ الْقُرْآنَ غَلَبَهُ الْبُكَاءُ، فَقَالَ: «مُرُوْهُ فَلْيُصَلِّ».

وَفِي رِوَايَةٍ عَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، قَالَتْ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ.

متفقٌ عَلَيه.

Commentary:

1. This *Hadîth* brings into prominence the distinction of Abû Bakr As-Siddîq رضي الله عنه. It was because of this distinction that the Companions of the Prophet ﷺ selected him as *Khalîfah* (caliph) after the death of the Prophet ﷺ. On this occasion, 'Umar رضي الله عنه said, "Should we not like him for our (worldly life) political leadership when the Prophet ﷺ had chosen him for our *Deen*."

2. The justification for weeping at the time of the recitation of the Noble Qur'ân. This

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our wealth is that we waste it either on foolish customs and ceremonies of marriage or construction of buildings and their decoration. It was this abundance of wealth of which the Companions of the Prophet ﷺ were afraid. The Prophet ﷺ had himself expressed great anxiety over it.

455. Abû Umâmah Sudaiy bin 'Ajlân Al-Bâhilî رضي الله عنه reported: The Prophet ﷺ said: "Nothing is dearer to Allâh than two drops and two marks: A drop of tears shed out of fear of Allâh and a drop of blood shed in Allâh's way. Regarding the two marks, they are: Marks left in the Cause of Allâh and a mark left in observing one of the obligatory act of worship of Allâh, the Exalted." [*At-Tirmidhî*]

٤٥٥- وَعَنْ أَبِي أُمَامَةَ صُدَيِّ بْنِ عَجْلانَ الْبَاهِلِيِّ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ قال: «لَيْسَ شيءٌ أَحَبَّ إِلَى اللهِ تَعَالَى مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ: قَطْرَةُ دُمُوعٍ مِنْ خَشيَةِ اللهِ، وَقَطْرَةُ دَمٍ تُهرَاقُ فِي سَبِيلِ اللهِ. وَأَمَّا الْأَثَرَانِ: فَأَثَرٌ فِي سَبِيلِ اللهِ تَعَالَى، وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللهِ تَعَالَى» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَفِي الْبَابِ أَحَادِيثُ كَثِيرَةٌ، مِنْهَا . .

Commentary: This *Hadîth* mentions the merits of the following:

1. Weeping out of fear of Allâh.
2. The blood which flows in the way of Allâh.
3. The marks of injuries which are left on the bodies of those who take part in *Jihâd*.
4. The marks of wounds received in the performance of obligations.

The *Ahâdîth* on the subject are many.

456. Al-'Irbâd bin Sâriyah رضي الله عنه reported: One day Messenger of Allâh ﷺ delivered us a very eloquent *Khutbah* on account of which eyes shed tears and hearts became softened. [*Abû Dâwûd* and *At-Tirmidhî*]

٤٥٦- حَدِيثُ الْعِرْبَاضِ بنِ سَارِيَةَ، رَضِيَ الله عَنْهُ، قَال: وَعَظَنَا رَسُولُ الله ﷺ، مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ.

Commentary: Even in the relevant chapter, the author has only given a reference of this *Hadîth* and not its full text. This has, however, been stated in chapter 16, bearing the title "Observing the *Sunnah* and the manners of its obedience."

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CHAPTER 55
EXCELLENCE OF LEADING AN ASCETIC LIFE, AND VIRTUES OF A SIMPLE LIFE

٥٥- باب فضل الزّهد في الدّنيا والحث على التقلُّل منها، وفضل الفقر

Allâh, the Exalted, says:

"Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus, do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect." (10:24)

"And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your

قَالَ اللهُ تَعَالَى: ﴿إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾ [يونس: ٢٤] وَقَالَ تَعَالَى: ﴿وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾ [الكهف: ٤٥، ٤٦] وَقَالَ تَعَالَى: ﴿ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ

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Rubb for rewards and better in respect of hope." (18:45,46)

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers-evildoers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers-gooddoers). And the life of this world is only a deceiving enjoyment." (57:20)

"Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (*Jannah* with flowing rivers) with Him." (3:14)

"O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh." (35:5)

"The mutual rivalry (for piling up of worldly things) diverts you. Until you visit the graves (i.e., till you die). Nay! You shall come to know! Again nay! You shall come to know! Nay! If you

ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾ [الحديد: ٢٠]

وَقَالَ تَعَالَى: ﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ﴾ [آل عمران: ١٤]

وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ﴾ [فاطر: ٥] وَقَالَ تَعَالَى: ﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ كَلَّا سَوْفَ تَعْلَمُونَ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ﴾ [التكاثر: ١-٥]

وَقَالَ تَعَالَى: ﴿وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ ٱلدَّارَ ٱلْـَٔاخِرَةَ لَهِىَ ٱلْحَيَوَانُ لَوْ كَانُوا۟ يَعْلَمُونَ﴾ [العنكبوت: ٦٤] وَالآياتُ فِي الْبَابِ كَثِيرةٌ مشهورةٌ.

وَأَمَّا الأحادِيثُ فَأَكْثَرُ مِنْ أَنْ تُحْصَرَ، فَنُنَبِّهُ بِطَرَفٍ مِنْهَا عَلى مَا سِواهُ.

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knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things)." (102:1-5)

"And this life of the world is only amusement and play! Verily, the home of the Hereafter is the real life if they but knew." (29:64)

457. 'Amr bin 'Auf Al-Ansârî رضي الله عنه reported: Messenger of Allâh ﷺ sent Abû 'Ubaidah bin Al-Jarrâh رضي الله عنه to Bahrain to collect (*Jizyah*). So he returned from Bahrain with wealth. The *Ansâr* got news of it and joined with the Prophet ﷺ in the *Fajr* prayer. When the Prophet ﷺ concluded the prayer, they stood in his way. When he saw them, he smiled and said, "I think you have heard about the arrival of Abû 'Ubaidah with something from Bahrain." They said, "Yes! O Messenger of Allâh!" He ﷺ said, "Rejoice and hope for that which will please you. By Allâh, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them." [*Muslim*]

٤٥٧- عَنْ عَمْرِو بْنِ عَوفٍ الأَنْصَارِيِّ، رَضِيَ الله عنْهُ، أَنَّ رَسُولَ الله، ﷺ، بَعَثَ أَبَا عُبَيْدَةَ بْنَ الجَرَّاحِ، رَضِيَ الله عَنْهُ، إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا، فَقَدِمَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ، فَوافَوْا صَلاةَ الْفَجْرِ مَعَ رَسُولِ اللهِ، ﷺ، فَلَمَّا صَلَّى رَسُولُ اللهِ، ﷺ، انْصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ الله، ﷺ حِينَ رَآهُمْ، ثُمَّ قَالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟» فَقَالُوا: أَجَلْ يَا رَسُولَ الله، فَقَالَ: «أَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَاللهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلٰكِنِّي أَخْشَىٰ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا؛ فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ»

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Commentary: We learn from this *Hadîth* that, from the religious angle, poverty of an individual or nation is not as dangerous as its affluence. For this reason, the Prophet ﷺ cautioned his *Ummah* against the consequences of abundance of wealth and warned his followers to save themselves from its evils. We witness today that all his fears have come true. The excess of wealth has made the majority of rich extremely careless about their religious obligations. It is this negligence and evasion from religion about which the Prophet ﷺ had expressed grave fear.

458. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ sat on the pulpit and we sat around him. He said: "What I am concerned most is the flourishment and the beauty of this world will be available to you." [*Al-Bukhârî* and *Muslim*]

٤٥٨- وَعَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، رَضِيَ الله عَنْهُ، قَالَ: جَلَسَ رَسُولُ الله، ﷺ، عَلَى المِنْبَرِ، وَجَلَسْنَا حَولَهُ، فَقَالَ: «إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِن زَهْرَةِ الدُّنْيَا وَزِينَتِهَا». متفقٌ عَلَيه.

459. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ said: "The world is sweet and green (alluring); and verily, Allâh is making you to succeed each other, generations after generations in it in order to see how you act. So beware of this world and beware of women." [*Muslim*]

٤٥٩- وَعَنْهُ أَنَّ رسُولَ الله، ﷺ، قال: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللهَ تَعَالَى مُسْتَخْلِفُكُم فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ» رَوَاهُ مسلم.

Commentary: This *Hadîth* has already been mentioned under chapter 6. Piety. The stress that it lays on guarding against the evil of women shows how grave a mischief woman is for man. The warning it contains is intended to alert men against the cunning and deceit of women and induces them to take preventive measures prescribed by the *Sharî'ah* in this behalf. Those who disregard the injunctions of *Sharî'ah* in this respect generally become a victim of the seduction, wiles and guiles of women. May Allâh save us from their amorous ways.

460. Anas رضي الله عنه reported: The Prophet ﷺ said: "O Allâh, there is no true life but the life of the Hereafter." [*Al-Bukhârî* and *Muslim*]

٤٦٠- وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، قَال: «اللَّهُمَّ لا عَيْشَ إِلَّا عَيْشُ الآخِرَةِ». متفقٌ عَلَيه.

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Commentary: The saying of the Prophet ﷺ quoted in this *Hadîth* relates to two different occasions.

Firstly, to the *Ghazwah* of Al-Khandaq (the battle of the Trench) when Muslims were engaged in digging the trench under very difficult circumstances. It was intended to impress upon them the need for patience and boost their morale. They were made to understand that they should not be perplexed by the strenuous period they were passing through because these were transitory and temporary phases of life after which lay the everlasting life, the real life that was not only permanent but also full of perpetual luxuries.

Secondly, to the occasion of *Hajjat-ul-Wadâ'* (last *Hajj* performed by the Prophet ﷺ) when he saw around him a large crowd of Muslims. Then he warned them against becoming proud or overjoyed by their strength and power. The grandeur and majesty being witnessed by them would come to an end. The real life was of *Al-Âkhirah* (Hereafter) and they should do their utmost to reform it.

461. Anas رضي الله عنه reported: Messenger of Allâh ﷺ said: "Three (things) follow a dead person: Members of his family, his property and his deeds. Two of them return; and one remains with him. The people and his wealth return; his deeds remain with him." [*Al-Bukhârî* and *Muslim*]

٤٦١- وَعَنْهُ عَنْ رَسُولِ اللهِ، ﷺ، قَالَ: «يَتْبَعُ الْمَيِّتَ ثَلاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ: فَيَرْجِعُ اثْنَانِ، وَيَبْقَىٰ وَاحِدٌ: يَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ». متفقٌ عَلَيه.

Commentary: This *Hadîth* has a warning for the Muslims that they should adopt the way of piety and fear (of Allâh), not of sin and impiety because those are actions which will go with him to the grave and which decide his fate in the life after death. If he carries with him good deeds, he will have a comfortable sojourn in *Barzakh* (the intervening stage between death and Resurrection). On the contrary, if the record of his life is devoid of good deeds, all the wealth that he leaves behind, even if it is beyond calculation, will be of no avail to him because what he will be having with him will be the bad deeds which he performed during his life. These bad deeds will be a constant source of torture for him during his stay in *Barzakh*.

462. Anas bin Mâlik رضي الله عنه reported: Messenger of Allâh ﷺ said,

٤٦٢- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ

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أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيُصبَغُ في النَّارِ صَبْغَةً، ثُمَّ يُقَالُ: يا ابنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا وَاللهِ يا رَبِّ. وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الجَنَّةِ، فَيُصْبَغُ صَبغَةً فِي الجَنَّةِ، فَيُقَالُ لَهُ: يا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللهِ، مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ» رَوَاهُ مسلم.

"Among the inmates of Hell, a person who had led the most luxurious life in this world will be brought up on the Day of Resurrection and dipped in the Fire and will be asked: 'O son of Âdam! Did you ever experience any comfort? Did you happen to get any luxury?' He will reply: 'By Allâh, no, my *Rubb*.' And then one of the people of *Jannah* who had experienced extreme misery in the life of this world will be dipped in *Jannah*. Then he will be asked: 'O son of Âdam! Did you ever experience any misery? Did you ever encounter difficulty?' He will say: "By Allâh, no my *Rubb*, I neither experienced misery nor passed through hardship."' [*Muslim*]

Commentary: This *Hadîth* also induces one to work for the life of the Hereafter, as the amenities of this world which one strives hard to attain, and for which one violates the injunctions of *Sharî'ah*, will be forgotten with a glimpse of the Hell-fire. Therefore, the sensible course is that one should adopt a way of life which is full of true faith and good deeds so that one becomes eligible for the eternal blessings and joys of the life of the Hereafter.

٤٦٣- وَعَنْ الْمُسْتَوْرِدِ بن شدَّادٍ رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «مَا الدُّنْيَا فِي الآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ أُصْبُعَهُ فِي اليَمِّ، فَلْيَنْظُرْ بِمَ يَرْجِعُ؟» رَوَاهُ مسلم.

463. Al-Mustaurad bin Shaddâd رضي الله عنه reported: Messenger of Allâh ﷺ said, "This world (i.e., its pleasures and duration) in comparison with the Hereafter is (similar to the amount of water) one gets when he puts his finger in the sea. Let him then see what it returns with." [*Muslim*]

Commentary: This *Hadîth* shows the value of the Hereafter and its blessings compared to the worldly life. The proportion between the two is that the former is like an ocean while the latter is like the proportion of water left on one's finger when dipped in the sea!

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464. Jâbir bin 'Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ was passing through the bazaar with his Companions on his both sides, when he saw a dead skinny lamb. He held its ear and said, "Who of you would like to have it for a dirham." They replied, "We do not like to get it for nothing, and what shall we do with it?" Then he ﷺ asked, "Would you like to have it for nothing?" They replied, "Had it been alive, it would have been defective because it is skinny; but when dead it is of no use." Messenger of Allâh ﷺ said, "Truly, the world is more contemptible to Allâh than this (the dead lamb) is to you." [*Muslim*]

٤٦٤- وَعَنْ جَابِرٍ، رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله، ﷺ، مَرَّ بِالسُّوقِ وَالنَّاسُ كَنَفَتَيهِ، فَمَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ، فَتَنَاوَلَهُ، فَأَخَذَ بِأُذُنِهِ، ثُمَّ قال: «أَيُّكُمْ يُحِبُّ أَنْ يَكُونَ هٰذَا لَهُ بِدِرْهَمٍ؟» فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ وَمَا نَصْنَعُ بِهِ؟ ثم قال: «أَتُحِبُّونَ أَنَّهُ لَكُمْ؟» قَالُوا: وَالله لَوْ كَانَ حَيًّا كَانَ عَيْبًا، أَنَّهُ أَسَكُّ، فَكَيْفَ وَهُوَ مَيِّتٌ! فَقَالَ: «فَوَالله لَلدُّنْيَا أَهْوَنُ عَلَى الله مِنْ هٰذَا عَلَيْكُمْ» رَوَاهُ مسلم.

قَوْلُهُ «كَنَفَتَيْهِ» أَيْ: عَنْ جَانِبَيْهِ. و«الأَسَكُّ» الصغير الأُذُن.

Commentary: This *Hadîth* also shows the futility of this world for which one struggles so madly throughout his life. It is also an indication that the Prophet ﷺ used to seize the right opportunities to guide and teach his followers.

465. Abû Dharr رضي الله عنه reported: I was walking with the Prophet on the stony ground in Al-Madinah in the afternoon when Uhud Mount came into sight. Messenger of Allâh ﷺ said, "O Abû Dharr!" I said, "O Messenger of Allâh, here I am responding to you." He said, "If I had as much gold as the weight of Uhud, it would not please me to have a single dinar out of it with me after the passage of three

٤٦٥- وَعَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ، قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ، ﷺ، فِي حَرَّةٍ بِالْمَدِينَةِ، فَاسْتَقْبَلَنَا أُحُدٌ فَقَالَ: «يَا أَبَا ذَرٍّ». قُلتُ: لَبَّيْكَ يَا رَسُولَ الله، فَقَال: «مَا يَسُرُّنِي أَنَّ عِنْدِي مِثْلَ أُحُدٍ هذا ذَهَبًا تَمْضِي عَلَيَّ ثَلاثَةُ أَيَّامٍ وَعِنْدِي مِنْهُ دِينَارٌ، إِلَّا شَيْءٌ أُرْصِدُهُ لِدَيْنٍ، إِلَّا أَنْ أَقُول

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days, but I would hold back something for the repayment of a debt. I would distribute it among the slaves of Allâh like this and like this and like this." And he ﷺ pointed in front of him, and on his right side and on his left side. We then walked a little further and he ﷺ said: "The rich would be poor on the Day of Resurrection, except he who spent like this and like this and like this," and he pointed as he did the first time. "But such persons are few." Then he said, "Stay where you are till I come back to you." He (the Prophet ﷺ) walked ahead a little further in the darkness of the night and disappeared from my sight. I heard a loud voice. I said (to myself): "The Messenger of Allâh might have met (mishap or an enemy)." I wished I could go after him but I remembered his commanding me to stay till he came back. So I waited for him; and when he came, I made mention of what I had heard. He asked, "Did you hear it?" I said, "Yes." Then he said, "It was Jibrîl (Gabriel), who came to me and said: 'He who dies among your *Ummah* without having associated anything with Allâh (in worship) will enter *Jannah*.' I said: 'Even if he committed illicit sexual intercourse or steals?' He (Jibrîl) said: 'Even if he has committed illicit sexual intercourse or steals.'" [*Al-Bukhârî* and *Muslim*]

بِهِ فِي عِبَادِ اللهِ هٰكذا، وَهٰكذا وَهٰكَذا» عَن يَمينِهِ وَعَنْ شَمَالِهِ وَعَنْ خلفِهِ، ثُمَّ سَارَ فَقَالَ: «إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ قَالَ بِالْمَالِ هٰكَذَا وهٰكذا وهٰكَذا» عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمِنْ خَلْفِهِ «وَقَلِيلٌ مَا هُم»، ثم قال لي: «مَكَانَكَ لا تَبْرَحْ حَتَّى آتِيَكَ». ثُمَّ انْطَلَقَ فِي سَوَادِ اللَّيلِ حتى تَوَارَى، فَسَمِعْتُ صَوْتًا قَدِ ارْتَفَعَ، فَتَخَوَّفْتُ أَنْ يَكُونَ أَحَدٌ عَرَضَ لِلنَّبِيِّ، ﷺ، فَأَرَدْتُ أَنْ آتِيَهُ فَذَكَرْتُ قولَه: «لَا تَبْرَحْ حَتَّى آتِيَكَ» فلَمْ أَبْرَحْ حَتَّى أَتَانِي، فَقُلْتُ: لَقَدْ سَمِعْتُ صَوْتًا تَخَوَّفْتُ مِنْهُ، فَذَكَرْتُ لَهُ، فَقَالَ: «وَهَلْ سَمِعْتَهُ؟» قلتُ: نَعَمْ، قال: «ذَاكَ جِبْرِيلُ أَتَانِي فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لا يُشْرِكُ بالله شَيئًا دَخَلَ الْجَنَّةَ، قُلتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَال: وَإِنْ زَنَى وَإِنْ سَرَقَ» متفقٌ عَلَيه. وَهٰذَا لفظُ الْبُخَارِي.

Commentary: The last portion of this *Hadîth* means that a Muslim, having firm

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faith in the Oneness of Allâh, will go to *Jannah* even if he has committed major sins in his life. If Allâh wills, he will be sent straight to *Jannah*, or he will be sent there after suffering punishment in Hell for sometime. Some scholars have associated this *Hadîth* with such persons who make repentance at the time when they are close to death and then they do not get time to do good or bad deeds. Almighty Allâh will pardon even their major sins without giving them any punishment.

This *Hadîth* also tells us that it is permissible, rather essential, to reserve some money for the payment of loan because its repayment is far more important than giving (voluntary alms).

It also mentions the piety of the Prophet ﷺ and his passion for spending in the way of Allâh.

٤٦٦- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنْ رَسُولِ الله، ﷺ، قَالَ: «لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا، لَسَرَّنِي أَنْ لا تَمُرَّ عَلَيَّ ثَلاثُ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أُرْصِدُهُ لِدَيْنٍ». متفقٌ عَلَيه.

466. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said: "If I had gold equal to Mount Uhud (in weight), it would not please me to pass three nights and I have a thing of it left with me, except what I retain for repayment of a debt." [*Al-Bukhârî* and *Muslim*]

Commentary: The words of the Prophet ﷺ speak eloquently for his matchless piety and prove that he did not like to keep worldly goods with him. This *Hadîth* also shows that expression of a pious desire is permissible.

٤٦٧- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «انْظُرُوا إِلى مَنْ هُوَ أَسْفَلَ مِنْكُمْ ولَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لا تَزْدَرُوا نِعْمَةَ الله عَلَيْكُم». متفقٌ عَلَيه، وَهٰذَا لَفْظُ مسلم.

وَفِي رِوَايَةِ الْبُخَارِي: «إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيهِ فِي الْمَالِ وَالْخَلْقِ؛ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلُ مِنْهُ».

467. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Look at those who are inferior to you and do not look at those who are superior to you, for this will keep you from belittling Allâh's Favour to you." [*Al-Bukhârî* and *Muslim*]

This is the wording in *Sahih Muslim*. The narration in *Al-Bukhârî* is: Messenger of Allâh ﷺ said: "When one of you looks at someone who is superior to him in property and appearance, he should look at someone who is inferior to him."

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Commentary: By looking at the worldly goods and riches of others, a person gradually becomes unthankful for the blessings which Allâh has bestowed on him. The best remedy for this "disease" is that which has been prescribed by Messenger of Allâh ﷺ in this *Hadîth*. The remedy is that one should look at the people who have lesser worldly goods and riches than one's own. If a person has a small house of his own which can protect him from the harshness of weather, then he has no need to see enviously towards sky-high buildings and palatial houses of others. He should look at the homeless people who spend their nights on footpaths and live in huts which in rain leak like sieve and are swept away by a wave of flood water, etc. But from a religious angle, one should see towards those who are more fearful of Allâh and observe their *Salât* meticulously so that one becomes more fond of obedience of Allâh, has a greater fear of Him and devotes more time to prayer and devotion. This dispensation is also given in other *Ahâdith*.

468. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "May he be miserable, the worshipper of the dinar and dirham, and the worshipper of the striped silk cloak. If he is given anything, he is satisfied; but if not, he is unsatisfied." [*Al-Bukhârî*]

٤٦٨- وَعَنْهُ عَنِ النَّبِيِّ، ﷺ، قَالَ: «تَعِسَ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ؛ إِنْ أُعْطِيَ رَضِيَ؛ وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ» رَوَاهُ الْبُخَارِي.

Commentary: "A slave of dinâr and dirham and silk cloaks (clothes)" here means a person who prefers these things to the Divine injunctions and commands and strives day and night to amass worldly goods. Instead of worshipping Allâh, he worships such things and is thus guilty of worship of others besides Allâh, a condition which causes his ruin.

469. Abû Hurairah رضي الله عنه reported: I saw seventy of the people of the *Suffah* and none of them had a cloak. They had either a lower garment or a blanket which they suspended from their necks. Some (cloaks) reached halfway down to the legs and some to the ankles; and the man would

٤٦٩- وَعَنْهُ، رَضِيَ اللهُ عَنْهُ، قَالَ: لَقَدْ رَأَيْتُ سَبْعِينَ مِنْ أَهْلِ الصُّفَّةِ، مَا مِنْهُمْ رَجُلٌ عَلَيهِ رِدَاءٌ، إِمَّا إِزَارٌ، وَإِمَّا كِسَاءٌ، قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ، فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ، وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ، فَيَجْمَعُهُ بِيَدِهِ

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manage to keep it in his hand to avoid exposing his private parts. [*Al-Bukhârî*]

كَرَاهِيَةَ أَنْ تُرَىٰ عَوْرَتُهُ» رَوَاهُ الْبُخَارِي.

Commentary: The term "people of the *Suffah*" mentioned in the *Hadîth* refers to those Companions of the Prophet ﷺ who were poor. They used to resort to "the *Suffah*", a shady place at the back of the Prophet's Mosque (in Al-Madinah).

470. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said: "The world is the believer's prison and the infidel's *Jannah*." [*Muslim*]

٤٧٠- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ». رَوَاهُ مُسلِم.

Commentary: As compared with the pleasures and luxuries, which are in store for a true believer in *Jannah* in the Hereafter, this world is a prison; and against the ceaseless torture that awaits the *Kuffâr* (disbelievers) in Hell, this world is a *Jannah* for them. It can also mean that the way a Muslim saves himself in life from lusts and desires and leads a pious life with fear of Allâh, this world is a prison for him because he is fettered in the chains of rules and regulations, while a *Kâfir* (disbeliever) is free from all kinds of restrictions and is completely given to lusts and desires, and this is how this world is a *Jannah* for him. The purpose of this *Hadîth* is to induce Muslims for the preparation of *Al-Âkhirah* (the Hereafter) and prevent them from unlawful luxuries of this world.

471. 'Abdullâh bin 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer."

Ibn 'Umar رضي الله عنهما used to say: "When you survive till the evening, do not expect to live until the morning; and when you survive until the morning, do not expect to live until the evening; (do good deeds) when you are in good health before you fall sick, and (do good deeds) as long as you are

٤٧١- وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: أَخَذَ رَسُولُ اللهِ، ﷺ، بِمَنْكِبَيَّ، فَقَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ».

وَكَانَ ابنُ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، يَقُولُ: إِذَا أَمْسَيْتَ، فَلا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ، فَلا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رَوَاهُ الْبُخَارِي.

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alive before death strikes." [*Al-Bukhârî*]

قَالُوا فِي شَرْحِ هٰذَا الْحَدِيثِ مَعْنَاهُ: لَا تَرْكَن إِلَى الدُّنْيَا وَلا تَتَّخِذْهَا وَطَنًا، وَلا تُحَدِّثْ نَفْسَكَ بِطُولِ الْبَقَاءِ فِيهَا، وَلا بِالاعْتِنَاءِ بِهَا، وَلَا تَتَعَلَّقْ مِنْهَا إِلَّا بِمَا يَتَعَلَّقُ بِهِ الْغَرِيبُ فِي غَيْرِ وَطَنِهِ، وَلَا تَشْتَغِلْ فِيهَا بِمَا لَا يَشْتَغِلُ بِهِ الْغَرِيبُ الَّذِي يُرِيدُ الذَّهَابَ إِلَى أَهْلِهِ، وَبالله التَّوْفِيقُ.

Commentary: A person who will consider this world as a temporary stage, will certainly not like that his clothes be entangled in thorny bushes of this world. The greatest fault of man is that he does not understand this status of the world. In spite of the fact that he is not sure of a moment's life here, he occupies himself in amassing goods and riches which would last for a hundred years.

472. Sahl bin Sa'd As-Sâ'idî رضي الله عنه reported: A man came to the Prophet ﷺ and said, "O Messenger of Allâh, guide me to such an action which, if I do Allâh will love me and the people will also love me." He ﷺ said, "Have no desire for this world, Allâh will love you; and have no desire for what people possess, and the people will love you." [*Ibn Mâjah*]

٤٧٢- وَعَنْ أَبِي الْعَبَّاسِ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ، رَضِيَ الله عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللهُ، وَأَحَبَّنِي النَّاسُ، فَقَالَ: «ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ الله، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ» حَدِيثٌ حَسَنٌ رَوَاهُ ابن مَاجه وَغَيْره بِأَسَانِيدَ حَسَنَةٍ.

Commentary: "*Zuhd*" (ascetism) does not mean renunciation of the world and obligations of life. What it really means is that one should be contented with what he possess and rid himself of greed. Islâm neither permits renunciation of the world nor does it condemn genuine struggle to acquire wealth and riches. Therefore, involvement in worldly affairs and struggle for lawful means of livelihood are not against *Zuhd*. A person who is contented with the lawful means of income is a distinguished person as all his activities are exalted to the level of worship. Similarly,

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unconcern with the wealth and riches of others and ignoring them is a part of *Zuhd* and contentment. One additional advantage of it is that such a person wins the love and respect of the people because he who begs people, rather than Allâh, has to suffer disgrace and is disliked by the people. The case of begging from Allâh is just the opposite. The more a person begs Him, the more pleased He will be with him. In fact, He is displeased if someone does not beg Him. This has been exquisitely stated in an Arabic verse, the meaning of which is:

"Do not stretch your hands before anyone for your needs, but beg from Him (Allâh) whose door is always open."

"If a person does not beg Him (Allâh), He is displeased, while if one begs someone He becomes furious."

473. An-Nu'mân bin Bashîr رضي الله عنهما reported: 'Umar bin Al-Khattâb رضي الله عنه spoke at length regarding the worldly prosperity that people had achieved and said: "I saw that the Messenger of Allâh ﷺ would pass his days in hunger and could not get even degraded dates to fill his stomach." [*Muslim*]

٤٧٣- وَعَنِ النُّعْمَانِ بنِ بَشِيرٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: ذَكَرَ عُمَرُ بْنُ الخَطَّابِ، رَضِيَ اللهُ عَنْهُ، مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا، فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ، ﷺ، يَظَلُّ الْيَوْمَ يَلْتَوِي مَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بِهِ بَطْنَهُ. رَوَاهُ مُسْلِم.

«الدَّقَلُ» بِفَتْحِ الدَّالِ الْمُهْمَلة والْقَافِ: رَدِيءُ التَّمْرِ.

Commentary: During the reign of 'Umar رضي الله عنه, when people became more prosperous on account of frequent victories, he asked them to remember the early period of Islâm in which they were poor and faced very difficult circumstances, to the extent that even the Prophet ﷺ was placed in the situation mentioned in this *Hadîth*. The purpose of mentioning it was to warn the people against the evils of abundance of wealth and luxuries. They were exhorted to beware of the love of the world which could make them forget about *Al-Âkhirah* (Afterlife).

474. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ died when my house was void of any edible thing except for a small quantity of barley I

٤٧٤- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: تُوُفِّيَ رَسُولُ اللهِ، ﷺ، وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ إِلَّا

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had on a shelf and from which I kept eating it for a long time. Then when I measured what was left of it, it soon finished.

[*Al-Bukhârî* and *Muslim*]

شَطْرُ شَعِيرٍ فِي رَفٍّ لي، فَأَكَلْتُ حَتَّى طَالَ عَلَيَّ، فَكِلْتُهُ فَفَنِيَ. متفقٌ عَلَيه.

«شَطْرُ شَعِيرٍ» أَيْ: شَيْءٌ مِنْ شَعِيرٍ، كَذَا فَسَّرَهُ التِّرْمِذِيُّ.

Commentary: During the last days of the Prophet ﷺ the financial position of the Muslims had largely improved due to the spoils of war and he could have lived a comfortable life if he liked, but he stuck to the same austere life which he had led earlier. In this *Hadîth*, 'Âishah رضي الله عنها has related an account of the extremely austere and pious life of the Prophet ﷺ although her house was the house of his most beloved wife.

This *Hadîth* also tells us that in spite of his profound love for 'Âishah رضي الله عنها, the Prophet ﷺ did not accord her any preferential treatment. He treated all his wives equally. Thus, this *Hadîth* has a lesson for *'Ulama'* and their families that they should not look towards worldly riches and the amenities enjoyed by them but keep in view the life of the Prophet ﷺ and his wives and learn to keep themselves contented with minimum income.

475. 'Amr bin Al-Hârith رضي الله عنه (the brother of Juwairiyah رضي الله عنها, the Mother of believers) reported: (When he died) Messenger of Allâh ﷺ left neither a dinâr nor a dirham nor a male slave nor a female slave, nor anything else except his white riding mule, his weapons and his land which he had given in charity to wayfarers.

[*Al-Bukhârî*]

٤٧٥- وَعَنْ عَمْرِو بنِ الْحَارِثِ أَخِي جُوَيْرِيَةَ بِنْتِ الْحَارِثِ أُمِّ الْمُؤْمِنِينَ، رَضِيَ الله عَنْهُمَا، قَالَ: مَا تَرَكَ رَسُولُ اللهِ، ﷺ، عِنْدَ مَوْتِهِ دِينارًا، وَلا دِرْهَمًا، وَلا عَبْدًا، وَلا أَمَةً، وَلا شَيْئًا إِلَّا بَغْلَتَهُ الْبَيْضَاءَ الَّتِي كَانَ يَرْكَبُهَا، وَسِلاحَهُ، وَأَرْضًا جَعَلَهَا لابْنِ السَّبِيلِ صَدَقَةً» رَوَاهُ الْبُخَارِي.

Commentary: Banu Al-Mustaliq Battle took place in the year 5 A.H. Men and women who were made captives in it, included Jawairiyah, and she came to the share of the Prophet ﷺ. She embraced Islâm and the Prophet ﷺ married her. When the Companions of the Prophet ﷺ learnt about it they released all the prisoners of Banu

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Mustaliq, who were about one hundred, in consideration of their being in-laws of the Noble Prophet ﷺ.

Weapons here means lance and sword while land signifies that portion of land which the Prophet ﷺ had got as his share from Fadak, and Khaibar and Al-Qurâ Valley, etc. He gave it in *Sadaqah* saying that he was from the class of the Prophets of Allâh who have no descendants. Whatever is left by them is *Sadaqah* (charity). At the time of his death, the Prophet ﷺ did not have any male or female slave whom he had not set free.

٤٧٦- وَعَنْ خَبَّابِ بنِ الأَرَتِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللهِ، ﷺ، نَلْتَمِسُ وَجْهَ اللهِ تَعَالَى؛ فَوَقَعَ أَجْرُنَا عَلَى اللهِ، فَمِنَّا مَنْ مَاتَ وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيئًا، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، رَضِيَ اللهُ عَنْهُ، قُتِلَ يَوْمَ أُحُدٍ، وَتَرَكَ نَمِرَةً، فَكُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ، بَدَتْ رِجْلَاهُ، وَإِذَا غَطَّيْنَا بِهَا رِجْلَيْهِ، بَدَا رَأْسُهُ، فَأَمَرَنَا رَسُولُ اللهِ، ﷺ، أَنْ نُغَطِّيَ رَأْسَهُ، وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنَ الإِذْخِرِ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِبُهَا. متفقٌ عَلَيه.

«النَّمِرَةُ»: كِسَاءٌ مُلَوَّنٌ مِنْ صُوفٍ. وَقَوْلُهُ: «أَيْنَعَت» أَيْ: نَضِجَتْ وَأَدْرَكَتْ. وَقَولُهُ: «يَهْدِبُهَا» هو بِفَتْحِ الياءِ وضَمِّ الدّال وكَسْرِهَا، لُغَتَانِ؛ أَيْ: يَقْطِفُهَا وَيَجْتَنِيهَا، وَهٰذِهِ اسْتِعَارَةٌ لِما فَتَحَ اللهُ تَعَالَى عَلَيْهِمْ مِنَ الدُّنْيَا وَتَمَكَّنُوا فِيهَا.

476. Al-Khabbâb bin Al-Aratt رضي الله عنه reported: We emigrated with Messenger of Allâh ﷺ seeking the pleasure of Allâh and expecting our reward from Him. Some of us died without enjoying anything of it. Among them was Mus'ab bin 'Umair رضي الله عنه, who was killed in the battle of Uhud, leaving only a small coloured sheet of wool (which we used as his shroud). When we covered his head with it, his feet were exposed, and when we covered his feet with it, his head was uncovered. So the Prophet ﷺ told us to cover his head and to put some *Idhkhir* (i.e., fragrant grass) over his feet. Others among us enjoy prosperity. [*Al-Bukhârî* and *Muslim*]

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Commentary: This *Hadîth* tells us about the distinction of *Hijrah* (emigration) and *Jihâd* and their reward. In this world this reward is given to those *Mujâhidûn* of Islâm who gain victory and will also be given to them in *Al-Âkhirah* (Hereafter). As for those *Mujâhidûn* who get martyred on the battlefield, they will get all their rewards on the Day of Resurrection.

477. Sahl bin Sa'd رضي الله عنه reported: Messenger of Allâh ﷺ said, "Were this world worth a wing of mosquito, He would not have given a drink of water to an infidel."

[*At-Tirmidhî*]

٤٧٧- وَعَنْ سَهْلِ بن سَعْدٍ السَّاعِدِيِّ، رَضِيَ الله عَنْهُ، قَال: قَال رَسُولُ الله، ﷺ: «لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح.

Commentary: This *Hadîth* makes it clear that the world and its wealth and riches has no significance to Allâh. Thus, it should not have much significance to the believers. It should be considered a means to reform the Afterlife, or a place of trial.

478. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allâh and those who associate themselves with Allâh; and a learned man, and a learning person."

[*At-Tirmidhî*]

٤٧٨- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَال: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُول: «أَلا إِنَّ الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا ذِكْرَ الله تَعَالَى، وَمَا وَالاهُ، وَعَالِمًا وَمُتَعَلِّمًا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

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Commentary:

1. This *Hadîth* does not mean that this world is totally condemned. What it really means is that such things of this world are cursed which take a person away from Allâh and make him careless about his obedience. Thus, anything of this world can be good and evil. For instance, worldly goods are auspicious if one acquires them through lawful means and spends them in a permissible manner, otherwise, they are condemnable. Similar is the case of other things of this world.
2. That knowledge is good which brings one closer to Allâh and is a source of benefit for mankind, otherwise, it is also condemnable.
3. This *Hadîth* also brings into prominence the distinction of men of learning, especially scholars of religious disciplines.

٤٧٩- وَعَن عَبْدِالله بنِ مَسْعُودٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حسنٌ.

479. 'Abdullâh bin Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said: "Do not crave for property lest you should be absorbed in the desire of worldly life." [*At-Tirmidhî*]

Commentary: The word ضيعة "*Dai'ah*" translated here as "property" means land, industry, agriculture or business. One should not be so engrossed in them to the extent that, they become the sole purpose of one's life and all one's efforts are exhausted to acquire them, thus forgetting all about the Hereafter. To the extent of one's genuine needs and self-sufficiency, making and maintaining of property, land, industry, agriculture and commerce come in permissible acts. None of them is forbidden provided the means employed for making and maintaining them are fair and do not distract one's attention from Allâh and the Hereafter.

٤٨٠- وَعَنْ عَبْدِ الله بنِ عَمْرِو بنِ العاصِ، رَضِيَ الله عَنْهُمَا، قَالَ: مَرَّ عَلَيْنَا رَسُولُ الله، ﷺ، وَنَحْنُ نُعَالِجُ خُصًّا لَنَا، فَقَالَ: «مَا هٰذَا؟» فَقُلْنَا: قَدْ وَهَى، فَنَحْنُ نُصْلِحُهُ، فَقَالَ: «مَا أَرَى الأَمْرَ إِلَّا أَعْجَلَ مِنْ ذٰلِكَ» رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ بِإِسْنَادِ الْبُخَارِي

480. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: We were repairing our thatchy hut when Messenger of Allâh ﷺ passed by and asked us, "What are you doing?" We said, "The thatch had gone weak and we are repairing it." He ﷺ said, "I see the sure thing (death) approaching sooner than this." [*Abû Dâwûd*]

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ومُسلم، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صحيحٌ.

Commentary: The word خص *"Khuss"* means a hut or a house which is made of wood and reed/bamboo and plastered with mud. The *Hadîth* reminds us to be mindful of death at all times and be certain that there is nothing nearer to us than it. It also tells us that we should not engage in those worldly things which are bound to make us forget about our appointed term in this world.

481. Ka'b bin 'Iyâd رضي الله عنه reported: Messenger of Allâh ﷺ said, "Verily, there is a *Fitnah* (trial) for every nation and the trial for my nation (or *Ummah*) is wealth." [*At-Tirmidhî*]

٤٨١- وعن كَعْبِ بنِ عِيَاضٍ، رضي الله عنه، قال: سَمِعْتُ رَسُوْلَ الله ﷺ، يقول: «إنَّ لِكُلِّ أُمَّةٍ فِتْنَةً، وفِتْنَةُ أُمَّتِي الْمَالُ» رواه الترمذي وقال: حديث حسن صحيح.

Commentary: The word فتنه *"Fitnah"* means trial. Anything with which a person is tried is a *Fitnah* for him. For this reason children and property have been regarded *Fitnah* for mankind in the Noble Qur'ân. This *Hadîth* strongly urges the Muslim *Ummah* to exercise moderation in their love for worldly goods and riches otherwise all these things, which are Gifts of Allâh, can become a source of woeful torture for them.

482. 'Uthmân bin 'Affân رضي الله عنه reported: The Prophet ﷺ said, "There is no right for the son of Âdam except in these (four) things: A house to live in, a cloth to cover therewith his private parts, bread and water." [*At-Tirmidhî*]

٤٨٢- وَعَنْ أَبِي عَمْرٍو - ويقالُ: أَبُو عَبْدِ الله، وَيُقَالُ: أَبُو لَيْلَى - عُثْمَانَ بْنِ عَفَّانَ، رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ، ﷺ، قَالَ: «لَيْسَ لابْنِ آدَمَ حَقٌّ فِي سِوى هٰذِهِ الْخِصَالِ: بَيْتٌ يَسْكُنُهُ، وَثَوْبٌ يُوَارِي عَوْرَتَهُ، وَجِلْفُ الْخُبْزِ، وَالْمَاءِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ صَحِيحٌ.

قَالَ التِّرْمِذِيُّ: سَمِعْتُ أَبَا دَاوُدَ سُلَيْمَانَ بنَ

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سَالِمِ الْبَلْخِيَّ يَقُولُ: «سَمِعْتُ النَّضْرَ بْنَ شُمَيْلٍ يَقُولُ: الجِلْفُ: الْخُبْزُ لَيْسَ مَعَهُ إِدَامٌ. وَقَالَ غَيْرُه: هُوَ غَلِيظُ الْخُبْزِ. وَقَالَ الْهَرَوِيُّ: الْمُرَادُ بِهِ هُنَا وِعَاءُ الْخُبْزِ؛ كَالْجَوَالِقِ وَالْخُرْجِ، وَالله أَعْلَم.

٤٨٣- وَعَنْ عَبْدِ اللهِ بْنِ الشِّخِّيرِ «بِكَسْرِ الشِّينِ والْخَاءِ المشدَّدةِ الْمُعْجَمَتَيْنِ» رَضِيَ الله عَنْهُ، أَنَّهُ قَالَ: أَتَيْتُ النَّبِيَّ، ﷺ، وَهُوَ يَقْرَأُ: ﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ﴾ قَالَ: «يَقُولُ ابنُ آدَم: مَالِي، مَالِي، وَهَلْ لَكَ يَا ابنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟!» رَوَاهُ مسلم.

483. 'Abdullâh bin Ash-Shikhkhir رضي الله عنه reported: I came to the Prophet ﷺ while he was reciting (*Surat At-Takâthur* 102):

"The mutual rivalry (for hoarding worldly things) preoccupy you. Until you visit the graves (i.e., till you die). Nay! You shall come to know! Again nay! You shall come to know! Nay! If you knew with a sure knowledge (the end result of hoarding, you would not have been occupied in worldly things). Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight! Then (on that Day) you shall be asked about the delights (you indulged in, in this world)!" (102:1-8)

(After reciting) he ﷺ said, "Son of Âdam says: 'My wealth, my wealth.' Do you own of your wealth other than what you eat and consume, and what you wear and wear out, or what you give in *Sadaqah* (charity) (to those who deserve it), and that what you will have in stock for yourself." [*Muslim*]

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Commentary: This *Hadîth* enjoins that if a person is given wealth, he should spend it in the ways liked by Allâh because it is this *Sadaqah* which will be a valuable treasure in the Afterlife. Whatever else he consumes in this world, will finish or rot in this world and will be of no avail in Hereafter.

484. 'Abdullâh bin Mughaffal رضي الله عنه reported: A man came to the Prophet ﷺ and said, "O Messenger of Allâh! By Allâh, I love you." He ﷺ said, "Think about what you are saying." The man repeated thrice, "I swear by Allâh that I love you." He (Prophet ﷺ) said, "If you love me, you should be ready for acute poverty; because poverty comes to those who love me, faster than a flood flowing towards its destination." [*At-Tirmidhî*]

٤٨٤- وَعَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ، ﷺ، يَا رَسُولَ اللهِ، واللهِ إِنِّي لأُحِبُّكَ، فَقَالَ: «انْظُرْ مَاذَا تَقُولُ؟» قَالَ: وَاللهِ إِنِّي لأُحِبُّكَ، ثَلاثَ مَرَّاتٍ، فَقَالَ: «إِنْ كُنْتَ تُحِبُّنِي فَأَعِدَّ لِلْفَقْرِ تِجْفَافًا، فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَى مَنْ يُحِبُّنِي مِنَ السَّيْلِ إِلَى مُنْتَهَاهُ» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

«التِّجْفَافُ» بِكَسْرِ التَّاءِ الْمُثَنَّاةِ فوقُ وَإِسْكَانِ الْجِيمِ وَبِالْفَاءِ الْمُكَرَّرَةِ، وَهُوَ شَيْءٌ يُلْبَسُهُ الْفَرَسُ، لِيُتَّقَى بِهِ الأَذَى، وَقَد يَلْبَسُهُ الإِنْسَانُ.

485. K'ab bin Mâlik رضي الله عنه reported: Messenger of Allâh ﷺ said, "Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man's greed for wealth and fame is to his *Deen*."

[*At-Tirmidhî*]

٤٨٥- وَعَنْ كَعْبِ بنِ مالِكٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ، لِدِينِهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.

Commentary: The havoc played by wealth, rank and position, which have been mentioned in this *Hadîth*, can be seen everywhere today. Even some *'Ulama'* and self-proclaimed pious men have a craze for these things and they have not been able to save themselves from the ruin caused by it. May Allâh save us from these evils. Greed

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for wealth and fame are doubtless detrimental to religion as preference of the life of the world over religion is explicit in such a trivial pursuit.

486. 'Abdullâh bin Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ slept on a straw mat and got up with the marks left by it on his body. Ibn Mas'ûd رضي الله عنه said, "O Messenger of Allâh! Would that you make us spread out a soft bedding for you." He ﷺ replied, "What have I to do with the world? I am like a rider who had sat under a tree for its shade, then went away and left it." [*At-Tirmidhî*]

٤٨٦- وَعَنْ عَبْدِاللهِ بْنِ مَسْعُودٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: نَامَ رَسُولُ اللهِ ﷺ، عَلَى حَصِيرٍ، فَقَامَ وَقَدْ أَثَّرَ فِي جَنْبِهِ. قُلْنَا: يَا رَسُولَ اللهِ لَوِ اتَّخَذْنَا لَكَ وِطَاءً! فَقَالَ: «مَا لِي وَلِلدُّنْيَا؟ مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: Beside mentioning the piety of the Prophet ﷺ, this *Hadîth* tells in a very eloquent manner the reality of this world by means of an example.

487. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The poor will enter *Jannah* five hundred years before the rich." [*At-Tirmidhî*]

٤٨٧- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الأَغْنِيَاءِ بِخَمْسِمِائَةِ عَامٍ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: *Al-Fuqarâ'* (the poor) means those *Fuqarâ'* who are perfect in Faith. Such people will go to *Jannah* five hundered years before the rich because the latter will have to account for their wealth, from where they had got it and how they had spent it, while the former will not be answerable for any such thing.

488. Ibn 'Abbâs and 'Imrân bin Al-Husain رضي الله عنهم reported: The Prophet ﷺ said, "I looked into *Jannah* and saw that most of its dwellers are the poor; and I looked into Hell and saw that most of its inmates were women." [*Al-Bukhârî* and *Muslim*]

٤٨٨- وَعَن ابنِ عَبَّاسٍ، وَعِمْرَانَ بْنِ الْحُصَيْنِ، رَضِيَ اللهُ عَنْهُم، عَنِ النَّبِيِّ، ﷺ، قَالَ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» متفقٌ

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عَلَيه مِن رِوَايةِ ابنِ عَبَّاسٍ. وَرَوَاهُ الْبُخَارِي أَيْضًا مِنْ رِوَايَةِ عِمْرَانَ بْنِ الْحُصَيْنِ.

Commentary: The Prophet ﷺ had observed *Jannah* and Hell either on the eve of *Mi'râj* (Ascension to heavens), or of *Salât-ul-Kusûf* (Eclipse prayer) in which he ﷺ was shown *Jannah* and Hell. A large majority of *Fuqarâ'* will go to *Jannah*. The rich people do not attach much importance to the requirements of faith and its practice.
The reason women are the majority in Hell is because they are given to taunts and curses and are ungrateful to their husbands. The *Hadîth* urges women to try to overcome these serious defects in order to be saved from the Hell-fire.

٤٨٩- وَعَنْ أُسَامَةَ بنِ زَيْدٍ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَكَانَ عَامَّةَ مَنْ دَخَلَهَا الْمَسَاكِينُ. وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ» متفقٌ عَلَيه.

و«الْجَدُّ» الْحَظُّ وَالْغِنَى. وَقَدْ سَبَقَ بَيانُ هٰذَا الْحَدِيثِ فِي بَابِ فضلِ الضَّعَفَةِ.

489. Usâmah bin Zaid رضي الله عنهما reported: The Prophet ﷺ said, "I stood at the gate of *Jannah* and saw that most of those who enter it were poor, whereas the rich were held back; but those who were destined to go to Hell were ordered to be sent there (immediately)." [*Al-Bukhârî* and *Muslim*]

٤٩٠- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةُ لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلُ

متفقٌ عَلَيه.

490. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "The most truthful statement a poet has ever made is the saying of Labîd: Everything besides Allâh is vain." [*Al-Bukhârî* and *Muslim*]

Commentary:

1. We learn from this *Hadîth* that to compose, recite and quote good verses, as evidence, is permissible.

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CHAPTER 56
EXCELLENCE OF SIMPLE LIVING AND BEING CONTENT WITH LITTLE

٥٦- باب فضل الجوع وخشونة العيش والاقتصار على القليل من المأكول والمشروب والملبوس وغيرها من حظوظ النفس وترك الشهوات

Allâh, the Exalted, says:

"Then, there has succeeded them a posterity who have given up *As-Sâlat* (the prayers) [i.e., made their *Salât* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad ﷺ), and work righteousness. Such will enter *Jannah* and they will not be wronged in aught." (19:59,60)

"So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: 'Ah, would that we had the like of what Qârûn (Korah) has been given! Verily, he is the owner of a great fortune.' But those who had been given (religious) knowledge said: 'Woe to you! The reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds'." (28:79,80)

"Then, on that Day, you shall be asked about the delights (you indulged

قال الله تعالى: ﴿فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ۝ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ شَيْـًٔا﴾ [مريم: ٥٩، ٦٠] وقال تعالى: ﴿فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ۝ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا﴾ [القصص: ٧٩-٨٠] وقال تعالى: ﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾ [التكاثر: ٨] وقال تعالى: ﴿مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا﴾ [الإسراء: ١٨].

وَالآيَاتُ فِي الْبَابِ كَثِيرةٌ مَعْلُومَةٌ.

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in, in this world)!" (102: 8)

"Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allâh's Mercy)." (17:18)

٤٩١- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالت: مَا شَبِعَ آلُ مُحَمَّدٍ، ﷺ، مِنْ خُبْزِ شَعِيرٍ يَوْمَيْنِ مُتَتابِعَيْنِ حَتَّى قُبِضَ. متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: مَا شَبِعَ آلُ مُحَمَّدٍ، ﷺ، مُنْذُ قَدِمَ الْمَدِينَةَ مِنْ طَعَامِ الْبُرِّ ثَلاثَ لَيَالٍ تِبَاعًا حَتَّى قُبِضَ.

491. 'Âishah رضي الله عنها reported: The family of Muhammad ﷺ never ate to the fill the bread of barley for two successive days until he died. [*Al-Bukhârî* and *Muslim*]

Another narration is: 'Âishah رضي الله عنها said: Never did the family of Muhammad ﷺ eat to the fill, since their arrival to Al-Madinah, the bread of wheat for three successive nights until his death.

Commentary: This *Hadîth* tells us about the extreme piety, contentment and simplicity of the Prophet ﷺ. This mode of his life continued to his last days when he had started storing provision for one year for the maintenance of his wives. But he would always distribute it among the needy, so much so that nothing was left with him. Thus, the statement of the wives of the Prophet ﷺ that the family of Muhammad ﷺ had never taken bellyful of food for two days is absolutely true. If they had it on one day they did not have it on the next day. This is how they lived their whole life in the companionship of the Prophet ﷺ.

٤٩٢- وَعَنْ عُرْوَةَ عَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّهَا كَانَتْ تَقُولُ: وَاللهِ يَا ابْنَ أُخْتِي إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ، ثُمَّ الْهِلالِ، ثُمَّ الْهِلَالِ: ثَلاثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَ فِي أَبْيَاتِ رَسُولِ

492. 'Urwah from 'Âishah رضي الله عنها reported that she used to say to Urwah رضي الله عنه: "O son of my sister, by Allâh, I used to see the new moon, then the new moon, then the new moon, i.e., three moons in two months, and a fire was not kindled in the house

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of Messenger of Allâh ﷺ. "I ('Urwah) said, "O my aunt, what were your means of sustenance?" She said; "Dates and water. But it (so happened) that Messenger of Allâh ﷺ had some *Ansâr* neighbours who had milch animals. They used to send Messenger of Allâh ﷺ some milk of their (animals) and he gave that to us to drink." [*Al-Bukhârî* and *Muslim*]

الله، ﷺ، نَارٌ. قُلْتُ: يَا خَالَةُ فَمَا كَانَ يُعِيشُكُمْ؟ قَالَتْ: الأَسْوَدَانِ: التَّمْرُ والْمَاءُ، إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ الله ﷺ جِيرانٌ مِنَ الأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَائِحُ وَكَانُوا يُرْسِلُونَ إِلَى رَسُولِ الله مِنْ أَلْبَانِهَا فَيَسْقِينَا. متفقٌ عَلَيه.

Commentary: 'Âishah رضي الله عنها did not say this by way of complaint but as warning and exhortation to the Muslims, especially women, so that they would also live a simple life. The latter should prepare their family budget keeping in view the lawful earnings of their husbands and do not place so much burden on them that they are compelled to look for unfair means of earning.

493. Abû Sa'îd Maqburî reported: Abû Hurairah رضي الله عنه said that he happened to pass by some people who had a roast lamb before them. They invited him, but he declined, saying: "The Messenger of Allâh (ﷺ) left the world without having eaten his fill with barley bread." [*Al-Bukhârî*]

٤٩٣- وَعَنْ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَصْلِيَّةٌ، فَدَعَوهُ فَأَبَى أَنْ يَأْكُلَ، وَقَالَ: خَرَجَ رَسُولُ الله ﷺ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيرِ. رَوَاهُ الْبُخَارِي.

مَصْلِيَّةٌ» بِفَتْحِ الْمِيمِ: أَيْ: مَشْوِيَّةٌ.

Commentary:

1. This *Hadîth* shows how much care the Companions of the Prophet ﷺ exercised in following him. They would even emulate him in matters in which it was not obligatory under the *Sharî'ah* to follow him. It was in fact the result of that extreme love that they had for the Prophet ﷺ. They were not like the present-day lovers of the Prophet ﷺ whose love does not go beyond lip-service. They were his true lovers and they followed him faithfully.

2. One should refuse to participate in feasts where extravagance is displayed, as is in common practice today, so that the evil tendency of extravagance and wastage is

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discouraged. One who avoids such parties, does not refuse invitations but respects the principles and values of *Sharî'ah* which is a highly meritorious act.

494. Anas رضي الله عنه reported: The Prophet ﷺ neither ate on a dining cloth, nor ate soft bread throughout his life. [*Al-Bukhârî*]

One narration adds: He (ﷺ) never even saw a *Samît* lamb.

Samît is an animal prepared for food by removing its hair by boiling water, and then roasted without being skinned. This type of food is preferred by wealthy people. *(Editor's Note)*

٤٩٤- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، قَالَ: لَمْ يَأْكُلِ النَّبِيُّ ﷺ عَلَى خِوَانٍ حَتَّى مَاتَ، وَمَا أَكَلَ خُبْزًا مُرَقَّقًا حَتَّى مَاتَ. رَوَاهُ الْبُخَارِي.

وَفِي رِوَايَةٍ لَهُ: وَلَا رَأَى شَاةً سَمِيطًا بِعَيْنِهِ قطُّ.

Commentary: It means that the Prophet ﷺ has not adopted the ways of the rich but embraced a simple way of life which is the mode of *Fuqarâ'* - poor people. Thus, he remained contented with simple food and had no relish for extravagant feasts.

495. An-Nu'mân bin Bashîr رضي الله عنهما reported: I have seen your Prophet ﷺ when he did not find enough of even the inferior quality of dates to eat and fill his belly. [*Muslim*]

٤٩٥- وَعَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَقَدْ رَأَيْتُ نَبِيَّكُمْ ﷺ، وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بِهِ بَطْنَهُ، رَوَاهُ مسلم.

الدَّقَلُ: تَمْرٌ رَدِيءٌ.

496. Sahl bin Sa'd رضي الله عنه reported: Messenger of Allâh ﷺ had never seen bread made out of fine flour throughout his life, since Allâh commissioned him until his death. He was asked, "Did you not have sieves at the time of the Messenger of Allâh?" He replied, "Messenger of Allâh ﷺ never saw a sieve." He was asked, "How did you manage to eat barley

٤٩٦- وَعَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ، قَالَ: مَا رَأَى رَسُولُ اللهِ ﷺ النَّقِيَّ مِنْ حِينَ ابْتَعَثَهُ اللهُ تَعَالَى حَتَّى قَبَضَهُ اللهُ تَعَالَى، فَقِيلَ لَهُ: هَلْ كَانَ لَكُمْ فِي عَهْدِ رَسُولِ اللهِ ﷺ مَنَاخِلُ؟ قَالَ: مَا رَأَى رَسُولُ اللهِ ﷺ مُنْخُلًا مِنْ حِينَ ابْتَعَثَهُ اللهُ تَعَالَى حَتَّى قَبَضَهُ

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bread made of unsieved flour?" He said, "We used to ground it and then blew away the husk, and what remained we kneaded into dough." [*Al-Bukhârî*]

اللهُ تَعَالَى، فَقِيلَ لَهُ: كَيْفَ كُنْتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنْخُولٍ؟ قَالَ: كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ، فَيَطِيرُ مَا طَارَ، وَمَا بَقِيَ ثَرَّيْنَاهُ. رَوَاهُ الْبُخَارِي.

قَوْلُهُ: «النَّقِيُّ»: هُوَ بِفَتْحِ النُّونِ وَكَسْرِ الْقَاف وتَشْدِيدِ الياء، وَهُوَ الْخُبْزُ الْحُوَّارَىٰ، وَهُوَ: الدَّرْمَكُ. قَوْلُهُ: «ثَرَّيْنَاهُ» هُوَ بِثَاءٍ مُثَلَّثَةٍ، ثُمَّ رَاءٍ مُشَدَّدَةٍ، ثُمَّ يَاءٍ مُثَنَّاةٍ مِنْ تَحت ثُمَّ نون، أي: بَلَلْنَاهُ وَعَجَنَّاهُ.

497. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ went out (of his house) one day, or one night, and there he met Abû Bakr and 'Umar رضي الله عنهما also. He ﷺ said, "What made you leave your houses at this hour?" They said, "It is hunger, O Messenger of Allâh." He said, "By Him in Whose Hands my soul is, what made you leave, made me also leave, so come along!" And he went along with them to a man from the *Ansâr*, but they did not find him in his house. When the wife of that man saw the Prophet, she said, "You are most welcome." Messenger of Allâh ﷺ said to her, "Where is so-and-so?" She said, "He went to fetch some fresh water for us." In the meantime, the *Ansârî* came back, saw Messenger of Allâh ﷺ and his two companions and

٤٩٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ، فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ رَضِيَ الله عَنْهُمَا، فَقَالَ: «مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هٰذِهِ السَّاعَةَ؟» قَالَا: الْجُوعُ يَا رَسُولَ الله. قَالَ: «وَأَنَا، وَالَّذِي نَفْسِي بِيَدِهِ، لأَخْرَجَنِي الَّذِي أَخْرَجَكُمَا. قُومَا» فَقَامَا مَعَهُ، فَأَتَى رَجُلًا مِنَ الأَنْصَارِ، فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ، فَلَمَّا رَأَتْهُ الْمَرْأَةُ قَالَتْ: مَرْحَبًا وَأَهْلًا. فَقَالَ لَهَا رَسُولُ الله ﷺ: «أَيْنَ فُلانٌ؟» قَالَتْ: ذَهَبَ يَسْتَعْذِبُ لَنَا الْمَاءَ، إِذْ جَاءَ الأَنْصَارِيُّ، فَنَظَرَ

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said: "Praise be to Allâh, today no one has more honourable guests than I." He then went out and brought them a bunch of date fruit, having dates, some still green, some ripe, and some fully ripe, and requested them to eat from it. He then took his knife (to slaughter a sheep). Messenger of Allâh ﷺ said to him, "Do not kill a milch sheep." So he slaughtered a sheep for them. After they had eaten and drunk to their fill, Messenger of Allâh ﷺ said to Abû Bakr and 'Umar رضي الله عنهما, "By Him in Whose Hand my soul is, you will certainly be questioned about this treat on the Day of Resurrection. Hunger brought you out of your homes, and you do not return to your homes till you have been blessed with this treat." [*Muslim*]

إِلَى رَسُولِ اللهِ ﷺ وَصَاحِبَيْهِ، ثُمَّ قَالَ: الْحَمْدُ للهِ، مَا أَحَدٌ الْيَوْمَ أَكْرَمَ أَضْيَافًا مِنِّي. فانْطَلَقَ فَجَاءَهُمْ بِعِذْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطَبٌ، فَقَالَ: كُلُوا، وَأَخَذَ الْمُدْيَةَ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِيَّاكَ وَالْحَلُوبَ» فَذَبَحَ لَهُمْ، فَأَكَلُوا مِنَ الشَّاةِ وَمِنْ ذٰلِكَ الْعِذْقِ وَشَرِبُوا. فَلَمَّا أَنْ شَبِعُوا وَرَوُوا قَالَ رَسُولُ اللهِ ﷺ لأَبِي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُمَا: «وَالَّذِي نَفْسِي بِيَدِهِ، لَتُسْأَلُنَّ عَنْ هٰذَا النَّعِيمِ يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، ثُمَّ لَمْ تَرْجِعُوا حَتَّى أَصَابَكُمْ هٰذَا النَّعِيمُ» رَوَاهُ مسلم.

قَوْلُهَا: «يَسْتَعْذِبُ» أَيْ: يَطْلُبُ الْمَاءَ الْعَذْبَ، وَهُوَ الطَّيِّبُ. وَ«الْعِذْقُ» بِكَسْرِ الْعَيْنِ وَإِسْكَانِ الذَّالِ المعجمة: وَهُوَ الْكِبَاسَةُ، وَهِيَ الْغُصْنُ. و«الْمُدْيَةُ» بِضَمِّ المِيم وكَسْرِهَا: هِيَ السِّكِّينُ. و«الْحَلُوبُ» ذَاتُ اللبَنِ. وَالسُّؤالُ عَنْ هٰذَا النَّعِيمِ سُؤالُ تَعْدِيدِ النِّعَمِ لَا سُؤالُ تَوْبِيخٍ وَتَعْذِيبٍ. وَاللهُ أَعْلَمُ. وَهٰذَا الأَنْصَارِيُّ الَّذِي أَتَوْهُ هُوَ أَبُو الْهَيْثَمِ بنُ التَّيِّهَانِ رَضِيَ اللهُ عَنْهُ، كَذَا جَاءَ مُبَيَّنًا فِي رِوَايَةِ التِّرْمِذِيِّ وَغَيْرِهِ.

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Commentary:

1. This *Hadîth* refers to the period of great hardship through which the Prophet ﷺ and his Companions had passed after *Hijrah* (emigration).
2. It is permissible for one to seek help from such friends about whom one is confident that they will be happy to help.
3. The *Hadîth* enjoins us to respect our guests and to thank Allâh on their visit.

498. Khâlid bin 'Umar Al-'Adawî reported: 'Utbah bin Ghazwân, the governor of Basrah, delivered a *Khutbah*. He praised Allâh, glorified Him, then said: "*Ammâ b'adu*, verily, the world has been given the news of its end and is running to meet its end swiftly. Nothing is left out of it but a very little amount. Similar to the remainder in a dish whose owner is collecting it to drink; and you are going to move to an abode which knows no end, and you should proceed there with the good before you, for we have been informed (by the Prophet ﷺ) that a stone would be thrown at one side of the Hell and it would travel down for seventy years but would not reach its bottom. By Allâh, it will be filled (with men and jinn). Do you find it strange? We have been informed (i.e., by the Prophet ﷺ) that the distance between two shutters of the gate of *Jannah* is forty years (distance). And a day would come when it would be fully packed; I was the seventh amongst the seven who had been with Messenger of Allâh ﷺ, and we had nothing to eat but the leaves of the tree

٤٩٨- وَعَنْ خَالِدِ بْنِ عُمَرَ العَدَوِيِّ قَالَ: خَطَبَنَا عُتْبَةُ بنُ غَزْوَانَ، وَكَانَ أَمِيرًا عَلَى الْبَصْرَةِ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ؛ فَإِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرْمٍ، وَوَلَّتْ حَذَّاءَ، وَلَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ كَصُبَابَةِ الإِنَاءِ يَتَصابُّهَا صَاحِبُهَا، وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَى دَارٍ لا زَوَالَ لَهَا، فَانْتَقِلُوا بِخَيْرِ مَا بِحَضْرَتِكُمْ، فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفِيرِ جَهَنَّمَ فَيَهْوِي فِيهَا سَبْعِينَ عَامًا، لا يُدْرِكُ لَهَا قَعْرًا، وَاللهِ لَتُمْلأَنَّ.. أَفَعَجِبتُمْ!؟ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَسِيرَةَ أَرْبَعِينَ عَامًا، وَلَيَأْتِيَنَّ عَلَيْهِ يَوْمٌ وَهُوَ كَظِيظٌ مِنَ الزِّحَامِ، وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللهِ ﷺ، مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الشَّجَرِ، حَتَّى قَرِحَتْ أَشْدَاقُنَا، فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ،

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until the sides of our mouth were injured. We found a sheet which we tore into two and divided between myself and Sa'd bin Mâlik. I made the lower garment with half of it and so did Sa'd. Today, there is none amongst us who has not become the governor of a city, and I seek refuge with Allâh that I should consider myself great while I am insignificant to Allâh." [*Muslim*]

فَاتَّزَرْتُ بِنِصْفِهَا، وَاتَّزَرَ سَعْدٌ بِنِصْفِهَا، فَمَا أَصْبَحَ الْيَوْمَ مِنَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيرًا عَلَى مِصْرٍ مِنَ الأَمْصَارِ، وَإِنِّي أَعُوذُ بِاللهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا، وَعِنْدَ اللهِ صَغِيرًا. رَوَاهُ مسلم.

قَوْلُهُ: «آذَنَتْ» هُوَ بِمَدِّ الأَلِفِ، أَيْ: أَعْلَمَتْ. قَوْلُهُ: «بِصُرْمٍ»: هُوَ بِضَمِّ الصَّاد، أَي: بانْقِطَاعِهَا وَفَنَائِهَا. وَقَوْلُهُ «وَوَلَّتْ حَذَّاءَ» هُوَ بِحَاءٍ مُهْمَلَةٍ مَفتُوحَةٍ، ثُمَّ ذال معجمة مشدَّدة، ثمَّ ألف مَمدودة، أيْ: سَرِيعَةً. وَ«الصُّبابَةُ» بِضَمِّ الصَّاد المهملة: وهي البَقِيَّةُ الْيَسِيرَةُ. وَقَوْلُهُ «يَتَصَابُّهَا» هُوَ بِتَشْدِيد الباءِ قَبْلَ الْهَاءِ، أَيْ: يَجْمَعُهَا. و«الْكَظِيظُ»: الْكَثِيرُ الْمُمْتَلِئُ. وَقَوْلُهُ: «قَرِحَتْ» هُوَ بِفَتْحِ الْقَافِ وكَسْرِ الرَّاءِ، أي: صارَتْ فِيهَا قُرُوحٌ.

Commentary: This *Hadîth* brings the following points into prominence:

1. Remembrance of *Al-Âkhirah* (the Hereafter) and the torment of Hell.
2. Description of the fast decline of the world and its trend towards destruction.
3. Description of the vastness of *Jannah* and Hell.
4. Reference to the affluence of the Companions of the Prophet ﷺ which they had at a subsequent stage. It was in fact fulfillment of the Promise of Allâh that He will bestow upon them power and majesty in this world.
5. The description of the graceful conduct of the Companions of the Prophet ﷺ. In spite of having power and authority, they had neither arrogance nor pride. Goodwill and humility were special traits of their character and they always sought refuge with Allâh against vanity and pride.

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6. The Companions of the Prophet ﷺ had sought to gain the pleasure of Allâh rather than that of the people.

7. Humbleness of the Companions of the Prophet ﷺ, as well as their good conduct and uprightness despite being in a position of authority.

٤٩٩- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَال: أَخْرَجَتْ لَنَا عَائِشَةُ رَضِيَ الله عَنْهَا كِسَاءً وَإِزَارًا غَلِيظًا قَالَتْ: قُبِضَ رَسُولُ الله ﷺ فِي هٰذَيْنِ. متفقٌ عَلَيه.

499. Abû Mûsa Al-Ash'arî رضي الله عنه reported: 'Âishah رضي الله عنها showed us a sheet and a thick lower garment and said to us Messenger of Allâh ﷺ was wearing them when he died. [*Al-Bukhârî* and *Muslim*]

Commentary: The incident reported in this *Hadîth* abundantly proves that the Prophet ﷺ was not only austere in the matter of food but also in clothes and other worldly goods. He was contented with a minimum of necessities of life.

٥٠٠- وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، رَضِيَ الله عَنْهُ، قَال: إِنِّي لأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ الله، وَلَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ الله ﷺ مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الْحُبْلَةِ، وَهٰذَا السَّمُرُ، حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَا لَهُ خَلْطٌ. متفقٌ عَلَيه.

«الْحُبْلَةِ» بِضَمِّ الْحَاءِ الْمُهملة وإِسْكَانِ الْبَاءِ الْمُوَحَّدَةِ: وَهِيَ والسَّمُرُ نَوْعَانِ مَعْرُوفَانِ مِنْ شَجَرِ الْبَادِيَةِ.

500. Sa'd bin Abû Waqqâs رضي الله عنه reported: By Allâh, I am the first Arab who shot an arrow in the Cause of Allâh. We fought along with Messenger of Allâh ﷺ when our food was only the leaves of *Hublah* and *Samur* trees (wild trees) until one of us would defecate like the droppings of sheep. [*Al-Bukhârî* and *Muslim*]

Commentary:

1. This *Hadîth* offers justification for enumerating the Blessings of Allâh and the hardships which one may have suffered in one's past life, provided one does not mention the latter by way of complaint.

2. Lack of provision does not mean that the Companions of the Prophet ﷺ did not

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make any arrangement for food when they used to go for *Jihâd*, but that their provision would finish during their campaigns.

What it actually means is the scarcity of food. They did not have foodstuff which could last till the end of the war, nor had they any system for its supply according to the requirements, with the result that they sometimes had to live on the tree-leaves.

501. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ used to supplicate: "O Allâh, make the provisions of family of Muhammad ﷺ bare subsistence." [*Al-Bukhârî* and *Muslim*]

٥٠١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عنْهُ، قَال: قَالَ رَسُولُ الله، ﷺ: «اللَّهُمَّ! اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا» متَّفَقٌ عَلَيه.

قَالَ أَهْلُ اللغَةِ وَالْغَرِيبِ: مَعْنَى «قُوتًا» أَيْ: مَا يَسُدُّ الرَّمَقَ.

502. Abû Hurairah رضي الله عنه reported: By Allâh other than Whom there is none worthy of worship, I used to press my stomach against the earth owing to my hunger; I would tie a stone over it. One day, I was sitting on the way they usually take when the Prophet ﷺ passed by me. When he saw me he smiled at me and knew my condition and my feelings. He called me and I replied, "At your service, O Messenger of Allâh." He said, "Follow me." So I followed him. Having arrived at home, he sought permission and entered. He allowed me in and I, too, entered. He found milk in a bowl and asked, "Where is this from?" He was told that it was a gift for him from so-and-so. He called me and I responded:

٥٠٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: وَالله الَّذِي لا إِلَهَ إِلَّا هُوَ، إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِي عَلَى الأَرْضِ مِنَ الْجُوعِ، وَإِنْ كُنْتُ لأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ. وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ مِنْهُ، فَمَرَّ بِي النَّبِيُّ، ﷺ، فَتَبَسَّمَ حِينَ رَآنِي، وَعَرَفَ مَا فِي وَجْهِي وَمَا فِي نَفْسِي، ثُمَّ قَال: «أَبَا هِرّ» قلتُ: لَبَّيْكَ يَا رَسُولَ الله، قَال: «الحَقْ» وَمَضَى فَاتَّبَعْتُهُ، فَدَخَلَ فَاسْتَأْذَنَ، فَأَذِنَ لِي فَدَخَلْتُ، فَوَجَدَ لَبَنًا في قَدَحٍ فَقَال «مِنْ أَيْنَ هٰذَا

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"At your service, O Messenger of Allâh." He said, "Go to the people of *As-Suffah* and usher them in." He (Abû Hurairah رضي الله عنه) explained: The people of *As-Suffah* were guests of Islam; they had no family, no property and no relations. When Messenger of Allâh ﷺ used to receive something in charity, he would send it to them without taking anything from it. When he received a present, he would send for them and share it with them. On this occasion, I disliked to give them anything. I said to myself: "This meagre quantity of milk will not be enough for all the people of *As-Suffah*! I am more deserving of it than anyone else. By drinking it I may attain some strength. When they come, he will order me to give it to them. I do not expect that anything will be left for me from this milk." As there was no alternative but to obey Allâh and His Messenger ﷺ. I went and called them. They came and sought permission which was granted. They took their seats. The Prophet ﷺ called me and I responded, "At your service, O Messenger of Allâh." He then said, "Take the milk and give it to them." I took the bowl and gave it to one man who drank his fill and returned it to me, and I gave it to the next and he did the same. I went on doing this till the bowl reached Messenger of Allâh ﷺ. By that time all had taken their fill. He ﷺ

اللَّبَنُ؟» قَالُوا: أَهْدَاهُ لَكَ فُلانٌ - أَوْ فُلانَةٌ - قَالَ: «أَبَا هِرٍّ» قلْتُ: لَبَّيْكَ يَا رَسُولَ الله، قَالَ: «الحقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ لي» - قَالَ: وَأَهْلُ الصُّفَّةِ أَضْيَافُ الإِسْلَامِ - لَا يَأْوُونَ عَلَى أَهْلٍ، وَلَا مَالٍ، وَلَا عَلَى أَحَدٍ، وَكَانَ إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ، وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ، وَأَصَابَ مِنْهَا، وَأَشْرَكَهُمْ فِيهَا، فَسَاءَنِي ذٰلِكَ فَقُلْتُ: وَمَا هٰذَا اللَّبَنُ فِي أَهْلِ الصُّفَّةِ! كُنْتُ أَحَقَّ أَنْ أُصِيبَ مِنْ هٰذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا، فَإِذَا جَاؤُا وَأَمَرَنِي فَكُنْتُ أَنَا أُعْطِيهِمْ؛ وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هٰذَا اللَّبَنِ، وَلَمْ يَكُنْ مِنْ طَاعَةِ الله وَطَاعَةِ رَسُولِهِ، ﷺ، بُدٌّ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ، فَأَقْبَلُوا وَاسْتَأْذَنُوا، فَأَذِنَ لَهُمْ وَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ قَالَ: «يا أَبَا هِرٍّ» قُلْتُ: لَبَّيْكَ يَا رَسُولَ الله قَالَ: «خُذْ فَأَعْطِهِمْ» قَالَ: فَأَخَذْتُ الْقَدَحَ، فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، فَأُعْطِيهِ الرَّجُلَ

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took the bowl, put it on his hand, looked at me, smiled and said, "Abû Hirr." I said, "At your service, O Messenger of Allâh." He said, "Now you and I are left." I said, "That is true, O Messenger of Allâh." He said, "Sit down and drink." I drank, but he went on saying, "Drink some more." I said, "By Him Who has sent you with the Truth, I have no room for it." He said, "Then give it to me." So I gave him the bowl. He praised Allâh, uttered the Name of Allâh and drank the remainder. [*Al-Bukhârî*]

فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يردُّ عَلَيَّ الْقَدَحَ، فَيَشْرَبُ حَتَّى يَرْوَىٰ ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، حَتَّى انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ، وَقَدْ رَوِيَ الْقَوْمُ كُلُّهُمْ، فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ، فَنَظَرَ إِلَيَّ فَتَبَسَّمَ، فَقَالَ: «أَبا هِرّ» قُلْتُ: لَبَّيْكَ يَا رَسُولَ الله، قَالَ: «بَقِيتُ أَنَا وَأَنْتَ» قُلْتُ: صَدَقْتَ يَا رَسُولَ الله، قَالَ: «اقْعُدْ فَاشْرَبْ» فَقَعَدْتُ فَشَرِبْتُ. فَقَالَ: «اشْرَبْ» فَشَرِبْتُ، فَمَا زَالَ يَقُولُ: «اشْرَبْ» حَتَّى قُلْتُ: لا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا! قَالَ: «فَأَرِنِي» فَأَعْطَيْتُهُ الْقَدَحَ، فَحَمِدَ اللهَ تَعَالَىٰ، وَسَمَّى وَشَرِبَ الْفَضْلَةَ» رَوَاهُ الْبُخَارِي.

Commentary: First, this *Hadîth* indicates the miracle of the Prophet ﷺ as well as his love and compassion for *Ahlus-Suffah*, i.e., those poor people who used to stay at *As-Suffah*. Second, the Prophet ﷺ would not accept charity, but only gifts. Third, he would also let others share a gift given to him by somebody. Fourth, as seen in this incident, the leftovers of a Muslim, whether food or drink, is permissible to others to consume. Fifth, to persuade a guest to eat or drink more is commendable. Sixth, to eat or drink to one's fill, without extravagance, is also permissible.

503. Muhammad bin Sîrîn رضي الله عنه reported: Abû Hurairah رضي الله عنه said: "I would fall in swoon between the pulpit of (the mosque of) Messen-

٥٠٣- وَعَنْ مُحَمَّدِ بنِ سِيرين عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: لَقَدْ رَأَيْتُنِي وَإِنِّي لأَخِرُّ فِيمَا بَيْنَ مِنْبَرِ رَسُولِ

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ger of Allâh ﷺ and the chamber of 'Aishah رضي الله عنها and every passer-by would put his foot on my neck thinking I was insane. I was not insane but I was awfully hungry."

[*Al-Bukhârî*]

الله، ﷺ، إِلَى حُجْرَةِ عَائِشَةَ رَضِيَ الله عَنْهَا مَغْشِيًّا عَلَيَّ، فَيَجِيء الْجَائِي، فَيَضَعُ رِجْلَهُ عَلَى عُنُقِي، وَيَرَىٰ أَنِّي مَجْنُونٌ وَمَا بِي مِنْ جُنُونٍ، مَا بِي إِلَّا الجُوعُ. رَوَاهُ الْبُخَارِي.

Commentary: The *Hadîth* throws light on the poverty of the Companions as well as their self-respect, patience and contentment which prevented them from begging people.

504. 'Âishah رضي الله عنها reported: When Messenger of Allâh ﷺ died, his armour was mortgaged with a Jew for thirty *Sâ'* (measures) of barley.

[*Al-Bukhârî* and *Muslim*]

٥٠٤- وَعَنْ عَائِشَة، رَضِيَ الله عَنْهَا، قَالَتْ: تُوُفِّيَ رَسُولُ الله، ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيّ في ثَلاثِينَ صَاعًا مِنْ شَعِير. متفقٌ عَلَيه.

Commentary: In the *Hadîth*, there is a mention of the asceticism of the Prophet ﷺ and also a permissibility for transactions with the people of the Book (the Jews and the Christians). That is why he mortgaged his coat of mail with a Jew and took a loan against it .

505. Anas رضي الله عنه reported: The Prophet ﷺ mortgaged his armour for a quantity of barley, and I took to him some barley bread and rancid fat. I heard him saying: "The family of Muhammad never possessed a measure of wheat from dawn to dusk although they were nine houses (to feed)." [*Al-Bukhârî*]

٥٠٥- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: رَهَنَ النَّبِيُّ ﷺ دِرْعَهُ بِشَعِيرٍ، وَمَشَيْتُ إِلَى النَّبِيِّ ﷺ بِخُبْزِ شَعِيرٍ، وَإِهَالَةٍ سَنِخَةٍ، وَلَقَدْ سَمِعْتُهُ يَقُولُ: «مَا أَصْبَحَ لآلِ مُحَمَّدٍ صَاعٌ وَلا أَمْسَى» وَإِنَّهُمْ لَتِسْعَةُ أَبْيَاتٍ. رَوَاهُ الْبُخَارِي.

«الإِهَالَةُ» بِكَسْرِ الْهَمْزَةِ: الشَّحْمُ الذَّائِبُ.

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وَ«السَّنِخَةُ» بِالنّون والْخَاءِ المعجمة؛ وَهِيَ: الْمُتَغَيِّرَة.

Commentary: The Prophet ﷺ was perfectly humble and very generous to the point that he did not put anything away for himself until he had to mortgage his own armour for food.

٥٠٦- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عنْهُ، قَال: لَقَدْ رَأَيْتُ سَبْعِينَ مِنْ أَهْلِ الصُّفَّةِ، مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ، إِمَّا إِزَارٌ وَإِمَّا كِسَاءٌ، قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ مِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ، وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ، فَيَجمَعُهُ بِيَدِهِ كَرَاهِيَةَ أَنْ تُرَى عَوْرَتُهُ. رَوَاهُ الْبُخَارِي.

506. Abû Hurairah رضي الله عنه reported: I saw seventy of the people of *As-Suffah* and none of them had a cloak. They had either a lower cloth or a blanket which they suspended from their necks. Some reached half way down to the legs and some to the ankles, and one of them would manage to keep it in his hand to avoid exposing his private parts. [*Al-Bukhârî*].

٥٠٧- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ فِرَاشُ رَسُولِ الله ﷺ مِنْ أُدَمٍ حَشْوُهُ لِيفٌ. رَوَاهُ الْبُخَارِي.

507. 'Âishah رضي الله عنها reported: The mattress of Messenger of Allâh ﷺ was a piece of tanned skin stuffed with palm fibres. [*Al-Bukhârî*]

Commentary: The Prophetic model of a simple way of living pictured in these *Ahâdîth* is vastly different from today's luxurious lifestyle adopted by Muslims. May they adopt the simplicity of their Prophet ﷺ!

٥٠٨- وَعَنِ ابن عمر رَضِيَ الله عَنْهُمَا قَال: كُنَّا جُلُوسًا مَعَ رَسُولِ الله ﷺ، إِذْ جَاءَ رَجُلٌ مِنَ الأَنْصَارِ، فَسَلَّمَ عَلَيْهِ، ثُمَّ أَدْبَرَ الأَنْصَارِيُّ، فَقَالَ رَسُولُ الله ﷺ: «يَا أَخَا الأَنْصَارِ! كَيْفَ أَخِي سَعْدُ بنُ عُبَادَةَ؟» فَقَالَ:

508. Ibn 'Umar رضي الله عنهما reported: We were once sitting in the company of Messenger of Allâh ﷺ when a man from the *Ansâr* came and greeted. As he was leaving, Messenger of Allâh ﷺ said to him, "O brother of the *Ansâr*, how is my brother Sa'd bin 'Ubâdah?" He replied, "He is well."

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صَالِحٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَعُودُهُ مِنْكُمْ؟» فَقَامَ وَقُمْنَا مَعَهُ، وَنَحْنُ بِضْعَةَ عَشَرَ، مَا عَلَيْنَا نِعَالٌ، وَلا خِفَافٌ، وَلا قَلانِسُ، وَلا قُمُصٌ، نَمْشِي فِي تِلْكَ السِّبَاخِ، حَتَّى جِئْنَاهُ، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ حَتَّى دَنَا رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ. رَوَاهُ مسلم.

Messenger of Allâh ﷺ asked, "Which of you is desirous of visiting him?" Having said this he got up and we followed him. We were ten and odd in number and we had neither shoes nor light boots nor caps nor shirts. We walked on foot through the barren plain till we came to the residence of Sa'd رضي الله عنه. His people made way and Messenger of Allâh ﷺ along with those who accompanied him went up to him. [*Muslim*]

Commentary: In this *Hadîth* the description which the Companions made about their condition reflects its relevance with this chapter. Second, we come to know that the Prophet ﷺ called Sa'd رضي الله عنه as his brother. This shows his perfect humbleness and great care for his Companions. Third, if the house is small, the host is presumed to make arrangement within the narrow space to accommodate the visitors, so that they may sit beside the patient for a while and enquire about his health.

٥٠٩- وَعَنْ عِمْرَانَ بنِ الْحُصَينِ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَيرُكُمْ قَرنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُم» قَالَ عِمْرَانُ: فَمَا أَدْرِي قَالَ النَّبِيُّ ﷺ مَرَّتَيْنِ أَوْ ثَلاثًا «ثُمَّ يَكُونُ بَعدَهُمْ قَوْمٌ يَشْهَدُونَ وَلا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلا يُؤْتَمَنُونَ، وَيَنْذِرُونَ وَلا يُوفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ» متفقٌ عَلَيْهِ.

509. 'Imrân bin Husain رضي الله عنهما reported: The Prophet ﷺ said, "The best of you, are my contemporaries, then those who follow them, then those who will come after them. ('Imrân said, I do not know if he said this twice or thrice). Then, they will be followed by those who will testify but will not be called upon to testify; they will betray the trust, and will not be trusted. They will make vows but will not fulfill them, and obesity will prevail among them." [*Al-Bukhârî* and *Muslim*]

Commentary: In this *Hadîth*, three eras have been called as the best of ages in a graded order: first, the Prophetic era, second, the Successors' era, and third, the

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Followers of the Successors' era. Goodness and religion collectively prevailed during this time. Then gradually there was an overall deterioration and every new era that the pass of time brought it, proved to be worse than the preceding one. Today's Muslims have fallen due to their weakness in character. Now, the majority of Muslims lack morals and belief as described in the Qur'ân and the *Hadîth*. The complaint is to be lodged only with Allâh!

510. Abû Umâmah رضي الله عنه reported: Messenger of Allâh ﷺ said, "O son of Âdam, if you spend the surplus, it will be better for you; and if you retain it, it will be evil for you. You will not be reprimanded for storing what is enough for your need. First of all spend upon those who are your dependents." [*At-Tirmidhî*]

٥١٠- وَعَنْ أَبِي أُمَامَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «يَا ابْنَ آدَمَ: إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ، وَلا تُلامُ عَلَى كَفَافٍ، وَابدَأْ بِمَنْ تَعُولُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح

Commentary: The Muslims have been allowed, rather emphatically told and commanded, to possess as much wealth as could meet their personal and family needs. Yet, they have also been advised to spend the spare money on the needy. Man has been told that it is unwise on his part to be niggardly about money because it spawns unfavourable results in this world as well as in the Hereafter. The concentration of wealth within a few hands freezes its vitality and leads to corruption in society. As for the Hereafter, the result of stinginess will be definitely bad as the Qur'ân says:

"The things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection." (3:180)

Some *'Ulama'* are of the opinion that after the payment of the annual *Zakât* (poor-due), it is not necessary to spend more. But to be accurate, if somebody pays *Zakât* and yet retains enough money with him, and there are some needy people also in his knowledge, then he will be bound to spend on them. *At-Tirmidhî* quoted a *Hadîth* in which Messenger of Allâh ﷺ said, "Indeed there is a right (for poor) in the wealth in addition to *Zakât*."

511. 'Ubaidullâh bin Mihsan Al-Ansârî رضي الله عنه reported: Messenger of Allâh ﷺ said, "Whosoever begins the day feeling

٥١١- وَعَنْ عُبَيْدِالله بنِ مِحْصَنٍ الأَنْصَارِيِّ الْخُطَمِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ أَصْبَحَ

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مِنْكُمْ آمِنًا فِي سِرْبِهِ، مُعَافًى فِي جَسَدِهِ، عِنْدَهُ قُوتُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَذَافِيرِهَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«سِرْبِهِ» بِكَسْرِ السِّينِ المهملة، أي: نَفْسِهِ، وَقِيلَ: قَوْمِهِ.

family security and good health; and possessing provision for his day is as though he possesed the whole world." [*At-Tirmidhî*]

Commentary: To have one-day food and to enjoy peace and health is indeed a great blessing. It may be said that one has the same satisfaction which one can have on getting the whole world. And if one lacks peace and health, the treasures of the whole world will be of no use because the heaps of wealth cannot provide peace of mind to one, nor can it make one enjoy sound health. The *Hadîth* also implies an advice to man that instead of running after wealth, he should endeavour to seek patience and contentment which alone can guarantee him peace and satisfaction. Otherwise, he is likely to stake everything on the pursuit of this mirage.

٥١٢- وَعَنْ عَبْدِ الله بن عمرو بنِ العاصِ رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ الله ﷺ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَكَانَ رِزْقُهُ كَفَافًا، وَقَنَّعَهُ الله بِمَا آتَاهُ» رَوَاهُ مُسْلِم.

512. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "Successful is the one who enters the fold of Islâm and is provided with sustenance which is sufficient for his day's needs, and Allâh makes him content with what He has bestowed upon him." [*Muslim*]

Commentary: The real success of a man will be measured by his being blessed with Divine mercy and forgiveness in the Hereafter, and this is contingent on Islâm alone. If he lacks the wealth of Islâm, all the worldly possessions will not ensure his success in the next world. This *Hadîth* tells us that richness is not to be defined in terms of a lot of belongings, and that the real richness is gauged by the contentment of the soul.

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٥١٣- وَعَنْ أَبِي مُحَمَّدٍ فَضَالَةَ بن عُبَيْدٍ الأَنْصَارِيِّ رَضِيَ الله عَنْهُ، أَنَّهُ سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «طُوبَى لِمَنْ هُدِيَ إِلَى الإِسْلَامِ، وَكَانَ عَيْشُهُ كَفَافًا، وَقَنِعَ» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

513. Fadâlah bin 'Ubaid Al-Ansârî رضي الله عنه reported: I heard Messenger of Allâh ﷺ say: "Happiness is due to him who is guided to Islâm and possesses provision that suffices him for his day and remains content." [*At-Tirmidhî*]

Commentary: The word *Tûbâ* (translated here as happiness) is given to *Jannah*. Some *Ahâdîth* say that it is the name of a heavenly tree as well. Lexically, however, it means greeting and good tiding. The sense of this *Hadîth* is analogous to that of the previous one.

٥١٤- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَالَ: كَانَ رَسُولُ الله ﷺ يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِيًا، وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً، وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيح.

514. Ibn 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ went to bed hungry for several successive nights, nor did his family have a thing for supper for many consecutive nights; and their bread was mostly of barley. [*At-Tirmidhî*]

Commentary: This *Hadîth* also displays the asceticism and economic scantiness of the Prophet ﷺ and his wives.

٥١٥- وَعَنْ فَضَالَةَ بن عُبَيْدٍ رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله ﷺ كَانَ إِذَا صَلَّى بِالنَّاسِ، يَخِرُّ رِجَالٌ مِنْ قَامَتِهِمْ فِي الصَّلَاةِ مِنَ الخَصَاصَةِ - وَهُمْ أَصْحَابُ الصُّفَّةِ - حَتَّى يَقُولَ الأَعْرَابُ: هٰؤُلَاءِ مَجَانِينُ، فَإِذَا صَلَّى رَسُولُ الله ﷺ انْصَرَفَ إِلَيْهِمْ،

515. Fadâlah bin 'Ubaid رضي الله عنه reported: When Messenger of Allâh ﷺ led *Sâlat*, some people would fall down from their standing posture out of extreme hunger. They were of the people of *As-Suffah*. The nomad Arabs would say that they were insane. After concluding *Sâlat*, Messenger of Allâh ﷺ would turn to them and say, "If you were to know what is

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in store for you with Allâh, the Exalted, you would wish to augment your starvation and lack of provisions." [*At-Tirmidhî*]

فَقَالَ: «لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ اللهِ تَعَالَى، لأَحْبَبْتُمْ أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ صَحِيحٌ.

«الْخَصَاصَةُ»: الْفَاقَةُ وَالْجُوعُ الشَّدِيدُ.

Commentary: The habit of maintaining self-respect in the period of studentship makes man self-respecting, patient and content throughout his life. The dignity of *'Ulama'* lies in patience, contentment and indifference and not in wishing to drain the purses of others and asking them for alms.

516. Miqdâd bin Ma'dikarib رضي الله عنه reported: I heard Messenger of Allâh ﷺ say: "No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing." [*At-Tirmidhî*]

٥١٦- وَعَنْ أَبِي كَرِيمَةَ الْمِقْدَامِ بن مَعْدِيكرِبَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مَلأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابنِ آدَمَ أُكُلاتٌ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ؛ فَثُلُثٌ لِطَعَامِهِ، وَثُلُثٌ لِشَرَابِهِ، وَثُلُثٌ لِنَفَسِهِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«أُكُلاتٌ» أَيْ: لُقَمٌ.

Commentary: This *Hadîth* dissuades us from overeating as this causes laziness and affects one's health.

517. Abû Umâmah bin Tha'labah رضي الله عنه reported: The Companions of Messenger of Allâh ﷺ mentioned the life of the world before him. He ﷺ said, "Do you not hear? Do you not hear? Simplicity (in life) is part of Faith, simplicity is part of Faith." [*Abû Dâwûd*]

٥١٧- وَعَنْ أَبِي أُمَامَةَ إِيَاسِ بن ثَعْلَبَةَ الأَنْصَارِيِّ الْحَارِثِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: ذَكَرَ أَصْحَابُ رَسُولِ اللهِ ﷺ يَوْمًا عِنْدَهُ الدُّنْيَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَا تَسْمَعُونَ؟ أَلَا تَسْمَعُونَ؟ إِنَّ

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الْبَذَاذَةَ مِنَ الإِيْمَانِ، إِنَّ الْبَذَاذَةَ مِنَ الإِيْمَانِ» يَعْنِي: التَّقَحُّلَ. رَوَاهُ أَبو داود.

«الْبَذَاذَةُ»: بِالْبَاءِ الْمُوَحَّدَةِ وَالذَّالَيْنِ الْمُعْجَمَتَيْنِ، وَهِيَ رَثَاثَةُ الْهَيْئَةِ، وَتَرْكُ فَاخِرِ اللِّبَاسِ. وَأَمَّا «التَّقَحُّل» فَبِالْقَافِ وَالْحَاءِ؛ قَالَ أَهْلُ اللُّغَةِ: الْمُتَقَحِّلُ: هُوَ الرَّجُلُ الْيَابِسُ الْجِلْدِ مِنْ خُشُونَةِ الْعَيْشِ، وَتَرْكِ التَّرَفُّهِ.

Commentary: This *Hadîth* invites our attention to a simple way of living - ordinary dress and simple and non-rich food - and discourages us from being habitual of an affected life style - use of costly dress, delicious and rich food and other dainties of life. The more a man shuns the trappings and accessories of life, the better engaged will he be in being readied for the Hereafter. The increased degree of his involvement in worldly comforts and luxuries will keep decreasing his concern for the accountability of future life. We may keep it in mind that simplicity does not mean escape from cleanliness. Because cleanliness is in itself 'half the Faith'. How can a believer ignore purity and cleanliness?

٥١٨- وَعَنْ أَبِي عبدالله جَابِر بن عَبدالله رَضِيَ الله عَنْهُمَا قَال: بَعَثَنَا رَسُولُ الله ﷺ، وَأَمَّرَ عَلَيْنَا أَبَا عُبَيْدَةَ رَضِيَ الله عَنْهُ، نَتَلَقَّى عِيرًا لِقُرَيْشٍ، وَزَوَّدَنَا جِرَابًا مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ، فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً، فَقِيلَ كَيْفَ كُنْتُمْ تَصْنَعُونَ بِهَا؟ قَال: نَمَصُّهَا كَمَا يَمَصُّ الصَّبِيُّ، ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ، فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ،

518. Jâbir bin 'Abdullâh رضي الله عنهما reported: Messenger of Allâh ﷺ sent us in an expedition under the command of Abû 'Ubaidah رضي الله عنه to intercept a caravan of the Quraish. He provided us with a bag of dates, apart from which he found nothing for us. Abû 'Ubaidah رضي الله عنه gave each of us one date (every day). He (the narrator) was asked: "What did you do with that?" He said: We sucked that just like a baby and then drank water over that, and it was sufficient for us for the day until night. We beat

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وَكُنَّا نَضْرِبُ بِعِصِيِّنَا الخَبَطَ، ثُمَّ نَبُلُّهُ بِالْمَاءِ فَنَأْكُلُهُ. قَالَ: وَانْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ، فَرُفِعَ لَنَا عَلَى سَاحِلِ الْبَحْرِ كَهَيْئَةِ الْكَثِيبِ الضَّخْمِ، فَأَتَيْنَاهُ فَإِذَا هِيَ دَابَّةٌ تُدْعَى الْعَنْبَرَ، فَقَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ، ثُمَّ قال: لا، بَلْ نَحْنُ رُسُلُ رَسُولِ الله ﷺ، وَفِي سَبِيلِ الله، وَقَدِ اضْطُرِرْتُمْ فَكُلُوا، فَأَقَمْنَا عَلَيْهِ شَهْرًا، وَنَحْنُ ثَلاثُمِائَةٍ، حَتَّى سَمِنَّا، وَلَقَدْ رَأَيْتُنَا نَغْتَرِفُ مِنْ وَقْبِ عَيْنِهِ بِالْقِلَالِ الدُّهْنَ وَنَقْطَعُ مِنْهُ الْفِدَرَ كَالثَّوْرِ - أَوْ كَقَدْرِ الثَّوْرِ - وَلَقَدْ أَخَذَ مِنَّا أَبُو عُبَيْدَةَ ثَلاثَةَ عَشَرَ رَجُلًا فَأَقْعَدَهُم فِي وَقْبِ عَيْنِهِ وَأَخَذَ ضِلَعًا مِنْ أَضْلاعِهِ فَأَقَامَهَا ثُمَّ رَحَلَ أَعْظَمَ بَعِيرٍ مَعَنَا فَمَرَّ مِنْ تَحْتِهَا، وَتَزَوَّدْنَا مِنْ لَحْمِهِ وَشَائِقَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْنَا رَسُولَ الله ﷺ فَذَكَرْنَا ذٰلِكَ له، فَقَالَ: «هُوَ رِزْقٌ أَخْرَجَهُ الله لَكُمْ، فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ فَتُطْعِمُونَا؟» فَأَرْسَلْنَا إِلَى رَسُولِ الله ﷺ مِنْهُ فَأَكَلَهُ. رَوَاهُ مسلم.

«الْجِرَابُ»: وِعَاءٌ مِنْ جِلْدٍ مَعْرُوفٌ، وَهُوَ بِكَسْرِ الْجِيمِ وَفَتْحِهَا، وَالْكَسْرُ أَفْصَحُ. قَوْلُهُ:

off leaves with the help of our sticks, then drenched them with water and ate them. We then went to the seaside, when there appeared before us something like a big mound. We came near it and we found that it was a beast called *Al-Anbar*. Abû 'Ubaidah رضي الله عنه said: "It is dead (so it useless for us)." He then said: "No (but it does not matter), we have been sent by Messenger of Allâh ﷺ in the way of Allâh and you are hard-pressed (on account of the scarcity of food), so you can eat that." We, three hundred in number, stayed there for a month until we fattened up (having plenty to eat of that fish). He (Jâbir) said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or almost like a bull. Abû 'Ubaidah رضي الله عنه called thirteen men from us and he made them sit in the cavity of its eye, and he held one of its ribs and raised it erect and then saddled the biggest of the camels we had with us and it passed through it (the arched rib), and we carried large pieces of meat for use in our journey. When we came back to Al-Madinah we went to Messenger of Allâh ﷺ and told him about that, whereupon he said, "That was a sustenance Allâh had brought forth for you. Do you have any piece of meat left with you, for us to eat." Jâbir رضي

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«نَمَصُّهَا» بِفَتْحِ الْمِيمِ. «وَالْخَبَطُ»: وَرَقُ شَجَرٍ مَعْرُوفٍ تَأْكُلُهُ الإِبْلُ. «وَالْكَثِيبُ»: التَّلُّ مِنَ الرَّمْلِ. «والْوَقْبُ» بِفَتْحِ الْوَاوِ وَإِسْكَانِ الْقَافِ وَبَعدهَا بَاءٌ موحدةٌ، : وَهُوَ نُقْرَةُ الْعَيْنِ. «وَالْقِلالُ»: الْجِرَارُ. «وَالْفِدَرُ» بِكَسْرِ الْفَاءِ وَفَتْحِ الدَّالِ: الْقِطَعُ. «رَحَلَ الْبَعِيرَ»بِتَخْفِيفِ الْحَاءِ: أَيْ جَعَلَ عَلَيْهِ الرَّحْلَ. «الْوَشَائِقُ» بِالشِّينِ الْمُعْجَمَةِ وَالْقَافِ: اللَّحْمُ الَّذِي اقْتُطِعَ لِيُقَدَّدَ مِنْهُ، وَالله أَعْلَم.

said: We sent to Messenger of Allâh ﷺ some of that (meat) and he ate it. [*Muslim*]

Commentary: This *Hadîth* also points to the economic pinch from which the Companions suffered in the early phase of Islâm. They braved it patiently. Secondly, The blessing came to them in the sense that each one of them was patient enough to live on a single date-fruit and water in twenty-four hours. Thirdly, it emphasizes that according to the circumstances, there is always room for *Ijtihâd* (independent juristic reasoning). First Abû 'Ubaidah رضي الله عنه hesitated, but later he established a different opinion on the basis of his *Ijtihâd* and decided to use the body of the giant fish as food. Fourthly, it provides us a proof of the sacrifice of the Companions that Allâh miraculously granted them such a huge sea-fish that a group of three hundred people kept eating for one month. Fifthly, it tells us that a sea-carrion is a lawful food as indicated in another *Hadîth*: "The water of the sea and its carrion are both *Halâl*." Sixthly, this particular fish, like the whale, is a gigantic phenomenon which is normally about 50 feet long."

٥١٩- وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ كُمُّ قَمِيصِ رَسُولِ الله ﷺ إِلَى الرُّصْغِ، رَوَاهُ أَبُو داود، وَالتِّرْمِذِيُّ وقال: حَدِيثٌ حَسَنٌ.

«الرُّصْغُ» بِالصَّادِ وَالرُّسْغُ بِالسِّينِ أَيْضًا: هُوَ الْمَفْصِلُ بَيْنَ الْكَفِّ وَالسَّاعِدِ.

519. Asmâ' bint Yazîd رضي الله عنها reported: The sleeves of the shirt of Messenger of Allâh ﷺ reached his wrists. [*At-Tirmidhî*]

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Commentary: Wearing long clothes is commonly known to be a sign of arrogance. Moreover, such type of dress retreads physical movement, whereas short clothes cause inconvenience to the wearer in summer and winter. Moderation, therefore, is the best way and therefore, the Prophetic example.

520. Jâbir رضي الله عنه reported: On the day of the battle of *Al-Khandaq* (the Trench), we were digging the trench when a very hard boulder came in our way. The Companions went to Messenger of Allâh ﷺ and told him about it. He said, "I will go down the trench to see it." He stood up and it was noticed that he had tied a stone over his stomach due to intense hunger. We had not tasted anything for three days. He took up a spade and struck the hard rock with it and it turned into sand. I sought his permission to go home, (after reaching home I) said to my wife, "I have seen the Prophet ﷺ in a state that I am unable to endure. Have you got anything in the house?" She said, "I have a small quantity of barley and a lamb." I slaughtered the lamb, ground the barley and put the meat in the cooking pot. Then I went to the Prophet ﷺ. In the meantime the flour had been kneaded and the meat in the pot was nearly cooked. I said to him, "O Messenger of Allâh, I have some food, will you come along with one or two Companions?" He asked, "How many men should go there?" I told him the number. He said, "It will

٥٢٠- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّا كُنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ، فَعَرَضَتْ كُدْيَةٌ شَدِيدَةٌ، فَجَاؤُا إِلَى النَّبِيِّ ﷺ فَقَالُوا: هٰذِهِ كُدْيَةٌ عَرَضَتْ فِي الْخَنْدَقِ. فَقَالَ: «أَنَا نَازِلٌ» ثُمَّ قَامَ، وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ، وَلَبِثْنَا ثَلَاثَةَ أَيَّامٍ لا نَذُوقُ ذَوَاقًا فَأَخَذَ النَّبِيُّ ﷺ الْمِعْوَلَ، فَضَرَبَ، فَعَادَ كَثِيبًا أَهْيَلَ، أَوْ أَهْيَمَ، فَقُلْتُ: يَا رَسُولَ اللهِ! ائْذَنْ لِي إِلَى الْبَيْتِ، فَقُلْتُ لامْرَأَتِي: رَأَيْتُ بِالنَّبِيِّ ﷺ شَيْئًا مَا فِي ذٰلِكَ صَبْرٌ فَعِنْدَكِ شَيْءٌ؟ فَقَالَتْ: عِنْدِي شَعِيرٌ وَعَنَاقٌ، فَذَبَحْتُ الْعَنَاقَ وَطَحَنَتِ الشَّعِيرَ حَتَّى جَعَلْنَا اللحمَ فِي الْبُرْمَةِ، ثُمَّ جِئْتُ النَّبِيَّ ﷺ، وَالْعَجِينُ قَدِ انْكَسَرَ، وَالْبُرْمَةُ بَيْنَ الأَثَافِيِّ قَدْ كَادَتْ تَنْضِجُ، فَقُلْتُ: طُعَيِّمٌ لِي، فَقُمْ أَنْتَ يَا رَسُولَ اللهِ وَرَجُلٌ أَوْ رَجُلانِ، قَالَ: «كَمْ هُوَ؟» فَذَكَرْتُ لَهُ فَقَالَ: «كَثِيرٌ طَيِّبٌ، قُلْ لَهَا لا تَنْزِعِ الْبُرْمَةَ، وَلا الْخُبْزَ مِنَ

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be better if they are more in number. Tell your wife not to remove the pot from the hearth nor the bread from the oven till I arrive." Then he said to the *Muhâjirûn* and the *Ansâr*: "Let us go (to eat)." They all rose (and went with him). I went to my wife and said, "Bless you, the Prophet ﷺ, the *Muhâjirûn*, the *Ansâr* and the whole company are coming." She said, "Did he (ﷺ) ask you?" I replied in the affirmative. (When they arrived) Messenger of Allâh ﷺ said to his Companions, "Enter, but do not crowd in." Then he started breaking up the bread and putting meat on it. He would take from the pot and the oven then would cover them up, approach his Companions and hand it over to them. He would then go back and uncover the pot and the oven. He continued to break up the bread and put meat on it till all had eaten to their fill and still some of the food remained. Then he said to my wife, "Eat from it, and send it as a present, for the people have been afflicted with severe hunger." [*Al-Bukhârî* and *Muslim*]

Another narration is: Jâbir said: When the trench was being dug, I noticed the signs of hunger on the face of the Prophet ﷺ. I returned to my wife and said to her, "Have you got anything in the house? I have seen the signs of severe hunger on the face of

التَّنُّورِ، حَتَّى آتِيَ» فَقَالَ: «قُومُوا» فَقَامَ الْمُهَاجِرُونَ وَالأَنْصَارُ، فَدَخَلْتُ عَلَيْهَا فَقُلْتُ: وَيْحَكِ جَاءَ النَّبِيُّ ﷺ وَالْمُهَاجِرُونَ وَالأَنْصَارُ وَمَنْ مَعَهُمْ! قَالَتْ: هَلْ سَأَلَكَ؟ قُلْتُ: نَعَم، قَالَ: «ادْخُلُوا وَلا تَضَاغَطُوا» فَجَعَلَ يَكْسِرُ الْخُبْزَ، وَيَجْعَلُ عَلَيْهِ اللَّحْمَ، وَيُخَمِّرُ الْبُرْمَةَ وَالتَّنُّورَ إِذَا أَخَذَ مِنْهُ، وَيُقَرِّبُ إِلَى أَصْحَابِهِ ثُمَّ يَنْزِعُ، فَلَمْ يَزَلْ يَكْسِرُ وَيَغْرِفُ حَتَّى شَبِعُوا، وَبَقِيَ مِنْهُ، فَقَالَ: كُلِي هٰذَا وَأَهْدِي، فَإِنَّ النَّاسَ أَصَابَتْهُمْ مَجَاعَةٌ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: قَال جَابِر: لَمَّا حُفِرَ الْخَنْدَقُ رَأَيْتُ بِالنَّبِيِّ ﷺ خَمَصًا، فَانْكَفَأْتُ إِلَى امْرَأَتِي فَقُلْتُ: هَلْ عِنْدَكِ شَيْءٌ؛ فَإِنِّي رَأَيْتُ بِرسُول الله ﷺ خَمَصًا شَدِيدًا؟ فَأَخْرَجَتْ إِلَيَّ جِرابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيْمَةٌ دَاجِنٌ فَذَبَحْتُهَا، وَطَحَنَتِ الشَّعِيرَ، فَفَرَغَتْ إِلى فَرَاغِي، وَقَطَّعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَّيْتُ إِلَى رَسُولِ الله ﷺ، فَقَالَتْ: لَا تَفْضَحْنِي بِرَسُولِ الله ﷺ وَمَنْ مَعَهُ،

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Messenger of Allâh ﷺ." She brought out a bag which contained a *Sâ'* (a measure that equals approximately 3kg.) of barley. We had a lamb which was reared in the home. I slaughtered the lamb and she ground the flour for baking bread. I then cut the meat and put it in the cooking pot. When I was returning to Messenger of Allâh ﷺ, my wife said to me, "Do not embarass me before Messenger of Allâh ﷺ and his Companions." (She said this because she thought that the food would not be enough for everyone, for how can very little food cater for a thousand people?) When I came to him, I said to him in a low tone, "O Messenger of Allâh ﷺ, we have slaughtered a small lamb and have ground a *Sâ'* of barley. Please accompany me with a few of your Companions." Thereupon he (ﷺ) announced in a loud voice, "O people of the Trench, Jâbir has arranged a feast for you, so all of you are welcome." And addressing me he said, "Do not take the pot off the fire, nor bake the kneaded flour till I arrive." So I came home and he came ahead of the people. My wife said, "It will be a matter of disgrace for you (because there is not enough food)." I said, "I did only what you told me." She brought out the kneaded flour and Messenger of Allâh ﷺ spat into it, and invoked the blessing of Allâh on it, and then he spat into the cooking pot

فَجِئْتُهُ فَسَارَرْتُهُ فَقُلْتُ: يَا رَسُولَ اللهِ، ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنَتْ صَاعًا مِنْ شَعِيرٍ، فَتَعَالَ أَنْتَ وَنَفَرٌ مَعَكَ، فَصَاحَ رَسُولُ اللهِ ﷺ فَقَالَ: يَا أَهْلَ الْخَنْدَقِ: إِنَّ جَابِرًا قَدْ صَنَعَ سُؤْرًا فَحَيَّهَلًا بِكُمْ» فَقَالَ النَّبِيُّ ﷺ: «لَا تُنْزِلُنَّ بُرْمَتَكُمْ وَلَا تَخْبِزُنَّ عَجِينَكُمْ حَتَّى أَجِيءَ» فَجِئْتُ، وَجَاءَ النَّبِيُّ ﷺ يَقْدُمُ النَّاسَ، حَتَّى جِئْتُ امْرَأَتِي فَقَالَتْ: بِكَ وَبِكَ! فَقُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتِ. فَأَخْرَجَتْ عَجِينًا، فَبَسَقَ فِيهِ وَبَارَكَ، ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ، ثُمَّ قَالَ: «ادْعِي خَابِزَةً فَلْتَخْبِزْ مَعَكِ، وَاقْدَحِي مِنْ بُرْمَتِكُمْ وَلَا تُنْزِلُوهَا» وَهُمْ أَلْفٌ، فَأُقْسِمُ بِاللهِ لَأَكَلُوا حَتَّى تَرَكُوهُ وَانْحَرَفُوا، وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ، وَإِنَّ عَجِينَنَا لَيُخْبَزُ كَمَا هُوَ.

قَوْلُهُ: «عَرَضَتْ كُدْيَةٌ» بِضَمِّ الْكَافِ وَإِسْكَانِ الدَّالِ وَبِالْيَاءِ الْمُثَنَّاةِ تَحْتُ: وَهِيَ قِطْعَةٌ غَلِيظَةٌ صُلْبَةٌ مِنَ الْأَرْضِ لَا يَعْمَلُ فِيهَا الْفَأْسُ. «وَالْكَثِيبُ» أَصْلُهُ تَلُّ الرَّمْلِ، وَالْمُرَادُ هُنَا: صَارَتْ تُرَابًا نَاعِمًا، وَهُوَ مَعْنَى «أَهْيَلَ».

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and invoked the blessing of Allâh on it. Then he said, "Call another woman to help bake bread and let her take out from the cooking pot, but do not take it off the fire." There were about a thousand guests. All of them ate till they left the food and went off. Our pot still bubbled as before and the dough was being baked as before.

و«الأَثَافِيُّ»: الأَحْجَارُ الَّتِي يَكُونُ عَلَيْهَا الْقِدْرُ. و«تَضَاغَطُوا»: تَزَاحَمُوا. و«الْمَجَاعَةُ»: الْجُوعُ، وَهُوَ بِفَتْحِ الْمِيمِ. و«الْخَمَصُ» بِفَتْحِ الْخَاءِ الْمُعْجَمَةِ وَالْمِيمِ: الْجُوعُ. و«انْكَفَأْتُ»: انْقَلَبْتُ وَرَجَعْتُ. و«الْبُهَيْمَةُ» بِضَمِّ الْبَاءِ: تَصْغِير بَهْمَة، وَهِيَ الْعَنَاقُ - بِفَتْحِ الْعَيْنِ - و«الدَّاجِنُ»: هِيَ الَّتِي أَلِفَتِ الْبَيْتَ. و«السُّؤْرُ»: الطَّعَامُ الَّذِي يُدْعَى النَّاسُ إِلَيْهِ، - وَهُوَ بِالْفَارِسِيَّةِ - و«حَيَّهَلًا» أَيْ: تَعَالَوا وَقَوْلُهَا: «بِكَ وَبِكَ» أَي: خَاصَمَتْهُ وَسَبَّتْهُ، لأَنَّهَا اعْتَقَدَتْ أَنَّ الَّذِي عِنْدَهَا لَا يَكْفِيهِم، فَاسْتَحْيَتْ، وَخَفِي عَلَيْهَا مَا أَكْرَمَ الله سُبْحَانَهُ وَتَعَالَى بِهِ نَبِيَّهُ ﷺ مِنْ هٰذِهِ الْمُعْجِزَةِ الظَّاهِرَةِ والآيَةِ الْبَاهِرَةِ. «بَسَقَ» أَيْ: بَصَقَ؛ وَيُقَالُ أَيْضًا: بَزَقَ - ثَلاثُ لُغَاتٍ - و«عَمَدَ» بِفَتْحِ الْمِيمِ: أَيْ: قَصَدَ. و«اقْدَحِي» أَي: اغرفي؛ وَالْمِقْدَحَةُ: الْمِغْرَفَةُ. وَ«تَغِطُّ» أَيْ: لِغَلَيَانِهَا صَوْتٌ، وَالله أَعْلَم.

Commentary: This *Hadîth* throws light on the simple life style which the Prophet ﷺ and his Companions led. It also throws light on the miracle of the augmentation of food. Besides, it highlights the humbleness of the Prophet ﷺ that he, side by side with his Companions, also did hard and arduous jobs. Also we are informed that it is preferable to make an offering, particularly to a needy and hungry person.

521. Anas رضي الله عنه reported: Abû Talhah (رضي الله عنه) said to (to his wife)

٥٢١- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْمٍ: قَد

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سَمِعْتُ صَوْتَ رَسُولِ اللهِ ﷺ ضَعِيفًا أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكِ مِن شَيْءٍ؟ فَقَالَتْ: نَعَمْ، فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ، ثُمَّ أَخَذَتْ خِمَارًا لَهَا، فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي وَرَدَّتْنِي بِبَعْضِهِ، ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللهِ ﷺ، فَذَهَبْتُ بِهِ، فَوَجَدْتُ رَسُولَ اللهِ ﷺ، جَالِسًا فِي الْمَسْجِدِ، وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «أَرْسَلَكَ أَبُو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ، فَقَالَ: «أَلِطَعَامٍ» فَقُلْتُ: نَعَمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «قُومُوا» فَانْطَلَقُوا وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ، فَقَالَ أَبُو طَلْحَةَ: يَاأُمَّ سُلَيْمٍ، قَدْ جَاءَ رَسُولُ اللهِ بِالنَّاسِ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ؟ فَقَالَتْ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللهِ ﷺ، فَأَقْبَلَ رَسُولُ اللهِ ﷺ مَعَهُ حَتَّى دَخَلا، فَقَالَ رَسُولُ اللهِ ﷺ: «هَلُمِّي مَا عِنْدَكِ يَا أُمَّ سُلَيْمٍ» فَأَتَتْ بِذٰلِكَ الْخُبْزِ، فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ

Umm Sulaim (رضي الله عنها), "I noticed some weakness in the voice of Messenger of Allâh ﷺ and I feel it was due to hunger. Have you got any food?" She said, "Yes." So she brought out barley loaves, took off her head covering, in a part of which she wrapped these loaves and then put them beneath my mantle and covered me with a part of it. She then sent me to Messenger of Allâh ﷺ. I set forth and found Messenger of Allâh ﷺ sitting in the mosque in the company of some people. I stood near them whereupon Messenger of Allâh ﷺ asked, "Has Abû Talhah sent you?" I said, "Yes." Thereupon he said to those who were with him to get up (and follow him). He went forth and so did I, ahead of them until I came to Abû Talhah and informed him. Abû Talhah said, "O Umm Sulaim, here comes Messenger of Allâh ﷺ along with the people and we do not have enough (food) to feed them." She said, "Allâh and His Messenger know better." Abû Talhah went out (to receive him) until he met Messenger of Allâh ﷺ, and he came forward along with him until they both (Messenger of Allâh ﷺ and Abû Talhah رضي الله عنه) came in. Then Messenger of Allâh ﷺ said, "O Umm Sulaim, bring forth what you have with you." So she brought the bread. Messenger of Allâh ﷺ commanded that the bread be broken into small

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pieces and after Umm Sulaim رضي الله عنها had squeezed clarified butter out of a butter container and made it just like soup. Messenger of Allâh ﷺ recited over it what Allâh wished him to recite. He then said, "Allow ten guests to come in." They ate until they had their fill. They then went out. He (Messenger of Allâh ﷺ) again said, "Allow ten (more to come in)", and he (the host) ushered them in. They ate to their fill. Then they went out. He (ﷺ) again said, "Allow ten (more)," until all the people ate to their fill. They were seventy or eighty persons. [*Al-Bukhârî* and *Muslim*]

Another narration is: Anas said: When all had eaten, the remaining food was collected. It was as much as there was in the beginning.

Yet another narration is: Anas said: The groups of ten people ate by turn. After eighty persons had eaten, Messenger of Allâh ﷺ and the family of that house ate, and there was still a quantity left over.

Another narration is: Anas رضي الله عنه said: I visited Messenger of Allâh ﷺ one day, and found him sitting in the company of his Companions, with a belt tied over his waist. I asked, "Why has Messenger of Allâh ﷺ tied the belt on his waist?" I was told, "Due to hunger." I went to Abû Talhah (رضي الله عنه), the husband of Umm Sulaim (رضي الله عنها) and said, "O father, I have seen

فَفُتَّ، وَعَصَرَتْ عَلَيْهِ أُمُّ سُلَيْمٍ عُكَّةً فَادَمَتْهُ، ثُمَّ قَالَ فِيهِ رَسُولُ اللهِ ﷺ مَا شَاءَ اللهُ أَنْ يَقُولَ، ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثم قال: «ائْذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: «ائْذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ حَتَّى أَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ رَجُلًا أَوْ ثَمَانُونَ. متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: فَمَا زَالَ يَدْخُلُ عَشَرَةٌ وَيَخْرُجُ عَشَرَةٌ، حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا دَخَلَ، فَأَكَلَ حَتَّى شَبِعَ، ثُمَّ هَيَّأَهَا فَإِذَا هِيَ مِثْلُهَا حِينَ أَكَلُوا مِنْهَا.

وَفِي رِوَايَةٍ: فَأَكَلُوا عَشَرَةً عَشَرَةً، حَتَّى فَعَلَ ذٰلِكَ بِثَمَانِينَ رَجُلًا، ثُمَّ أَكَلَ النَّبِيُّ ﷺ بَعْدَ ذٰلِكَ وَأَهْلُ الْبَيْتِ، وَتَرَكُوا سُؤْرًا.

وَفِي رِوَايَةٍ: ثُمَّ أَفْضَلُوا مَا أَبْلَغُوا جِيرَانَهُمْ.

وَفِي رِوَايَةٍ عَنْ أَنَسٍ قَالَ: جِئْتُ رَسُولَ اللهِ ﷺ يَوْمًا، فَوَجَدْتُهُ جَالِسًا مَعَ أَصْحَابِهِ، وَقَدْ عَصَبَ بَطْنَهُ بِعِصَابَةٍ،

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فَقُلْتُ لِبَعْضِ أَصْحَابِهِ: لِمَ عَصَبَ رَسُولُ اللهِ ﷺ بَطْنَهُ؟ فَقَالُوا: مِنَ الْجُوعِ، فَذَهَبْتُ إِلَى أَبِي طَلْحَةَ، وَهُوَ زَوْجُ أُمِّ سُلَيْمٍ بِنْتِ مِلْحَانَ، فَقُلْتُ: يَا أَبَتَاهُ، قَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ عَصَبَ بَطْنَهُ بِعِصَابَةٍ، فَسَأَلْتُ بَعْضَ أَصْحَابِهِ، فَقَالُوا: مِنَ الْجُوعِ. فَدَخَلَ أَبُو طَلْحَةَ عَلَى أُمِّي فَقَالَ: هَلْ مِنْ شَيْءٍ؟ قَالَتْ: نَعَمْ عِنْدِي كِسَرٌ مِن خُبْزٍ وَتَمَرَاتٌ، فَإِنْ جَاءَنَا رَسُولُ اللهِ ﷺ وَحدَهُ أَشْبَعْنَاهُ، وَإِن جَاءَ آخَرُ مَعَهُ قَلَّ عَنْهُمْ، وَذَكَرَ تَمَامَ الْحَدِيثِ.

Messenger of Allâh ﷺ with a belt tied over his waist. I asked one of his Companions about the reason of it and he said that it was on account of severe hunger." Abû Talhah (رضي الله عنه) went to my mother and asked, "Have you got anything?" She said, "Yes. I have a piece of bread and some dry dates. Were Messenger of Allâh ﷺ to come alone, we could feed him his fill, but if he comes along with others, there would not be enough food." Anas then narrated the *Hadîth* in full.

Commentary: This *Hadîth* mentions the same things we have seen in the previous one. Yet, in this latter one, there is an elucidation that the Prophet ﷺ and the host-family took meal after everybody had taken it. Imâm An-Nawawî said: This shows that it is desirable that hosts should take meal after guests have taken it.

Secondly, Anas رضي الله عنه addressed Abû Talhah رضي الله عنه as father and he did so out of respect. Abû Talhah رضي الله عنه was the step-father of Anas رضي الله عنه. His real father was Mâlik bin An-Nadîr and mother was Umm Sulaim رضي الله عنها. She embraced Islâm but her husband remained a non-believer. He left his Muslim wife and migrated to Syria where he died. Afterwards she married Abû Talhah رضي الله عنه. Thirdly, the events of ascetic, contented and destitute life as experienced by the Prophet ﷺ and his Companions are unthinkable today. But these are such facts, reported most authentically, as can be hardly refuted by being labelled as myths. Yet, some scholars say that it was a particular phase of time when there existed a conflict between Islâm and paganism. It demanded that Muslims, by being indifferent to the world and its comforts, should be engaged day and night in uprooting disbelief, and paving the way for the predominance of Islâm.

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CHAPTER 57
CONTENTMENT AND SELF-ESTEEM AND AVOIDANCE OF UNNECESSARILY BEGGING OF PEOPLE

٥٧- باب القناعة والعَفافِ والاقتصاد في المعيشة والإنفاق وذم السؤال من غير ضرورة

Allâh, the Exalted, says:

"And no moving (living) creature is there on earth but its provision is due from Allâh." (11:6)

"(Charity is) for *Fuqarâ* (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all." (2:273)

"And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)." (25:67)

"And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e., provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e., feed themselves or My creatures)." (51:56,57)

قَالَ الله تَعَالَى: ﴿وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا﴾ [هود: ٦] وَقَالَ تَعَالَى: ﴿لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾ [البَقَرَةُ: ٢٧٣] وَقَالَ تَعَالَى: ﴿وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا﴾ [الفرقان: ٦٧] وَقَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ﴾ [الذاريات: ٥٦، ٥٧].

أَمَّا الأَحَادِيثُ، فَتَقَدَّمَ مُعْظَمُهَا فِي البَابَيْنِ السَّابِقَيْنِ، وَمِمَّا لم يَتَقَدَّم:

522. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Richness is not the abundance of

٥٢٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ الْغِنَى عَنْ

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wealth, rather it is self-sufficiency." [*Al-Bukhârî* and *Muslim*]

كَثْرَةِ الْعَرَضِ، وَلٰكِنَّ الْغِنَى غِنَى النَّفْسِ» متفقٌ عَلَيه.

«الْعَرَضُ» بِفَتْحِ الْعَيْنِ والرَّاءِ: هُوَ الْمَالُ.

Commentary: Self-sufficiency means that man lives on whatever he possesses, remains contentedly independent of others and avoids begging of them. Herein lies a suggestion that man should submit to Divine dispensation. He should not desire more than he needs, nor should he keep an eye on the wealth of others.

523. 'Abdullâh bin 'Amr bin Al-Âs رضي الله عنهما reported: the Messenger of Allâh ﷺ said, "Successful is the one who has entered the fold of Islâm and is provided with sustenance which is sufficient for his needs, and Allâh makes him content with what He has bestowed upon him.". [*Muslim*]

٥٢٣- وَعَنْ عَبْدِ الله بن عَمْرٍو رَضِيَ الله عَنْهُمَا؛ أَنَّ رَسُولَ الله ﷺ قَال: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرُزِقَ كَفَافًا، وَقَنَّعَهُ اللهُ بِمَا آتَاهُ» رَوَاهُ مسلم.

Commentary: To be contented with the independent subsistence (*Kafâf*) has been counted a merit by the Prophet ﷺ because this prevents one from begging of people. The *Hadîth* points out the excellence of those people who remain satisfied with their limited resources and do not beg of people. Similarly, autarky has its own merit because affluence often makes a man proud, whereas penury lowers his image in the eyes of people. Yet adequate livelihood has no room for the pitfalls of the two other situations.

524. Hakîm bin Hizâm رضي الله عنه reported: I begged Messenger of Allâh ﷺ and he gave me; I begged him again and he gave me. I begged him again and he gave me and said, "O Hakîm, wealth is pleasant and sweet. He who acquires it with self-contentment, it becomes a source of blessing for him; but it is not blessed for him who seeks it out of greed. He is like one who goes

٥٢٤- وَعَنْ حَكِيمِ بن حِزَام رَضِيَ الله عَنْهُ قَال: سَأَلْتُ رَسُولَ الله ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَال: «يَا حَكِيمُ، إِنَّ هٰذَا الْمَالَ خَضِرٌ حُلْوٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ

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on eating but his hunger is not satisfied. The upper hand is better than the lower one." I said to him, "O Messenger of Allâh, by Him Who sent you with the Truth I will not, after you, ask anyone for anything till I leave this world." So Abû Bakr رضي الله عنه would summon Hakîm (رضي الله عنه) to give his rations, but he would refuse. Then 'Umar رضي الله عنه would call him but he would decline to accept anything. So 'Umar رضي الله عنه said addressing Muslims: "O Muslims, I ask you to bear testimony that I offer Hakîm his share of the booty that Allâh has assigned for him but he refuses my offer." Thus Hakîm did not accept anything from anyone after the death of Messenger of Allâh ﷺ, till he died. [*Al-Bukhârî* and *Muslim*]

يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ؛ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى» قَالَ حَكِيمٌ فَقُلْتُ: يَا رَسُولَ اللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ، فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا. ثُمَّ إِنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ دَعَاهُ لِيُعطيَهُ، فَأَبى أَنْ يَقْبَلَهُ. فَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، أُشْهِدُكُم عَلَى حَكِيمٍ أَني أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَهُ اللهُ لَهُ فِي هٰذَا الفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ.

فَلَمْ يَرزأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ ﷺ حَتَّى تُوُفِّيَ. متفقٌ عَلَيه.

«يَرْزَأُ» بِرَاءٍ ثُمَّ زايٍ ثم هَمزةٍ، أَيْ: لَم يَأْخُذْ مِن أَحَدٍ شَيئًا، وَأَصلُ الرُّزْءِ: النُّقصَانُ، أَيْ: لَمْ يَنْقُصْ أَحَدًا شَيئًا بِالأَخْذِ مِنْهُ. و«إِشْرَافُ النَّفْسِ»: تَطَلُّعُهَا وَطَمَعُهَا بِالشَّيْءِ. وَ«سَخَاوَةُ النَّفْسِ»: هِيَ عَدَمُ الإِشْرَاف إِلَى الشَّيْءِ، وَالطَّمَعِ فِيه، وَالْمُبَالاةِ بِهِ والشَّرَهِ.

Commentary: Man constantly remains engaged in hoarding wealth and there comes no point of termination to this process. Rather, the more he gets it, the more he is

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overpowered by lust for it till he is carried to the grave. If man gets wealth in a dignified way without being crazy for it, ethics certainly allows him to do so.

525. Abû Burdah رضي الله عنه reported: Abû Mûsa Al-Ash'arî رضي الله عنه said: "Six of us accompanied Messenger of Allâh ﷺ in an expedition. We had one camel with us; we rode it in turn. Our feet got injured and my nails also fell out. We wrapped up our feet in rags; and because of this the campaign came to be known as *Dhât-ur-Riqâ'* (the Campaign of Rags)." Abû Burdah (رضي الله عنه) says: Abû Mûsa reported this *Hadîth* but regretted having done so. He said, "Would that I had not mentioned it!" He said so because he disliked to disclose anything concerning his deeds. [*Al-Bukhârî* and *Muslim*]

٥٢٥- وَعَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَال: خَرَجْنَا مَعَ رَسُولِ الله ﷺ فِي غَزَاةٍ، وَنَحْنُ سِتَّةُ نَفَرٍ بَيْنَنا بَعِيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَقْدَامُنَا وَنَقِبَتْ قَدَمِي، وَسَقَطَتْ أَظْفَارِي، فَكُنَّا نَلُفُّ عَلَى أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ لما كُنَّا نَعْصِبُ عَلَى أَرْجُلِنَا الخِرَقَ. قَال أَبُو بُرْدَةَ: فَحَدَّثَ أَبُو مُوسَى بِهٰذَا الْحَدِيثِ، ثُمَّ كَرِهَ ذٰلِكَ، وَقَالَ: مَا كُنْتُ أَصْنَعُ بِأَنْ أَذْكُرَهُ! قَال: كَأَنَّهُ كَرِهَ أَنْ يَكونَ شَيْئًا مِنْ عَمَلِهِ أَفْشَاهُ. مُتَّفقٌ عَلَيه.

Commentary: This *Hadîth* also throws light on the ascetic and insightful life of the Companions and their submission to the Divine will. Moreover, we are told that it is advisable not to disclose virtuous deeds in order to avoid committing the sin of showing off.

526. 'Amr bin Taghlib رضي الله عنه reported: Some booty or prisoners of war were brought to Messenger of Allâh ﷺ and he distributed them, giving some men and neglecting others. Then, he was informed that those whom he had not given a thing were displeased. On this the Messen-

٥٢٦- وَعَنْ عمرو بن تَغْلِبَ - بِفَتْحِ التَّاءِ المثناةِ فوقُ وإِسْكَانِ الْغَيْنِ الْمُعجمةِ وكَسْرِ اللَّام - رَضِيَ الله عَنْهُ؛ أَنَّ رَسُولَ الله ﷺ أُتِيَ بِمَالٍ أَوْ سَبْيٍ فَقَسَمَهُ، فَأَعْطَى رِجَالًا، وَتَرَكَ رِجَالًا، فَبَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا؛ فَحَمِدَ الله،

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ger of Allâh ﷺ praised Allâh and glorified Him and said, "It is a fact that I give to one and overlook another. The one I ignore is dearer to me than the one I give. I give to those in whose hearts I perceive anxiety; others I leave with the richness and contentment that Allâh has put in their hearts. One of them is 'Amr bin Taghlib." Upon this 'Amr bin Taghlib said, "By Allâh I shall not accept a herd of red camels in exchange for what the Prophet said (about me)." [*Al-Bukhârî*]

ثُمَّ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعدُ؛ فَوَاللهِ! إِنِّي لأُعْطِي الرَّجُلَ وَأَدَعُ الرَّجُلَ، وَالَّذِي أَدَعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، وَلٰكِنِّي إِنَّمَا أُعْطِي أَقْوَامًا لِمَا أَرَى فِي قُلُوبِهِمْ مِنَ الْجَزَعِ والْهَلَعِ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى والْخَيْرِ، مِنْهُمْ عَمْرُو بنُ تَغْلِبَ» قَالَ عَمْرُو بنُ تَغْلِبَ: فَوَاللهِ مَا أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللهِ ﷺ حُمْرَ النَّعَمِ. رَوَاهُ الْبُخَارِي.

«الْهَلَعُ»: هُوَ أَشَدُّ الْجَزَعِ، وَقِيلَ: الضَّجَرُ.

Commentary: Whatever voluntary gifts or the spoils of war were brought to Messenger of Allâh ﷺ, he divided them out to the Companions. In distribution, he weighed different considerations in his mind and the beneficiaries were categorized into three groups: the needy, the deserving cases and those whose hearts were to be won over. His primary concern, however, was to make donations to only those people about whom he had apprehensions that, if ignored, they would display impatience and weakness. In this way the reliable and contented type of men were intentionally ignored. The superiority of 'Amr bin Taghlib رضي الله عنه is determined by the fact that the Prophet ﷺ counted him among the latter, and he rightly took it as a great honour for him. Hence, we conclude that a ruler enjoys powers of expediency with regard to doling out from the public treasury. Yet, he is supposed to carry into practice what is implied by piety, integrity and trustworthiness. He must not be subordinate to self interests.

527. Hakîm bin Hizâm رضي الله عنه reported: The Prophet ﷺ said, "The

٥٢٧- وَعَنْ حَكِيمِ بنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «اليَدُ الْعُلْيَا

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خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وابْدَأ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنىً، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ الله، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ» متفقٌ عَلَيه وَهٰذَا لَفظ الْبُخَارِي، ولفظ مسلم أخصر.

upper hand is better than the lower one; and begin (charity) with those who are under your care; and the best charity is (the one which is given) out of surplus; and he who wishes to abstain from begging will be protected by Allâh; and he who seeks self-sufficiency will be made self-sufficient by Allâh." [*Al-Bukhârî*]

Commentary: In this *Hadîth* the underlying points are self-evident but the last point is very important: Those who avoid begging of others and remain independent of them are beloved to Allâh. Indeed He helps such people. Instead of leaving them alone to be degraded on account of begging, He bestows upon them the sense of self-sufficiency, patience and contentment.

٥٢٨- وَعَنْ أَبِي عَبْدِ الرَّحْمٰنِ مُعَاوِيَةَ بنِ أَبِي سُفْيَانَ صَخْرِبن حَرْبٍ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «لا تُلْحِفُوا فِي الْمَسْأَلَةِ، فَوَالله لا يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيئًا، فَتُخْرِجَ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئًا وَأَنَا لَهُ كَارِهٌ، فَيُبَارَكَ لَهُ فِيمَا أَعْطَيْتُهُ». رَوَاهُ مسلم.

528. Abû Sufyân رضي الله عنه reported: Messenger of Allâh ﷺ said, "Do not be importunate in begging. By Allâh! If one of you asks me for something and I give it to him unwillingly, there is no blessing in what I give him." [*Muslim*]

Commentary: Here one has been prevented from making demands to others importunately, pressingly and persistently. Because even if one gets something in this way, it will be bereft of blessing. The reason is that the giver's will is not involved in the matter as he has given the charity to the beggar with a sense of reluctance and aversion and out of modesty.

٥٢٩- وَعَنْ أَبِي عَبْدِ الرحمٰنِ عَوف بن مالِك الأَشْجَعِيِّ رَضِيَ الله عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ الله ﷺ تِسْعَةً أَوْ ثَمَانِيَةً

529. 'Aûf bin Mâlik Al-Ashja'î رضي الله عنه reported: Seven, eight or nine people, including myself, were with Messenger of Allâh ﷺ on an

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occasion when he (ﷺ) remarked, "Would you pledge allegiance to Messenger of Allâh?" As we had taken oath of allegiance shortly before, we said, "We have already done so, O Messenger of Allâh." He again asked, "Would you not pledge allegiance to Messenger of Allâh?" So we stretched out our hands and said, "We have already made our pledge with you, O Messenger of Allâh, on what should we make a pledge with you?" He said, "To worship Allâh and not to associate anything with Him, to perform the five (daily) *Salât* and to obey." Then he added in a low tone, "And not to ask people for anything." Thereafter, I noticed that some of these people who were present did not ask anyone to pick up even the whip for them if it fell from their hands. [*Muslim*]

أَوْ سَبْعَةً، فَقَالَ: «أَلا تُبَايِعُونَ رَسُولَ الله ﷺ؟» وَكُنَّا حَدِيثِي عَهْدٍ بِبَيْعَةٍ، فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ الله. ثُمَّ قَال: «أَلَا تُبَايِعُونَ رَسُولَ الله؟» فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللهِ، ثُمَّ قَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللهِ؟» قَالَ: فَبَسَطْنَا أَيْدِيَنَا وَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ الله، فَعَلَامَ نُبَايِعُكَ؟ قَال: «عَلَى أَنْ تَعْبُدُوا الله وَلَا تُشْرِكُوا بِهِ شَيْئًا، والصَّلَوَاتِ الْخَمْسِ وَتُطِيعُوا» وَأَسَرَّ كَلِمَةً خَفِيَّةً: «وَلَا تَسْأَلُوا النَّاسَ شَيْئًا» فَلَقَدْ رَأَيْتُ بَعْضَ أُولٰئِكَ النَّفَرِ يَسْقُطُ سَوْطُ أَحَدِهِمْ فَمَا يَسْأَلُ أَحَدًا يُنَاوِلُهُ إِيَّاهُ. رَوَاهُ مُسْلم.

Commentary: Herein we find an approval of renewing the oath of loyalty; besides, there is also a ground for administering such oath in respect of the obedience and worship of Allâh, and decent behaviour. What is more, we are also under obligation to observe all that the oath of fealty stands for.

530. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "If one of you would keep begging (of people) until he meets Allâh (on the Day of Resurrection) his face will be without a shred of flesh." [*Al-Bukhârî* and *Muslim*]

٥٣٠- وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَال: «لَا تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّى يَلْقَى الله تَعَالَى وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ» متفقٌ عَلَيه.

«الْمُزْعَةُ» بِضَمِّ الْمِيمِ وَإِسْكَانِ الزاي وبِالْعَيْنِ الْمُهْمَلَةِ: الْقِطْعَة.

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Commentary: The lack of flesh from the face is either metaphorically indicative of disgrace and wretchedness, or it would factually happen as a symptom of sinning and the punishment thereof. This seems to be more plausible. Aversion against begging has been fomented in this *Hadîth* because it brings shame both in this world and the Hereafter.

531. Ibn 'Umar رضي الله عنهما reported: While Messenger of Allâh ﷺ was on his pulpit (in the mosque) delivering a *Khutbah* (religious talk) about *Sadaqah* (charity) and begging, he said, "The upper hand is better than the lower hand, the upper hand is the one which gives and the lower hand is the begging one." [*Al-Bukhârî* and *Muslim*]

٥٣١- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ وَهُوَ عَلَى الْمِنْبَرِ، وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ: «الْيَدُ الْعُلْيا خَيْرٌ مِنَ الْيَدِ السُّفْلَى. وَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَة، وَالسُّفْلَى هِيَ السَّائِلَة» متفقٌ عَلَيه.

532. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who begs to increase his riches is in fact asking only for a live coal. It is up to him to decrease it or increase it." [*Muslim*]

٥٣٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا فَإِنَّمَا يَسْأَلُ جَمْرًا، فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ» رَوَاهُ مسلم.

Commentary: We come to know that begging without a pressing need is such a disgraceful crime that it brings one to Hell-fire. What a pity that beggary prevails among the followers of a religion which brands it as an abominable crime! It is extremely pitiable and lamentable that Muslims are ignorant of and indifferent to Islâmic teachings.

533. Samurah bin Jundub رضي الله عنه reported: Messenger of Allâh ﷺ said, "Begging is a cut that a person inflicts upon his face; except for asking a ruler, or under the stress of circumstances from which there is no escape." [*At-Tirmidhî*]

٥٣٣- وَعَنْ سَمُرَةَ بنِ جُنْدبٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله صَلَّى الله عَلَيهِ وآلِهِ وَسَلَّمَ: «إِنَّ الْمَسْأَلَةَ كَدٌّ يَكُدُّ بِهَا الرَّجُلُ وَجْهَهُ، إِلَّا أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا أَوْ في أَمْرٍ لا بُدَّ مِنْهُ»

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رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح.

«الْكَدُّ»: الْخَدْشُ وَنَحْوُهُ.

Commentary: To submit his demand to the Head of state means that if a man deserves help, he should go to the public treasury which exists in an Islâmic country so as to fulfill the needs of the needy gracefully. If his access to it is not possible, he is free to put his demand to others as well.

534. Ibn Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who suffers poverty and seeks relief from people, he will not be relieved; but he who seeks relief from Allâh Alone, he will be relieved sooner or later." [*Abû Dâwûd* and *At-Tirmidhî*]

٥٣٤- وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ أَنْزَلَهَا بِالله، فَيُوشِكُ الله لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ» رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ.

«يُوشِكُ» بِكَسْرِ الشّين: أَي يُسْرِعُ.

Commentary: In this *Hadîth*, it has been suggested that a man in need should turn to Allâh Alone and not to human beings because He Alone meets the needs of all creatures. Yet, if the situation and need so demand, he may also resort to people, but he should have the firm conviction that their co-operation and help depend on the Will of Allâh.

535. Thaubân رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who guarantees me that he will not beg anything from anyone, I will guarantee him (to enter) *Jannah*." I said, "I give you the guarantee." Then Thaubân رضي الله عنه never begged anything from anyone. [*Abû Dâwûd*]

٥٣٥- وَعَنْ ثَوْبَانَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ تَكَفَّلَ لِي أَنْ لا يَسْأَلَ النَّاسَ شَيْئًا، وَأَتَكَفَّلُ لَهُ بِالْجَنَّةِ؟» فَقُلْتُ: أَنَا؛ فَكَانَ لَا يَسْأَلُ أَحَدًا شَيْئًا، رَوَاهُ أَبُو داود بِإِسْنَادٍ صحيحٍ.

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Commentary: Not to seek any kind of aid from anybody means that a request should not be made as such without need. Because in the hour of need a man is permitted by the *Sharî'ah* to request somebody to meet his requirement. Yet, if on such occasions he still avoids begging of anybody, it will reflect a very high point of his scrupulous uprightness. Later Thaubân رضي الله عنه adopted this way. Ibn Mâjah says in his *Sunan* that if from the horseback his whip fell on the ground, instead of seeking the help of anybody he would himself get down and pick it up.

536. Qabîsah bin Al-Mukhâriq رضي الله عنه reported: I stood as surety for a debt and came to Messenger of Allâh ﷺ to seek his help in discharging it. Messenger of Allâh ﷺ said, "Wait till we receive charity and I shall give you out of it." He (ﷺ) added, "O Qabîsah, begging is not lawful except for three people. One who has incurred debt (for assuming guarantee), for him begging is permissible till the guarantee is discharged and he should then refrain; a person whose property has been destroyed by a calamity is allowed to beg till he attains self-sufficiency; a person who meets with dire necessity (due to hunger) provided that three men of understanding from his people affirm the genuineness (of his poverty), for him begging is lawful till he attains means of his subsistence. Other than these, O Qabîsah, anything received through begging is unlawful, its recipient devours it unlawfully." [*Muslim*]

٥٣٦- وَعَنْ أَبِي بِشْرٍ قَبِيصَةَ بنِ الْمُخَارِقِ رَضِيَ الله عَنْهُ قَالَ: تَحَمَّلْتُ حَمَالَةً فَأَتَيْتُ رَسُولَ الله ﷺ أَسْأَلُهُ فِيهَا، فَقَالَ: «أَقِمْ حَتَّى تَأْتِينَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا» ثُمَّ قَالَ: «يَا قَبِيصَةُ! إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لأَحَدِ ثَلَاثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا، ثُمَّ يُمْسِكُ. وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوَامًا مِنْ عَيْشٍ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ - وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ، حَتَّى يَقُولَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ، أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ. فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ! سُحْتٌ، يَأْكُلُهَا صَاحِبُهَا سُحْتًا» رَوَاهُ مُسلم.

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«الْحَمَالَةُ» بِفَتْحِ الْحَاءِ: أَنْ يَقَعَ قِتَالٌ وَنَحْوُهُ بَيْنَ فَرِيقَيْنِ، فَيُصْلِحُ إِنْسَانٌ بَيْنَهُمْ عَلَى مَالٍ يَتَحَمَّلُهُ وَيَلتَزِمُهُ عَلَى نَفسه. و«الْجَائِحَةُ»: الآفَةُ تُصِيبُ مَالَ الإِنْسَانِ. و«الْقِوَامُ» بِكَسْرِ الْقَافِ وَفَتْحِهَا: هُوَ مَا يَقُومُ بِهِ أَمْرُ الإِنْسَانِ مِنْ مَالٍ وَنَحْوِهِ. و«السِّدادُ» بِكَسْرِ السين: مَا يَسُدُّ حَاجَةَ الْمُعْوَزِ وَيَكْفِيهِ، وَ«الْفَاقَةُ»: الْفَقْرُ. و«الحِجى»: الْعَقْلُ.

Commentary: This *Hadîth* explicitly tells us about the three types of men who are allowed to beg of others. A detailed description has already been mentioned above.

٥٣٧- وَعَنْ أَبِي هُرَيرَةَ رَضِيَ الله عنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلٰكِنَّ الْمِسْكِينَ الَّذِي لا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ، فَيُتَصَدَّقَ عَلَيْهِ، وَلا يَقُومُ فَيَسْأَلَ النَّاسَ» مُتَّفقٌ عَلَيه.

537. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "A needy person is not the one who goes from door to door, begging and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and neither from his appearance it occurs that he is needy and should be given alms, nor does he himself beg anything from others." [*Al-Bukhârî* and *Muslim*]

Commentary: The professional beggars and the truly needy have clearly been identified here. The point is that we should try to find out deserving people and spend on them. Because, despite being needy, they do not wear a professional look nor do they approach anybody to receive alms. In no way will it be counted as charity if we satisfy ourselves by giving a few coins to a professional beggar whom we come across on the road.

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CHAPTER 58
PERMISSIBILITY OF ASSISTANCE WITHOUT GREED

٥٨- بابُ جَواز الأخذ من غير مسألة ولا تطلُّع إليه

538. Sâlim, son of Abdullâh bin 'Umar, from his father Abdullâh; from 'Umar رضي الله عنهم reported: Messenger of Allâh ﷺ would give me some gift, but I would say: "Give it to someone who needs it more than I." Thereupon he (ﷺ) would say, "Take it when it comes to you without begging and without greed, and add it to your property. Then use it yourself or give it away in charity. As for the rest, do not covet it." Sâlim said: 'Abdullâh bin 'Umar would never ask anything from anyone, nor would he refuse accepting it when it was given to him. [*Al-Bukhârî* and *Muslim*]

٥٣٨- عَنْ سَالِمِ بنِ عَبْدِالله بن عُمَرَ، عَنْ أَبِيهِ عَبْدِ الله بنِ عُمَرَ، عَنْ عُمَرَ رَضِيَ الله عَنْهُمْ قَالَ: كَانَ رَسُولُ الله ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي، فَقَالَ: «خُذْهُ؛ إِذَا جَاءَكَ مِنْ هٰذَا الْمَالِ شَيْءٌ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلا سَائِلٍ، فَخُذْهُ فَتَمَوَّلْهُ، فَإِنْ شِئْتَ كُلْهُ، وَإِنْ شِئْتَ تَصَدَّقْ بِهِ، وَمَا لا، فَلا تُتْبِعْهُ نَفْسَكَ».

قَالَ سَالِمٌ: فَكَانَ عَبْدُ الله لا يَسأَلُ أَحَدًا شيئًا، وَلا يَرُدُّ شَيئًا أُعْطِيَهُ. متفقٌ عَلَيه.

«مشرفٌ» بالشين المعجمة: أَيْ: مُتَطَلِّعٍ إِلَيْهِ.

Commentary: In this *Hadîth*, three points merit our attention. First, there is an account of the exemplary character of the Companions who became unmindful of their own needs when they saw that somebody else was more needy and deserved assistance. Second, there is an allowance for accepting a gift provided one's heart is free from desire for it. Third, a man is allowed to accumulate wealth but on the condition that he would fulfill his personal and family needs. Besides, he should resolve that he would also spend money on the needy as well as on the lines approved by Allâh so as to win His pleasure.

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CHAPTER 59
ENCOURAGING LIVELIHOOD BY (WORKING WITH) HANDS AND ABSTAINING FROM BEGGING

٥٩- باب الحّث عَلَى الأكل من عمل يَده، والتعفف به عن السؤال، والتعرض للإعطاء

Allâh, the Exalted, says:

"Then when the (*Jumu'ah*) *Salât* (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working)." (62:10)

قَالَ الله تَعَالَى: ﴿فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلْأَرْضِ وَٱبْتَغُواْ مِن فَضْلِ ٱللَّهِ﴾ [الجمعة: ١٠].

539. Zubair bin 'Awwâm رضي الله عنه reported: Messenger of Allâh ﷺ said, "It is far better for you to take your rope, go to the mountain, (cut some firewood) carry it on your back, and sell it and thereby save your face than begging from people whether they give you or refuse."

[*Al-Bukhârî*]

٥٣٩- عَنْ أَبِي عَبْدِ الله الزُّبَيْر بنِ العوَّام رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لأَنْ يَأْخُذَ أَحَدُكُمْ أَحبُلَهُ ثُمَّ يَأْتِيَ الْجَبَلَ، فَيَأْتِيَ بِحُزْمَةٍ مِنْ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَكُفَّ اللهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ» رَوَاهُ الْبُخَارِي.

Commentary: As compared to beggary, this *Hadîth* puts emphasis on hard work. However, people may look down upon manual labour or hard work, yet it is certainly far better than seeking charity servilely, because doing a job like this will certainly save a man's self-respect, whereas begging puts him in an awkward position. To put it in this way, Islâm stands for a man's deliverance from indignity and teaches him to keep his sense of dignity.

540. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "It is better for anyone of you to carry a bundle of wood on his back and sell it than to beg of someone whether he gives him or refuses."

[*Al-Bukhârî* and *Muslim*]

٥٤٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَدًا، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ» متفقٌ عَليه.

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٥٤١- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ دَاوُدُ عَلَيْهِ السَّلامُ لا يَأْكُل إِلَّا مِنْ عَمَلِ يَدِهِ» رَوَاهُ الْبُخَارِي

541. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "(Prophet) Dâwûd عليه السلام ate only out of that which he earned through his manual work." [*Al-Bukhârî*]

٥٤٢- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «كَانَ زَكَرِيَّا عَلَيهِ السَّلامُ نَجَّارًا» رَوَاهُ مسلم.

542. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "(Prophet) Zakariyya عليه السلام was a carpenter." [*Al-Bukhârî*]

٥٤٣- وَعَنِ الْمِقْدَامِ بنِ مَعْدِيكَرِبَ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ الله دَاودَ ﷺ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ» رَوَاهُ الْبُخَارِي.

543. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "No food is better to man than that which he earns through his manual work. Dâwûd عليه السلام, the Prophet of Allâh, ate only out of his earnings from his manual work."
[*Al-Bukhârî*]

Commentary: Labour and manual work make the living of a man good, laudable and excellent. The Prophets also earned their living with their own work. Upon such earnings we get the Blessing of Allâh. Some people wrongly think that earning a living is at variance with trust in Allâh. Rather the right form of trust requires us to adopt ways and means according to our capacity and then to leave the matter to Allâh. Also the Prophetic argument tells us that any manual skill or occupation, and the one who depends on it for his living should not be considered inferior. Instead, such people deserve respectable and worthy place in society because they emulate the example of the Prophets. In our society, a highbrow attitude towards them is unfortunate and deserves our deprecation. We have chosen to put some trades in a very low estimate and so is our view of those who are attached with them. In fact, no trade is inferior, nor is the person who adopts it.

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CHAPTER 60
EXCELLENCE OF GENEROSITY AND SPENDING IN A GOOD CAUSE WITH RELIANCE ON ALLAH

٦٠- باب الكرم والجود والإنفاق في وجُوه الخير ثقةً بالله تَعَالَى

Allâh, the Exalted, says:

"And whatsoever you spend of anything (in Allâh's Cause), He will replace it." (34:39)

"And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged." (2:272)

"And whatever you spend in good, surely Allâh knows it well." (2:273)

قَالَ الله تَعَالَى: ﴿وَمَآ أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُۥ﴾ [سبأ: ٣٩] وَقَالَ تَعَالَى: ﴿وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ﴾ [البقرة: ٢٧٢] وقال تعالى: ﴿وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ﴾ [الْبَقَرَة: ٢٧٣].

544. Ibn Mas'ûd رضي الله عنه reported: The Prophet ﷺ said, "Envy is permitted only in two cases: A man whom Allâh gives wealth, and he disposes of it rightfully, and a man to whom Allâh gives knowledge which he applies and teaches it." [*Al-Bukhârî* and *Muslim*]

٥٤٤- وَعَنِ ابنِ مسعودٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ الله مَالًا، فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ الله حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا» متفقٌ عَلَيه.

مَعْنَاهُ: يَنْبَغِي أَن لا يُغْبَطَ أَحَدٌ إِلَّا عَلَى إِحْدَى هَاتَيْنِ الْخَصْلَتَيْنِ.

Commentary: Envy in the *Hadîth* means "*Ghibtah*" the equivalent of which does not exist in English language. What it means is that you wish to enjoy things which others have, such as wealth and knowledge, without wishing that they should be deprived of them to your exclusive benefit. Envy is a corrosive disease of moral nature

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which snatches away man's peace of mind. It means resentment at the condition of a man enjoying some Divine favour, and to wish it to be finished. It is forbidden because it wipes out one's good deeds. But there is no harm in being enviable of somebody. It has some positive connotation in the sense that you admire Allâh's Blessing over a person and wish to be favoured with it too. This *Hadîth* interprets envy as a "*Ghibtah*" but not in the absolute sense because it is condemnable.

This *Hadîth*, however, points out in unambiguous terms the excellence of a rich man who not only spends the Gifts of Allâh عز وجل on his own person but also allocates a portion of it to the poor and the needy as well as to the propagation of religion. It further throws light on the excellence of a man who is well-grounded in theological doctrine and suggests solutions to people's problems in the light of the Qur'ân and the *Hadîth* and also imparts the religious knowledge to others. Everybody should aspire, apart from affluence, for an excessive fervour of spending in the way of Allâh. Moreover, the quest of Islâmic disciplines and their underlying rationale should remain at the centre of his heart, so that he may inherit the legacy of the Prophets, doing full justice to it as well. None can do it but with the Blessing of Allâh.

٥٤٥- وَعَنْهُ قَالَ قال رَسُولُ الله ﷺ: «أَيُّكُم مَالُ وَارِثِهِ أَحَبُّ إِلَيهِ من ماله؟» قالوا: يَا رَسُولَ اللهِ، ما مِنَّا أحدٌ إلا مالُه أحبُّ إليه. قَال: «فَإِن مَالَهُ مَا قَدَّمَ وَمَال وَارِثِهِ مَا أَخَّرَ» رَوَاهُ الْبُخَارِي.

545. Ibn Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ asked, "Who of you loves the wealth of his heir more than his own wealth?" The Companions said: "O Messenger of Allâh! There is none of us but loves his own wealth more." He (ﷺ) said, "His wealth is that which he has sent forward, but that which he retains belongs to his heir." [*Al-Bukhârî*]

Commentary: This *Hadîth* spotlights in a wise fashion the significance and perception of spending in the way of Allâh. The real wealth of man is that which he spends in His way and the channels He approves. Only this wealth will stand him in good stead on the Day of Resurrection. Otherwise, what apart from it, will be personally used up by him in the worldly life, and what he leaves behind will fall to the lot of his heirs. It implies that if Allâh has bestowed worldly riches upon a man, he should spend them to the maximum in the way to Allâh.

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546. 'Adi bin Hâtim رضي الله عنه reported: Messenger of Allâh ﷺ said, "Protect yourself from Hell-fire even by giving a piece of date as charity." [*Al-Bukhârî* and *Muslim*]

٥٤٦- وَعَنْ عدِيِّ بنِ حَاتِمٍ رَضِيَ الله عَنْهُ؛ أَنَّ رَسُولَ الله ﷺ قَال: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ» متفقٌ عَلَيْهِ.

Commentary: This *Hadîth* has already been mentioned previously. It tells us that, according to one's resource capacity, one can win the pleasure of Allâh even by spending a small quantity of wealth in His way.

547. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ never said 'no' to anyone who asked him for anything. [*Al-Bukhârî* and *Muslim*]

٥٤٧- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَال: مَا سُئِلَ رسولُ الله ﷺ شَيئًا قَطُّ فَقَالَ: لا. متفقٌ عَلَيْهِ.

Commentary: This *Hadîth* illustrates the refined morals, sublimity of soul and the generosity of the Prophet ﷺ. Had somebody asked him of something, provided it was in his possession, he would never say 'no' to him. He would also on occasions resort to borrowing to meet the want of a needy person. If the borrowing were not possible, he would promise to fulfill his need.

548. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Everyday two angels descend and one of them says, 'O Allâh! Compensate (more) to the person who gives (in charity)'; while the other one says, 'O Allâh! Destroy the one who withholds (charity, etc).'" [*Al-Bukhârî*]

٥٤٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلان، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا» متفقٌ عَلَيه.

Commentary: The spending for which there is good news of Divine blessing may be said as expenses on household and guests, etc., as well as voluntary and obligatory charity. And the miserliness which incurs imprecation is restraining from paying *Zakât*, giving alms and not spending on what is commendable. Destruction may imply the destruction of wealth or that of the miser himself. Only Allâh knows better!

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549. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh, the Exalted, says, 'Spend, O son of Âdam, you will also be spent upon." [*Al-Bukhârî* and *Muslim*]

٥٤٩- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «قَالَ الله تَعَالَى: انفِق يَا ابْنَ آدَمَ! يُنْفَقْ عَلَيْكَ» متفقٌ عَلَيْهِ.

Commentary: According to the *Hadîth*, one who spends in the way of Allâh, will be duly paid. It means that Allâh will enhance the provision of such a man and grant him the best recompense.

550. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: A man asked Messenger of Allâh ﷺ, "Which act in Islâm is the best?" He (ﷺ) replied, "To feed (the poor and the needy) and to greet those whom you know and those you do not know."
[*Al-Bukhârî* and *Muslim*]

٥٥٠- وَعَنْ عَبْدِالله بن عَمْرو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا أَنَّ رَجُلًا سَأَلَ رَسُولَ الله ﷺ: أَيُّ الإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ» متفقٌ عَلَيه.

Commentary: The provision of food to somebody may signify almsgiving or offering or an act of hospitality. It may also be interpreted as meeting the want of a needy person: If he is hungry, he should be fed; if he lacks clothes, the same should be given to him; if he is sick, medicine should be provided to him; and if he is under debt, he should be helped to pay off his debt, and so on. As for greeting (saying *'As-Salâmu 'alaikum'*), it is meant to be popularized because it brings hearts closer to each other and is an antidote to hatred and hostility.

551. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنه reported: the Messenger of Allâh ﷺ said, "There are forty kinds of virtue, the highest of which is to gift a (milch) she goat. He who practises any of these virtues, expecting its reward (from Allâh) and believing on the verity of the promise made for it, will enter *Jannah*." [*Al-Bukhârî*]

٥٥١- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «أَرْبَعُونَ خَصلَةً أَعْلَاهَا مَنِيحَةُ الْعَنْزِ، مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصْدِيقَ مَوْعُودِهَا إِلَّا أَدْخَلَهُ اللهُ تَعَالَى بِهَا الْجَنَّةَ» رواه الْبُخَارِي. وَقَدْ سَبَقَ بَيَانُ هٰذَا الْحَدِيثِ فِي بَابِ بَيَانِ كَثْرَةِ طُرقِ الْخَيْرِ. [برقم: ١٣٨].

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Commentary: The *Hadîth* speaks of the returnable gift of a mammal like a goat or she-camel which should be gifted to somebody for the provision of milk or wool. It is also a benevolent act and good trait of character. The forty qualities of character, as mentioned in this *Hadîth*, have been enumerated by some *'Ulama'* in their own respective ways. But Al-Hâfiz Ibn Hajar Al-Asqalânî says that the Prophet ﷺ did not name these qualities, and that perhaps the reason behind this is that no one should disparage or underestimate a good act, no matter how small it may be, because this could lead to doing without this good act altogether.

٥٥٢- وَعَنْ أَبِي أُمَامَةَ صُدَيِّ بنِ عَجْلَانَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «يَا ابْنَ آدَمَ! إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وأَنْ تُمْسِكَهُ شَرٌّ لَكَ. وَلَا تُلامُ عَلَى كَفَافٍ، وابْدَأْ بِمَنْ تَعُولُ، والْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى» رَوَاهُ مُسْلِم.

552. Abû Umâmah رضي الله عنه reported: Messenger of Allâh ﷺ said, "O son of Âdam, if you spend the surplus, it will be better for you; and if you retain it, it will be bad for you. You will not be reprimanded for keeping what is enough for your need. Begin with those who are your dependents, and the upper hand (i.e., the one that spends in the way of Allâh) is better than the lower hand (i.e., the one that receives charity.)" [*Muslim*]

Commentary: A similar *Hadîth* reported by *At-Tirmidhî* has already been mentioned. Read the commentary on (*Hadîth* No. 510).

٥٥٣- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: مَا سُئِلَ رَسُولُ الله ﷺ عَلَى الإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ، وَلَقَدْ جَاءَهُ رَجُلٌ، فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ: يَا قَوْمِ! أَسْلِمُوا؛ فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءَ مَنْ لَا يَخْشَى الْفَقْرَ، وَإِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَا يُرِيدُ إِلَّا الدُّنْيَا،

553. Anas رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ was asked a thing by one who is about to accept Islam but he would give it. A man came to the Prophet ﷺ and he gave him a herd of sheep scattered between two mountains. When he returned to his people, he said to them: "O my people! Embrace Islâm because Muhammad gives like one who has no fear of poverty." Some

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فَمَا يَلْبَثُ إِلَّا يَسِيرًا حَتَّى يَكُونَ الإِسْلامُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا . رَوَاهُ مسلم .

people would embrace Islâm only for worldly gains, but soon Islâm becomes dearer to them than the world with all what it contains. [*Muslim*]

Commentary: In this *Hadîth*, there is a provision of giving economic aid to converts to win over their hearts so that their loyalty to Islâm is firmly established. The result of this sensible policy was that if somebody had embraced Islâm for the sake of gaining material gains, this sentiment, in due course of time, would be stripped off from his heart, and finally he would turn into a sincere Muslim. In view of its rationale, Allâh has termed the policy of reconciling hearts, to Islâm as a *Zakât* expenditure. In other words, an allocated sum of the *Zakât* fund can be expended on this head as well. Some scholars argue that it is now no more permissible to spend on this head. But to be accurate, expending out of the *Zakât* fund on this head is valid for all times. If a measure is adequately taken on an institutional basis to make the hearts of converts incline to Islâm, we can witness its benefits even today.

٥٥٤- وَعَنْ عُمَرَ رَضِيَ الله عَنْهُ قَالَ: قَسَمَ رَسُولُ الله ﷺ قَسْمًا، فَقُلْتُ: يَا رَسُولَ الله! لَغَيْرُ هٰؤُلاءِ كَانُوا أَحَقَّ بِهِ مِنْهُمْ؟ قَالَ: «إِنَّهُمْ خَيَّرُونِي أَن يَسْأَلُونِي بِالْفُحْشِ، أَوْ يُبَخِّلُونِي، وَلَسْتُ بِبَاخِلٍ» رَوَاهُ مسلم .

554. 'Umar رضي الله عنه reported: Messenger of Allâh ﷺ distributed some wealth and I said to him, "O Messenger of Allâh! Do you not think that there are other people who are more deserving than these whom you gave." He (ﷺ) said, "They had, in fact, left no alternative for me except either they should beg of me importunately or they would regard me as a miser; but I am not a miser." [*Muslim*]

Commentary: Here also, we hear about the same converts who were still ignorant of Islâm and the status of Prophethood. Owing to this ignorance and weak faith, they could adopt such attitude as would have been inappropriate or would have caused lack of courtesy towards the Prophet ﷺ. This brought him to giving preference to them with regard to the distribution of offerings so as to guard them against the sway of the weakness referred to. This reflects the Prophet's generosity and his accommodating sense as well as the care which he took to win over the hearts as mentioned earlier.

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The purpose behind it was to help increase Faith in their hearts and make them rise above mundane interests as sincere Muslims.

555. Jubair bin Mut'im رضي الله عنه reported: While I was walking with the Prophet ﷺ on his return from the battle of Hunain, a few bedouins caught hold of him and began to demand their shares. They forced him to a tree and someone snatched away his cloak (which got entangled in that thorny tree). The Prophet ﷺ said, "Give my cloak back to me. Were I to have camels equal to the number of these trees, I would have distributed them all among you, and you would not have found me a miser, or a liar, or a coward."

[*Al-Bukhârî*]

٥٥٥- وَعَنْ جُبَيْرِ بنِ مُطْعِمٍ رَضِيَ الله عَنْهُ أَنَّهُ قَالَ: بَيْنَمَا هُوَ يَسِيرُ مَعَ النَّبِيِّ ﷺ مَقْفَلَهُ مِنْ حُنَيْنٍ، فَعَلِقَهُ الأَعْرَابُ يَسْأَلُونَهُ، حَتَّى اضْطَرُّوهُ إِلَى سَمُرَةٍ، فَخَطِفَتْ رِدَاءَهُ، فَوَقَفَ النَّبِيُّ ﷺ فَقَالَ: «أَعْطُونِي رِدَائِي، فَلَوْ كَانَ لِي عَدَدُ هٰذِهِ الْعِضَاهِ نَعَمًا، لَقَسَمْتُهُ بَيْنَكُمْ، ثُمَّ لَا تَجِدُونِي بَخِيلًا وَلا كَذَّابًا وَلا جَبَانًا» رَوَاهُ الْبُخَارِي.

«مَقْفَلَهُ» أَيْ: حَال رُجُوعِهِ. وَ«السَّمُرَةُ»: شَجَرَةٌ. وَ«العِضَاهُ»: شَجَرٌ لَهُ شَوْكٌ.

Commentary: This *Hadîth* also throws light on the issue of distribution of charities for winning over hearts; besides, it depicts the sublime morals of the Prophet ﷺ as to how he tolerated the harshness and discourtesy of bedouins with patience and humbleness. It also reveals that negative attributes like stinginess, falsehood and cowardice should not be attributed to *Imâm* (religious leader).

556. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Wealth is not diminished by giving (in charity). Allâh augments the honour of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allâh, Allâh exalts him in ranks." [*Muslim*]

٥٥٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ الله عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لله إِلَّا رَفَعَهُ الله عَزَّ وَجَلَّ» رَوَاهُ مُسلم.

Commentary: This *Hadîth* has described three facts. First, *Sadaqah* does not diminish wealth because Allâh blesses the rest of it and thus recompenses it. Besides, the loss of wealth of the almsgiver will certainly be rewarded on the Day of

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Resurrection. Second, man thinks that a conciliatory or forgiving attitude will weaken his position in the eyes of others. He erroneously takes it as his disparagement and insult. However, this *Hadîth* reveals the reality that by this way, Allâh عز وجل raises his image and he is not belittled at all, because a forgiving gesture will enhance his esteem in the hearts of people, and in the Hereafter, Divine reward for it will definitely lead to his elevation. Third, if somebody displays affability and humbleness in his behaviour, Allâh عز وجل will project his prestige and dignity into the hearts of others or bless him in the Hereafter.

٥٥٧- وَعَنْ أَبِي كَبْشَةَ عُمَرَ بنِ سَعْدٍ الأَنْمَارِيِّ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «ثَلاثَةٌ أُقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ: مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ، وَلَا ظُلِمَ عَبْدٌ مَظْلِمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ الله عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ الله عَلَيْهِ بَابَ فَقْرٍ، أَوْ كَلِمَةً نَحْوَهَا. وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ قَالَ: إِنَّمَا الدُّنْيَا لأَرْبَعَةِ نَفَرٍ:

عَبْدٍ رَزَقَهُ الله مَالًا وَعِلْمًا، فَهُوَ يَتَّقِي فِيهِ رَبَّهُ، وَيَصِلُ فِيهِ رَحِمَهُ، وَيَعْلَمُ لله فِيهِ حَقًّا، فَهٰذَا بِأَفْضَلِ الْمَنَازِلِ.

وَعَبْدٍ رَزَقَهُ الله عِلْمًا، وَلَمْ يَرْزُقْهُ مَالًا، فَهُوَ صَادِقُ النِّيَّةِ يَقُولُ: لَو أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلانٍ، فَهُوَ بِنِيَّتِهِ، فَأَجْرُهُمَا سَوَاءٌ.

وَعَبْدٍ رَزَقَهُ الله مَالًا، وَلَمْ يَرْزُقْهُ

557. Abû Kabshah 'Amr bin Sa'd رضي الله عنه reported: Messenger of Allâh ﷺ said, "I swear by Allâh for three (qualities) which I am going to tell you about. Remember them well:

(1) The wealth of a man will not diminish by *Sadaqah* (charity).

(2) Allâh augments the honour of a man who endures an oppression patiently.

(3) He who opens a gate of begging, Allâh opens a gate of poverty (or he said a word similar to it)."

He ﷺ also said, "Remember well what I am going to tell you: The world is for four kinds of people. (1) One upon whom Allâh has bestowed wealth and knowledge and so he fears his *Rubb* in respect to them, joins the ties of blood relationship and acknowledges the Rights of Allâh on him (and fulfills them); this type will have the best position (in *Jannah*). (2) One upon whom Allâh has conferred knowledge but no wealth, and he is sincere in his intention and says: 'Had I possessed wealth, I would have acted

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like so-and-so.' If that is his intention, his reward is the same as that of the other. (3) One whom Allâh has given wealth but no knowledge and he squanders his wealth ignorantly, does not fear Allâh in respect to it, does not discharge the obligations of kinship and does not acknowledge the Rights of Allâh. Such a person will be in the worst position (in the Hereafter). (4) One upon whom Allâh has bestowed neither wealth nor knowledge and he says: 'Had I possessed wealth, I would have acted like so-and-so (i.e., he would squander his wealth).' If this is his intention, both will have equal sin." [*At-Tirmidhî*]

عِلْمًا، فَهُوَ يَخْبِطُ فِي مَالِهِ بِغَيْرِ علمٍ، لَا يَتَّقِي فِيهِ رَبَّهُ، وَلَا يَصِلُ فِيهِ رَحِمَهُ، وَلَا يَعْلَمُ لله فِيهِ حَقًّا، فَهٰذَا بِأَخْبَثِ الْمَنَازِلِ.

وَعَبْدٍ لَمْ يَرْزُقْهُ الله مَالًا وَلا عِلْمًا، فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلانٍ، فَهُوَ نِيَّتُهُ، فَوِزْرُهُمَا سَوَاءٌ» رَوَاهُ التِّرْمِذِيّ وَقَالَ: حَدِيثٌ حَسنٌ صَحِيح.

Commentary: This *Hadîth* highlights the following points:

1. Those who forgive people and pardon them will be granted honour and elevation both in this life and in the Hereafter.
2. Those who have sufficient means to live on and still beg of people out of greed, will be afflicted with poverty.
3. The *Hadîth* also urges us to acquire religious knowledge, and also the practise of this knowledge along with the intention to please Allâh Alone.
4. The *Hadîth* also criticizes ignorance of religious teachings and ignorant people, for ignorance can easily lead one to commit forbidden acts.

558. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ had slaughtered a sheep and distributed major portions of its meat. Then he ﷺ asked, "Is there anything left?" She replied, "Nothing, except the shoulder." Thereupon he said, "All of it is left except its shoulder."

[*At-Tirmidhî*]

٥٥٨- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّهُمْ ذَبَحُوا شَاةً، فَقَالَ النَّبِيُّ ﷺ: «مَا بَقِيَ مِنْهَا؟» قَالَتْ: مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا، قَالَ: «بَقِيَ كُلُّهَا غَيْرَ كَتِفِهَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ صحيح.

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وَمَعْنَاهُ: تَصَدَّقُوا بِهَا إِلَّا كَتِفَهَا فَقَالَ: بَقِيَتْ لَنَا فِي الآخِرَةِ إِلَّا كَتِفَهَا.

Commentary: This *Hadîth* reveals a truth to man that he should not eat up anything and everything all alone, rather in this regard he is supposed to take the maximum care for the distribution of alms and charity so that it may stand him in good stead in the Hereafter. What one has given in charity will by no means be wasted, for he will doubtlessly find its reward with Allâh on the Day of Resurrection.

٥٥٩- وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «لَا تُوكِي فَيُوكَى عَلَيْكِ».

وَفِي رِوَايَةٍ: «أَنْفِقِي أَوِ انْفَحِي، أَوِ انْضَحِي، وَلَا تُحْصِي فَيُحْصِيَ اللهُ عَلَيْكِ، وَلَا تُوعِي فَيُوعِيَ اللهُ عَلَيْكِ» متفقٌ عَلَيه.

وَ«انْفَحِي» بِالْحَاءِ الْمُهْمَلَةِ: وَهُوَ بِمَعْنَى «أَنْفِقِي» وَكَذَلِكَ: «انْضَحِي».

559. Asmâ' bint Abû Bakr رضي الله عنهما reported: Messenger of Allâh ﷺ said to me, "Do not hoard; otherwise, Allâh will withhold from you."

[*Al-Bukhârî* and *Muslim*]

Commentary: Herein is enshrined a Divine principle; His Retribution is determined by the kind of things done by man. A proverb may be quoted to this effect, "As you sow, so shall you reap". If we spend a lot in the way of Allâh, He will also recompense us a lot. And if we stint spending in His way, He will dispense sustenance to us with restrain, too. If we accumulate wealth in a miserly fashion and avoid spending it in the way of Allâh, He will also restrain the flow of His bounty to us. To sum up, the *Hadîth* inspires us to generously spend money in the way of Allâh and also sternly warns us of the consequences of stinginess and parsimony.

٥٦٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَثَلُ

560. Abû Hurairah رضي الله عنه reported: I heard Messenger of Allâh

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saying: "The case of a miserly man and a generous man who gives in charity is similar to that of two persons who are clad in armour from their breasts up to their collar bones. When the generous man gives in charity, his armour expands so much as to cover his fingertips and toes. When the miser intends to spend something the armour contracts and every ring of it sticks to the place where it is (sinks into his flesh). He tries to loosen it but it does not expand." [*Al-Bukhârî* and *Muslim*]

الْبَخِيلِ وَالْمُنْفِقِ، كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ مِنْ ثُدِيِّهِمَا إِلى تَرَاقِيهِمَا، فَأَمَّا الْمُنْفِقُ، فَلا يُنْفِقُ إِلَّا سَبَغَتْ، أَوْ وَفَرَتْ عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ، وَتَعْفُوَ أَثَرَهُ، وَأَمَّا الْبَخِيلُ، فَلا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا، فَهُوَ يُوَسِّعُهَا فَلا تَتَّسِعُ»

متفقٌ عَلَيه.

وَ«الْجُنَّةُ» الدِّرْعُ؛ وَمَعْنَاهُ: أَنَّ الْمُنْفِقَ كُلَّمَا أَنْفَقَ سَبَغَتْ، وَطَالَتْ حَتَّى تجُرَّ وَرَاءَهُ، وَتُخْفِي رِجْلَيْهِ وَأَثَرَ مَشْيِهِ وَخُطُوَاتِهِ.

Commentary: The *Hadîth* metaphorically highlights the significance of giving in charity, saying it covers up a man's sins in such way as a full coat of mail, reaching his feet, conceals his whole body. Aside from it, there is a good news for the almsgiver that his wealth will receive Divine blessing and he will be safe from trials and tribulations. Whereas a miser faces a warning that his sins and defects will be made known to people and not concealed from them, and he will remain the target of miseries. We are further told that when a generous man intends to give charity, his chest expands for it and he happily gives vent to his generosity. On the other hand, when a niggardly man intends to spend money in charity, his chest contracts and he withholds his giving hand. To conclude, this *Hadîth* brings good news to generous people, and a warning to misers.

561. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who gives in charity the value of a date which he legally earned, and Allâh accepts only that which is pure,

٥٦١- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللهَ يَقْبَلُهَا بِيَمِينِهِ، ثُمَّ

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يُرَبِّيهَا لِصَاحِبِهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مثل الْجَبَلِ» متفقٌ عَلَيه.

«الْفَلُوُّ» بِفَتْحِ الْفَاءِ وَضَمِّ اللام وَتَشْدِيد الْوَاو، وَيُقَال أَيْضًا: بِكَسْرِ الْفَاء وَإِسْكَانِ اللام وَتَخْفِيفِ الْوَاو: وَهُوَ الْمُهْرُ.

Allâh accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain."

[*Al-Bukhârî* and *Muslim*]

Commentary: Here is an Attribute of Allâh, His Hand, has been mentioned. We are supposed to believe in it without interpretation or comparison; that is to say that Allâh has Hands as befit His Glory. We cannot compare his essential attributes to anything, nor can we describe them.

It is evident from this *Hadîth* that Allâh increases the reward of charity which is given from lawfully-earned money until it becomes like a mountain in greatness.

٥٦٢- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «بَيْنَمَا رَجُلٌ يَمْشِي بِفَلاةٍ مِنَ الأَرْضِ، فَسَمِعَ صَوْتًا فِي سَحَابَةٍ: اسقِ حَدِيقَةَ فُلانٍ، فَتَنَحَّى ذٰلِكَ السَّحَابُ فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ، فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذٰلِكَ الْمَاءَ كُلَّهُ، فَتَتَبَّعَ الْمَاءَ، فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ، فَقَالَ لَهُ: يَا عَبْدَ الله! مَا اسْمُكَ؟ قَال: فُلانٌ - للاسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ - فَقَالَ لَهُ: يَا عَبْدَ الله! لِمَ تَسْأَلُنِي عَنِ اسْمِي؟ فَقَالَ: إِنِّي سَمِعْتُ صَوْتًا

562. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "While a man was walking through a barren land, he heard a voice coming out of a cloud saying: 'Irrigate the garden of so-and-so.' Thereupon the cloud drifted in a certain direction and discharged its water over a rocky plain. The streamlets flowed into a channel. This man followed the channel until it reached a garden and he saw the owner of the garden standing in its center, working with his spade spreading the water (changing the course of the water). He asked him: "O slave of Allâh, what is your name?" He told his name, which was the same that he heard from the cloud. The owner of the garden then asked him: "O slave of

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Allâh, why did you ask my name?" He replied: "I heard a voice from a cloud which poured down this water saying: 'Irrigate the garden of so-and-so.' I would like to know what do you do with it." He said: "Now that you asked me, I will tell you. I estimate the produce of the garden and distribute one-third of it in charity, I spend one-third on myself and my family and invest one-third back into the garden." [*Muslim*]

فِي السَّحَابِ الَّذِي هٰذَا مَاؤُهُ يَقُولُ: اسقِ حَدِيقَةَ فُلانٍ، لاسمِكَ، فَمَا تَصْنَعُ فِيهَا؟ فَقَالَ: أَما إِذ قُلْتَ هٰذَا، فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا، فَأَتَصَدَّقُ بِثُلُثِهِ، وَآكُلُ أَنَا وَعِيَالِي ثُلُثًا، وَأَرُدُّ فِيهَا ثُلُثَهُ». رَوَاهُ مسلم.

«الْحَرَّةُ»: الأَرْضُ الْمُلْبَسَةُ حِجَارَةً سَوْدَاءَ. «وَالشَّرجَةُ» بِفَتْحِ الشِّينِ الْمُعْجَمَةِ وَإِسْكَانِ الرَّاءِ وبِالْجِيمِ: هِيَ مَسِيلُ الْمَاءِ.

Commentary: This *Hadîth*, besides the virtue of alms and charity, touches upon the theme of clairvoyance and miracles. It is something supernormal that a man should hear a voice from the cloud. Yet such supernatural phenomenon signify only the Omnipotence of Allâh. Nobody is presumed to claim that he can demonstrate at will something unusual by virtue of his clairvoyant and miraculous power. There are indeed some people who lay such a claim and thereby swindle away the money of gullible souls and lead them astray.

CHAPTER 61
PROHIBITION OF MISERLINESS

٦١- بَابُ النّهي عَنِ البخل والشح

Allâh, the Exalted, says:

"But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husnâ*. We will make smooth for him the path for evil. And what will his wealth avail him when he goes down (in destruction)?" (92:8-11)

"And whosoever is saved from his own covetousness, then they are the successful ones." (64:16)

قَال الله تَعَالَى: ﴿وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ وَكَذَّبَ بِٱلْحُسْنَىٰ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ﴾ [الليل: ٨-١١] وَقَالَ تَعَالَى: ﴿وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾ [التغابن: ١٦].

وَأَمَّا الأَحَادِيث فَتَقَدَّمتْ جملة مِنْهَا فِي الْبَابِ السَّابق.

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563. Jâbir bin 'Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ said, "Beware of oppression, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it destroyed those who were before you. It incited them to shed their blood and deem unlawful as lawful." [*Muslim*]

٥٦٣- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ» رَوَاهُ مسلم،

Commentary: This *Hadîth* has been mentioned before. Refer to *Hadîth* No. 205.

CHAPTER 62
SELFLESSNESS AND SYMPATHY

٦٢- بَابُ الإيثار والمواسَاة

Allâh, the Exalted, says:

"And give them (Emigrants) preference over themselves, even though they were in need of that." (59:9)

"And they give food, in spite of their love for it (or for the love of Him), to the poor, the orphan, and the captive." (76:8)

قَالَ اللهُ تَعَالَى: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الْحَشر: ٩] وَقَالَ تَعَالَى: ﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾ [الدَّهْر: ٨] إِلَى آخِرِ الآيَاتِ.

564. Abû Hurairah رضي الله عنه reported: A man came to the Prophet ﷺ and said; "I am hard pressed by hunger." He (ﷺ) sent a word to one of his wives who replied: "By Him Who has sent you with the Truth, I have nothing except water." Then he sent the same message to another (wife) and received the same reply. He sent this message to all of them (i.e., his

٥٦٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ، فَأَرْسَلَ إِلَى بَعْضِ نِسَائِهِ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ، ثُمَّ أَرْسَلَ إِلَى أُخْرَى، فَقَالَتْ مِثْلَ ذٰلِكَ، حَتَّى قُلْنَ كُلُّهُنَّ مِثْلَ ذٰلِكَ: لَا وَالَّذِي بَعَثَكَ

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wives) and received the same reply. Then he (ﷺ) said, "Who will entertain this (man) as guest?" One of the *Ansâr* said: "O Messenger of Allâh, I will." So he took him home and said to his wife: "Serve the guest of Messenger of Allâh ﷺ."

Another narration is: The *Ansâri* asked his wife: "Have you got anything?" She answered: "Nothing, except a little food for the children." He said: "Keep them busy with something, and when they ask for food put them to sleep. When the guest enters, extinguish the light and give him the impression that we are also eating." So they sat down and the guest ate and they passed the night hungry. When he came to the Prophet ﷺ in the morning, he said to him, "Allâh admired what you did with your guest last night." [*Al-Bukhârî* and *Muslim*]

بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ. فَقَالَ النَّبِيُّ ﷺ «مَنْ يُضِيفُ هٰذَا اللَّيْلَةَ؟» فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: أَنَا يَا رَسُولَ الله، فَانْطَلَقَ بِهِ إِلَى رَحْلِهِ، فَقَالَ لامْرَأَتِهِ: أَكْرِمِي ضَيْفَ رَسُولِ الله ﷺ.

وَفِي رِوَايَةٍ قَالَ لامْرَأَتِهِ: هَلْ عِنْدَكِ شَيْءٌ؟ فَقَالَتْ: لا. إلا قُوتَ صِبيانِي. قَالَ: عَلِّلِيهِم بِشَيْءٍ وَإِذَا أَرَادُوا الْعَشَاءَ، فَنَوِّمِيهِمْ، وَإِذَا دَخَلَ ضَيْفُنَا، فَأَطْفِئِي السِّرَاجَ، وَأَرِيهِ أَنَّا نَأْكُلُ؛ فَقَعَدُوا وَأَكَلَ الضَّيْفُ وَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ، غَدَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «لَقَدْ عَجِبَ اللهُ مِنْ صَنِيعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ» متفقٌ عَلَيه

Commentary: This *Hadîth* describes a unique example of hospitality and kindness liked by Allâh. It imparts to man the sense of self-sacrifice and a feeling of fellowship.

565. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The food for two suffices for three; and the food for three suffices for four persons." [*Al-Bukhârî* and *Muslim*]

In *Muslim*, Jâbir رضي الله عنه reported: The Prophet ﷺ said, "The food for one person suffices for two; the food for two suffices for four, and the food for four suffices for eight persons."

٥٦٥- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «طَعَامُ الِاثْنَيْنِ كَافِي الثَّلاثَةِ، وَطَعَامُ الثَّلاثَةِ كَافِي الأَرْبَعَةِ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لِمسلمٍ عَنْ جَابِرٍ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «طَعَامُ الْوَاحِدِ يَكْفِي الِاثْنَيْنِ، وَطَعَامُ الِاثْنَيْنِ يَكْفِي

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الْأَرْبَعَةَ، وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ».

Commentary: We are told that if on some occasion a host feels that the prepared food is too little to feed his guests, all of them should willingly share it with each other. This will be both blessing and rewarding from Allâh.

٥٦٦- وَعَنْ أَبِي سَعِيدٍ الْخُدرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَما نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ مَعَهُ فَضْلُ ظَهرٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لَا ظَهْرَ لَهُ. وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ، فَلْيَعُدْ بِهِ عَلَى مَنْ لا زَادَ لَهُ» فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِاحَدٍ مِنَّا فِي فَضْلٍ. رَوَاهُ مسلم.

566. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Once we were on a journey with Messenger of Allâh ﷺ when a rider came and began looking right and left. Messenger of Allâh ﷺ said, "Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing;" and he continued mentioning other properties until we thought that none of us had any right to surplus of his own property. [*Muslim*]

Commentary: The mention of this *Hadîth* in this chapter reveals that in their social life, particularly in a period of crisis, the Muslims should adopt a co-operative, consolatory and sympathetic attitude towards one another, being willing to give over their superfluous things to the needy Muslims. This commandment, however, is not of essential and binding nature. If it were so, no Muslim could be in a position to amass wealth. This is simply desirable and based on free will. If the common Muslims were possessed of generosity, this moral instruction would have been practised by all and sundry with Muslim society being exemplary in terms of brotherhood and solidarity. Yet, the lack of sublime morals has denuded this precept of its entire import and significance. Small wonder, in Muslim communities there is a general deplorable trend of showing indifference to fellow-Muslims, instead of establishing a worth-emulating example of co-operation and fellow-feeling.

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567. Sahl bin Sa'd رضي الله عنه reported: A woman brought a woven piece of cloth to Messenger of Allâh ﷺ and said to him: "I have woven this sheet with my own hands for you to wear." He accepted it as he was in need of it. He later came out wearing it as a lower garment. Someone said: "How nice it is! Kindly give it to me." Messenger of Allâh ﷺ said, "Very well." He remained in our company for some time, then he went back, folded it and sent it to the man. The people said (to that man): "You did not do well. Messenger of Allâh ﷺ wore it and he was in need of it, and you asked him for it when you are well aware that he (ﷺ) never refuses a request." He said: "I swear by Allâh that I did not ask it for wearing. I asked him for it so that it might be my shroud after my death." Sahl (the narrator of this *Hadîth*) said: And in fact it was used as his shroud. [*Al-Bukhârî*]

٥٦٧- وَعَنْ سَهلِ بنِ سَعْدٍ رَضِيَ الله عَنْهُ أَنَّ امرَأَةً جَاءَتْ إِلَى رَسُولِ الله ﷺ بِبُرْدَةٍ مَنْسُوجَةٍ، فَقَالَتْ: نَسَجتُهَا بِيَدَيَّ لأَكْسُوَكَهَا، فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّهَا لإِزَارُهُ، فَقَالَ فلانٌ: اكسُنِيهَا مَا أَحْسَنَهَا! فَقَالَ: «نَعَمْ» فَجَلَسَ النَّبِيُّ ﷺ فِي الْمَجْلِسِ، ثُمَّ رَجَعَ فَطَوَاهَا، ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ: فَقَالَ لَهُ الْقَوْمُ: مَا أَحْسَنتَ، لَبِسَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتَهُ، وَعَلِمتَ أَنَّهُ لا يَرُدُّ سَائِلًا، فَقَالَ: إِنِّي وَالله مَا سَأَلْتُهُ لِأَلْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفَنِي. قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ.

رَوَاهُ الْبُخَارِي.

Commentary: First, the *Hadîth* is suggestive of accepting a present because the exchange of presents increases mutual love. Messenger of Allâh ﷺ said, "Offer presents to each other as these generate mutual love." Second, the Prophet ﷺ would never turn down anyone asking for something. Third, it is permissible to get a thing prepared to meet a future need. Fourth, we are allowed to receive a benediction from the pious ones as the Companions did in case of those things which had touched the blessed body of Messenger of Allâh ﷺ. Yet, today the benedictory sanction is being misapplied by people. For example, the washing of graves is erroneously taken to be a sacred act. Whereas, going by the Islâmic Law, there is no room for the concretion of a grave, still less of washing it. Rather this act is unclean and sacrilegious. Similarly, we see some half-mad and insane people bereft of the sense of purity and cleanliness. Yet,

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the masses consider them to be ecstatics and even try to seek benediction from them. As a matter of fact, such lunatics are totally unconscious of the obligations of Islâm, rather everything else. But the sanity of a man becomes questionable if he considers them saints. Also there are places where some relics, attributed to the Prophet ﷺ, are at display but without historical authenticity. We are supposed to shun them.

568. Abû Mûsa رضي الله عنه reported: Messenger of Allâh ﷺ said, "When the *Ash'ariyûn* run short of food in the *Jihâd* or when they are at home in Al-Madinah, they collect all the provisions they have in a sheet and then divide it equally among themselves. They are of me and I am of them." [*Al-Bukhârî* and *Muslim*]

٥٦٨- وَعَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الأَشْعَرِيِّينَ إِذَا أَرمَلُوا فِي الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ فَهُمْ مِنِّي وَأَنَا مِنْهُمْ» متفقٌ عَلَيه.

«أَرمَلُوا»: فَرَغَ زَادُهُمْ، أَوْ قَارَبَ الفَرَاغَ.

Commentary: "They are of me and I am of them". These Prophetic words of the Prophet ﷺ imply nearness to and psychic identity (with some souls) in matter of moral sense, character and good actions. Apart from the superiority of Ash'ari clan, the *Hadîth* suggests the significance of brotherhood and the sense of togetherness. Particularly there is an emphasis on this point that if in times of crisis and tribulation, people extend co-operation to one another, the have-nots will escape hardship and embarrassment. Herein lies the essence of all the *Ahâdith* of this chapter. The *Ash'ariyûn* are the people of Abu Musâ Al-Ash'ari, the Companion رضي الله عنه.

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CHAPTER 63
COMPETITION IN MATTERS OF THE HEREAFTER

٦٣- بَاب التنافس في أمور الآخرة والاستكثار مما يُتبرك به

Allâh, the Exalted, says:

"Let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allâh)." (83:26)

قَالَ الله تَعَالَى: ﴿وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ﴾ [المطففين: ٢٦].

569. Sahl bin Sa'd رضي الله عنه reported: A drink was brought to the Messenger of Allâh ﷺ and he drank some of it. On his right was a boy and on his left were elderly people. He said to the boy, "Would you permit me to give the rest of this drink to these on my left?" The boy said, "O Messenger of Allâh, I would certainly not give preference to anyone in anything that might come to me from you." So he handed over the rest of the drink to him. [*Al-Bukhârî* and *Muslim*]

٥٦٩- وَعَنْ سَهْلِ بن سَعْدٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ أُتِيَ بِشَرَابٍ، فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ، وَعَنْ يَسَارِهِ الأَشْيَاخُ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هٰؤُلاءِ؟» فَقَالَ الْغُلَامُ: لَا وَالله يَا رَسُولَ الله لا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَدًا، فَتَلَّهُ رَسُولُ الله ﷺ فِي يَدِهِ. متفقٌ عَلَيه.

«تَلَّهُ» بالتَّاءِ الْمُثَنَاةِ فَوْقُ، أَيْ: وَضَعَهُ، وَهٰذَا الْغُلَامُ هُوَ ابنُ عَبَّاسٍ رَضِيَ الله عَنْهُمَا.

Commentary: The *Sharî'ah* rule says that in order to distribute something in an assembly of people, a beginning should be made from the right side. In the said incident, Ibn 'Abbâs رضي الله عنهما, then a young boy, was sitting on the right side, while the aged people were sitting on the left side. Regard for the age difference demanded that the beginning should have been made from the side of the latter. But the correct way was that the beginning should be made from Ibn 'Abbâs رضي الله عنهما because he was sitting on the right side. For this reason, the Prophet ﷺ did not ignore his right of priority due to his young age, rather by seeking his permission he made it clear that priority should be given to a rightful person, irrespective of the fact that he happened to be a child. On the other hand, it was also essential for Ibn 'Abbâs رضي الله عنهما that in

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view of respect for elders, he should surrender his right. But he faced a more delicate problem. The cup containing the left-over drink of the Prophet ﷺ had touched his blessed mouth and this fact prompted Ibn 'Abbas رضي الله عنهما to take lead in benefiting from the benediction. He, therefore, preferred the Prophetic benediction to showing respect to the aged. The *Hadîth* throws light on the requisite respect for the aged as well as highlights the significance of receiving blessing from the pious persons. Besides, it proves the right of priority of the rightful person.

٥٧٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَا أَيُّوبُ عَلَيْهِ السَّلَامُ يَغْتَسِلُ عُرْيَانًا، فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَحْثِي فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ: يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟! قَالَ: بَلَى وَعِزَّتِكَ، وَلٰكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ» رَوَاهُ الْبُخَارِي.

570. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "While Ayyûb عليه السلام (the Prophet) was taking a bath, naked, a large number of gold locusts fell on him. He tried to collect them in a piece of cloth, when he heard his *Rubb* (Allâh) calling him: 'O Ayyûb ! Have I not sufficed you to care for what you see (the worldly possessions)?' Ayyûb عليه السلام said: 'Indeed by Your Power, but I can never do away with Your Blessings.'" [*Al-Bukhârî*]

Commentary: Prophet Ayyûb عليه السلام, as the *Hadîth* tells us, started collecting the gold pieces that looked like locusts. As the *Hadîth* involves an aspect of blessedness, it has been included in this chapter. It has two other sides as well: first, one can amass wealth (of course by fair means and by fulfilling the other relevant conditions); second, the *Sharî'ah* allows man to take a bath in the naked state, provided he is all alone and away from all eyes. However, it is commendable if one takes a bath with his private parts being covered, even if there is no one around.

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CHAPTER 64
EXCELLENCE OF A GRATEFUL RICH MAN

Allâh, the Exalted, says:

"As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in *Al-Husnâ*. We will make smooth for him the path of ease (goodness)." (92:5-7)

"And *Al-Muttaqûn* (the pious and righteous) will be far removed from it (Hell). He who spends his wealth for increase in self-purification. And who has (in mind) no favour from anyone to be paid back. Except to seek the Countenance of his *Rubb*, the Most High. He surely, will be pleased (when he will enter *Jannah*)." (92:17-21)

"If you disclose your *Sadaqât* (alms-giving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do." (2:271)

"By no means shall you attain *Al-Birr* (piety, righteousness - here it means Allâh's reward, i.e., *Jannah*), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well." (3:92)

٦٤- بابُ فضل الغَنيّ الشاكر، وَهُوَ مَنْ أخذ الْمَال مِنْ وجهه وصرفه في وجوهه المأمور بها

قَال الله تَعَالَى: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ وَصَدَّقَ بِٱلْحُسْنَىٰ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ﴾ [اللَّيل: ٥٧] وَقَال تَعَالَى: ﴿وَسَيُجَنَّبُهَا ٱلْأَتْقَى ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ وَلَسَوْفَ يَرْضَىٰ﴾ [الليل: ١٧-٢١] وَقَالَ تَعَالَى ﴿إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [البقرة: ٢٧١] وَقَالَ تَعَالَى: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ﴾ [آل عمران: ٩٢].

والآيات في فَضْلِ الإنْفَاقِ في الطَّاعَاتِ كَثِيرَةٌ مَعْلُومَةٌ.

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٥٧١- وَعَنْ عَبْدِ الله بن مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ الله مَالًا، فَسَلَّطَهُ عَلَىٰ هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ الله حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا» متفقٌ عَلَيه.

وَتَقَدَّمَ شَرْحُهُ قَرِيبًا.

571. Ibn Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "Envy is permitted only in two cases: A man whom Allâh gives wealth, and he disposes of it rightfully, and a man to whom Allâh gives knowledge which he applies and teaches it." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has already been mentioned. Yet, its relevance with this chapter has prompted us to repeat it here. It lays emphasis on two points. First, if Allâh gives wealth to a man, his sense of gratitude should be expressed in his spending it in good ways according to the Divine command. Second, if Allâh has endowed somebody with knowledge and wisdom, he should be thankful to his *Rubb* by way of putting it into practice and by imparting it to others. It means one can aspire for knowledge and richness, provided one's motive is to benefit others. Envy is a bad quality which Muslims must shun. In this *Hadîth*, however, envy (or *Ghibtah*) refers to the feeling of wishing to have what somebody else has or to be like somebody else without these blessings be taken away from the envied person.

٥٧٢- وَعَنِ ابْنِ عُمَر رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لا حَسَدَ إِلَّا في اثْنَتَيْنِ: رَجُلٌ آتَاهُ الله الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ الله مَالًا، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ» متفقٌ عَلَيه.

وَالْمُرَادُ بِالْقِيامِ بِالْقُرْآنِ: الْعَمَل بِه تلاوةً وطَاعَة.

«الآنَاءُ»: السَّاعَاتُ.

572. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said: "Envy is justified in regard to two types of persons only: a man whom Allâh has given knowledge of the Qur'ân, and so he recites it during the night and during the day; and a man whom Allâh has given wealth and so he spends from it during the night and during the day."
[*Al-Bukhârî* and *Muslim*]

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Commentary: *Ahâdith* permit us to envy (in the positive sense of the word: see commentary on the previous *Hadîth*) only two traits of character of somebody. Grammatically, the texts of these *Ahâdîth* imply both feminine and masculine genders. In the preceding *Hadîth*, the word 'knowledge' has been used. It stands for the Word of Allâh. To apply and teach knowledge means to put into practise the teachings of the Qur'ân. And that includes the recitation of the Qur'ân (both in *Salât* and otherwise), imparting its teaching and passing judgements in its light. From this point of view both the *Ahâdîth* convey the similar sense, and similarly we may also read into them two persons or two traits of character.

573. Abû Hurairah رضي الله عنه reported: Some of the poor Emigrants came to Messenger of Allâh ﷺ and said to him, "The wealthy have obtained all high ranks and everlasting bliss." He asked, "How is that?" They replied: "They offer *Salât* as we do, and observe *Saûm* (fasting) as we do, but they give in *Sadaqah* (charity) and we do not, and they emancipate slaves and we cannot." He (ﷺ) said, "Shall I not teach you something whereby you will catch up with those who have preceded you and will get ahead of those who follow you, and no one will surpass you unless he does the same as you do?" They said, "Surely, O Messenger of Allâh." He said, "Say: *Subhân Allâh*, and *Allâhu Akbar*, and praise Him (by saying *Al-hamdu lillâh*) thirty-three times at the end of every *Salât*." They returned to him and said: "Our brothers, the possessors of wealth, having heard what we are doing, have started doing the same." Messenger of Allâh ﷺ said, "This is

٥٧٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللهِ ﷺ، فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَى، وَالنَّعِيمِ الْمُقِيمِ، فَقَالَ: «وَمَا ذَاكَ؟» فَقَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَفَلَا أُعَلِّمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ؟» قَالُوا: بَلَى يَا رَسُولَ اللهِ، قَالَ: «تُسَبِّحُونَ، وَتَحْمَدُونَ وَتُكَبِّرُونَ، دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً» فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللهِ ﷺ، فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلُ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ

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Grace of Allâh which He gives to whom He wishes." [*Al-Bukhârî* and *Muslim*]

الله ﷺ: «ذٰلِكَ فَضْلُ الله يُؤْتِيهِ مَنْ يَشَاءُ» متفقٌ عَلَيه، وَهٰذَا لَفْظُ رِوَايَةِ مُسلم.

«الدُّثُورُ»: الأَمْوَالُ الْكَثِيرَةُ، وَالله أَعْلَم.

Commentary: The wording of the *Hadîth* apparently reveals that سبحان الله "Glory be to Allâh", الحمد لله "Praise be to Allâh", and الله اكبر "Allâh is the Greatest" should be recited thirty-three times. If each group of words is said eleven times, the total number will become thirty-three. But Al-Hâfiz Ibn Hajar believes that each formula should be uttered thirty-three times, that is to say, after each prayer "*Subhân Allâh*", "*Al-hamdu lillâh*" and "*Allâhu Akbar*" should be uttered thirty-three times each. But according to some *Ahâdîth*, Imâm An-Nawawî is of the view that "*Allâhu Akbar*" should be said thirty-four times and in the end "*Lâ ilâha illallâhu Wahdahu lâ sharîka Lahu, Lahul-mulku wa Lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr*" (none has the right to be worshipped but Allâh, He is One; He has no partners; to Him belongs the dominion and all the praise; and He has power over all things) should be recited. Should we recite them together or separately? Al-Qâdi 'Iyâd is of the opinion that it is better to recite them separately, but Imâm An-Nawawî is of the view that both ways are correct. In fact, in both ways the number remains the same. Besides, an addition must not be made to the *Sunnah* of Messenger of Allâh ﷺ. Practically we knew that it is necessary to use the prescription of a physician without making any alteration in its elements; otherwise, it will not work properly. Similarly, there are spiritual benefits, blessings and efficacy in the number told by the Prophet ﷺ. Any alteration in it will nullify its blessing and efficacy. (*Fath Al-Bârî*)

This *Hadîth* reveals how fervently the Companions were inclined towards good and how concerned about surpassing those who were better than them in some forms of good deeds. Indeed, all Muslims are equal with regard to the practice of religious principles. But what gives an edge to the rich over their poor coreligionists are the financial forms of worship, that is, charity and almsgiving, which the latter are unable to do.

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CHAPTER 65
REMEMBRANCE OF DEATH AND RESTRAINT OF WISHES

٦٥- بابُ ذكر الموت وقصر الأمل

Allâh, the Exalted, says:

"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to *Jannah*, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)." (3:185)

"No person knows what he will earn tomorrow, and no person knows in what land he will die..." (31:34)

"...when their term comes, neither can they delay nor can they advance it an hour (or a moment)." (16:61)

"O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. And spend (in charity) of that with which We have provided you, before death comes to one of you, and he says: 'My *Rubb*! If only You would give me respite for a little while (i.e., return to the worldly life), then I should give *Sadaqah* (i.e., *Zakât*) of my wealth, and be among the righteous [i.e., perform *Hajj* (pilgrimage to Makkah) and other good deeds].' And Allâh grants respite to none when his appointed time (death)

قَالَ الله تَعَالَى: ﴿كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ﴾ [آل عمران: ١٨٥] وَقَالَ تَعَالَى: ﴿وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ﴾ [لُقْمَان: ٣٤] وَقَالَ تَعَالَى: ﴿فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ﴾ [النَّحل: ٦١] وَقَالَ تَعَالَى: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ وَأَنفِقُوا۟ مِن مَّا رَزَقْنَـٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّـٰلِحِينَ وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾ [المنافقون: ٩-١١] وَقَالَ تَعَالَى: ﴿حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ لَعَلِّىٓ أَعْمَلُ صَـٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن

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comes. And Allâh is All-Aware of what you do." (63:9-11)

"Until, when death comes to one of them (those who join partners with Allâh), he says: 'My *Rubb*! Send me back. So that I may do good in that which I have left behind!' No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose Scales (of good deeds) are heavy, they are the successful. And those whose Scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). 'Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?' They will say: 'Our *Rubb*! Our wretchedness overcame us, and we were (an) erring people. 'Our *Rubb*! Bring us out of this; if ever we return (to evil), then indeed we shall be *Zâlimûn* (polytheists, oppressors, unjust, wrong-doers, etc? He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!' Verily! There was a party of My slaves, who used to say: 'Our *Rubb*! We believe, so forgive us, and have mercy on us, for you are the Best of all who show mercy!' 'But you took them

وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمْ فِي جَهَنَّمَ خَٰلِدُونَ تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ أَلَمْ تَكُنْ ءَايَٰتِي تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ﴾ - إِلَى قَوْلِهِ تَعَالَى: - ﴿كَمْ لَبِثْتُمْ فِي ٱلْأَرْضِ عَدَدَ سِنِينَ قَالُواْ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ [الْمُؤْمِنون: ٩٩-١١٥] وَقَالَ تَعَالَى: ﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓاْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُواْ كَٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ﴾ [الْحَدِيد: ١٦] وَالآيات فِي الْبَابِ كَثِيرةٌ مَعْلُومَة.

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for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful. He (Allâh) will say: 'What number of years did you stay on earth?' They will say: 'We stayed a day or part of a day. Ask of those who keep account.' He (Allâh) will say: 'You stayed not but a little, if you had only known! Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?'" (23:99-115)

"Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh)." (57:16)

574. 'Abdullâh bin 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer." Ibn 'Umar رضي الله عنهما used

٥٧٤- وَعَن ابنِ عمَر رَضِيَ الله عَنْهُمَا قَال: أَخَذَ رَسُولُ الله ﷺ بِمَنكِبِي فَقَالَ: «كُنْ فِي الدُّنْيَا كأنك غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ».

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وَكَانَ ابْنُ عُمَرَ رَضِيَ الله عَنْهُمَا يَقُول: إِذَا أَمْسَيتَ، فَلا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ، فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِك، وَمِنْ حَيَاتِكَ لِمَوْتِكَ رَوَاهُ الْبُخَارِي.

to say: When you survive till the evening do not expect to live until the morning; and when you survive till the morning do not expect to live until the evening. While in good health (do good deeds) before you fall sick; and while you are alive (do good deeds) before death strikes.

[*Al-Bukhârî*]

Commentary: This *Hadîth* has already been mentioned. Refer to the commentary on *Hadîth* No. 479.

٥٧٥- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «مَا حَقُّ امْرِىءٍ مُسْلِمٍ، لَهُ شَيْءٌ يُوصِي فِيهِ، يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ» متفقٌ عَلَيه، هٰذَا لَفْظُ الْبُخَارِي.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «يَبِيتُ ثَلاثَ لَيَالٍ» قَال ابن عُمر: مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رَسُولَ الله ﷺ قَال ذٰلِكَ إِلَّا وَعِنْدِي وَصِيَّتِي.

575. 'Abdullâh bin 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said, "It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without executing a written will."

[*Al-Bukhârî* and *Muslim*]

In the narration of *Muslim* it is narrated as 'three nights'. Ibn 'Umar رضي الله عنهما said: Since I heard the Messenger of Allâh say this, I have never spent a night without having my will with me.

Commentary: The emphasis of Messenger of Allâh ﷺ on the necessity of making a last will shows that man has no knowledge of the time of his death. It is necessary for the rich that they should keep with them a testament so as to leave their affairs settled after their death and to ward off any untoward situation with regard to the distribution of their property among their inheritors.

٥٧٦- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: خَطَّ النَّبِيُّ ﷺ خُطُوطًا فَقَال: «هٰذَا الإِنْسَانُ، وَهٰذَا أَجَلُهُ، فَبَيْنَمَا هُوَ

576. Anas رضي الله عنه reported: The Prophet ﷺ drew a few lines and said, "One of them represents man and another indicates death; and a man

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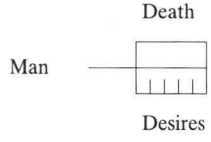
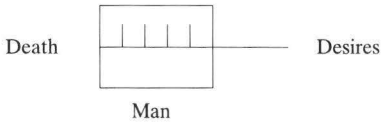
continues like this until the nearest line (i.e., death) overtakes him." [*Al-Bukhârî*]

كَذٰلِكَ إِذْ جَاءَ الْخَطُّ الأَقْرَبُ» رَوَاهُ الْبُخَارِي.



577. Ibn Mas'ûd رضي الله عنه reported: The Prophet ﷺ drew up a square and in the middle of it he drew a line, the end of which jutted out beyond the square. Further across the middle line, he drew a number of smaller lines. Then he (ﷺ) said, "The figure represents man and the encircling square is the death which is encompassing him. The middle line represents his desires and the smaller lines are vicissitudes of life. If one of those misses him, another distresses him, and if that one misses him, he falls victim to another." [*Al-Bukhârî*]

٥٧٧- وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَال: خَطَّ النَّبِيُّ ﷺ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ، وَخَطَّ خُطَطًا صِغَارًا إِلَى هٰذَا الَّذِي فِي الْوَسَطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسَطِ، فَقَالَ: «هٰذَا الإِنْسَانُ، وَهٰذَا أَجَلُهُ مُحِيطًا بِهِ - أَو قَد أَحَاطَ بِهِ - وَهٰذَا الَّذِي هُوَ خَارِجٌ: أَمَلُهُ، وَهٰذِهِ الْخُطَطُ الصِّغَارُ: الأَعْرَاضُ، فَإِن أَخْطَأَهُ هٰذَا، نَهَشَهُ هٰذَا، وَإِنْ أَخْطَأَهُ هٰذَا نَهَشَهُ هٰذَا» رَوَاهُ الْبُخَارِي. وَهٰذِهِ صُورَتُهُ.



Commentary: This means that human life is perpetually exposed to mishaps. If man escapes one mishap, he comes across the other one. His life is spent in a continuous struggle against tackling the hostile situations. Besides, his life remains entangled in unending hopes and wishes which are never fulfilled and finally he slips into the iron-grip of death. To sum up, man is ever closer to the border line of death and not supposed to remain unprepared for it. There is no end to wishful thinking and, therefore, he should not adopt a careless attitude towards the inescapable death in the pursuit of illusory hopes. The best course for him is to remain ever-ready for his exit from the worldly stage.

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578. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or *Ad-Dajjâl* who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter." [*At-Tirmidhî*]

٥٧٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَادِرُوا بِالأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًا، أَوْ غِنًى مُطْغِيًا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفَنِّدًا، أَوْ مَوْتًا مُجْهِزًا، أَوِ الدَّجَّالَ، فَشَرُّ غَائِبٍ يُنْتَظَرُ، أَوِ السَّاعَةَ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ؟!» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: The *Hadîth* focuses on seven things which hold back man from the virtuous path. Taking in consideration the turning health and the brief span of life to his account, he is, therefore, apt to gather up good deeds for the Hereafter because an untoward situation may confront him any moment and render him unable to do good things to his benefit in the otherworldly life.

579. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Remember more often the destroyer of pleasures - death." [*At-Tirmidhî*]

٥٧٩- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ» يَعْنِي الْمَوْتَ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: Being heedful and talking about death checks man from being lost in the worldly pleasures and seductions. We are, therefore, supposed to remember death frequently and to avoid remaining indifferent to post-death affairs and occurrences.

580. Ubayy bin Ka'b رضي الله عنه reported: When one-third of the night would pass, Messenger of Allâh ﷺ would get up and call out, "O people, remember Allâh. The *Râjifah* (i.e., the

٥٨٠- وَعَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ، قَامَ فَقَالَ: «يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللهَ، جَاءَتِ

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الرَّاجِفَةُ، تَتْبَعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ» قُلْتُ: يَا رَسُولَ اللهِ إِنِّي أُكْثِرُ الصَّلاةَ عَلَيْكَ، فَكَمْ أَجْعَلُ لَكَ مِنْ صَلاتِي؟ قَالَ: «مَا شِئْتَ» قُلْتُ: الرُّبُعَ؟ قَالَ: «مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ» قُلْتُ: فَالنِّصْفَ؟ قَالَ: «مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ» قُلْتُ: فَالثلثَيْنِ؟ قَالَ: «مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ» قُلْتُ: أَجْعَلُ لَكَ صَلاتِي كُلَّهَا؟ قَالَ: «إِذًا تُكْفَىٰ هَمَّكَ، وَيُغْفَرَ لَكَ ذَنْبُكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حديثٌ حَسَنٌ.

first Blowing of the Trumpet which will shake the whole universe and thus cause all life to cease) has come, followed by *Ar-Râdifah* (i.e., the second Blowing of the Trumpet which will restore life and thus mark the Resurrection Day). Death has approached with all that it comprises. Death has approached with all that it comprises." I said: "O Messenger of Allâh ﷺ, I frequently invoke Allâh to elevate your rank. How much of my supplications should I devote to you?" He said, "You may devote as much as you wish." When I suggested a quarter, he said, "Do whatever you wish, but it will be better for you if you increase it." I suggested half, and he said, "Do whatever you wish, but it will be better for you if you increase." I suggested two-thirds, and he said, "Do whatever you wish but it will be better for you if you increase it." I said, "Shall I devote all my supplications invoking Allâh to elevate your rank?" He said, "Then you will be freed from your worries and your sins will be forgiven." [*At-Tirmidhî*]

Commentary: The Qur'ân exactly corroborates what has been stated in this *Hadîth*. There will be two soundings of the Trumpet. The first will throw the earth and mountains into tremendous convulsions, annihilating all life and disrupting the entire physical structure of the universe. The second - after an indefinite period of time known to Allâh Alone - will mark the Resurrection Day and bring forth the whole scenario of the Last Judgement. Messenger of Allâh ﷺ has invited the attention of mankind to the horrendous ordeal awaiting it in the Last Hour. Besides, this *Hadîth* urges the believers to send the maximum greetings to Messenger of Allâh ﷺ. It also

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highlights the excellence of such an invocation. The Qur'ân itself makes this demand to the believers:

"Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation, i.e., *As-salâmu 'alaikum*)." (33:56).

CHAPTER 66
DESIRABILITY OF VISITING GRAVES FOR MEN, AND WHAT THEY SHOULD SAY

٦٦- بَابُ استِحباب زيارة القبُور للرّجال وما يقوله الزائر

581. Buraidah رضي الله عنه reported: Messenger of Allâh ﷺ said, "(In the past) I forbade you from visiting graves, but visit them now."

In another narration Messenger of Allâh ﷺ said, "Whoever wants to visit a graveyard, let him do so, because it reminds us of the Hereafter." [*Muslim*]

٥٨١- عَنْ بُرَيْدَةَ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا» رَوَاهُ مسلم.

Commentary: The visit to the graves is not only recommendable from a theological point of view but, in the light of the Prophetic saying, it is also compulsory and binding. However, at the dawn of Islâm it was forbidden due to the apprehension that the Muslims might relapse into some wrongdoing by harking back to the pre-Islâmic memory. But when the Monotheistic Belief took root in their minds and the apprehension of pagan echoings evaporated, the ban on visiting the graves was lifted. Rather an emphasis was laid on such a visit, so that an overpowering thought of death might penetrate a believer's mind as a deterrent force against the promptings of his animal self. The believers must remember death and remember that they will be dead sooner or later. It has been reported that 'Umar bin Al-Khattâb رضي الله عنه used to address himself thus: "Death suffices to serve as an admonitor, O 'Umar!"

582. 'Âishah رضي الله عنها: reported Whenever it was her turn to spend with Messenger of Allâh ﷺ, he used to go

٥٨٢- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ رَسُولُ الله، ﷺ - كُلَّمَا

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to the *Baqî'* (graveyard in Al-Madinah) at the last part of night and say, "May you be safe, O abode of the believing people. What you have been promised has come to you. You are tarried till tomorrow and certainly we shall follow you if Allâh wills. O Allâh, forgive the inmates of the *Baqî'-al-Gharqad*." [*Muslim*]

كَانَ لَيْلَتُهَا مِنْ رَسُولِ الله - ﷺ - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ، فَيَقُولُ: السَّلامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا تُوعَدُونَ، غَدًا مُؤَجَّلُونَ، وَإِنَّا إِنْ شَاءَ الله بِكُمْ لَاحِقُونَ، اللَّهُمَّ! اغْفِرْ لأَهْلِ بَقِيعِ الْغَرْقَدِ» رَوَاهُ مسلم.

Commentary: The example of Messenger of Allâh ﷺ shows that it is right to visit the graves even at night. But the visitor is required to pray the Prophetic prayer there as it invokes Divine blessing on and pardon to the dead. It may be emphasized here that to greet the dead is a prayer for them. It is not necessary that they should hear it and also respond to it. Allâh has the power to make them hear it, too. But ours should not be the belief that the dead do hear and reply. The exact position is known to Allâh Alone. We are only supposed to follow the example of Messenger of Allâh ﷺ and say the greeting and prayer as mentioned above.

583. Buraidah رضي الله عنه reported: The Prophet ﷺ used to teach them (i.e., the Companions) whenever they came out to visit the graveyard to say: "*As-salâmu 'alaikum ahlad-diyyâri min-al-Mu'minîna wal-Muslimîna, wa innâ in shâ' Allâhu bikum lâhiqûn. As'alul-lâha lanâ wa-lakumul-'âfiyyah* (May you be safe, O inmates of the abodes of the believers and the Muslims, and if Allâh pleases, we shall follow you, we pray to Allâh for well-being for ourselves and for you)." [*Muslim*]

٥٨٣- وَعَنْ بُرَيْدَةَ رَضِيَ الله عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ أَنْ يَقُولَ قَائِلُهُمْ: «السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ الله بِكُمْ لَاحِقُونَ، أَسْأَلُ الله لَنَا وَلَكُمُ الْعَافِيَةَ» رَوَاهُ مسلم.

Commentary: This *Hadîth* has a provision for a believer to visit the graveyard and to pray for his dead relatives, because the prayer of the living benefits the departed souls.

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584. Ibn 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ passed by the graves at Al-Madinah. He turned his face towards them and said, "May you be granted safety, O inmates of the graves. May Allâh forgive us and you. You have preceded us, and we are to follow." [*At-Tirmidhî*]

٥٨٤- وَعَنِ ابنِ عَبَّاسٍ، رَضِيَ الله عَنْهُمَا، قَالَ: مَرَّ رَسُولُ الله ﷺ بِقُبُورٍ بِالْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ الله لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالأَثَرِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: Imâm At-Tirmidhî considers it as a credible *Hadîth* and Imâm An-Nawawî has also reduced it to writing without 'ifs' and 'buts'. However, Shaikh Al-Albâni calls it undependable from the viewpoint of the chain of reporters. For a detailed study, one may refer to *Ahkâm Al-Janâ'iz* by Al-Albâni, page 197.

CHAPTER 67
ABOMINATION OF LONGING FOR DEATH

٦٧- بَابُ كراهة تمنّي الْمَوْت بسبب ضُرّ نزل به، ولا بأس به لخوف الفتنة في الدين

585. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "None of you should wish for death. If he is righteous, perhaps he may add to (his) good works, and if he is a sinner, possibly he may repent (in case he is given a longer life)." [*Al-Bukhârî*]

In *Muslim*, Abû Hurairah رضي الله عنه reported : Messenger of Allâh ﷺ said, "Let none of you wish for death, nor he ask for it before it comes to him, because when he dies, his actions will be terminated; certainly the age of a

٥٨٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لا يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ إِمَّا مُحْسِنًا، فَلَعَلَّهُ يَزْدَادُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ» متفقٌ عَلَيه وَهٰذَا لَفظ البخاري.

وَفِي رِوَايَةٍ لِمُسْلم عنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَالَ: «لَا يَتَمَنَّى أَحَدُكُمُ الْمَوتَ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ؛ إِنَّهُ إِذَا مَاتَ انْقَطَعَ عَمَلُهُ،

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(true) believer does not add but good."

وَإِنَّهُ لا يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلَّا خَيْرًا».

Commentary: This *Hadîth* forbids a believer to wish for his death as the longevity of his age suits him by all means. The longer he lives, the greater degree of progress will he make in virtues pursuits. And in case he infringes upon the *Sharî'ah* rules, he may perhaps incline towards penitence. A believer should, therefore, consider his life as a boon and try his utmost to do good things.

586. Anas bin Mâlik رضي الله عنه reported: Messenger of Allâh ﷺ said, "Let none of you wish for death on account of an affliction that befalls him. If he has no alternative, let him pray: *'Allâhumma ahyine mâ kânatil-hayâtu khairan lî, wa tawaffani idhâ kânatil-wafâtu khairan lî* (O Allâh! Give my life so long as the life is good for me, and take away my life if death is good for me)'."

[*Al-Bukhârî* and *Muslim*]

٥٨٦- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضرّ أَصَابَهُ فَإِنْ كَانَ لَا بُدَّ فَاعِلًا، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيرًا لي» متفقٌ عَلَيه.

Commentary: Here, too, a believer has been prevented from wishing for death. Because it betrays that he is far from agreeing to what Allâh wills or has ordained. If at all his wishing becomes intense and indispensable under the pressure of circumstances, he should pray in the Prophetic words mentioned in the *Hadîth* above.

587. Qais bin Abû Hâzim رضي الله عنه reported: I went to visit Khabbâb bin Aratt رضي الله عنه during his illness. He had been cauterized in seven places. He said: "Our companions who have died have left (this world) without having enjoyed the pleasures of the world (in order to get a great full

٥٨٧- وَعَنْ قَيْسِ بنِ أَبِي حَازِمٍ قَالَ: دَخَلْنَا عَلَى خَبَّابِ بنِ الأَرَتِّ رَضِيَ الله عَنْهُ نَعُودُهُ وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا، وَلَمْ تَنْقُصْهُمُ الدُّنْيا، وَإِنَّا أَصَبْنَا مَا لَا نَجِدُ لَهُ مَوْضِعًا إِلَّا

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reward in the Hereafter) while we have amassed wealth exceeding our needs for which there is no place to keep except in the earth. Had Messenger of Allâh ﷺ not prohibited us from longing for death, I would have prayed for it." Then we visited him again and he was building a wall. He said: "There is a reward in store for a Muslim in respect of everything on which he spends except for something he places in the earth (i.e., something exceeding our needs or essentials)." [*Al-Bukhârî* and *Muslim*]

التُّرابَ وَلَوْلَا أَنَّ النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ. ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى وَهُوَ يَبْنِي حَائِطًا لَهُ، فَقَالَ: إِنَّ الْمُسْلِمَ لَيُؤْجَرُ فِي كُلِّ شَيْءٍ يُنْفِقُهُ إِلَّا فِي شَيْءٍ يَجْعَلُهُ فِي هٰذَا التُّرابِ. متفقٌ عَلَيه. وَهٰذَا لَفظ رواية البخاري.

Commentary: This *Hadîth* forbids a believer to wish for his death as the longevity of his age suits him by all means. The longer he lives, the greater degree of progress he will make in the pursuit of virtues. And in case he infringes upon the *Sharî'ah* rules, he may perhaps incline towards penitence. A believer should, therefore, consider his life as a boon and try his utmost to do good things.

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CHAPTER 68
LEADING AN ABSTEMIOUS LIFE AND REFRAINING FROM THE DOUBTFUL

٦٨- بَابُ الوَرع
وترك الشبهات

Allâh, the Exalted, says:

"...you counted it a little thing, while with Allâh it was very great." (24:15)

"Verily, your *Rubb* is Ever Watchful (over them)." (89:14)

قَالَ الله تَعَالَى: ﴿وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ﴾ [النّور: ١٥]. وَقَالَ تَعَالَى: ﴿إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ﴾ [الْفَجر: ١٤].

588. An-Nu'mân bin Bashîr رضي الله عنهما reported: Messenger of Allâh ﷺ said, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king); he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allâh's involved limits is that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart." [*Al-Bukhârî* and *Muslim*]

٥٨٨- وَعَنِ النُّعْمَانِ بنِ بَشِيرٍ رَضِيَ الله عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ، كالرَّاعِي يَرْعَى حَوْلَ الحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلا! وَإِنَّ لِكُلِّ مَلِكٍ حِمىً، أَلَا! وَإِنَّ حِمَى الله مَحَارِمُهُ، أَلا! وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ: أَلا! وَهِيَ الْقَلْبُ» متفقٌ عَلَيه. وَرَوَيَاهُ مِنْ طُرُقٍ بِأَلْفَاظٍ مُتَقَارِبَةٍ.

Commentary: There are such meeting-points between what is permissible and what is not permissible in the matter of religion of which the majority of people are

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ignorant. If man abstains from them, it means that he is keeping his duty to Allâh. Yet, if he is involved in them without caring for what is allowable or unallowable, he may be supposed to have outstepped the Divine limits. Businessmen and traders are particularly warned here to avoid things of dubious nature and are urged to adopt only that pattern which is lawful. Another important point underlying this *Hadîth* concerns the heart. Its purity or impurity directly affects the human conduct in a good or bad way. It is, therefore, absolutely necessary to cleanse the heart of all wiles and impurities, and this is not possible without sound Faith and consciousness of Allâh.

589. Anas bin Mâlik رضي الله عنه reported: The Prophet ﷺ found a dry date-fruit lying in the way and said, "Had it not been for fear of being from charity I would have eaten it." [*Al-Bukhârî* and *Muslim*]

٥٨٩- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ، وَجَدَ تَمْرَةً فِي الطَّرِيقِ، فَقَالَ: «لَوْلَا أَنِي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا» متفقٌ عَلَيه.

Commentary: As *Sadaqah* and *Zakât* were forbidden to Messenger of Allâh ﷺ and the members of his family, he avoided to eat the date-fruit he had found in the way because he was not sure about the allowability of its nature. It is a lesson for a Muslim that he should stay away from a thing when he doubts its lawful aspect. The previous *Hadîth* also confirms this view. Moreover, we come to know that the use of an insignificant thing found in the way is not forbidden. Similarly, one is permitted to pick up an eatable thing - provided it is not dubious - and eat it because it involves both humility and regard for a blessing.

590. An-Nawwâs bin Sam'ân رضي الله عنه reported: The Prophet ﷺ said, "Piety is good manner, and sin is that which creates doubt and you do not like people to know of it." [*Muslim*]

٥٩٠- وَعَنِ النَّوَّاسِ بنِ سَمعانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبِرُّ حُسنُ الْخُلُقِ، وَالإِثمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ» رَوَاهُ مسلم.

«حَاكَ» بالْحَاءِ الْمُهْمَلَةِ وَالْكَافِ، أَيْ: تَرَدَّدَ فِيهِ.

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Commentary: Islâm lays much importance on courteous behaviour and also explains and stresses its different aspects. To meet people cheerfully, to avoid causing trouble to them, rather to try to make things convenient and comfortable to them, to do social service, to extend co-operation to others in good things and to be generous, and to like for others also that you like for yourself, are all forms of moral behaviour that are counted as virtues in Islâm. All that is bad and vicious is considered by Islâm as sinful. This *Hadîth* describes two signs of a sin. First, man should feel scruples in committing it. Second, one does not like others being informed about it. The *Hadîth* further tells us that human nature leads man to correct conclusions and keeps him away from evils, provided it has not been deformed by the environment and bad company.

591. Wâbisah bin Ma'bad رضي الله عنه reported: I went to Messenger of Allâh ﷺ and he asked me, "Have you come to inquire about piety?" I replied in the affirmative. Then he said, "Ask your heart regarding it. Piety is that which contents the soul and comforts the heart, and sin is that which causes doubts and perturbs the heart, even if people pronounce it lawful and give you verdicts on such matters again and again." [*Ahmad* and *Ad-Dârmî*]

٥٩١- وَعَنْ وابِصةَ بن معبدٍ رَضِيَ الله عَنْهُ قَال: أَتَيْتُ رَسُولَ الله ﷺ فَقَالَ: «جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟» قُلْت: نَعَمْ، فَقَالَ: «اسْتَفْتِ قَلْبَكَ، الْبِرُّ: مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ، وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، والإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ في الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ» حَدِيثٌ حسنٌ، رَوَاهُ أَحْمَدُ، وَالدَّارِمِيُّ فِي مُسْنَدَيْهما.

Commentary: There are two points about this *Hadîth*. First, it is one of the miracles of Messenger of Allâh ﷺ who discovered the nature of the question before it was put to him. Second, man's heart is the biggest guide to him and he, therefore, should keep his heart illuminated with the light of Faith so as to continue receiving guidance from it.

592. 'Uqbah bin Al-Hârith رضي الله عنه reported that he had married a daughter of Abû Ihâb bin 'Azîz and a woman came to him and said she had suckled both 'Uqbah and the woman

٥٩٢- وَعَنْ أَبِي سِرْوَعَةَ - بِكَسْرِ السِّينِ الْمُهْمَلَةِ وَفَتْحِهَا - عُقْبَةَ بن الْحَارِثِ رَضِيَ الله عَنْهُ أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهابِ ابنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ

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فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُ عُقْبَةَ وَالَّتِي قَدْ تَزَوَّجَ بِهَا، فَقَالَ لَهَا عُقْبَةُ: مَا أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي وَلا أَخْبَرْتِنِي، فَرَكِبَ إِلَى رَسُولِ الله ﷺ بِالْمَدِينَةِ، فَسَأَلَهُ، فَقَالَ رَسُولُ الله ﷺ: «كَيْفَ، وَقَدْ قِيلَ؟!» فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ. رَوَاهُ الْبُخَارِي.

«إِهَابٌ» بِكَسْرِ الْهَمْزَةِ، وَ«عَزِيزٌ» بِفَتْحِ الْعَيْنِ وَبِزَايٍ مكرَّرة.

whom he had married, to which he replied: "I am not aware that you suckled me, and you did not inform me." So he ('Uqbah) rode to Messenger of Allâh ﷺ in Al-Madinah and put the matter before him. The Messenger of Allâh ﷺ said, "How can you continue (to be her husband) after what you have been told?" 'Uqbah رضي الله عنه therefore divorced her and she married another man. [*Al-Bukhârî*]

Commentary: Opinions differ about the evidence of a woman. But it is so about financial matters and *Hudûd* (punishments) and *Qisâs* (retaliation in punishment). For example, regarding the first, the Qur'ân says that the evidence of two women is equal to that of one man. Similarly, the *'Ulama'* have not trusted the evidence of a woman about matters concerning *Hudûd* and *Qisâs*, rather they have considered in this connection, the evidence of man indispensable. However, they are all unanimous in accepting the evidence of even a single woman in matters of which men are uninformed. These, for instance, include the problems of a child's birth and its legitimacy and the weak points of women. And the argument is supported by this *Hadîth*. When the woman gave evidence that she had suckled both the husband and the wife and was the foster-mother of the two, they separated from each other. Also, Messenger of Allâh ﷺ declared their wedlock untenable. The *Hadîth* urges us to dispense with what is doubtful in order to be on the safe side in matters of religion.

٥٩٣- وَعَنِ الْحَسَنِ بن عَلِيٍّ رَضِيَ الله عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ الله ﷺ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح.

593. Hasan bin 'Ali رضي الله عنهما reported: I have retained these words of Messenger of Allâh ﷺ, "Leave what causes you doubt and turn to what does not cause you doubt." [*At-Tirmidhî*]

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مَعْنَاهُ: اتْرُكْ مَا تَشُكُّ فِيهِ، وَخُذْ مَا لَا تَشُكُّ فِيهِ.

Commentary: This *Hadîth*, as also mentioned previously, urges a believer to give up what appears to him doubtful.

٥٩٤- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ لأَبِي بَكْرٍ الصِّدِّيقِ، رَضِيَ اللهُ عَنْهُ، غُلامٌ يُخْرِجُ لَهُ الْخَرَاجَ وَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ، فَجَاءَ يَوْمًا بِشَيْءٍ، فَأَكَلَ مِنْهُ أَبُو بَكْرٍ، فَقَالَ لَهُ الْغُلامُ: تَدْرِي مَا هٰذَا؟ فَقَالَ أَبُو بَكْرٍ: وَمَا هُوَ؟ قَالَ: كُنْتُ تَكَهَّنْتُ لإِنْسَانٍ فِي الْجَاهِلِيَّةِ وَمَا أُحْسِنُ الْكَهَانَةَ إِلَّا أَنِّي خَدَعْتُهُ، فَلَقِيَنِي، فَأَعْطَانِي بِذٰلِكَ، هٰذَا الَّذِي أَكَلْتَ مِنْهُ، فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْءٍ فِي بَطْنِهِ.

رَوَاهُ الْبُخَارِي

«الْخَرَاجُ»: شَيْءٌ يَجْعَلُهُ السَّيِّدُ عَلَى عَبْدِهِ يُؤَدِّيهِ إِلَى السَّيِّدِ كُلَّ يَوْمٍ، وَبَاقِي كَسْبِهِ يَكُونُ لِلْعَبْدِ.

594. 'Âishah رضي الله عنها reported: Abû Bakr رضي الله عنه had a slave who brought him his earnings and Abû Bakr رضي الله عنه would eat from it. One day he brought him something and when Abû Bakr رضي الله عنه had eaten some of it, the slave asked him whether he knew where he had got that (food) from, Abû Bakr رضي الله عنه asked what it was, and he replied: I acted as a soothsayer for a man in the pre-Islâmic period, and not being good at it, I deceived him; today he met me and he rewarded me for that soothsaying what you have eaten. Abû Bakr رضي الله عنه put his hand in his mouth and vomited up all that he had eaten. [*Al-Bukhârî*]

Commentary: Soothsaying was prevalent in the pre-Islâmic Arab society. Islâm brought an end to it and declared its income unlawful. That was the reason when Abû Bakr رضي الله عنه came to know that what he had eaten had been accrued to the slave from soothsaying, he vomited it up. The incident reflected his extreme continence and aversion to pagan customs and propensities.

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595. Nâfi' رضي الله عنه reported: 'Umar bin Al-Khattâb رضي الله عنه fixed the payment amounting to four thousand dirhams for each of the early Emigrants, but for his son, he fixed only three thousand five hundred. He was asked: "He is also an (early) Emigrant, why have you fixed a lesser sum for him?" He said: "It was his father who took him along with him. He is not like one who emigrated by himself." [*Al-Bukhârî*]

٥٩٥- وَعَنْ نَافِعٍ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ، كَانَ فَرَضَ لِلْمُهَاجِرِينَ الأَوَّلِينَ أَرْبَعَةَ آلافٍ وَفَرَضَ لابْنِهِ ثَلاثَةَ آلافٍ وَخَمسمائة، فقيل له: هُوَ مِنَ الْمُهَاجِرِينَ فَلِمَ نَقَصْتَهُ؟ فَقَالَ: إِنَّمَا هَاجَرَ بِهِ أَبُوهُ. يَقُولُ: لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ. رَوَاهُ الْبُخَارِيُّ.

Commentary: This *Hadîth* throws light on 'Umar's fairness, fear of Allâh, uprightness and sense of custodianship. The annual allowance which he got fixed from the treasury for his son was five hundred dirhams less than that given to other *Muhâjirûn*. His plea was that since the recipient had migrated to Al-Madinah accompanied by his parents, his grade should have been less as compared to those *Muhâjirûn* who had emigrated voluntarily.

596. 'Atiyyah bin 'Urwah As-Sa'dî رضي الله عنه reported: Messenger of Allâh ﷺ said, "No one will attain complete righteousness until he abandons (certain) unobjectionable (but doubtful) things so as to remain on his guard against something objectionable."

[*At-Tirmidhî*]

٥٩٦- وَعَنْ عَطِيَّةَ بنِ عُرْوَةَ السَّعْدِيِّ الصَّحَابِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَالا بَأْسَ بِهِ، حَذَرًا لِمَا بِهِ بَأْسٌ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

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CHAPTER 69
DESIRABILITY OF SECLUSION AT TIMES OF CORRUPTION COMMITTED BY THE PEOPLE OF THE WORLD

٦٩- باب استحباب العزلة عند فَسَادِ النّاس والزّمان، أو الخوف من فتنة في الدّين، ووقوع في حرام وشبهات ونحوها

Allâh, the Exalted, says:

"So flee to Allâh (from His Torment to His Mercy - Islâmic Monotheism), verily, I (Muhammad ﷺ) am a plain warner to you from Him." (51:50)

قَالَ الله تَعَالَى: ﴿فَفِرُّوٓاْ إِلَى ٱللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ﴾ [الذاريات: ٥٠].

597. Sa'd bin Abû Waqqâs رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh loves a slave who is pious, free of all wants and the unnoticed." [*Muslim*]

٥٩٧- وَعَنْ سَعد بن أَبي وَقَّاص رَضِيَ الله عَنْهُ، قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ الله يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ» رَوَاهُ مُسْلم.

وَالْمُرَاد بـ «الْغَنِيّ»: غِنَى النَّفْسِ، كَمَا سَبَقَ فِي الْحَدِيثِ الصَّحِيح.

Commentary: Isolation, according to this *Hadîth*, is recommendable for the obedience and worship of Allâh. It is particularly approved when the prevalent corruption and social intercourse endanger religion, or its implementation looks no more feasible.

598. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Someone asked Messenger of Allâh ﷺ: "Who is the best man?" He (ﷺ) answered, "A believer who strives in the Cause of Allâh with his life and his wealth." The man asked: "Who is the next?" He said, "One who retires into a narrow valley and wor-

٥٩٨- وَعَنْ أَبِي سَعِيد الْخُدرِيِّ رَضِيَ الله عَنْهُ قَال: قَالَ رَجُلٌ: أَيُّ النَّاسِ أَفْضَلُ يَا رَسُولَ الله؟ قَال: «مُؤْمِنٌ مُجَاهِدٌ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ الله» قَال: ثُمَّ مَن؟ قَال: «ثم رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَعْبُدُ رَبَّهُ».

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ships his *Rubb*."

Another narration is: Messenger of Allâh ﷺ said, "One who fears Allâh and safeguards people against his own mischief." [*Al-Bukhârî* and *Muslim*]

وَفِي رِوَايَةٍ: «يَتَّقِي اللهَ، وَيَدَعَ النَّاسَ مِنْ شَرِّهِ» متفقٌ عَلَيه.

Commentary: Here *Jihâd* is counted as the supreme virtue and next to it comes the superiority of a man who takes to seclusion with this intention that he will worship Allâh and keep away the evil of his animal self from the people.

599. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ said, "The best possession of a Muslim will be a herd of sheep with which he retires to the top of a mountain or places where rain is expected to fall (pastures) so as to safeguard with his faith from tribulation." [*Al-Bukhârî*]

٥٩٩- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الجِبَالِ، وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ» رَوَاهُ الْبُخَارِي.

وَ«شَعَفَ الْجِبَالِ»: أَعْلَاهَا.

Commentary: At a certain period of history, says the *Hadîth*, the virus of moral corruption will spread among people so perilously and so widely that, while living amongst them, one will hardly be able to save his religion. In such circumstances, there will be no other alternative than to escape from cities to save religion. Today, moral crisis faces the Islâmic countries. The result is that the grip of religion over people is loosening day by day, rather they are constantly suffering the loss of religious values and principles. No wonder the work of the establishment and practice of religion is becoming more and more trying for the religious-minded people.

600. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Every Prophet has tended sheep". He was asked: "And did you?" He replied, "Yes, I tended them for a few carats for the Makkans." [*Al-Bukhârî*]

٦٠٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَعَثَ اللهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ» فَقَالَ أَصْحَابُهُ: وَأَنْتَ؟ قَالَ: «نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لِأَهْلِ مَكَّةَ» رَوَاهُ الْبُخَارِي.

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Commentary: The Prophet ﷺ used to graze the sheep of Makkans for a few carats (a carat is one-twentieth, or a bit more, of a dinâr). This practice was indeed a Divine training for the Prophets so that it might be easier for them to deal with humans and forbear afflictions which came to them from men. A shepherd indeed needs greater patience and forbearance to look after his herd. This practice proved useful to the Prophets. Moreover, this *Hadîth* is suggestive of the adoption of a lawful occupation, no matter how people may look askance at it. That was the reason why the Prophets took such occupations.

601 Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The best of people is a man who is holding his horse's rein in the way of Allâh (in *Jihâd*) and is galloping towards the place wherever he hears a call for war or detects a note of danger; he goes on proceeding, seeking martyrdom or death wherever it is expected. And a man who retires with some sheep in a mountainside or a valley. He performs *Salât* regularly and pays the *Zakât*, continues worshipping his *Rubb*, till death overtakes him. He does not interfere in the affairs of the people except for betterment." [*Muslim*]

٦٠١- وَعَنْهُ عَنْ رَسُولِ الله ﷺ أَنَّهُ قَالَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ الله، يَطِيرُ عَلَى مَتْنِهِ، كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً، طَارَ عَلَيْهِ يَبْتَغِي الْقَتْلَ، أَوْ الْمَوْتَ مَظَانَّه، أَوْ رَجُلٌ فِي غُنَيْمَةٍ فِي رَأْسِ شَعَفَةٍ مِنْ هٰذِهِ الشَّعَفِ، أَوْ بَطْنِ وَادٍ مِنْ هٰذِهِ الأَوْدِيَةِ، يُقِيمُ الصَّلاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْبُد رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ، لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ» رَوَاهُ مسلم.

«يَطِيرُ»: أَيْ يُسْرِع. «وَمَتْنُهُ»: ظَهْرُهُ. «وَالْهَيْعَةُ»: الصوتُ لِلحَرْبِ. «وَالْفَزعَةُ»: نَحْوهُ. وَ«مَظَانُّ الشَّيْءِ»: الْمَواضع الَّتِي يُظَنُّ وُجُودُه فِيها. «وَالْغُنَيْمَةُ» - بِضَمِّ الْغَيْنِ - تصغير الغنم. «وَالشَّعَفَةُ» بِفَتْحِ الشِّينِ والْعَيْنِ: هِيَ أَعْلَى الْجَبَل.

Commentary: Herein two types of men have been counted as the best of all. First,

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such man who remains engaged in the preparation for *Jihâd*, being ever-ready for it. Second is the man who flees townships and takes shelters in a mountain or jungle, living on a few sheep; the motive behind his shift is the preservation and practice of his Faith and religion.

CHAPTER 70
EXCELLENCE OF MIXING WITH PEOPLE AND ATTENDING THEIR SOCIAL ACTIVITIES

٧٠- بابُ فضل الاختلاط بالناس وَحُضُور جُمَعِهم وَجماعاتهم، ومشاهد الخير، ومجالس الذكر معهم، وعيادة مريضِهم، وحضور جنائزهم، ومواساة محتاجهم، وإرْشَاد جاهلهم، وغير ذلك من مصالحهم، لمن قدر على الأمر بالمعروف والنهي عن المنكر، وقمع نفسه عن الإيذاء وصبر على الأذى

Imâm An-Nawawi says: Remember! Mixing with people in the way I have mentioned earlier is most desirable. This was the way of Messenger of Allâh ﷺ and other Prophets of Allâh, the Righteous Caliphs رضي الله عنهم, the followers of the Companions, scholars and pious people. The majority of the followers of the Companions and their followers adopted it. Imâm Ash-Shâfi'î, Imâm Ahmad and the majority of other jurists followed it.

Allâh, the Exalted, says:

"Help you one another in *Al-Birr*

اعْلَم أنَّ الاخْتِلاط بالنَّاسِ عَلَى الْوَجْهِ الَّذِي ذَكَرْتُهُ هُوَ الْمُخْتَارُ الَّذِي كَانَ عَلَيْهِ رَسُولُ الله، ﷺ، وَسَائِرُ الأَنْبِيَاءِ صَلَوَاتُ الله وَسَلامُه عَلَيْهِم، وكذلِكَ الْخُلَفَاءُ الرَّاشِدُونَ، وَمَنْ بَعدَهُم مِنَ الصَّحَابَةِ والتَّابِعِينَ، وَمَنْ بَعْدَهُمْ مِنْ عُلَمَاءِ الْمُسْلِمِينَ وَأَخْيَارِهِم، وَهُوَ مَذْهَبُ أَكْثَرِ التَّابِعِينَ، وَمَنْ بَعدَهُمْ، وَبِهِ قَالَ الشَّافِعِيُّ وَأَحْمَدُ، وَأَكْثَرُ الْفُقَهَاءِ رَضِيَ الله عَنْهُمْ أَجْمَعِين. قَالَ الله تَعَالَى: ﴿وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ﴾ [الْمَائِدَة: ٢] وَالآيَات فِي

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and *At-Taqwa* (virtue, righteousness and piety)." (5:2)

The Qurânic Verses on the subject are many and well-known.

مَعْنَى ما ذَكرتُهُ كثيرةٌ مَعْلُومَةٌ.

CHAPTER 71
MODESTY AND COURTESY TOWARDS THE BELIEVERS

٧١- بَاب التواضع وخفض الجناح للمؤمنين

Allâh, the Exalted, says:

"And be kind and humble to the believers who follow you." (26:215)

"O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers." (5:54)

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has *At-Taqwâ* [he is one of the *Muttaqûn* (the pious)]." (49:13)

"So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e., those who are *Al-Muttaqûn* (the pious)]." (53:32)

"And the men on *Al-A'râf* (the wall) will call unto the men whom they would recognise by their marks, say-

قَالَ الله تَعَالَى: ﴿وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ﴾ [الشُّعَرَاء: ٢١٥]

وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ﴾ [الْمَائِدَة: ٥٤] وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ﴾ [الحجرات: ١٣] وَقَالَ تَعَالَى: ﴿فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰ﴾ [النَّجْم: ٣٢] وَقَالَ تَعَالَى: ﴿وَنَادَىٰٓ أَصْحَٰبُ ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَٰهُمْ قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ۖ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ﴾ [الأَعْرَاف: ٤٨-٤٩].

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ing: 'Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?' Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): 'Enter *Jannah*, no fear shall be on you, nor shall you grieve.'" (7:48,49)

٦٠٢- وَعَنْ عِيَاضِ بنِ حِمَارٍ رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله ﷺ: «إِنَّ الله أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ» رَوَاهُ مسلم.

602. 'Iyâd bin Himâr رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor transgress against another." [*Muslim*]

Commentary: To treat each other humbly, leniently and lovingly is understood as humility. One, under this principle, is also required not to despise anybody on the basis of wealth, social distinction and lineage. Moreover, one should also not adopt an unkind attitude towards others. Besides, if Allâh has bestowed honour on somebody, he is supposed to be grateful to Him, instead of behaving disrespectfully towards people and subjecting them to unkindness and tyranny.

٦٠٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ الله عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لله إِلَّا رَفَعَهُ الله» رَوَاهُ مُسْلِم.

603. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Wealth does not diminish by giving *Sadaqah* (charity). Allâh augments the honour of one who forgives; and one who serves another seeking the pleasure of Allâh, Allâh will exalt him in ranks." [*Muslim*]

Commentary: Apparently giving in *Sadaqah* (charity) decreases wealth, but Allâh fairly compensates an almsgiver by increasing his wealth. Otherwise, he is sure to

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receive the best recompense in the Hereafter which will make good his loss. Or, Allâh blesses the rest of his wealth in such a way that the sense of loss is removed from his mind. As for a lenient and humble attitude, it is sometimes mistaken by man for his humiliation. But Messenger of Allâh ﷺ calls such an impression as erroneous. Indeed, humility increases his honour and dignity. And as regards the Hereafter, the best reward is bound to accrue to him when he will be blessed with spiritual heights.

604. Anas رضي الله عنه passed by some children and greeted them (by saying *As-salâmu 'alaikum* to them). Then he said: The Prophet ﷺ used to do the same. [*Al-Bukhârî* and *Muslim*]

٦٠٤- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ: كَانَ النَّبِيُّ ﷺ يَفْعَلُهُ. مُتَّفَقٌ عَلَيه.

Commentary: To greet (saying *As-salâmu 'alaikum*) small children is an excellent expression of humbleness. Similarly, a believer is under obligation to greet his wife and children while entering his home, and this will be a sign of his humbleness as well. Besides, he is also supposed to greet his subordinates, servants and other lowly people. Escape from it is an indication of pride and arrogance and shows a deviation from the practice of the Prophet ﷺ which is enough to incur the displeasure of Allâh.

605. Anas bin Mâlik رضي الله عنه reported: A slave-girl of Al-Madinah would take hold of the hand of the Prophet ﷺ and take him wherever she desired. [*Al-Bukhârî*]

٦٠٥- وَعَنْهُ قَالَ: إِنْ كَانَتِ الأَمَةُ مِن إِمَاءِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ النَّبِيِّ ﷺ، فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ. رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* throws light on the sublime courtesy and unique humbleness of Messenger of Allâh ﷺ as well as his passion to meet the wants of the needy. It provides all the Muslims with a worth-emulating example. The *Hadîth* does not mean that the slave-girl would actually touch the Prophet's hands, but that he would show humbleness to all kinds of people, be they young or old, rich or poor, men or women.

606. Al-Aswad bin Yazîd رضي الله عنه reported: 'Âishah رضي الله عنها was

٦٠٦- وَعَن الأَسْوَدِ بن يَزِيدَ قَالَ: سُئِلَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: مَا

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كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ - يَعْنِي: خِدْمَةِ أَهْلِهِ - فَإِذَا حَضَرَتِ الصَّلاةُ، خَرَجَ إِلَى الصَّلاةِ. رَوَاهُ الْبُخَارِي.

asked: "What did Messenger of Allâh ﷺ used to do inside his house?" She answered: "He used to keep himself busy helping members of his family, and when it was the time for *Sâlat* (the prayer), he would get up for prayer." [*Al-Bukhârî*]

Commentary: Here too, we are informed about the extreme humbleness of Messenger of Allâh ﷺ. Many a man deems his insult and indignity to extend his co-operation to woman in household affairs. This is against the practice of Messenger of Allâh ﷺ. To co-operate with woman in doing domestic things is a *Sunnah* and man should not feel complex in it. However, an excessive interest in domestic engagements which makes one indifferent to *Salât* is not desirable. Rather, one is supposed to give up all domestic engagements when it is time to offer *Salât* and be ready for it.

٦٠٧- وَعَنْ أَبِي رِفَاعَةَ تَمِيمِ بن أُسَيدٍ رَضِيَ الله عَنْهُ قَالَ: انْتَهَيْتُ إِلَىٰ رَسُولِ الله ﷺ وَهُوَ يَخْطُبُ، فَقُلْتُ: يا رَسُولَ الله، رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لَا يَدْرِي مَا دِينُهُ؟ فَأَقْبَلَ عَلَيَّ رَسُولُ الله ﷺ، وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، فَأُتِيَ بِكُرْسِيٍّ، فَقَعَدَ عَلَيْهِ، وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ الله، ثُمَّ أَتَى خُطْبَتَهُ، فَأَتَمَّ آخِرَهَا. رَوَاهُ مسلم.

607. Tamîm bin Usaid رضي الله عنه reported: I came to Messenger of Allâh ﷺ while he was delivering a *Khutbah* and said: "O Messenger of Allâh, a stranger (meaning himself) has come to inquire about his *Deen*. He is quite ignorant about his *Deen*." Messenger of Allâh ﷺ interrupted his *Khutbah* and turned to me. Then a chair was brought for him and he sat on it. He started instructing me what Allâh had taught him. Then he resumed his *Khutbah* and completed it. [*Muslim*]

Commentary: This *Hadîth* also mirrors, apart from the extreme humbleness of the Prophet ﷺ, his affability and consolation for a traveller as well as the priority which he gave to faith and Islamic teachings. Moreover, it reveals that, during the delivery of

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sermon, if it is needed, the preacher can converse with somebody and also leave the pulpit temporarily.

608. Anas رضي الله عنه reported: When the Messenger of Allâh ﷺ finished eating his food, he would lick his three fingers (i.e., the forefinger, the middle finger and the thumb). He (ﷺ) said, "If anyone of you drops a morsel, he should remove anything harmful from it and then eat it. He should not leave it for *Shaitân*." He commanded us to clean out the dish saying, "You do not know in what portion of your food the blessing lies." [*Muslim*]

٦٠٨- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ قَالَ: وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ، فَلْيُمِطْ عَنْهَا الأَذَى، وَلْيَأْكُلْهَا، وَلَا يَدَعْهَا لِلشَّيْطَانِ» وَأَمَرَ أَنْ تُسْلَتَ الْقَصْعَةُ، قَالَ: «فَإِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ» رَوَاهُ مُسلم.

Commentary: This *Hadîth* also stresses humbleness, simplicity and regard for the Blessings of Allâh. To be unwilling to pick up a fallen morsel and eat it and to keep from cleaning up the dish is the style of arrogant and wealthy people. It displays disregard for Allâh's Blessing. To eat the fallen morsel after cleaning it and to lick up the dish shows, apart from humbleness, regard for the Divine gift. Such an act pleases Allâh. In it there is another advantageous aspect. Man never knows which is the blessed portion of food. When one licks up the dish, or even his fingers, picks up the fallen morsel and eats it after cleaning it, nothing will be wasted from the meal. In this way, the blessed portion of meal will automatically come to him and he will not remain deprived of it. Moreover, the *Hadîth* tells us that Allâh's Blessing, in whatever small quantity it may be, must not be wasted. Yet unfortunately, as we see today, food is wasted like anything in the feasts and marriage ceremonies. Whereas there are countless people in the world who do not get enough to eat, and there are many areas where people simply starve. May Allâh guide us!

609. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Every Prophet has tended sheep." He was asked: "And did you?" He

٦٠٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَعَثَ اللهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ» قَالَ أَصْحَابُهُ:

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وَأَنْتَ؟ فَقَالَ: «نَعَمْ كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لأَهْلِ مَكَّةَ» رَوَاهُ الْبُخَارِي.

replied: "Yes, I tended them for a few carats for the Makkans." [*Al-Bukhârî*]

Commentary: This *Hadîth* has already been mentioned earlier, approving of secluded life in a peculiar situation. As the same has relevance with humbleness, it is repeated in this chapter as well. Indeed, it is the quality of humble people that they earn their living by manual labour.

٦١٠- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ دُعِيْتُ إِلَى كُرَاعٍ أَوْ ذِرَاعٍ لأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبِلْتُ» رَوَاهُ الْبُخَارِي.

610. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said: "If I am invited to a meal consisting of a sheep's foot or shoulder, I would respond and I would accept as a gift a shoulder or a foot of a sheep." [*Al-Bukhârî*]

Commentary: This *Hadîth* brings to our knowledge the humbleness and simplicity of Messenger of Allâh ﷺ. It serves as an exemplar to us that we should accept the simple invitation of a poor man and even an ordinary gift. We must not reject the gift owing to its ordinariness and inadequacy.

٦١١- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: كَانَتْ نَاقَةُ رَسُولِ الله ﷺ الْعَضْبَاءُ لَا تُسْبَقُ، أَوْ لا تَكَادُ تُسْبَقُ فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ، فَسَبَقَهَا، فَشَقَّ ذٰلِكَ عَلَى الْمُسْلِمِينَ، حَتَّى عَرَفَهُ، فَقَالَ: «حَقٌّ عَلَى الله أَنْ لَا يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ» رَوَاهُ الْبُخَارِي.

611. Anas bin Mâlik رضي الله عنه reported: Messenger of Allâh ﷺ had a she-camel called Al-'Adbâ' which would not allow any other camel to surpass her. A bedouin came riding his camel which outstripped it. The Muslims were much grieved at this. Messenger of Allâh ﷺ perceived it and said, "It is Allâh's Way that he lowers whatever raises itself in the world. " [*Al-Bukhârî*]

Commentary: This *Hadîth* underlines a Principle of Allâh that He never keeps anything in the world on the rise eternally. Every rising star has its eventual decline.

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Individuals and nations apart, this law of nature also applies to animal life. In it is embedded Divine wisdom. First, annihilation and fall is the fate of everything. Second, lest power and growth should go to man's head, he is warned by being reduced to smallness that there exists a Supreme One Who holds sway over all creatures and can render the powerful weak and helpless. The bedouin camel-rider resented the Companions by overtaking Messenger of Allâh ﷺ, yet he himself did not express his resentment. Rather the occasion caused him to explain the Divine wisdom behind it. The *Hadîth* also shows the Prophet's humility.

CHAPTER 72
CONDEMNATION OF PRIDE AND SELF-CONCEIT

٧٢- باب تحريم الكِبْر والإعجاب

Allâh, the Exalted, says:

"That home of the Hereafter (i.e., *Jannah*), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (the pious and righteous persons)." (28:83)

"And walk not on earth with conceit and arrogance." (17:37)

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster." (31:18)

"Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: 'Do not exult (with riches, being

قَالَ الله تَعَالَى: ﴿تِلْكَ ٱلدَّارُ ٱلْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ﴾ [القصص: ٨٣] وَقَالَ تَعَالَى: ﴿وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ﴾ [الإسْرَاء: ٣٧] وَقَالَ تَعَالَى: ﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾ [لقمان: ١٨]. وَمَعْنَى «تُصَعِّرْ خَدَّكَ للنَّاسِ» أيْ: تُمِيلُه وَتُعْرِضُ بِهِ عَنِ النَّاسِ تَكَبُّرًا عَلَيْهِمْ. «وَالْمَرَح»: التَّبَخْتُر. وَقَالَ تَعَالَى: ﴿۞ إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ

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ungrateful to Allâh). Verily, Allâh likes not those who exult (with riches, being ungrateful to Allâh...(up to)... So We caused the earth to swallow him and his dwelling place." (28:76-81)

ٱلْفَرِحِينَ﴾ [القصص: ٧٦] إِلَى قوله تَعَالَى: ﴿فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ﴾ الآيات.

612. 'Abdullâh bin Mas'ud رضي الله عنه reported: The Prophet ﷺ said, "He who has, in his heart, an ant's weight of arrogance will not enter *Jannah*." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allâh ﷺ said, "Allâh is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people." [*Muslim*]

٦١٢- وَعَنْ عَبْدِ الله بن مَسْعُودٍ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ» فَقَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً؟ قَالَ: «إِنَّ الله جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ» رَوَاهُ مُسْلِم.

«بَطَرُ الْحَقِّ»: دَفْعُهُ وَرَدُّهُ عَلَى قَائِلِهِ، وَغَمْطُ النَّاسِ: احْتِقَارُهُمْ.

Commentary: The *Hadîth* says that a man who has even an iota of pride in his heart will be barred from entering *Jannah*. The *Hadîth* word used for the smallest amount means in Arabic either the smallest ant or the particle which is radiated by sun-rays and seen through a wall-chink. Obviously, such a particle has almost a non-existent amount, but even this much is disapproved by Allâh. If pride incites a man to deny the existence of Allâh and His Revelation, he is sure to be thrown into Hell. He also faces Divine displeasure and the danger of infernal fire if mere consideration of riches, physical beauty, social and intellectual prominence and family status makes him proud and self-conceited and he looks down upon others, or persists in the denial of Truth. First he will receive punishment and only then will be admitted into *Jannah*. A good dress, however, is not counted the sign of pride.

613. Salamah bin Al-Akwa' رضي الله عنه reported: A man ate in the presence of Messenger of Allâh ﷺ with his left hand. He ﷺ said, "Eat with your right

٦١٣- وَعَنْ سَلَمَةَ بنِ الأَكْوَعِ رَضِيَ الله عَنْهُ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ الله ﷺ بِشِمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ».

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قَالَ: لا أَسْتَطِيعُ! قَالَ: «لا اسْتَطَعْتَ» مَا مَنَعَهُ إِلّا الْكِبْرُ، قَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ. رَوَاهُ مسلم.

hand." He said: "I cannot." Thereupon he (the Prophet ﷺ) said, "May you never be able to do that." It was arrogance that prevented him from doing it, and he could not raise it (the right hand) up to his mouth afterwards. [*Muslim*]

Commentary: This *Hadîth* occurred in chapter 16 concerning the observance of *Sunnah* but is repeated here to identify pride and its detriment and to describe the bad end of the arrogant people as we see in it. See the commentary on *Hadîth* No. 160.

٦١٤- وَعَنْ حَارِثَةَ بنِ وَهْبٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟: كُلُّ عُتُلّ جَوَّاظٍ مُسْتَكْبِرٍ» متفقٌ عَلَيه. وَتَقَدَّمَ شَرْحُهُ فِي بَابِ ضَعفَةِ الْمُسلمينَ.

[برقم: ٢٥٢]

614. Hârithah bin Wahab رضي الله عنه reported: Messenger of Allâh ﷺ said, "Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person." [*Al-Bukhârî* and *Muslim*]

Commentary: Flouting at Divine rules, niggardliness (to keep from spending in the way of Allâh) and haughtiness are condemnable habits, and those who indulge in them will be pushed into Hell. May Allâh keep us in His Shelter from it!

٦١٥- وَعَنْ أَبِي سَعِيدٍ الْخُدرِيِّ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «احْتَجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: فِيَّ الجَبَّارُونَ وَالْمُتَكَبِّرُونَ، وَقَالَتِ الْجَنَّةُ: فِيَّ ضُعَفَاءُ النَّاسِ وَمَسَاكِينُهُمْ. فَقَضَى الله بَيْنَهُمَا: إِنَّكِ الْجَنَّةُ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ

615. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Prophet ﷺ said, "There was a dispute between Hell and *Jannah*, and Hell said: 'The haughty and proud are in me.' The *Jannah* said: 'In me are the weak and the humble.' Thereupon Allâh, the Exalted, judged between them saying: 'You the *Jannah* are My Mercy, and through you I shall show mercy to those whom I wish.'

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أَشَاءُ، وَإِنَّكِ النَّارُ عَذَابِي، أُعَذِّبُ بِكِ مَنْ أَشَاءُ، وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا» رَوَاهُ مسلم.

(And addressing the Hell) He said: 'You are My punishment to punish whom I wish amongst My slaves, and each one of you will have its fill.'" [*Muslim*]

Commentary: This *Hadîth* warns us against haughtiness and pride and urges us to observe modesty and humility. *Jannah* and Hell - two otherworldly phenomena - have been called as the manifestations of Allâh's Mercy and punishment. True, only the Will of Allâh prevails everywhere but the decision to send a man either to *Jannah* or to Hell will not be taken capriciously. Rather set Divine rules will be working behind it. Allâh, will place some people in *Jannah* due to their good deeds; similarly he will place some people in Hell due to their bad deeds. Allâh does not wrong anyone.

٦١٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لا يَنْظُرُ الله يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا» متفقٌ عَلَيه.

616. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "On the Day of Resurrection, Allâh will not look at him who trails his lower garment out of pride." [*Al-Bukhârî* and *Muslim*]

Commentary: Here Allâh's refusal to see an arrogant man means the restraint of the flow of His Grace towards him. Instead of Allâh's Mercy, His Wrath will smite the arrogant. The garment which man wears to cover the lower half of his body is called *Izâr* in Arabic. Hence pyjamas, trousers, *Shalwâr* and *Tahband* will be taken as *Izâr*. Messenger of Allâh ﷺ has emphatically said that *Izâr* should remain above the ankle of men as its dragging down signifies arrogance. Indeed it displays the attitude of the haughty whose grim fate can be seen in this *Hadîth*.

٦١٧- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «ثَلاثَةٌ لَا يُكَلِّمُهُمُ الله يَوْمَ الْقِيَامَةِ، وَلا يُزَكِّيهِمْ، وَلا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ» رَوَاهُ مسلم.

«الْعَائِلُ»: الْفَقِير.

617. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "There are three (types of) people to whom Allâh will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits *Zinâ* (illicit sexual act), a ruler who lies, and a proud poor person." [*Muslim*]

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Commentary: Here "will not speak" means He will not say something which will please them, not to talk happily and willingly. Adultery is forbidden to everybody, whether young or old. But it is more condemnable if an old man commits it, because to be guilty of such a detestable act in old age shows that the adulterer has become hardened in sin and his heart is free from the fear of Allâh. Lying is forbidden to everybody. But it is particularly vicious in case of a king or head of state. Since he possesses all powers and resources, he has little reason to tell a lie. Hence, if in spite of all this he invents a lie, it will betray his vicious mind and lack of God-consciousness. Similarly, all humans are prohibited from giving vent to pride and arrogance. But if a beggar or destitute, who has no reason to claim dignity and superiority, displays arrogance, it will be a convincing proof of his indifference to the fear of Allâh and *Sharî'ah* rules. From this point of view, his arrogance is more abominable and disgusting than that of a wealthy man.

٦١٨- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ عَزَّ وَجَلَّ: العِزُّ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ يُنَازِعُنِي عَذَّبْتُهُ» رَوَاهُ مُسْلِم.

618. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Allâh, the Exalted, says: 'Honour is My *Izâr* and Pride is My Cloak. Whoever vies with Me regarding one of them, shall be tormented.'" [*Muslim*]

Commentary: According to this *Hadîth*, power and superiority (honour), greatness and grandeur are Divine attributes alone. If anybody tries to invest himself with these attributes or claims them, it means that he is audacious enough to claim godhood. Allâh says that it is the result of His sheer Grace to a man if he enjoys these qualities in a restricted measure, and he is supposed to be obedient and grateful to Him for that. In no manner does it behave him to trumpet his own grandeur and greatness. If someone out-steps his limits in this regard, he will get himself into Hell. The *Hadîth* is a signal of warning to men that they must not boast of their power and behave arrogantly towards their fellow-humans.

٦١٩- وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ، مُرَجِّلٌ رَأْسَهُ، يَخْتَالُ فِي مِشْيَتِهِ، إِذْ خَسَفَ اللهُ بِهِ، فَهُوَ

619. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "While a man was walking, dressed in clothes admiring himself, his hair combed, walking haughtily when Allâh caused the earth to swallow him. Now

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he will continue to go down in it (as a punishment) until the Day of Resurrection." [*Muslim*]

يَتَجَلْجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ» متفقٌ عَلَيه.

«مُرَجِّلٌ رَأْسَهُ»، أَيْ: مُمَشِّطُهُ. «يَتَجَلْجَلُ» بالْجِيمَين، أَيْ: يَغُوصُ وَيَنْزِلُ.

Commentary: This *Hadîth* warns us against self-praise and arrogance which may pervade our hearts by fine clothes and physical beauty. Instead of adopting a proud attitude, we should be sensible enough to thank Allâh for these favours and confess our servitude to Him.

620. Salamah bin Al-Akwa' رضي الله عنه reported: Messenger of Allâh ﷺ said, "Man continues to display haughtiness and arrogance until he is recorded among the arrogant and will be therefore afflicted with what afflicts them." [*At-Tirmidhî*]

٦٢٠- وَعَنْ سَلَمَةَ بنِ الأَكْوَعِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا يَزالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّى يُكْتَبَ فِي الجبَّارِينَ، فَيُصِيبَهُ مَا أَصَابَهُمْ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«يَذْهَبُ بِنَفْسِهِ» أَيْ: يَرْتَفِعُ وَيَتَكَبَّرُ.

Commentary: To adopt the habits and manners of good people is deemed to be desirable. But, on the contrary, to take to the bad ways of bad people is considered undesirable. A man will ultimately be counted among those people whom he will take as a model to emulate, because he is gradually fitted into their framework and assimilates all of their qualities. Quite naturally then retribution will be administered to him accordingly.

CHAPTER 73
GOOD CONDUCT

٧٣- بابُ حُسن الخلُق

Allâh, the Exalted, says:

"And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character." (68:4)

قَالَ الله تَعَالَى: ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ [ن: ٤] وَقَالَ تَعَالَى: ﴿وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ

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"The *Jannah* is prepared for those)... who repress anger, and who pardon men." (3:134)

ٱلنَّاسِ﴾ الآية [آل عمران: ١٣٤].

621. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ was the best of all the people in behaviour.

[*Al-Bukhârî* and *Muslim*]

٦٢١- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: كَانَ رَسُولُ الله ﷺ أَحْسَنَ النَّاسِ خُلُقًا. متفقٌ عَلَيه.

622. Anas رضي الله عنه reported: I never felt any piece of velvet or silk softer than the palm of the Messenger of Allâh ﷺ, nor did I smell any fragrance more pleasant than the smell of Messenger of Allâh ﷺ. I served him for ten years, and he never said *'Uff'* (an expression of disgust) to me. He never said 'why did you do that?' for something I had done, nor did he ever say 'why did you not do such and such' for something I had not done. [*Al-Bukhârî* and *Muslim*]

٦٢٢- وَعَنْهُ قَال: مَا مَسِسْتُ دِيبَاجًا وَلا حَرِيرًا أَلْيَنَ مِنْ كَفِّ رَسُولِ الله ﷺ، وَلَا شَمَمْتُ رَائِحَةً قَطُّ أَطْيَبَ مِنْ رَائِحَةِ رَسُولِ الله ﷺ، وَلَقَدْ خَدَمْتُ رَسُولَ الله ﷺ عَشْرَ سِنِينَ، فَمَا قَالَ لي قَطُّ: أُفٍّ، وَلَا قَالَ لِشَيْءٍ فَعَلْتُهُ: لِمَ فَعَلْتَهُ؟ وَلَا لِشَيْءٍ لَمْ أَفْعَلْهُ: أَلا فَعَلْتَ كَذَا؟. متفقٌ عَلَيه.

Commentary: This *Hadîth* reflects the sublime morality of Messenger of Allâh that he never found faults with the doings of his valet nor did he ever scold him during his ten-year-long service. To be sure, this is something unique in human history. May the *Ummah*, too, adopt the refined way of the living of its Prophet ﷺ.

623. Sa'b bin Jaththâmah رضي الله عنه reported: I presented a wild ass to Messenger of Allâh ﷺ as a gift but he returned it to me. When he perceived signs of despair on my face, he said, "I have declined to accept it because I am in the state of *Ihrâm*." [*Al-Bukhârî* and *Muslim*]

٦٢٣- وَعَنْ الصَّعب بن جَثَّامَةَ رَضِيَ الله عَنْهُ قَال: أَهْدَيْتُ رَسُولَ الله ﷺ حِمَارًا وَحْشِيًّا، فَرَدَّهُ عَلَيَّ، فَلَمَّا رَأَى مَا فِي وَجْهِي قَالَ: «إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرُمٌ» متفقٌ عَلَيه.

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Commentary: As, in the state of *Ihrâm*, hunting is not allowed to a pilgrim; similarly, the meat of the game, killed on his suggestion or instruction, is forbidden to him, too. For this reason, Messenger of Allâh ﷺ sent back the gift of the wild ass to his Companion. The *Hadîth* further illustrates that if the recipient has any valid excuse for not accepting a gift, he should explain it so that the sender may not feel dejected. It may be mentioned here that some *Ahâdîth* allow us to eat the meat of a game killed by others, whereas this *Hadîth* shows it is not permissible. The orthodox *'Ulama'*, however, have attempted to reconcile the two seemingly incompatible sets of *Ahâdîth* with each other. According to the first category of *Ahâdîth*, a man, not in the state of *Ihrâm* who kills a chase and gives a portion of it as a gift to someone who is in *Ihrâm*, the gift will be permissible to the latter. As for the second category of *Ahâdith,* the former kills a game for the latter, or on his suggestion, the man in the state of *Ihrâm* will be barred from eating it (as mentioned in *Fath Al-Bârî*). Similarly, it will not be lawful if the game is sent alive to the man in the state of *Ihrâm* with this intention that he should himself sacrifice it. The *Hadîth* under discussion depicts this very situation. Imâm Bukhârî, as we know, has consequently adduced from this *Hadîth* that if an unkilled game, like the wild donkey, is sent as a gift to a man in the state of *Ihrâm*, he should not accept it.

٦٢٤- وَعَنِ النَّوَّاسِ بنِ سمعانَ رَضِيَ الله عَنْهُ قَالَ: سَأَلْتُ رَسُولَ الله ﷺ عَنِ الْبِرِّ وَالإِثْمِ فَقَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالإِثْمُ: مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ» رَوَاهُ مسلم.

624. Nawwâs bin Sam'ân رضي الله عنه reported: I asked Messenger of Allâh ﷺ about virtue and sin, and he said, "Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it." [*Muslim*]

Commentary: An important principle enshrined in this *Hadîth* says that courtesy is a virtue, because a refined mind cultivates good habits, performs good deeds, and shuns all that is bad and corrupt. Also, a simple and understandable principle is laid down about sin. Man feels the pricking of conscience over every bad deed and is also afraid of the reproach of fault-finders, provided he has not reached the lowest point of moral depravity. But a seared conscience is least disturbed even by a heinous and deadly sin or by public censure. We can understand it by the example of man's smelling sense. If it is not dead, man can feel a stink and repugnant odour. But a long association with a dung heap robs away one's smelling sense and feeling of refuse.

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625. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: Messenger of Allâh ﷺ did not indulge in loose talk nor did he like to listen to it. He used to say, "The best of you is the best among you in conduct."

[*Al-Bukhârî* and *Muslim*]

٦٢٥- وَعَن عَبْدِ الله بن عَمرو بن الْعَاص رَضِيَ الله عَنْهُمَا قَال: لم يَكُن رَسُولُ الله ﷺ فَاحِشًا وَلا مُتَفَحِّشًا. وَكَانَ يَقُولُ: «إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاقًا» متفقٌ عَلَيه.

Commentary: This *Hadîth*, apart from describing the refined behaviour and sublime morality of Messenger of Allâh ﷺ, tells us that a person with the highest moral sense is in fact the best among people.

626. Abûd-Dardâ رضي الله عنه reported: The Prophet ﷺ said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allâh hates one who utters foul or coarse language." [*At-Tirmidhî*]

٦٢٦- وَعَنْ أَبِي الدَّرْدَاء رَضِيَ الله عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَال: «مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ الله يُبْغِضُ الْفَاحِشَ الْبَذِيَّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيح.

«الْبَذِيُّ»: هُوَ الَّذِي يَتَكَلَّمُ بِالْفُحْشِ وَرَدِيء الْكَلَامِ.

Commentary: The most beneficial thing on the Day of Resurrection will be a courteous behaviour which will outweigh all good actions. But that will be witnessed in case of a believer as there is no question of weighing a non-believer's good actions. Allâh Himself says in the Qur'ân: "So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them." So will a morally depraved and nonsensical man stand unfavoured with Allâh, and this will be a sign of his frustration and disillusionment in the Hereafter.

627. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ was asked about the deed which will be foremost to lead a man to *Jannah*. He replied, "Fear of Allâh and the good

٦٢٧- وَعَنْ أَبِي هُرَيْرة رَضِيَ الله عَنْهُ قَال: سُئِلَ رَسُولُ الله ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ؟ قَال: «تَقْوَى الله وَحُسنُ الْخُلُقِ» وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ

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conduct." Then he was asked about indulgence which will admit a man to Hell (Fire) and he answered, "The tongue and the genitals." [*At-Tirmidhî*]

النَّاسَ النَّارَ، فَقَالَ: «الْفَمُ وَالفَرْجُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيح.

Commentary: This is also a very comprehensive *Hadîth*. Fear of Allâh really links up a man to Him, and moral refinement prevents him from falling short of his duties to people. To be sure, adherence to this two-fold practice will cause the entry of a lot of people to *Jannah*. Many a man, on the other hand, has a long, sharp and dangerous tongue and this causes him to pour out heretic utterances and indulge in backbiting, slandering and abusive and nonsensical talk. All this activity leads to Hell. As for genitals, an unwary and unrestrained attitude incites one to indulge in immoral pursuits. In both these cases countless people will be led into Hell. For this reason it is imperative for everybody to develop *Taqwâ* (consciousness of Allâh / fear of Allâh) and refined behaviour and shun the wickedness of tongue and genitals so that his life in the Hereafter may not be ruined.

628. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The most perfect man in his faith among the believers is the one whose behaviour is most excellent; and the best of you are those who are the best to their wives." [*At-Tirmidhî*]

٦٢٨- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيح.

Commentary: This *Hadîth* brings into light the corollary of faith and complaisant manners. We may put it in this way that the degree of a man's excellent behaviour determines the degree of his faith. Or the sublimity of faith calls for the sublimity of morals. Similarly, a man who is polite and courteous to his wife will be considered as the best.

629. 'Âishah رضي الله عنها reported: I heard Messenger of Allâh ﷺ saying: "A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day." [*Abû Dâwûd*]

٦٢٩- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ» رَوَاهُ أَبُو دَاود.

Commentary: The two practices are difficult. But those who manage to keep them will be richly rewarded by Allâh. There is a third category of men who fail to observe

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the pompous, the garrulous, and *Al-Mutafaihiqûn*." The Companions asked him: "O Messenger of Allâh! We know about the pompous and the garrulous, but we do not know who *Al-Mutafaihiqûn* are." He replied: "The arrogant people." [*At-Tirmidhî*]

وَالْمُتَفَيْهِقُونَ» قَالُوا: يَا رَسُولَ الله قَدْ عَلِمْنَا «الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ» فَمَا الْمُتَفَيْهِقُونَ؟ قَالَ: «الْمُتَكَبِّرُونَ» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

«الثَّرْثَارُ»: هُوَ كَثِيرُ الْكَلَامِ تَكَلُّفًا.

«وَالْمُتَشَدِّقُ»: الْمُتَطَاوِلُ عَلَى النَّاسِ بِكَلَامِهِ، وَيَتَكَلَّمُ بِمَلْءِ فِيهِ تَفَاصُحًا وَتَعْظِيمًا لِكَلَامِهِ؛

«وَالْمُتَفَيْهِقُ»: أَصْلُهُ مِنَ الْفَهْقِ، وَهُوَ الامْتِلاءُ، وَهُوَ الَّذِي يَمْلأ فَمَهُ بِالْكَلَامِ، وَيَتَوَسَّعُ فِيهِ، وَيُغْرِبُ بِهِ تَكَبُّرًا وَارتِفَاعًا، وَإِظْهَارًا للفَضيلَةِ عَلَى غَيْرِهِ.

وَرَوَى التِّرْمِذِيُّ عَن عَبْدِالله بن المبارك رحِمَه الله في تَفْسِيرِ حُسْنِ الْخُلُقِ قَال: هُوَ طَلاقَةُ الْوَجْهِ، وَبَذلُ الْمَعْرُوف، وَكَفُّ الأَذَى.

Commentary: This *Hadîth* lays emphasis on polite and polished behaviour. Besides, it teaches us to refrain from unnecessary, incautious and insincere talk intended to influence others and assert superiority over them. But to talk less and in simple words is a good thing. On the other hand, to talk much, showing off cleverness with a tinge of affectation, is detestable.

CHAPTER 74
CLEMENCY, TOLERANCE AND GENTLENESS

٧٤- بابُ الحلم والأناة والرفق

Allâh, the Exalted, says:

"...who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good-doers)." (3:134)

"Show forgiveness, enjoin what is

قَالَ الله تَعَالَى: ﴿وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾ [آل عمران: ١٣٤]. وَقَالَ تَعَالَى: ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ

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the above mentioned voluntary practices. Yet they are polite, and courteous in their behaviour towards others and by virtue of this sociable quality, they will also be graded up in the two other categories. And this highlights the significance and excellence of a polite and pleasing behaviour.

630. Abû Umâmah Al-Bâhilî رضي الله عنه reported: Messenger of Allâh ﷺ said, "I guarantee a house in *Jannah* for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of *Jannah* for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of *Jannah* for one who has good manners." [*Abû Dâwûd*]

٦٣٠- وَعَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ، وَإِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ، وَإِنْ كَانَ مَازِحًا، وَبِبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسُنَ خُلُقُهُ» حَدِيثٌ صحيح، رَوَاهُ أَبُو داود بِإِسْنَادٍ صحيح.

«الزَّعِيمُ»: الضَّامِنُ.

Commentary: Withdrawal from one's right in order to end a dispute is a manly act of great merit. Likewise, this *Hadîth* tells us that a man should avoid telling a lie even in a light vein. If he gives great importance to the rules of the *Sharî'ah* (Islâmic Law) and the Commandments of Allâh and His Prophet ﷺ, he will definitely refrain from telling a lie even in a chat session or just for the sake of joke. Usually, people don't mind if one tells a lie in a jocular mood, rather some will perhaps approve it. Yet, Allâh disapproves of even the harmless or trivial form of falsehood and commands His slaves to keep away from it. From all considerations, however, moral excellence carries immense weight. Because no wrong or evil thing can be shunned without it. In other words, moral excellence surpasses all forms of goodness.

631. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in manners; and the most abhorrent among you to me and the farthest of you from me will be

٦٣١- وَعَنْ جَابِر رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ، وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحَاسِنُكُمْ أَخْلَاقًا. وَإِنَّ أَبْغَضَكُمْ إِلَيَّ، وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ

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عَنِ ٱلْجَٰهِلِينَ﴾ [الأعراف: ١٩٩].

وَقَالَ تَعَالَى: ﴿وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ﴾ [فصلت: ٣٤، ٣٥].

وَقَالَ تَعَالَى: ﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾ [الشورى: ٤٣].

good, and turn away from the foolish (i.e., don't punish them)." (7:199)

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e., Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., *Jannah* and of a high moral character) in this world." (41:34,35)

"And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allâh." (42:43)

٦٣٢- وَعَنِ ابنِ عَبَّاس رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ لأَشَجِّ عَبْدِ الْقَيْس: «إِنَّ فِيكَ خَصلَتَيْنِ يُحِبُّهُمَا الله: الْحِلْمُ وَالأَنَاةُ». رَوَاهُ مُسْلم.

632. Ibn 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ said to Ashaj Abdul-Qais (رضي الله عنه), "You possess two qualities that Allâh loves. These are clemency and tolerance." [*Muslim*]

Commentary: This *Hadîth* teaches us to adopt a patient, mild and discreet attitude towards others. Moreover, there is a provision for praising somebody in his presence, provided there is no likelihood of his being conceited. The *Hadîth* also provides inspiration for the cultivation of good habits.

٦٣٣- وَعَنْ عَائِشَة رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ» متفقٌ عَلَيه.

633. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ said, "Allâh is Forbearer and loves forbearance in all matters." [*Al-Bukhârî* and *Muslim*]

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Commentary: Mildness also brings human beings closer to one another, and on this count, Allâh likes it very much.

634. 'Âishah رضي الله عنها reported: The Prophet ﷺ said, "Allâh is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity, and does not give for any thing besides it (forbearance)." [*Muslim*]

٦٣٤- وَعَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ» رَوَاهُ مسلم.

Commentary: Mildness is the opposite of harshness. Allâh enjoins softness and dislikes stiffness in human relations. Allâh assures of reward for gentle behaviour in society, not for unkindness or anything like that. However, inflexibility is preferred to flexibility when there arises a question of religious matters and the limits set by Allâh.

635. 'Âishah رضي الله عنها reported: The Prophet ﷺ said, "Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective." [*Muslim*]

٦٣٥- وَعَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الرِّفْقَ لا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ» رَوَاهُ مسلم.

Commentary: To be soft-spoken is such a quality that by virtue of which a man is not only endeared to people but also to Allâh. And by being bereft of it, he not only becomes a contempt incarnate in the eyes of people but also with Allâh.

636. Abû Hurairah رضي الله عنه reported: A bedouin urinated in the mosque and some people rushed to beat him up. The Prophet ﷺ said: "Leave him alone and pour a bucket of water over it. You have been sent to make things easy and not to make them difficult." [*Al-Bukhârî*]

٦٣٦- وَعَنْ أَبِي هُرَيْرَةَ رضي الله عَنْهُ قَالَ: بَالَ أَعْرَابِيٌّ فِي الْمَسْجِدِ، فَقَامَ النَّاسُ إِلَيْهِ لِيَقَعُوا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «دَعُوهُ وَأَرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ، أَوْ ذَنُوبًا مِن مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا

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مَعَسِّرين» رَوَاهُ الْبُخَارِي.

«السَّجْلُ» بِفَتْحِ السّينِ المهملة وَإِسْكَان الْجيم: وَهِيَ الدَّلْو الْمُمْتَلِئَةُ مَاءً، وَكَذٰلِكَ الذَّنُوبُ.

Commentary: This *Hadîth* brings into light the fact that leniency is also vitally needed in the sphere of education and discipline. This is particularly true in the case of ignorant and ill-bred people. This is so because if they are treated unkindly, they will become more indocile on account of their wild temperament and foolishness. A kind handling is indispensable for putting them to discipline, even if they make desperate blunders. This *Hadîth* is very beneficial with regard to the way of *Da'wah*, guidance and practical education. Another point this *Hadîth* discloses is that the flow of water can wipe out dirt and impurity, and make the place free from its effect.

٦٣٧- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «يَسِّرُوا وَلَا تُعَسِّرُوا. وَبَشِّرُوا وَلَا تُنَفِّرُوا» متفقٌ عَلَيه

637. Anas رضي الله عنه reported: The Prophet ﷺ said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* informs us that preaching, sermons, religious discourses and moral advice all should concentrate on such things as may be helpful to people in being inclined towards gaining religious knowledge. Likewise this aspect should also be kept in view in the exposition and interpretation of religion. Moreover, the tone and mode of expression of religious leaders should not be repulsive and based on sectarian hatred, rather it should pull hearts to religion. In brief, preachers and *'Ulama'* must be regardful of the central point of the cause to which they are dedicated.

٦٣٨- وَعَنْ جَرِير بن عَبدِ الله رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ كُلَّهُ» رَوَاهُ مسلم.

638. Jarîr bin 'Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who is deprived of forbearance and gentleness is, in fact, deprived of all good." [*Muslim*]

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٦٣٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ: أَوْصِنِي. قَالَ: «لَا تَغْضَبْ» فَرَدَّدَ مِرَارًا؛ قَالَ: «لَا تَغْضَبْ». رواه الْبُخَارِي.

639. Abû Hurairah رضي الله عنه reported: A man asked the Prophet ﷺ to give him advice, and he (ﷺ) said, "Do not get angry." The man repeated that several times and he ﷺ replied (every time), "Do not get angry." [*Al-Bukhârî*]

Commentary: This *Hadîth* has already been quoted. Yet the compiler has repeated it on account of its relevance with this chapter. It is to be noticed that an advice should be made as circumstances demand. When Messenger of Allâh ﷺ perceived by his insight that the visitor was a person of sharp and fiery temper, he repeatedly advised him to resist anger.

٦٤٠- وَعَنْ أَبِي يَعْلَى شَدَّاد بن أَوسٍ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ اللهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ» رَوَاهُ مسلم.

640. Abû Ya'la Shaddâd bin 'Aus رضي الله عنه reported: Messenger of Allâh ﷺ said, "Verily Allâh has prescribed *Ihsân* (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain)." [*Muslim*]

Commentary: By killing is meant the killing of a harmful animal, or the killing of a murderer as retribution and the killing of the enemy in the battlefield. All these situations warrant killing but with a stress on moderation, thanks to Islâmic teachings. A believer is told not to let his passions of enmity go wild, and even an enemy or a criminal ought not to be put to a torturous death. In the Pre-Islâmic Period of Ignorance it was a prevalent practice that the limbs of a victim were mutilated before he was finally killed. Islâm has forcefully forbidden this inhuman custom, stating that the victim should be beheaded with the one swing of sword. Similarly, there are specific instructions regarding an animal's slaughter. First, the knife should be sharpened. Second, the animal must not be slaughtered from its nape, because in both ways it will suffer pain. This *Sharî'ah* rule ensures quick death of the animal. In

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modern Europe, an animal is slaughtered with one stroke of a cutting-machine. Apparently this method seems to be easy and smooth, yet in this way the animal's blood doesn't flow out from its body completely. So the consumption of the meat of such a kill is injurious to human health. Due to this reason, Islâm considers the discharge of blood as a prerequisite to *Halâl* (lawful). Certainly, only the Islâmic way of slaughtering an animal is more sound, scientific and wholesome.

641. 'Âishah رضي الله عنها reported: Whenever the Prophet ﷺ was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it. He never took revenge upon anybody for his own sake; but when Allâh's Legal Bindings were outraged, he would take revenge for Allâh's sake. [*Al-Bukhârî* and *Muslim*]

٦٤١- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالت: مَا خُيِّرَ رَسُولُ الله ﷺ بَينَ أَمْرَينِ قَطُّ إِلَّا أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا، فَإِن كَانَ إِثْمًا، كَانَ أَبعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ الله ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ، إِلَّا أَن تُنْتَهَكَ حُرْمَةُ الله، فَيَنْتَقِمَ لله تَعَالَى. متفقٌ عَلَيه.

Commentary: The two things between which Messenger of Allâh ﷺ would make his choice could be religious or worldly. For instance, if he were asked to award one of the two punishments to somebody, he would choose the milder one. And if he had the liberty of choice between two obligations, he would opt for the easier one. Between war and peace he would always go for peace, provided it involved the interest of Islâm and Muslims. Moreover, in all matters he used to take the line of least resistance, in case it went without the disobedience of Allâh. In this *Hadîth*, a principle has been defined for Muslims in general as well that they are free to take to an easy way but this must not entail a loophole in respect of the *Sharî'ah*. Secondly, the most excellent character of Messenger of Allâh ﷺ also comes to our view that he never retaliated for personal reasons. His extraordinary concern for the sanctity of Islamic Law is also displayed by the fact that he could never brook the transgression of Allâh's limits, and the transgressor was sure to be punished by him. The Prophet's attitude also explains and delimits the sphere of morality that to let the violator of Divine law go scot-free must not be counted as a sign of good manners. Rather it reflects the lack of religious sensibility. Not to take exception to lapses in mundane affairs surely speaks of moral excellence, but we are not allowed to dispense with the evasion of religious rules.

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642. Ibn Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "Shall I not tell you whom the (Hell) Fire is forbidden to touch? It is forbidden to touch a man who is always accessible, having polite and tender nature."

[*At-Tirmidhî*]

٦٤٢- وَعَنِ ابن مَسْعُود رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «أَلا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ - أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ - تَحْرُمُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ لَيِّنٍ سَهْلٍ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: The *Hadîth* throws light on a kind bearing which is rooted in Faith and saves man from Hell-fire. The second lesson is that prior to discussing something important with somebody we should make him attentive and receptive, so that he may take interest and put faith in what we tell him.

CHAPTER 75
FORGIVENESS OF THE IGNORANT

٧٥- بَاب العفو والإعراض عن الجاهلين

Allâh, the Exalted, says:

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (7:199)

"So overlook (O Muhammad ﷺ), their faults with gracious forgiveness." (15:85)

"Let them pardon and forgive. Do you not love that Allâh should forgive you?" (24:22)

"And who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good-doers)" (3:134)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh." (42:43)

قَالَ الله تَعَالَى: ﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ﴾ [الأعراف: ١٩٩]. وَقَالَ تَعَالَى: ﴿فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ﴾ [الحجر: ٨٥]. وَقَالَ تَعَالَى: ﴿وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ﴾ [النور: ٢٢]. وَقَالَ تَعَالَى: ﴿وَٱلْعَافِينَ عَنِ ٱلنَّاسِ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾ [آل عمران: ١٣٤]. وَقَالَ تَعَالَى: ﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾ [الشورى: ٤٣] وَالآيَات فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

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643. 'Âishah رضي الله عنها reported: I asked the Prophet ﷺ: "Have you ever experienced a day harder than the day of the battle of Uhud?" He replied, "Indeed, I experienced them (dangers) at the hands of your people (i.e., the disbelievers from amongst the Quraish tribe). The hardest treatment I met from them was on the Day of *'Aqabah* when I went to Ibn 'Abd Yâlîl bin 'Abd Kulâl (who was one of the chiefs of Tâ'if) with the purpose of inviting him to Islâm, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at Qarn Ath-Tha'âlib. There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it Jibrîl (Gabrîel) عليه السلام who called me and said: 'Indeed, Allâh, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.' Then the angel of the mountains called me, greeted me and said: 'O Muhammad, Allâh listened to what your people had said to you. I am the angel of the mountains, and my *Rubb* has sent me to you so that you may give me your orders. (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to

٦٤٣- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ قَالَ: «لَقَدْ لَقِيتُ مِنْ قَومِكِ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بنِ عَبْدِ كُلالٍ، فَلَمْ يُجبنِي إِلى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَد أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلام، فَنَادَانِي فَقَالَ: إِنَّ الله تَعَالَى قَد سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ الله قَد سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبِّي إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئتَ: إِنْ شِئْتَ أَطْبَقْتُ عَلَيْهِمُ الأَخْشَبَينِ» فَقَالَ النَّبِيُّ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ الله وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا» متفقٌ عَلَيه.

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crush them in between.'" But Messenger of Allâh ﷺ said, "I rather hope that Allâh will raise from among their descendants people as will worship Allâh the One, and will not ascribe partners to Him (in worship)." [*Al-Bukhârî* and *Muslim*]

«الأَخْشَبَانِ»: الْجَبَلانِ الْمُحِيطانِ بِمَكَّة.
والأَخْشَبُ: هُوَ الْجَبَلُ الْغَلِيظ.

Commentary: In the vicinity of Al-Madinah stands a mountain, called Uhud, where the 'Battle of Uhud' took place. It was in this battle that the Prophet's face was wounded, one of his molars was broken and he fell into a pit dug by 'Amr Ar-Râhib. Besides, his uncle, Hamzah رضي الله عنه, was martyred and the disbelievers mutilated his body. *'Aqabah* was a place at Tâ'if where Messenger of Allâh ﷺ rode up from Makkah and met the worst experience. Or, it could be that the incident occurred somewhere at Mina where, during the *Hajj* season, he urged the different clans to accept the message of Islâm so as to seek their help to establish the true religion. Qarn Ath-Tha'âlib is also the name of a place which is the *Miqât* (transit-point where pilgrims assume the state of *Ihrâm*) of the Najd people.

This *Hadîth* also reflects the marvellous character of Messenger of Allâh ﷺ that he never rebuked the ignorant and those who caused him harm, nor did he ever avenge anybody on grounds of personal hostility. Secondly, he would endure all forms of hardships in the way of Allâh with patience and endurance. He never became furious over his harassers, rather he prayed for their guidance. No doubt, the Prophetic life-pattern perennially provides inspiration to preachers and religious instructors. The responsibility of preaching is not a bed of roses but a thorny path to tread on. It is not the welcome and applause which is meted out to him, but people's taunts, reproaches and insults are heaped on the preacher. Consequently, patience, self-possession, self-control and tolerance are vital to braving trials and tribulations in the way of Allâh.

644. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ never hit anything with his hand neither a servant nor a woman but of course, he did fight in the Cause of Allâh. He never took revenge upon anyone for the wrong done to him, but of course,

٦٤٤- وَعَنْهَا قَالت: مَا ضَرَبَ رَسُولُ الله ﷺ شَيْئًا قَطُّ بِيَدِهِ، وَلا امْرَأَةً وَلا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ الله، وَما نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهِ، إِلَّا أَنْ يُنْتَهَكَ

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he exacted retribution for the sake of Allâh in case the Injunctions of Allâh about unlawful acts were violated. [*Muslim*]

شَيْءٌ مِنْ مَحَارِمِ الله تَعَالَى، فَيَنْتَقِمُ لله تَعَالَى. رَوَاهُ مُسْلِم.

Commentary: For explanatory comments, the reader may refer to *Hadîth* No. 641.

645. Anas رضي الله عنه reported: I was walking with Messenger of Allâh ﷺ who was wearing a Najrâni cloak with a very thick border when a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of jerk had bruised the neck of Messenger of Allâh ﷺ. The bedouin said: "O Muhammad! Give me out of Allâh's wealth that you possess." Messenger of Allâh ﷺ turned to him and smiled and directed that he should be given something. [*Al-Bukhârî* and *Muslim*]

٦٤٥- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: كُنْتُ أَمْشِي مَعَ رَسُولِ الله ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ، فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً، فَنَظَرتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ، وَقَدْ أَثَّرَت بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبذَتِهِ، ثُمَّ قَال: يَا مُحَمَّدُ! مُرْ لي مِنْ مَالِ الله الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ، فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ. متفقٌ عَلَيه.

Commentary: This *Hadîth* also highlights the Prophet's sublime morality, patience and self-control. He smiled away the discourtesy of the bedouin and bade the offering of a gift to him.

646. Ibn Mas'ûd رضي الله عنه reported: I can see the Messenger of Allâh ﷺ look like one of the Prophets of Allâh whose people beat and made him bleed while he was wiping the blood from his face and supplicating: "O Allâh, forgive my people because they know not." [*Al-Bukhârî* and *Muslim*]

٦٤٦- وَعَنِ ابن مَسْعُود رَضِيَ الله عَنْهُ قَال: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ الله ﷺ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ، صَلَوَاتُ الله وَسَلامُهُ عَلَيْهِمْ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: «اللَّهُمَّ! اغفِر لِقَوْمِي فَإِنَّهُمْ لا يَعْلَمُونَ» متفقٌ عَلَيه.

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Commentary: The *'Ulama'* say that by relating the painful incident of a Prophet, Messenger of Allâh ﷺ in fact implied his own experience at the hands of his people. Indeed, this expresses his extreme numbleness that he vaguely described his bitter self-experience without bringing into light the unthinking persecutors of his nation.

647. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The strong man is not the one who wrestles, but the strong man is in fact the one who controls himself in a fit of rage." [*Al-Bukhârî* and *Muslim*]

٦٤٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قال: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ» متفقٌ عَلَيه.

Commentary: People are usually impressed by the physical power and strength of somebody. But the real strength of a man lies in the fact that he should be able to wrestle with his passions in a fit of anger and avoid committing an act for which he may subsequently regret. This is a common observation that wild anger leads to many a wrongdoing of which man repents later on or sheds tears over the ruin resulting from it.

CHAPTER 76
ENDURANCE OF AFFLICTIONS

٧٦- بابُ احتمال الأذى

Allâh, the Exalted, says:

"(Those) who repress anger, and who pardon men; verily, Allâh loves *Al-Muhsinûn* (the good-doers)." (3:134)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh." (42:43)

قَال الله تَعَالَى: ﴿وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾ [آل عمران: ١٣٤]. وَقَالَ تَعَالَى: ﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾ [الشورى: ٤٣].

وَفِي الْبَابِ: الأَحَادِيث السَّابِقَة فِي الْبَابِ قبله.

648. Abû Hurairah رضي الله عنه reported: A man said to Messenger of Allâh ﷺ: "I have relatives with whom I try to maintain good relation-

٦٤٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَجُلًا قَال: يَا رَسُولَ الله إِنَّ لي قَرَابَةً أَصِلُهم وَيَقْطَعُونِي، وَأُحْسِنُ

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ship but they sever relations with me; whom I treat kindly but they treat me badly, with whom I am gentle but they are rough to me." He (ﷺ) replied, "If you are as you have said, then it is as though you are feeding them hot ashes and you will not be without a supporter against them from Allâh, as long as you do so." [*Muslim*]

إِلَيْهِمْ وَيُسِيئونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ! فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ وَلَا يَزَالُ مَعَكَ مِنَ اللهِ تَعَالَى ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَىٰ ذٰلِكَ» رَوَاهُ مسلم. وَقَدْ سَبَقَ شَرْحُهُ فِي «بَابِ صِلَةِ الأَرْحَامِ».

Commentary: Also owing to its obvious relevance with this chapter this *Hadîth* has been mentioned here. The above-mentioned Verses and this *Hadîth* impress on a believer that in order to win the pleasure of Allâh, he should be forgiving and tolerant with regard to the sufferings he experiences at the hands of people. Both, good behaviour and the example of the Prophet ﷺ, call for such an attitude.

CHAPTER 77
INDIGNATION AGAINST THE TRANSGRESSION OF DIVINE LAWS

٧٧- بَاب الغضب إِذَا انتهكت حرمات الشّرع والانتصار لِدِينِ الله تَعَالَى

Allâh, the Exalted, says:

"And whoever honours the sacred things of Allâh, then that is better for him with his *Rubb*..." (22:30)

"If you help (in the Cause of) Allâh, He will help you, and make your foothold firm." (47:7)

قَال الله تَعَالَى: ﴿وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ﴾ [الْحَج: ٣٠]. وَقَالَ تَعَالَى: ﴿إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ [مُحَمد: ٧].

وَفِي الْبَابِ حَدِيث عَائِشَة السَّابق فِي بَاب الْعَفْو [ر: ٦٤٤].

649. Abû Mas'ûd 'Uqbah bin 'Amr Al-Badri رضي الله عنه reported: A man came to the Prophet ﷺ and said: "I join the morning *Salât* late because of so-and-so who leads it and prolongs

٦٤٩- وَعَنْ أَبِي مَسْعُود عَقبة بن عمرو البدريِّ رَضِيَ الله عَنْهُ قَال: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي لأَتَأَخَّر عَنْ

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صَلاةِ الصُّبْحِ مِنْ أَجْلِ فُلانٍ مِمَّا يُطِيلُ بِنَا! فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ؛ فَقَالَ: «يَا أَيُّهَا النَّاس! إِنَّ مِنْكُم مُنَفِّرِين. فَأَيُّكم أَمَّ النَّاسَ فَلْيُوجِز؛ فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالصَّغِيرَ وَذَا الْحَاجَةِ» متفقٌ عَلَيه.

it." (Abu Mas'ûd said): I have never seen the Prophet ﷺ so angry while giving a speech as he was on that day. He (ﷺ) said, "Some of you create hatred among the people against faith. Whoever leads *Sâlat* (the prayer), should make it brief because the congregation includes old men and youngsters and those who have some urgent work to do." [*Al-Bukhârî* and *Muslim*]

Commentary: First, there is allowance for a genuine complaint regarding some public inconvenience. Second, a believer is supposed to be passionately uncompromising on religious precepts. Third, the *Imâm* should refrain from prolonging *Salât* (prayer) and be considerate of the congregation standing behind him. But a brief recitation of the Qur'ân or prayer does not imply a disregard of the example of the Prophet and the adjustment of different postures in *Salât*. In no way should it be a hasty and heedless *Salât* as unfortunately offered by a majority of men. They are scarcely regardful of the example of the Prophet in offering *Salât*. What a pity! Fourth, one may be exempted from offering congregational *Salât* for a valid religious excuse. fifth, the *Imâm* should eschew an attitude which may foment people's aversion to worship.

٦٥٠- وَعَنْ عائِشَة رَضِيَ الله عَنْهَا قَالَتْ: قَدِمَ رَسُولُ الله ﷺ مِنْ سَفَرٍ، وَقَد سَتَرْتُ سَهوَةً لِي بِقرامٍ فِيهِ تَمَاثِيلُ، فَلَمَّا رآهُ رَسُولُ الله ﷺ هَتَكَهُ وَتَلَوَّنَ وَجْهُهُ وَقَال: «يَا عَائِشَةُ: أَشَدُّ النَّاسِ عَذَابًا عِنْدَ الله يَومَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ الله» متفقٌ عَلَيه

«السَّهْوَةُ»: كالصُّفَّة تَكُونُ بَيْنَ يَدَي الْبَيْتِ.

650. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ returned once from a journey, and saw a curtain which I had hung along a platform with some pictures on it. The colour of his face changed. He tore it up and said, "O 'Āishah, the most tormented people on the Day of Resurrection are those who contend with Allâh in terms of creation." [*Al-Bukhârî* and *Muslim*]

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و«القِرَام» بِكَسْرِ القاف: سِتر رقيق، و«هتكه»: أَفْسَدَ الصُّورَةَ الَّتِي فِيهِ.

Commentary: Here, too, we are told that lapses in religious matters may be resented vehemently. The *Sharî'ah* condemns both the making of human portraits and their decoration in homes and, if displayed as sacred objects, they may be read as polytheistic manifestation. Besides, orthodox *'Ulama'* and researchers are of the opinion that making or keeping of any type of picture is forbidden and unlawful. The rule equally applies to a hand-made picture and a camera photograph, provided it is that of an animate object. Yet, making or keeping pictures of inanimate objects, both of mineral and vegetable kingdoms, is permissible. However, one is at liberty to get oneself photographed in an unavoidable situation. For instance, photographs are indispensable to passports, identity cards and similar other necessities of modern times in which man is helpless and we can not assert that he is inclined to satisfy his taste or to get himself photographed as a token of permissibility. Indeed, it is the requirement of international law. So, up to this extent he will not be called to account. Yet, he cannot be justified in overstepping this limit.

٦٥١- وَعَنْهَا؛ أَنَّ قُرَيشًا أَهَمَّهُم شَأْنُ الْمَرْأَةِ الْمَخْزُوميَّة الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ الله ﷺ؟ فقالوا: من يجترىءُ عليه إلا أسامةُ بن زيد حِبُّ رسول الله ﷺ؟ فَكَلَّمَهُ أُسَامَةُ؛ فَقَالَ رَسُولُ الله ﷺ: «أَتَشفَعُ فِي حَدٍّ مِنْ حُدُودِ الله تَعَالَى؟!» ثُمَّ قَامَ فَاخْتَطَبَ ثُمَّ قَال: «إِنَّمَا أَهْلَكَ مَن قَبلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكوهُ، وَإِذَا سَرَقَ فِيهِمْ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ! وَايْمُ الله! لو أَنَّ فَاطمَةَ بنتَ

651. 'Âishah رضي الله عنها reported: The Quraish were much worried about the case of a Makhzûmiyah woman who had committed theft and wondered who should intercede for her with Messenger of Allâh ﷺ (so that she would not get punished for her crime). Some said Usâmah bin Zaid رضي الله عنه was his beloved and so he may dare do so. So Usâmah رضي الله عنه spoke to him about that matter and the Prophet ﷺ said to him, "Do you intercede when one of the legal punishments ordained by Allâh has been voilated?" Then he got up and addressed the people saying, "The people before you were ruined be-

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cause when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allâh, were Fâtimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand." [*Al-Bukhârî* and *Muslim*]

مُحمدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا» متفقٌ عَلَيه.

Commentary: The example of Allâh's Messenger ﷺ clearly tells us that no intercession is allowed for a person who transgresses the limits set by Allâh. And if anybody has the audacity to do so, the deciding authority is presumed to be impervious to his solicitation. Nor should the criminal's social status or family influence, if any, obstruct the administration of justice. The law and retribution rise above all discrimination and social hierarchy. Any contravention in this regard is enough to incur Divine wrath.

652. Anas رضي الله عنه reported: The Prophet ﷺ noticed spittle in the mosque in the direction of the *Qiblah*. The signs of disgust were perceived on his face. Then, he stood up and scraped it away with his own hand and said, "When you stand in *Salât*, you hold communion with your *Rubb* and He is between you and the *Qiblah*. Let no one therefore cast out his spittle in that direction, but only to his left or under his foot." Then he caught hold a corner of his sheet, spat into it and folded it up and said, "Or he should do like this."

[*Al-Bukhârî* and *Muslim*]

٦٥٢- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي القِبلَةِ، فَشقَّ ذٰلِكَ عَلَيهِ حَتَّى رُؤِي فِي وَجْهِه، فَقَامَ فَحَكَّهُ بِيَدِهِ فَقَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ، وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلا يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ الْقِبْلَةِ ولكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ» ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ فَقَال: «أَوْ يَفْعَلُ هٰكَذَا» متفقٌ عَلَيه.

وَالأمرُ بِالْبُصَاقِ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ هُوَ فِيمَا إِذَا كَانَ فِي غَيْرِ الْمَسْجِدِ، فَأَمَّا فِي

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الْمَسْجِدِ فَلَا يَبْصُقُ إِلَّا فِي ثَوْبِهِ.

Commentary: Worshippers are under obligation to observe certain manners in the mosque with the most important being abstinence from spitting towards *Qiblah* (Ka'bah). Instead the method pointed out in the *Hadîth* may be put in effect right during *Salât* (prayer). Yet one, if not offering *Salât*, can turn to the mosque's washing-place where a channel exists for the outflow of unclean water, etc. Obviously, it is a better substitute for a pocket-handkerchief or sheet which should be used when necessary. Second, this *Hadîth* tells us that every effort should be made to keep the place of worship neat and clean, and if anyone finds some dirt in the mosque, he should immediately remove it.

CHAPTER 78
OBLIGATION OF RULERS TO SHOW KINDNESS TO THEIR SUBJECTS

٧٨- باب أمر وُلاة الأمور بالرفق برَعاياهم ونصيحتهم والشفقة عليهم، والنهي عن غشهم، والتشديد عليهم، وإهْمَالِ مصالحهم، والغفلة عنهم وعن حوائجهم

Allâh, the Exalted, says:

"And be kind and humble to the believers who follow you." (26:215)

"Verily, Allâh enjoins *Al-'Adl* (justice) and *Al-Ihsân* (performing duties in a perfect manner), and giving (help) to kith and kin, and forbids *Al-Fahshâ'* evil deeds and *Al-Munkar* (all that is prohibited) and *Al-Baghy* (oppression). He admonishes you, that you may take heed." (16:90)

قَالَ الله تَعَالَى: ﴿وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ﴾ [الشعراء: ٢١٥].

وَقَالَ تَعَالَى: ﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ [النحل: ٩٠].

653. Ibn 'Umar رضي الله عنهما reported: I heard Messenger of Allâh ﷺ saying, "All of you are guardians and are responsible for your wards.

٦٥٣- وَعَنِ ابن عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ

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رَعِيَّتِهِ: الإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ» متفقٌ عَلَيْهِ.

The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husbands house and his offspring; and so all of you are guardians and are responsible for your wards."

[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has already been mentioned in the chapter pertaining to the duties of a wife to her husband. Its repetition in this chapter is meant to remind rulers that if they are negligent of the duties devolved upon their shoulders, they will be wrongdoers to Allâh and put to reckoning on the Day of Resurrection.

٦٥٤- وَعَنْ أَبِي يَعْلَىٰ مَعْقِل بن يَسَارٍ رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَا مِنْ عَبدٍ يَسترعِيهِ الله رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ الله عَلَيْهِ الْجَنَّةَ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: «فَلَمْ يَحُطْهَا بِنُصْحِهِ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ».

وَفِي رِوَايَةٍ لِمُسْلِم: «مَا مِنْ أَمِيرٍ يَلِي أُمُورَ الْمُسْلِمِينَ، ثُمَّ لَا يَجهَدُ لَهُمْ، وَيَنْصَحُ لَهُمْ، إِلَّا لَم يَدْخُلْ مَعَهُمْ الْجَنَّةَ».

654. Abû Ya'la Ma'qil bin Yasâr رضي الله عنه reported: Messenger of Allâh ﷺ said, "Any slave whom Allâh makes him in charge of subjects and he dies while he is not sincere to them, Allâh will make *Jannah* unlawful for him." [*Al-Bukhârî* and *Muslim*]

Another narration is: Allâh's Messenger ﷺ said, "He who does not look after his subjects with goodwill and sincerity, will be deprived of the fragrance of *Jannah*."

A narration in *Muslim* is: Messenger of Allâh ﷺ said, "A ruler who, having control over the affairs of the Muslims, does not strive diligently for their betterment and does not serve them sincerely, will not enter *Jannah* with them."

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Commentary: Here the attention of rulers has been invited to their obligations. They are told that their designation is very important because they are responsible for tackling the problems and affairs of millions of people. If their single-minded devotion, determined efforts and heartfelt feelings of well-wishing will not go to solving these problems, they will be deemed guilty by Allâh. Rulers are, therefore, warned, lest power should go to their head and make them unheedful of people's problems, rights and concerns. Instead being fully conscious of their accountability to Allâh عز وجل they are apt to make full efforts to provide justice and peace to people. By "forbid from entering *Jannah*" means they will not enter it with the first successful people until they get punished for their wrongdoings. If however, they were treacherous to their subjects while regarding this injustice lawful, thus disobeying Allâh and His Commands, they will stay in Hell forever because this way they have made permissible and lawful what Allâh has forbidden.

٦٥٥- وَعَنْ عَائِشَة رَضِيَ الله عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ الله ﷺ يقول فِي بَيْتِي هٰذَا: «اللَّهُمَّ! مَن وَلِيَ مِنْ أَمر أُمَّتِي شَيْئًا، فَشَقَّ عَلَيْهِمْ، فَاشقُقْ علَيه، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا، فَرَفَقَ بِهِمْ، فَارفُقْ بِهِ» رَوَاهُ مُسْلِم.

655. 'Âishah رضي الله عنها reported: I heard the the Messenger of Allâh ﷺ supplicating in my house: "O Allâh! Treat harshly those who rule over my *Ummah* with harshness, and treat gently those who rule over my *Ummah* with gentleness." [*Muslim*]

Commentary: How fortunate is a ruler who establishes his claim to the special benediction of Messenger of Allâh ﷺ by providing justice to people! On the other hand, how unfortunate is that ruler who incurs the Prophetic imprecations by doing injustice to people! This *Hadîth* is suggestive of a rulership based on justice and lays emphasis on refraining injustice and atrocity.

٦٥٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لا نَبِيَّ

656. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The Banû Isrâ'îl were ruled by the Prophets. When one Prophet died, another succeeded him. There will be no Prophet after me. Caliphs will come

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بَعدي، وَسَيَكُونُ بَعْدِي خُلَفَاءُ فَيَكثُرُونَ» قَالُوا: يَا رَسُولَ الله فَمَا تَأْمُرُنَا؟ قَال: «أَوْفُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّل، ثُمَّ أَعْطُوهُمْ حَقَّهُمْ، وَاسأَلُوا الله الَّذِي لَكُمْ، فَإِنَّ الله سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ» متفقٌ عَلَيه.

after me, and they will be many." The Companions said: "O Messenger of Allâh, what do you command us to do?" He said, "Fulfill the pledge of allegiance to which is sworn first (then swear allegiance to the others). Concede to them their due rights and ask Allâh that which is due to you. Allâh will call them to account in respect of the subjects whom He had entrusted to them." [*Al-Bukhârî* and *Muslim*]

Commentary: The political conduct of the Prophets means that rulership and government affairs were also assigned to them, that is, both religious and worldly affairs lay in their custody. There was no dichotomy between the two, they formed a single unit. This also characterized the period of the Rightly-Guided Caliphs and the short spell that followed it in the history of Islâm. This explains why after the death of one Prophet came another Prophet and became his successor. Second, the *Hadîth* also settles the issue of the finality of Prophethood once for all. "No Prophet will succeed me except the caliphs", said the Prophet ﷺ. In the case of many claimants to caliphate, he also gave a ruling, that is, people should primarily fulfill their allegiance pledged to the first caliph and keep away from caring for another claimant to caliphate. Third, the Prophet ﷺ focused, on the lapses of rulers but without being suggestive of a rebellion and public demonstrations against them. Instead he teaches us to obey them in the administrative sphere and also to turn to Allâh عز وجل and seek His Mercy and Blessing as long as they rule by the Law of Allâh.

٦٥٧- وَعَنْ عَائِذ بن عَمْرٍو رَضِيَ الله عَنْهُ أَنَّهُ دَخَلَ عَلَى عُبَيْدِ الله بن زِيَادٍ، فَقَالَ لَه: أَيْ بُنَيَّ، إِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةُ» فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ. مُتَّفَقٌ عَلَيه.

657. 'Âidh bin 'Amr رضي الله عنه reported: I visited 'Ubaidullâh bin Ziyâd and said to him: "Dear son, I heard Messenger of Allâh ﷺ saying, 'The worst of rulers are those who treat their subjects harshly. Beware, lest you should be one of them.'" [*Al-Bukhârî*]

Commentary: There is a typical, brutish sheep-herder who severely drives his flock

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and flogs them mercilessly. As a result of which the timid animals get upon one another. In the *Hadîth*, this word has been brought in for a tyrant ruler who subjects people to oppression and treats them unkindly. It implies a strong warning and intimidation to cruel rulers.

٦٥٨- وَعَنْ أَبِي مَرِيمَ الأَزْدِيِّ رَضِيَ اللهُ عَنْهُ، أَنَّهُ قَالَ لِمُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ وَلَّاهُ اللهُ شَيْئًا مِنْ أُمُورِ الْمُسْلِمِينَ، فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمْ، احْتَجَبَ اللهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقْرِهِ يَومَ الْقِيَامَةِ» فَجَعَلَ مُعَاوِيَةُ رَجُلًا عَلَى حَوَائِجِ النَّاسِ.

رَوَاهُ أبو دَاود وَالتِّرْمِذِيُّ.

658. Abû Maryam Al-Azdî رضي الله عنه reported: I said to Mu'âwiyah (bin Abû Sufyân) رضي الله عنهما: I heard Messenger of Allâh ﷺ saying, "If Allâh invests to someone the affairs of the Muslims and he (i.e., the ruler) ignores their rights, denies their access to him and neglects their needs, Allâh will not answer his prayer or realize his hopes and will act towards him with indifference on the Day of Resurrection." So Mu'âwiyah appointed a person to keep a vigil on the necessities of the people and to fulfill them. [*Abû Dâwûd* and *At-Tirmidhî*]

Commentary: The *Hadîth* warns such a ruler who is heedless of the problems and affairs of the needy and who keeps them away from him. On the Last Day, Allâh, too, will be indifferent to him. Indeed, a stern warning is given to such rulers who have no direct contact with the needy people and who keep their doors shut to them.

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CHAPTER 79
THE JUST RULER

٧٩- بَابُ الوالي العادل

Allâh, the Exalted, says:

"Verily, Allâh enjoins *Al-'Adl* (justice) and *Al-Ihsân* (performing duties in a perfect manner)." (16:90)

"And be equitable. Verily! Allâh loves those who are the equitable." (49:9)

قَالَ الله تَعَالَى: ﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ﴾ [النحل: ٩٠]. وَقَالَ تَعَالَى: ﴿وَأَقْسِطُوٓا۟ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾ [الحجرات: ٩].

659. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Seven are (the persons) whom Allâh will give protection with His Shade* on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up with the worship of Allâh; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allâh; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allâh'; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allâh in solitude and his eyes well up."

[*Al-Bukhârî* and *Muslim*]

٦٥٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ الله فِي ظِلِّهِ يَوْمَ لا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ الله تَعَالَى، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي الله، اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ الله، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ الله خَالِيًا فَفَاضَتْ عَيْنَاهُ» متّفقٌ عَلَيه.

* The Shade of Allâh to which this *Hadîth* refers to is the shade of His Throne.

Commentary: This *Hadîth* has already been described in the chapter about the excellence of the love of Allâh. Here, it has been carried forward in view of its

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relevance with the just ruler's excellence. Refer to the commentary on *Hadîth* No. 379.

660. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "The just will be seated upon pulpits of light." Those who are fair with regards to their judgement and their family and those who are under them." [*Muslim*]

٦٦٠- وَعَنْ عَبْدِ الله بنِ عَمرِو بنِ الْعَاص رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الْمُقْسِطِينَ عِنْدَ الله عَلَى مَنَابِرَ مِنْ نُورٍ: الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا» رَوَاه مسلم.

Commentary: How will be the likeness of the pulpits of light? Although we are not aware of their reality, yet we are supposed to have faith in them. We must also believe that these people (just rulers) will be under the shade of the Throne or the Divine mercy, while people will be drenched in their sweat depending on their deeds. The *Hadîth* throws light on the excellence of justice and the high rank of those who do justice.

661. 'Aûf bin Mâlik رضي الله عنه reported: Messenger of Allâh ﷺ said, "The best of your rulers are those whom you love and who love you, and those who supplicate Allâh in your favour and you supplicate Allâh in their favour. The worst of your rulers are those whom you hate and who hate you; and whom you curse and who curse you." It was asked (by those who were present): "Should not we oppose them?" He said, "No, as long as they establish *Sâlat*; as long as they establish *Sâlat* in your midst." [*Muslim*]

٦٦١- وَعَنْ عَوفِ بن مَالِكٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ. وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ!» قَالَ: قُلْنَا يَا رَسُولَ الله، أَفَلا نُنَابِذُهُمْ؟ قَالَ: لا، مَا أَقَامُوا فِيكُمُ الصَّلاةَ. لا، مَا أَقَامُوا فِيكُمُ الصَّلاةَ» رَوَاهُ مسلم.

قَوْلُهُ: «تُصَلُّونَ عَلَيْهِمْ»: تَدْعُونَ لَهُمْ.

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Commentary: The *Hadîth* identifies two categories of rulers. First, those rulers who are well-wishers of people and provide them with justice. These are the best rulers for whom people also pray. Second, the worst rulers who are only concerned with their rule and interests and take no interest in providing justice to people and removing their difficulties. In fact, rulers are advised to adhere to justice, uprightness and equity as this can endear them to Allâh as well as to people. Moreover, we are told that rebellion against rulers is disallowed till they commit a flagrant act of disbelief and stop abiding by the duties of Islâm, particularly *Salât* (prayer).

662. 'Iyâd bin Himâr رضي الله عنه reported: Messenger of Allâh ﷺ said, "The people of *Jannah* will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging." [*Muslim*]

٦٦٢- وَعَنْ عِيَاضِ بنِ حِمَارٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «أَهْلُ الْجَنَّةِ ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُوَفَّقٌ، وَرَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ، وَعَفِيفٌ وَمُتَعَفِّفٌ ذُو عِيالٍ» رَوَاهُ مُسلم.

Commentary: All the three qualities mentioned in the *Hadîth* particularly characterize the men of Faith and will cause their entry to *Jannah*. Every believer is expected to strive for being invested with these good qualities.

CHAPTER 80
OBLIGATION OF OBEDIENCE TO THE RULER IN WHAT IS LAWFUL AND PROHIBITION OF OBEYING THEM IN WHAT IS UNLAWFUL

٨٠- باب وجُوب طاعة ولاة الأمر في غير مَعْصية وَتحريم طاعتهم في المعصية

Allâh, the Exalted, says:

"O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority." (4:59)

قَالَ الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ﴾ [النِّسَاء: ٥٩].

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٦٦٣- وَعَنِ ابنِ عُمَر رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَال: «عَلَى الْمَرْءِ الْمُسْلِم السَّمْعُ والطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ، إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ وَلَا طَاعَةَ» متفقٌ عَلَيه.

663. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "It is obligatory upon a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* crystallizes the parameters of the Muslim subjects' obedience to their Muslim rulers. The honour of the latter is bound up with their surrender to the Command of Allâh and His Messenger ﷺ. Otherwise, apart from the torment in the Hereafter, they will also be subjected to humiliation in this world.

٦٦٤- وَعَنْهُ قَال: كُنَّا إِذَا بَايَعْنَا رَسُولَ الله ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُمْ» متفقٌ عَلَيه.

664. Ibn 'Umar رضي الله عنهما reported: Whenever we took a pledge of allegiance to Messenger of Allâh ﷺ to hear and obey, he (ﷺ) would say to us, "As far as you are capable of." [*Al-Bukhârî* and *Muslim*]

Commentary: Obedience to a Muslim ruler calls for two conditions: First, his command must not infringe upon the canonical sanctity; second, it ought not to outweigh people's limitations. In case, he fails to meet these two prerequisites, his obedience will also become non-obligatory. This *Hadîth* conveys a warning to rulers that they must not put people to a hardship unbearable to them.

٦٦٥- وَعَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ الله يَوْمَ الْقِيَامَةِ وَلَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً». رَوَاهُ مسلم.

وَفِي رِوَايَةٍ لَهُ: «وَمَنْ مَاتَ وَهُوَ

665. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said, "One who withdraws his hand from obedience (to the *Amîr*) will find no argument (in his defense) when he stands before Allâh on the Day of Resurrection; and one who dies without having sworn allegiance will die the

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مُفَارِقٌ لِلْجَمَاعَةِ، فَإِنَّهُ يَمُوتُ مِيتَةً جَاهِلِيَّةً». «الْمِيتَةُ» بِكَسْرِ الميم.

death of one belonging to the Days of Ignorance." [*Muslim*]

Another narration is: The Messenger of Allâh ﷺ said, "He who dies having defected from obedience (to the *Amîr*) and discards his association with the main body of the (Muslim) community, dies the death of one belonging to the Days of *Jâhiliyyah*."

Commentary: The *Hadîth* makes it clear that it is binding upon Muslims to show obedience to the just Muslim ruler and to join forces with the Muslim Community to give allegiance to him as long as he does not call to a sin.

٦٦٦- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ» رَوَاهُ الْبُخَارِي.

666. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you." [*Al-Bukhârî*]

Commentary: Nobody pays respect to a slave, with a black complexion and small head at that. But the *Hadîth* brings such a man in focus to emphasize that obedience to a ruler is inescapable. The only condition is that his governance should be confined to the *Sharî'ah* framework without reference to his geographical, tribal and ethnic background.

٦٦٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ وَمَنْشَطِكَ وَمَكْرَهِكَ وَأَثَرَةٍ عَلَيْكَ» رَوَاهُ مسلم.

667. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "It is obligatory upon you to listen and obey the orders of the ruler in prosperity and adversity, whether you are willing or unwilling, or when someone is given undue preference to you." [*Muslim*]

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Commentary: Obedience to a ruler is indispensable in view of the collective interests of a community. A believer has, therefore, been enjoined to obey the ruler in all circumstances rising above his personal interests, preferences and psychological urges. The ruler, however, must not be obeyed if he breaks the *Sharî'ah* rules.

668. 'Abdullâh bin 'Amr رضي الله عنهما reported: We accompanied Messenger of Allâh ﷺ on a journey. We halted at a place to take a rest. Some of us began to set right their tents, others began to graze their animals while others were engaged in competing with one another in archery when an announcer of Messenger of Allâh ﷺ announced that people should gather for *Sâlat*. We gathered around the Messenger of Allâh and he (ﷺ) addressed us, saying, "Every Prophet before me was under obligation to guide his followers to what he knew was good for them and to warn the evil thing which he knew. As for this *Ummah*, it will have sound state and in its early stage of existence; but the last phase of its existence, will be faced with trials and with things you do not recognize. There will be tremendous trials, one after the other, and to each the believer will say, 'That is it'. Whenever a trial arrives the believer will say: 'This is going to bring about my destruction.' When this passes, another calamity will approach and he will say: 'This surely is going to be my end.' Whosoever wishes to be removed from the Fire (Hell) and

٦٦٨- وَعَن عَبدِ الله بن عمرو رَضِيَ الله عَنْهُمَا قَال: كُنَّا مَعَ رَسُولِ الله ﷺ فِي سَفَرٍ، فَنَزَلْنَا مَنْزِلًا، فَمِنَّا مَنْ يُصْلِحُ خِبَاءَهُ، وَمِنَّا مَنْ يَنْتَضِلُ، وَمِنَّا مَنْ هُوَ فِي جَشَرِه، إِذْ نَادَى مُنَادِي رَسُولِ الله ﷺ: الصَّلاةُ جامعةٌ. فَاجْتَمَعْنَا إِلَى رَسُولِ الله ﷺ فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرِ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ، وَإِنَّ أُمَّتَكُمْ هٰذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا، وَسَيُصِيبُ آخِرَهَا بَلَاءٌ وَأُمُورٌ تُنْكِرُونَهَا، وَتَجِيءُ فِتَنٌ يُرَقِّقُ بَعْضُهَا بَعْضًا، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ؛ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ هٰذِهِ، فَمَنْ أَحَبَّ أَن يُزَحْزَحَ عَنِ النَّارِ، وَيُدْخَلَ الْجَنَّةَ، فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ؛ وَمَنْ بَايَعَ إِمَامًا

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admitted to *Jannah* should die with faith in Allâh and the Last Day; and he should treat others as he wishes to be treated. He who swears allegiance to an *Imâm*, he should give him the pledge in ratification and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward as a claimant (when one has already been installed), behead the second." [*Muslim*]

فَأَعْطَاهُ صَفْقَةَ يَدِهِ، وَثَمَرَةَ قَلْبِهِ، فَلْيُطِعْهُ إِنِ اسْتَطَاعَ؛ فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ، فَاضْرِبُوا عُنُقَ الآخَرِ» رَوَاهُ مسلم.

قَوْلُه: «يَنْتَضِلُ» أَيْ: يُسَابِقُ بِالرَّمْيِ بِالنَّبْلِ وَالنُّشَّابِ. «وَالْجَشَرُ» بِفَتْحِ الْجِيمِ وَالشِّينِ الْمُعْجَمَةِ وَبِالرَّاءِ: وَهِيَ الدَّوابُّ الَّتِي تَرْعَى وَتَبِيتُ مَكَانَهَا. وَقَوْلُهُ: «دِيرَقِّقُ بَعْضُهَا بَعْضًا» أَيْ: يُصَيِّرُ بَعْضَهَا رَقِيقًا، أَيْ: خَفِيفًا لِعِظَمِ مَا بَعْدَهُ، فَالثَّانِي يُرَقِّقُ الأَوَّلَ. وَقِيلَ: مَعْنَاهُ: يُشَوِّقُ بَعْضُهَا إِلَىٰ بَعْضٍ بِتَحْسِينِهَا وَتَسْوِيلِهَا، وَقِيلَ: يُشْبِهُ بَعْضُهَا بَعْضًا.

Commentary: Here 'its early stage' means the period of the Companions, of the Successors (of the Companions), and of the Followers (of the Successors). In another *Hadîth*, it has been called as the best era. In comparison with all the succeeding periods, this period is surpassingly good, peaceful and blessed. Later would emerge, it was prophesized, mischief after mischief, each being worse than the preceding one. Today, everybody sees the truth of this prophecy like the light of day. By predicting the emergence of mischief, Messenger of Allâh ﷺ wanted to warn his followers that they should keep themselves aloof from them. To them he further explained in advance the precautionary measures, that is, to keep faith in Allâh, to remain firm-footed in the belief in the Hereafter and to deal with people fairly, attempting to be polite to them at the same time.

Besides, prophecy has been made about the abundance of the power-hungry people with a remedial note. In the first instance believers are supposed to swear allegiance to the caliph, and by extending their cooperation to him they should kill another claimant to the caliphate because it is only in this way that the unity of the Muslim *Ummah* can be maintained, free of chaos and discord. Yet, unfortunately, the power-orientated groups have found a plaything in the shape of democracy, turning peace and unity into

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a legend of the past. What a pity that despite all that they seek stability and progress! Is it the miracle of time or the quirk of the vested interests that has reversed the whole scheme of things? There is little hope of the improvement of the Muslim world's affairs. Indeed, it faces an ironical situation.

٦٦٩- وَعَنْ أَبِي هُنَيْدَةَ وَائِلِ بن حُجْرٍ رَضِيَ الله عَنْهُ قَالَ: سَأَلَ سَلَمَةُ بنُ يَزِيدَ الْجُعْفِيُّ رَسُولَ الله ﷺ، فَقَالَ: يَا نَبِيَّ الله، أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ، وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ، فَقَالَ رَسُولُ الله ﷺ: «اسْمَعُوا وَأَطِيعُوا؛ فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا، وَعَلَيْكُمْ مَا حُمِّلْتُمْ» رَوَاهُ مسلم.

669. Wâ'il bin Hujr رضي الله عنه reported: Salamah bin Yazîd Al-Ju'fî رضي الله عنه asked Messenger of Allâh ﷺ: "O Prophet of Allâh! Tell us, what you command us to do if there arises over us rulers who demand of us what is due to them and refuse us what is due to us." Messenger of Allâh ﷺ turned away from him, but he repeated the same question. Thereupon Messenger of Allâh ﷺ said, "Listen to them and obey them. They are responsible for their obligations and you are accountable for yours." [*Muslim*]

Commentary: This *Hadîth* means that both the ruler and the ruled have their own respective obligations. If any of the two sides fails to play its due role, it will bear the brunt of its deficiency on the Final Day. Yet, people are debarred from disobeying a ruler who neglects to do what is required of him. Negligence is not rectifiable by negligence as it will make matters worse. To endure the high-handedness of a ruler in view of the overall national interest, is therefore, preferable to revolting against him. True, one cannot take the law into one's own hands, yet there always remains room for improvement and positive criticism. To make use of it within limits and to make efforts for the enforcement of the canonical discipline will not be deemed as an uprising. Indeed, this will be deemed, to some extent, binding on everybody.

٦٧٠- وَعَنْ عَبْدِ الله بنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ، وَأُمُورٌ تُنْكِرُونَهَا!» قَالُوا: يَا رَسُولَ الله،

670. 'Abdullâh bin Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "There will be discrimination after my death and there will be other matters that you will disapprove." He was

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كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ مِنَّا ذٰلِكَ؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللهَ الَّذِي لَكُمْ» متفقٌ عَلَيه.

asked: "O Messenger of Allâh! What do you command us to do when we are encountered with such happenings?" He answered, "Give what is due from you and supplicate to Allâh for your rights." [*Al-Bukhârî* and *Muslim*]

Commentary: There are two aspects of this *Hadîth*. On the one hand, people are advised to put up patiently with the transgressive behaviour of rulers as well as their nepotism or monopolization of all the national resources. On the other hand, rulers are warned to ward off a capricious conduct of life, lest they should face the Wrath of Allâh.

٦٧١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي».

671. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Whosoever obeys me, obeys Allâh; and he who disobeys me, disobeys Allâh; and whosoever obeys the *Amîr* (leader), in fact, obeys me; and he who disobeys the *Amîr*, in fact, disobeys me." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* informs us that it is imperative that we obey the leader of the Muslim community so long as he does not call to a sin, because doing so is in fact obedience to Allâh سبحانه وتعالى.

٦٧٢- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً» متفقٌ عَلَيه.

672. Ibn 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "If a person notices in his ruler what he dislikes, he should show patience because he who departs from the (Muslim) community a cubit, dies like those who died in the Days of Ignorance." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* urges us to bear patiently when a ruler makes a mistake

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so long as he does not call to a sin. It also warns us against disobedience to the ruler as this will cause mischief at the cost of the unity and common interests of the Muslim community.

673. Abû Bakrah رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying, "He who insults the rulers Allâh will insult him."

[*At-Tirmidhî*]

٦٧٣- وَعَنْ أَبِي بَكْرة رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَنْ أَهَانَ السُّلْطَانَ أَهَانَهُ الله» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حسن.

وَفِي الْبَابِ أَحَادِيثُ كَثِيرَة فِي الصَّحِيحِ، وَقَدْ سَبَقَ بَعْضُهَا فِي أَبْوَاب.

Commentary: To affront and degrade the ruler means to disobey him and to by-pass his orders. This impairs his power, honour and dignity. Believers have been told to obey and support rulers for the sake of national interest and welfare, understanding that they desist from committing an overt disbelief and maintain congregation *Salât* and other duties of religion. The political system of Islâm is totally incompatible with western democracy. The concept of government party and the opposition is alien to Islâm. All belong to one *Ummah* with only one goal and pursue the same aims and objects of Islamic guidelines!

CHAPTER 81
UNDESIRIBILITY OF ASPIRING FOR OFFICE

٨١- باب النَّهي عَنْ سؤال الإمَارة واختيار ترك الولايات إذَا لَمْ يتعين عليه أو تَدْعُ حَاجة إلَيه

Allâh, the Exalted, says:

"That home of the Hereafter (i.e., *Jannah*), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (the pious and righteous persons)." (28:83)

قَالَ الله تَعَالَى: ﴿تِلْكَ ٱلدَّارُ ٱلْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ﴾ [القصص: ٨٣].

674. 'Abdur-Rahmân bin Samurah

٦٧٤- وَعَنْ أَبِي سَعِيدٍ عَبْدِ الرحْمٰن بن

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سَمُرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: يَا عَبْدَ الرَّحْمَنِ بنَ سَمُرَةَ: لَا تَسْأَلِ الإِمَارَةَ. فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَة أُعِنْتَ عَلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ مَسأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيرًا مِنْهَا، فَأْتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّر عَنْ يَمِينِكَ» متفقٌ عَلَيه.

رضي الله عنه reported: The Messenger of Allâh ﷺ said to me, "Do not ask for position of authority. If you are granted this position without asking for it, you will be helped (by Allâh) in discharging its responsibilities; but if you are given it as a result of your request, you will be left alone as its captive. If you take an oath to do something and then find a better alternative, you should adopt the latter and expiate for your oath." [*Al-Bukhârî* and *Muslim*]

Commentary: By rulership is meant caliphate or any other rank affiliated to its hierarchy. Yet, it is undesirable to be eager or to strive for such an extraordinary position as it entails a heavy responsibility and one may face a sufficient difficulty in being absolved from it. However, if a man gets it without solicitation, he should accept it. The other part of the *Hadîth* concerns swearing. Somebody takes an oath to do something but he finds another work more rewarding and righteous. In such a situation he is advised to dissolve his oath and make expiation for it. Thereafter, he will be free to avail the advantageous option. As for the expiation of breaking an oath, there are four options: to set free a slave, or to feed an average-quality food to ten needy persons, or to provide clothes to them; and the expiator who cannot afford all that, should observe fasting for three days.

٦٧٥- وَعَنْ أَبِي ذرٍّ رَضِيَ الله عَنْهُ قَالَ: قَالَ لي رَسُولُ الله ﷺ: «يَا أَبَا ذَرٍّ! إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لا تَأَمَّرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ» رَوَاهُ مسلم.

675. Abû Dharr رضي الله عنه reported: Messenger of Allâh ﷺ said to me, "O Abû Dharr, I see that you are weak and I like for you what I like for myself. Do not rule over (even) two persons, and do not manage an orphan's property." [*Muslim*]

Commentary: Abû Dharr Al-Ghifârî رضي الله عنه was one of the most ascetic

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Companions who was little interested in mundane affairs. Finding him weak to do responsible jobs, Messenger of Allâh ﷺ gave him this advice. In fact, the one who takes interest in worldly affairs and understands them well can discharge the responsibilities appropriately. But a person who has aversion to worldly pursuits and keeps clear of them will be considered unfit in this regard.

٦٧٦- وَعَنْهُ قَالَ: قُلْتُ يَا رَسُولَ الله أَلا تَسْتَعْمِلُنِي؟ فَضَرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا، وَأَدَّى الَّذِي عَلَيْهِ فِيهَا» رَوَاهُ مسلم.

676. Abû Dharr رضي الله عنه reported: I said to Messenger of Allâh ﷺ: "Why do you not appoint me to an (official) position?" He (ﷺ) patted me on the shoulder with his hand and said, "O Abû Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently)." [*Muslim*]

Commentary: There are, according to this *Hadîth*, two conditions for putting people in official positions. The first is the relevant talent for the job, a man is put in charge of; and the second is his capacity for discharging responsibilities thereof. For example, a ruler should primarily possess the ability to maintain law and order and to establish justice; and secondly, he should be endowed with sufficient dynamism and vision to cope with new demands and situations. This basic principle applies to every official, whether in the capacity of governor, minister, advisor, financial administrator or a clerk. Apart from the sense of job, ability and integrity, he should be fired with determination with regard to his work. An office is indeed an important trust, and to have it without meeting the said conditions is a sort of treachery .

٦٧٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِنَّكُمْ سَتَحْرِصُونَ عَلَى الإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ» رَوَاهُ الْبُخَارِي.

677. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "You will covet for getting a position of authority, but remember that it will be a cause of humiliation and remorse

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on the Day of Resurrection."
[*Al-Bukhârî*]

Commentary: This *Hadîth* urges people, particularly the incapable ones, to shed off the ambition to achieve rulership and power. It is feared that owing to their lack of talent they will mismanage the task which will be assigned to them. This will render them guilty with Allâh. The Prophet ﷺ dissuades such people from accepting any government portfolio as in this way they will remain safe and trouble-free. Yet, if a deserving person gets a job of high responsibility, he should do his utmost to do full justice to it, so that he may be spared remorse on the Day of Resurrection.

CHAPTER 82
APPOINTMENT OF PIOUS GOVERNORS, ADVISERS AND JUDGES

٨٢- باب حَثّ السّلطان والقاضي وغيرهما من ولاة الأمور على اتخاذ وزير صالح وتحذيرهم من قرناء السوء والقبول منهم

Allâh, the Exalted, says:

"Friends of that Day will be foes one to another except *Al-Muttaqûn*: (i.e., pious and righteous persons)." (43:67)

قَال الله تَعَالَى: ﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ﴾ [الزخرف: ٦٧].

678. Abû Sa'îd and Abû Hurairah رضي الله عنهما reported: Messenger of Allâh ﷺ said, "Allâh neither raised up any Prophet nor did He authorize any person with ruling power but for whom there were two types of entourage: one enjoins upon him to do good and incites him to carry it out, and the other enjoins evil and goads him; and the protected (from the bad entourage) is the one whom Allâh protects."
[*Al-Bukhârî*]

٦٧٨- عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَال: «مَا بَعَثَ الله مِنْ نَبِيٍّ، وَلا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيه، وَالْمَعْصُومُ مَنْ عَصَمَ الله» رَوَاهُ الْبُخَارِي.

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Commentary: A ruler has been told here that *Taqwa* (consciousness and fear of Allâh), honesty, integrity and ability are the prerequisites to chosing anybody as his aide or advisor. Prior to their nomination, he should check up the reputation of his advisors. This precautionary measure will serve as a safeguard against the spread of corruption in society and serve the cause of goodness. Secondly, a ruler should obey the Commands of Allâh and His Messenger ﷺ because this discipline will not only keep him safe from making faults but will also serve as a shield against the machinations of wicked people.

679. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ said, "When Allâh desires good for a ruler, He appoints for him a sincere adviser who will remind him if he forgets and helps him if he remembers. When Allâh wishes for him the contrary, He appoints for him a bad adviser who will not remind him if he forgets, nor will he help him if he remembers." [*Abû Dâwûd* with a good chain of narrators]

٦٧٩- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَرَادَ اللهُ بِالأَمِيرِ خَيْرًا، جَعَلَ لَهُ وَزِيرَ صِدْقٍ، إِنْ نَسِيَ ذَكَّرَهُ، وَإِنْ ذَكَرَ أَعَانَهُ، وَإِذا أَرَادَ بِهِ غَيْرَ ذٰلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ، إِن نَسِيَ لَمْ يُذَكِّرْهُ، وَإِنْ ذَكَرَ لَم يُعِنْهُ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ جيدٍ عَلَى شرط مسلم.

Commentary: In the recruitment of good and scrupulous aides lies the Blessing of Allâh to a ruler because such aides will prove helpful to him in making sound judgements, reaching right conclusions and guarding him against leaning towards evil ways. Yet, if all of these aides are self-seekers, flatterers and corrupt, they will undoubtedly influence his decision-making in a bad way. And one can believe that the end of the ruler will be far from being desirable because history also supports this view. As for the Hereafter, he will be hardly safe from the infernal torment.

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CHAPTER 83
PROHIBITION OF APPOINTING AN ASPIRANT PERSON TO A PUBLIC OFFICE OF AUTHORITY

٨٣- باب النَّهي عن تولية الإمارة والقضاء وغيرهما من الولايات، لمن سألها، أو حرص عليها فعرَّضَ بها

680. Abû Mûsa Ash'arî رضي الله عنه reported: I called on the Prophet ﷺ with two of my cousins. One of them said to him: "O Messenger of Allâh ﷺ, appoint me governor of some land over which Allâh has given you authority." The other also requested for something of the same nature. Messenger of Allâh ﷺ said, "By Allâh we do not appoint someone to this post who seeks it or someone who contends for it."

[*Al-Bukhârî* and *Muslim*]

٦٨٠- عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي، فَقَالَ أَحَدُهُمَا: يَا رَسُولَ اللهِ أَمِّرْنَا عَلَى بَعْضِ مَا وَلَّاكَ اللهُ، عَزَّ وَجَلَّ؛ وَقَالَ الآخَرُ مِثْلَ ذٰلِكَ؛ فَقَالَ: «إِنَّا وَاللهِ لا نُوَلِّي هٰذَا الْعَمَلَ أَحَدًا سَأَلَه، أَوْ أَحَدًا حَرَصَ عَلَيهِ» متفقٌ عَلَيه.

Commentary: This *Hadîth* supports the theme presented in this chapter by Imâm An-Nawawî, that is, a person pushing himself up for an office should be deprived of it. Ambitious persons usually manage to get a high office for self-aggrandizement, damaging the interests of other people. A government should primarily aim at the welfare of people and not serve the interests of the privileged few or benefit the holders of key posts alone.

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1. THE BOOK OF GOOD MANNERS

١ - كتاب الأدب

CHAPTER 84
EXALTATION OF MODESTY

٨٤- باب الْحياء وفضله والحثّ على التخلّق به

681. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ passed by a man of the *Ansâr* who was admonishing his brother regarding shyness. Messenger of Allâh ﷺ said, "Leave him alone, for modesty is a part of *Imân*." [*Al-Bukhârî* and *Muslim*]

٦٨١- عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ الله ﷺ: «دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الإِيمَانِ» متفقٌ عَلَيه.

Commentary: The *Ansârî*, who was being lectured by his brother, was indeed an embodiment of modesty and unpretentiousness. Such a man is never sharp in worldly affairs because modesty restrains him from following wrong ways. For this reason, modesty has been called a part of the faith. This is an inborn quality, that is, some people are unassertive by birth. Yet, if they are gradually guided and directed towards virtues, their unassumingness further increases. And in Islâm it is counted a virtue.

682. 'Imrân bin Husain رضي الله عنهما reported: Messenger of Allâh ﷺ said, "Shyness does not bring anything except good." [*Al-Bukhârî* and *Muslim*]

In a narration of *Muslim*: Messenger of Allâh ﷺ said, "All of shyness is good."

٦٨٢- وَعَنْ عِمْرَانَ بن حُصَيْنٍ، رَضِيَ الله عَنْهُمَا، قَال: قَالَ رَسُولُ الله ﷺ: «الْحَيَاءُ لا يَأْتِي إِلَّا بِخَيْرٍ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لمسلم: «الْحَيَاءُ خَيْرٌ كُلُّهُ» أَوْ قَالَ: «الْحَيَاءُ كُلُّهُ خَيْرٌ».

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Commentary: This *Hadîth* enlightens us on the excellence of modesty, which serves the good purpose of preventing man from the disobedience of Allâh and from immoral and evil pursuits. Evidently, it has a salutary impact on society. Besides, it keeps man free from sins, and, consequently, he will stand blameless with Allâh. From this standpoint, modesty is certainly a thorough good.

٦٨٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلٰهَ إِلَّا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ» متفقٌ عَلَيه.

«الْبِضْعُ»: بِكَسرِ الْبَاءِ، وَيَجُوزُ فَتْحهَا، وَهُوَ مِنَ الثَّلاثَةِ إِلَى الْعَشَرَةِ. «وَالشُّعْبَةُ»: الْقِطْعَةُ وَالْخَصْلَةُ. «وَالإِمَاطَةُ»: الإِزَالَةُ. «وَالأَذَى»: مَا يُؤْذِي كَحَجَرٍ وَشَوْكٍ وَطِينٍ وَرَمَادٍ وَقَذَرٍ وَنَحْوِ ذٰلِكَ.

683. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "*Imân* has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: '*Lâ ilâha illallâh*' (there is no true god except Allâh) while the least of them is the removal of harmful object from the road. And shyness is a branch of *Imân*." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has already occurred in a previous chapter, see commentary on *Hadîth* No. 125. Here it has been repeated with reference to the degrees of Faith. Modesty, too, is a part of Faith, rather one of its most important ingredients, because it plays an effective role in the training and sublimation of human psyche.

٦٨٤- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي

684. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his

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face. [*Al-Bukhârî* and *Muslim*]

وَجْهِهِ. متفقٌ عَلَيه.

قَالَ الْعُلَمَاءُ: حَقِيقَةُ الْحَيَاءِ خُلُقٌ يَبْعَثُ عَلَى تَرْكِ الْقَبِيحِ، وَيَمْنَعُ مِنَ التَّقْصِيرِ فِي حَقِّ ذِي الْحَقِّ. وَرَوَيْنَا عَنْ أَبِي الْقَاسِمِ الْجُنَيْدِ رَحِمَهُ اللهُ قَالَ: الْحَيَاءُ رُؤْيَةُ الآلاءِ - أَيْ: النِّعَمِ - وَرُؤْيَةُ التَّقْصِيرِ، فَيَتَوَلَّدُ بَيْنَهُمَا حَالَةٌ تُسَمَّى حَيَاءً.

Commentary: Though this *Hadîth* particularly refers to the character of Messenger of Allâh ﷺ, it also reveals the fact that modesty is a peculiar quality of woman. An unmarried woman, above all else, is considered to be the embodiment of bashfulness. Islâmic countries have witnessed many curses of western civilization and the worst is the one which has robbed away the modesty of woman because it is the last protective shield of Islâmic civilization which the enemy is consistently sweeping off. May Allâh grant Muslims the insight to avert this wickedness!

CHAPTER 85
SECRECY OF PRIVATE MATTERS (GUARDING SECRETS)

٨٥- بابُ حِفظ السرّ

Allâh, the Exalted, says:

"And fulfill (every) covenant. Verily! The covenant, will be questioned about." (17:34)

قَالَ اللهُ تَعَالَى: ﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾ [الإسراء: ٣٤].

685. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ said, "The most evil of the people to Allâh on the Day of Resurrection will be the man who consorts with his wife and then publicizes her secret." [*Muslim*]

٦٨٥- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى الْمَرْأَةِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا» رَوَاهُ مسلم.

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Commentary: Islâm treats conjugal union as a sacred and secret act, both in social and moral terms. Indeed, the sanctity of conjugal rights contributes to the consolidation of moral norms and social cohesion. Yet, what passes between wife and husband on the consummation night is usually taken in a light vein in our societies. In the morning, both of them relate their sexual experience to their friends respectively. This is moral indecency which is incompatible with human dignity and civilized behaviour. This *Hadîth* reckons it as a grave sin which must be eschewed. The bed-experience must be kept private by the married couple to the exclusion of a third person.

686. 'Abdullâh bin 'Umar رضي الله عنهما reported: My father ('Umar رضي الله عنه) said: When (his daughter) Hafsah (رضي الله عنها) became a widow, I met 'Uthmân bin 'Affân رضي الله عنه and offered Hafsah for marriage to him. 'Uthmân said: "I shall think over the matter." I waited for a few days and then 'Uthmân met me and said: "It occurred to me that I should not marry at present." Then I met Abû Bakr رضي الله عنه and said to him: "If you are willing, I shall marry my daughter Hafsah to you." Abû Bakr رضي الله عنه remained silent and did not utter any word to me in reply. I grew more angry with him than with 'Uthmân. I had waited for only a few days when Messenger of Allâh ﷺ asked for her hand in marriage and I married her to him. Thereafter, I met Abû Bakr رضي الله عنه who said, "Perhaps you were angry with me when you offered Hafsah to me and I said nothing in reply." I said, "Yes, that is so." He said, "Nothing stopped me to respond

٦٨٦- وَعَنْ عَبدِ الله بن عمر رَضِيَ الله عَنْهُمَا أَنَّ عُمَرَ رَضِيَ الله عَنْهُ حِينَ تَأَيَّمَتْ بِنْتُهُ حَفْصَةُ قَال: لَقِيتُ عُثْمَانَ بْنَ عَفَّان رَضِيَ الله عَنْهُ، فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ؟ قَال: سَأَنْظُرُ فِي اَمْرِي. فَلَبِثْتُ لَيَالِيَ، ثُمَّ لَقِيَنِي، فَقَالَ: قَدْ بَدَا لِي أَنْ لَا أَتَزَوَّجَ يَوْمِي هٰذَا. فَلَقِيتُ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ الله عَنْهُ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ؟ فَصَمَتَ أَبُو بَكْرٍ رَضِيَ الله عَنْهُ، فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا! فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ، ثُمَّ خَطَبَهَا النَّبِيُّ ﷺ، فَأَنْكَحْتُهَا إِيَّاهُ. فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئًا؟ فَقلْتُ: نَعَمْ.

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قَال: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ عَلَيَّ إِلَّا أَنِّي كُنْتُ عَلِمْتُ أَنَّ النَّبِيَّ ﷺ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشي سِرَّ رَسُولِ الله ﷺ، وَلَوْ تَرَكَهَا النَّبِيُّ لَقَبِلْتُهَا. رَوَاهُ الْبُخَارِي.

to your offer except that I knew that Messenger of Allâh ﷺ had mentioned her and I could not disclose the secret of Messenger of Allâh ﷺ. Had Messenger of Allâh ﷺ left her, I would have accepted her."

[*Al-Bukhârî* and *Muslim*]

قَوْلُهُ: «تَأَيَّمَتْ» أَيْ: صَارَتْ بِلَا زَوْجٍ، وَكَانَ زَوْجُهَا تُوُفِّيَ رَضِيَ الله عَنْهُ. «وَجَدْتَ»: غَضِبْتَ.

Commentary: To keep a secret and not to disclose it to people is the theme of this chapter as reflected in this *Hadîth*. The *Hadîth* has also other points which invite our attention. Firstly, a man can offer his daughter's hand to a righteous person. Secondly, it is undesirable for parents to send a message to another party for the wedlock of their daughter when talks with someone else are already continuing in this regard. Thirdly, if Messenger of Allâh ﷺ wanted to marry a woman but could not realize his intention for a reason or another, it was permissible for a Muslim to marry her because, juristically speaking, such a woman could not be counted as the Prophet's wife.

٦٨٧- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ عِنْدَهُ، فَأَقْبَلَتْ فَاطِمَةُ رَضِيَ الله عَنْهَا تَمْشِي، مَا تُخْطِئُ مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ الله ﷺ شَيْئًا، فَلَمَّا رَآهَا رَحَّبَ بِهَا وَقَالَ: «مَرْحَبًا بِابْنَتِي» ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا، فَلَمَّا رَأَى جَزَعَهَا، سَارَّهَا الثَّانِيَةَ

687. 'Âishah رضي الله عنها reported: On one occasion all the wives of the Prophet ﷺ were with him when his daughter, Fâtimah رضي الله عنها, who walked after the style of his father, came there. He (ﷺ) welcomed her saying, "Welcome, O my daughter", and made her sit on his right side, or on his left side and then whispered something to her at which she wept bitterly. When he perceived her grief, he talked secretly to her again and she smiled (with happiness). I said to her:

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"Messenger of Allâh ﷺ chose you from amongst all his wives to speak secretly to you and yet you cried." When he left, I asked her, "What did Messenger of Allâh ﷺ say to you?" She said, "I will not divulge the secret of Messenger of Allâh ﷺ." When Messenger of Allâh ﷺ passed away, I said to her: "I adjure you by the right I have in respect of you to tell me what Messenger of Allâh ﷺ had told you." She said: "Now (when Messenger of Allâh ﷺ has died), I will tell you. When he whispered to me the first time, he told me, 'Jibrîl (Gabriel) used to listen to my recitation of the Qur'ân and then recite it back to me once or twice a year, and this time he has done it twice; and so I perceive that my death is approaching. Then be mindful of your duty to Allâh and be patient and steadfast, for I shall be an excellent predecessor for you.' On this I wept as you saw. When he perceived my distress he talked to me secretly the second time and said, 'O Fâtimah, are you not pleased that you will be the chief among the believing women or of this *Ummah*?' This made me smile as you saw."

[*Al-Bukhârî* and *Muslim*]

فَضَحِكَتْ، فَقُلْتُ لَهَا: خَصَّكِ رَسُولُ الله ﷺ مِنْ بَيْنِ نِسَائِهِ بِالسِّرَارِ، ثُمَّ أَنْتِ تَبْكِينَ! فَلَمَّا قَامَ رَسُولُ الله ﷺ سَأَلْتُهَا: مَا قَالَ لَكِ رَسُولُ الله ﷺ؟ قَالَتْ: مَا كُنْتُ لأُفْشِيَ عَلَى رَسُولِ الله ﷺ سِرَّهُ. فَلَمَّا تُوُفِّيَ رَسُولُ الله ﷺ قلتُ: عَزَمْتُ عَلَيْكِ بِمَا لِي عَلَيْكِ مِنَ الْحَقِّ، لَمَا حَدَّثْتِنِي مَا قَالَ لكِ رَسُولُ الله ﷺ؟ فَقَالَتْ: أَمَّا الآنَ فَنَعَمْ، أَمَّا حِينَ سَارَّنِي فِي الْمَرَّةِ الأولى فَأَخْبَرَنِي «أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً أَوْ مَرَّتَيْنِ، وَأَنهُ عَارَضَهُ الآن مَرَّتَيْنِ، وَإِنِّي لا أُرَى الأَجَلَ إِلَّا قَدِ اقْتَرَبَ، فَاتَّقِي اللهَ وَاصْبِرِي، فَإِنَّهُ نِعْمَ السَّلَفُ أَنَا لكِ» فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ. فَلَمَّا رَأَى جَزَعِي سَارَّنِي الثَّانِيَةَ، فَقَالَ: «يَا فَاطِمَةُ! أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هٰذِهِ الأُمَّةِ؟» فَضَحِكْتُ ضَحِكِي الَّذِي رَأَيْتِ. متفقٌ عَلَيه. وَهٰذَا لَفظ مسلم.

Commentary: This *Hadîth*, too, has an implication for keeping a secret and

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concealing it from people. Moreover, we learn that one can spontaneously weep over hearing a sorrowful occurrence and also that we should be patient in distress. The *Hadîth* also teaches us not to feel proud upon receiving a blessing. Above all, the excellence of Fâtimah رضي الله عنها and the advisability of reading the Qur'ân are brought into our focus.

688. Thâbit رضي الله عنه reported: Anas رضي الله عنه said: Messenger of Allâh ﷺ came to me while I was playing with the boys. He greeted us and sent me on an errand. This delayed my return to my mother. When I came to her, she asked, "What detained you?" I said; "Messenger of Allâh ﷺ sent me on an errand." She asked, "What was it?" I said, "It is a secret." My mother said; "Do not disclose to anyone the secret of Messenger of Allâh ﷺ." Anas رضي الله عنه said to Thâbit رضي الله عنه: By Allâh, were I to tell it to anyone I would have told you. [*Muslim*]

٦٨٨- وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ، فَسَلَّمَ عَلَيْنَا، فَبَعَثَنِي فِي حَاجَةٍ، فَأَبْطَأْتُ عَلَى أُمِّي. فَلَمَّا جِئْتُ قَالَت: مَا حَبَسَكَ؟ فَقُلْتُ: بَعَثَنِي رَسُولُ اللهِ ﷺ لِحَاجَةٍ، قَالَتْ: مَا حَاجَتُهُ؟ قلتُ: إِنَّهَا سِرٌّ. قَالَتْ: لَا تُخْبِرَنَّ بِسِرِّ رَسُولِ اللهِ ﷺ أَحَدًا. قَالَ أَنَسٌ: وَاللهِ لَوْ حَدَّثْتُ بِهِ أَحَدًا لَحَدَّثْتُكَ بِهِ يَا ثَابِتُ. رَوَاهُ مسلم. وَرَوَى الْبُخَارِي بَعْضَهُ مُخْتَصَرًا.

Commentary: Here, too, an emphasis has been laid on keeping a secret. When Anas رضي الله عنه told his mother about the cause of secrecy, she refrained from insisting that the secret should be disclosed to her. Rather, she lent support to her son's standpoint and advised him to conceal the secret. To be sure, it is part of moral teaching that we should keep the secrets of friends in our hearts. Unless we receive a go-ahead from a friend, we must not make his secret public.

CHAPTER 86
FULFILLMENT OF PROMISES

٨٦- باب الوفاء بالعَهد وإنجاز الوَعد

Allâh, the Exalted, says:

قَالَ اللهُ تَعَالَى: ﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ

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"And fulfill (every) covenant. Verily! The covenant will be questioned about. (17:34)

"And fulfill the Covenant of Allâh (*Bai'ah*: pledge for Islâm) when you have covenanted." (16:91)

"O you who believe! Fulfill (your) obligations." (5:1)

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do." (61:2,3)

ٱلْعَهْدَ كَانَ مَسْـُٔولًا﴾ [الإسْرَاء: ٣٤].

وَقَالَ تَعَالَى: ﴿وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ﴾ [النَّحل: ٩١]. وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ﴾ [الْمَائِدَة: ١]. وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ﴾ [الصف: ٢، ٣].

689. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Three are the signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." [*Al-Bukhârî* and *Muslim*]

Another narration adds the words: "Even if he observes *Saûm* (fasts), performs *Salât* (prayer) and claims to be a Muslim."

٦٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ» مُتَّفَقٌ عَلَيه.

زَادَ فِي رِوَايَةٍ لِمُسْلِم: «وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مسْلِمٌ».

Commentary: This *Hadîth* has already been mentioned in the chapter about trusts. See Commentary on *Hadîth* No. 201. Its repetition here is meant to stress the point that a hypocrite is recognized by breaking his promise.

690. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "Four are the qualities which, when found in a person, make him a sheer hypocrite,

٦٩٠- وَعَنْ عَبْدِالله بن عَمْرِو بن الْعَاص رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ الله ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ

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and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner." [*Al-Bukhârî* and *Muslim*]

خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ» متفقٌ عَلَيه.

Commentary: Theologically speaking, a disagreement between heart and tongue - or word and deed - about the declaration of faith in Islâm is defined as hypocrisy. In the lifetime of the Prophet ﷺ there existed a group of hypocrites whose traits of characters have been outlined in *Ahâdîth*. Humanly it is not possible to perceive malice hidden in one's heart. Even Messenger of Allâh ﷺ hardly knew what lay in the hearts of people because, despite having the exalted status of Prophethood, he was fundamentally a human. Allâh, however, had revealed hearts to him. But today, we have no error-free source to pick hypocrites from the ranks of believers. Quite naturally, we fall back on the *Hadîth* which provides us definite symptoms of the character and manners of hypocrites so as to distinguish them from sincere Muslims. *'Ulama'* say that there are two aspects of hypocrisy, relating to faith and practice. In the first case, a hypocrite conceals his disbelief in his heart but verbally professes Islâm. Anyone who belongs to this category of hypocrites will be, as stated in the Qur'ân: "In the lowest depths of the Fire." (4:145). In the second case, a man does have faith in his heart but in practice he portrays the characteristics of a hypocrite, unfortunately a majority of today's Muslims practically behave like hypocrites and possess their propensities. It is this hypocritical attitude and moral deficiencies of Muslims that have degraded them and made Islâm unappealing. May Allâh put Muslims on the right path!

691. Jâbir رضي الله عنه reported: The Prophet ﷺ said to me, "When the revenues of Bahrain will arrive, I shall give you such and such and such." He passed away before the revenues were received. When they arrive during the caliphate of Abû Bakr رضي الله عنه, he ordered to be announced: "Anyone

٦٩١- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» فَلَمْ يَجِئْ مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ رَضِيَ اللهُ

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عَنْهُ فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللهِ ﷺ عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا، فَأَتَيْتُهُ وَقُلْتُ لَهُ: إِنَّ النَّبِيَّ ﷺ قَالَ لِي كَذَا وَكَذَا، فَحَثَى لِي حَثْيَةً، فَعَدَدْتُهَا، فَإِذَا هِيَ خَمْسُمِائَةٍ، فَقَالَ لِي: خُذْ مِثْلَيْهَا. مُتَّفَقٌ عَلَيه.

whom Messenger of Allâh ﷺ promised or owed anything, should come to him." I went to him and said: "Messenger of Allâh ﷺ had said to me such and such." He took a double handful out of the money and gave it to me. I counted it and found that it was five hundred dirham. Then Abû Bakr رضي الله عنه said to me: "Take twice as much more of that amount."

[*Al-Bukhârî* and *Muslim*]

Commentary: Messenger of Allâh ﷺ, according to *Al-Bukhârî*, spread his both hands thrice in a gesture and indicated to Jâbir رضي الله عنه: "I will give you double handfuls of money thrice". Abû Bakr رضي الله عنه, however, fulfilled the Prophet's promise during his caliphate.

This *Hadîth* is suggestive of fulfillment of the deceased pledge by the ascendant, that is, his death will not invalidate it. Rather, the responsibility of fulfilling his pledge devolves upon his inheritors. Similarly, a new ruler is under obligation to carry out the commitment made by his predecessor on the government level.

٨٧- باب المحافظة على مَا اعتاده من الخير

CHAPTER 87
SAFEGUARDING AND PERPETUATING GOOD HABITS

قَالَ اللهُ تَعَالَى: ﴿إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ﴾ [الرعد: ١١]. وَقَالَ تَعَالَى: ﴿وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا﴾ [النحل: ٩٢]. «وَالأَنْكَاثُ»: جَمْعُ نِكْثٍ، وَهُوَ الْغَزْلُ الْمَنْقُوضُ. وَقَالَ تَعَالَى: ﴿وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ﴾

Allâh, the Exalted, says:

"Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh)." (13:11)

"And be not like her who undoes the thread which she has spun, after it has become strong." (16:92)

"... lest they become as those who

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received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened?" (57:16)

"But that they did not observe it with the right observance." (57:27)

[الْحَديد: ١٦]. وقال تعالى: ﴿فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾ [الحديد: ٢٧].

692. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: Messenger of Allâh ﷺ said to me, "O 'Abdullâh! Do not be like so-and-so; he used to get up at night for optional prayer but abandoned it later."

[*Al-Bukhârî* and *Muslim*]

٦٩٢- وَعَنْ عَبْدِ الله بن عمرو بن العاص رَضِيَ الله عَنْهُمَا قَالَ: قَالَ لي رَسُولُ الله ﷺ: «يَا عَبْدَ الله، لَا تَكُنْ مِثْلَ فُلانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ!» متفقٌ عَلَيه.

Commentary: This *Hadîth* also stresses the same point, that is, man should be steadfast in his good doings. There should be no cessation in this respect, otherwise, he will unconsciously begin to incline to evil and, therefore, to the erosion of moral foundations of his character. Steadfastness in the observance of good ensures man's security against pitfalls and has Divine approval, too.

CHAPTER 88
EXCELLENCE OF MEETING WITH A SMILING COUNTENANCE AND POLITENESS IN SPEECH

٨٨- باب استِحْبَابِ طيب الكلام وطلاقة الوَجه عند اللقاء

Allâh, the Exalted, says:

"And lower your wings for the believers (be courteous to the fellow-believers)." (15:88)

"And had you been severe and

قَالَ الله تَعَالَى: ﴿وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾ [الْحجر: ٨٨]. وَقَالَ تَعَالَى: ﴿وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ﴾. [آل عمران: ١٥٩].

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harsh-hearted, they would have broken away from about you." (3:159)

693. 'Adi bin Hâtim رضي الله عنه reported: Messenger of Allâh ﷺ said, "Guard yourselves against the Fire (of Hell) even if it be only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word." [*Al-Bukhârî* and *Muslim*]

٦٩٣- عَنْ عَدِيِّ بن حَاتِمٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ» متفقٌ عَلَيه.

Commentary: This *Hadîth* highlights the point that *Sadaqah* has great benefits and even in its minimum scope and quantity it can ensure our safety against Hell-fire. We are told that if we do not have even a single date or half of it to give to a needy person, we can manage to have the same benefit by talking to him in a compassionate tone, provided we have Faith in our heart.

694. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "It is also charity to utter a good word." [*Al-Bukhârî* and *Muslim*]

٦٩٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ» متفقٌ عَلَيه. وَهُوَ بَعْضُ حَدِيث تَقدم بطولِهِ.

Commentary: In Islâm, it is not spending money alone that counts as charity; talking to somebody in a decent way also comes in the same context. Now, one can feel the importance Islâm gives to moral values and good manners. This saying of Messenger of Allâh ﷺ is part of a long *Hadîth* mentioned earlier. See *Hadîth* No. 122.

695. Abû Dharr رضي الله عنه reported: Messenger of Allâh ﷺ said, "Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face." [*Muslim*]

٦٩٥- وَعَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ قَالَ: قَالَ لِي رَسُولُ الله ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلِيقٍ» رَوَاهُ مسلم.

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Commentary: Every deed approved by the *Sharî'ah* is considered good and rewarding. Howsoever seemingly small people may consider it, it must not be looked at from a highbrow angle. Even to meet people cheerfully is one of the Islamic virtues, though it may appear quite insignificant to some people.

CHAPTER 89
CLARITY OF DISCOURSE

٨٩- باب استحباب بَيان الكلام وإيضاحِه للمخاطب وتكريره؛ ليفهم إذا لم يفهم إلا بذلك

696. Anas رضي الله عنه reported: Whenever the Prophet ﷺ said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice. [*Al-Bukhârî* and *Muslim*]

٦٩٦- عَنْ أَنَسٍ رَضِيَ الله عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاثًا حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلاثًا. رَوَاهُ الْبُخَارِي.

Commentary: To lay stress on a point thrice or to repeat greetings, according to this *Hadîth*, is preferable. It is particularly so when a situation so demands and when explaining a point to the audience once and twice may not be enough.

697. 'Âishah رضي الله عنها reported: the speech of Messenger of Allâh ﷺ was so clear that all those who listened to it would understand it. [*Abû Dâwûd*]

٦٩٧- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ كَلَامُ رَسُولِ الله ﷺ كَلامًا فَصْلًا يَفْهَمُهُ كُلُّ مَنْ يَسْمَعُهُ. رَوَاهُ أَبُو دَاود.

Commentary: Interpreting 'Âishah's report, some commentators say that Messenger of Allâh ﷺ used to speak clearly and decisively. However, it may also mean that, while speaking, he would pause upon his words in such a way that each and every word which came from his lips appeared detached from the other. He was never

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like those who speak quickly and their words are mixed up with each other. This *Hadîth* reflects the Prophet's eloquence as well as his due care and decency in putting in his viewpoint to the convenience of his audience.

CHAPTER 90
LISTENING ATTENTIVELY

٩٠- باب إصغاء الجليس لحديث جَليسه الَّذي لَيس بحرام، واستنصات الْعَالِمِ والواعظ حاضِرِي مجلسه

698. Jarîr bin 'Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ asked me on the occasion of the Farewell Pilgrimage to tell the people to keep silent, then he (ﷺ) said, "Do not revert to disbelief after me, chopping the heads of one another." [*Al-Bukhârî* and *Muslim*]

٦٩٨- عَنْ جَرير بن عَبْدِ الله رَضِيَ الله عَنْهُ قَال: قَالَ لِي رَسُولُ الله ﷺ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصِتِ النَّاسَ» ثُمَّ قال: «لا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» متفقٌ عَلَيه.

Commentary: Commenting on this *Hadîth*, Imâm An-Nawawî has argued that one is allowed to lend ear to somebody if he has something reasonable to say. This will not be considered as eavesdropping which is unallowable on doctrinal basis. Secondly, silence is a prerequisite of setting ears to a sermon. And a *Khatîb* (one who delivers a sermon) is perfectly justified if he asks his audience to observe silence so as to be able to listen to him in real earnest.

CHAPTER 91
BREVITY IN PREACHING

٩١- بابُ الوَعظ والاقتصاد فيه

Allâh, the Exalted, says:

"Invite (mankind, O Muhammad ﷺ) to the way of your *Rubb* (i.e., Islâm) with wisdom (i.e., with the Divine Revelation and the Qur'ân) and fair preaching." (16:125)

قَالَ الله تَعَالَى: ﴿ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ﴾ [النحل: ١٢٥].

699. Shaqîq bin Salamah reported:

٦٩٩- عَنْ أَبِي وَائِلٍ شَقِيقِ بن سَلَمَةَ

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Ibn Mas'ûd رضي الله عنه used to preach to us once every Thursday. A man said to him: "O Abû 'Abdur-Rahmân, we love your talk and we wish that you preach us every day." He said: "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that Messenger of Allâh ﷺ adopted in preaching to us for fear of boredom." [*Al-Bukhârî* and *Muslim*]

قَالَ: كَانَ ابْنُ مَسْعُودٍ رَضِيَ الله عَنْهُ يُذَكِّرُنَا فِي كُلِّ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، لَوَدِدْتُ أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ، فَقَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذٰلِكَ أَنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ، كَمَا كَانَ رَسُولُ الله ﷺ يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّآمَةِ عَلَيْنَا. مُتَّفَقٌ عَلَيه.

«يَتَخَوَّلُنَا»: يَتَعَهَّدُنَا.

Commentary: This *Hadîth* throws light on the indispensability of equilibrium in sermons and discourses so that people may not shun them. Monotony, though well designed, is repugnant to human nature. Similarly, teaching and instructional training requires such hours which may facilitate people's willing participation. Compulsion and economic incentives rarely work in spiritual spheres. We are also informed of the Companions' keenness to follow Messenger of Allâh ﷺ.

700. 'Ammâr bin Yâsir رضي الله عنهما reported: I heard Messenger of Allâh ﷺ saying, "Prolonging *Salât* (prayer) and shortening the *Khutbah* (religious talk) indicate the religious knowledge of the person. Make your *Salât* long and your sermon short." [*Muslim*]

٧٠٠- وَعَنْ أَبِي الْيَقْظَانِ عَمَّار بن يَاسِر رَضِيَ الله عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ طُولَ صَلاةِ الرَّجُلِ، وَقِصَرَ خُطْبَتِهِ، مَئِنَّةٌ مِنْ فِقْهِهِ، فَأَطِيلُوا الصَّلاةَ، وَأَقْصِرُوا الْخُطْبَةَ» رَوَاهُ مسلم.

«مَئِنَّةٌ» بِمِيمٍ مَفْتُوحَةٍ، ثُمَّ هَمْزَةٍ مَكْسُورَةٍ، ثُمَّ نُونٍ مشدّدة، أَيْ: عَلَامَةٌ دَالَّةٌ عَلَى فِقْهِهِ.

Commentary: A prolonged *Salât* (prayer) by no means implies a disregard of worshipper's constraints. It is indeed forbidden. Rather the *Imâm* is emphatically told

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to perform a brief and concise *Salât* because his followers also include, amongst others, the weak, the aged and the sick people. Herein an emphasis is laid on prolonging *Salât* instead of *Khutbah* (religious talk). The Friday *Khutbah* is meant to be brief. It must not be too lengthy in relation to a brief *Salât* offered heedlessly and in sheer haste. *Salât* must be offered in all humility and with full attention and concentration of mind. Furthermore, a worshippper ought to maintain a well-paused equilibrium in different postures of its performance. Brevity should be kept in view of *Khutbah*.

701. Mu'âwiyah bin Al-Hakam As-Sulami رضي الله عنه reported: While I was in *Salât* with Messenger of Allâh ﷺ, a man in the congregation sneezed and I responded with: '*Yarhamuk-Allâh* (Allâh have mercy on you).' The people stared at me with disapproving looks. So I said: "May my mother lose me. Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allâh ﷺ concluded his *Salât*. I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me. He simply said, "It is not permissible to talk during *Sâlat* because it consists of glorifying Allâh, declaring His Greatness as well as recitation of the Qur'ân," or he said words to that effect." I said: "O Allâh's Messenger, I have but recently accepted Islam, and Allâh has favoured us with Islâm.

٧٠١- وَعَنْ مُعَاوِيَةَ بن الْحَكَم السُّلَمِي رَضِيَ الله عَنْهُ قَال: بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ الله ﷺ، إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ: يَرْحَمُكَ الله، فَرَمَانِيَ الْقَوْمِ بِأَبْصَارِهِمْ! فَقُلْتُ: وَاثُكْلَ أُمِّيَاهْ! مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ! فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي، لٰكِنِّي سَكَتُّ. فَلَمَّا صَلَّى رَسُولُ الله ﷺ، فَبِأَبِي هُوَ وَأُمِّي، مَا رَأَيْتُ مُعَلِّمًا قَبْلَه وَلَا بَعْدَه أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَالله! مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي، قَال: «إِنَّ هٰذِهِ الصَّلَاةَ لَا يَصْلُح فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ، وَقِرَاءَةُ الْقُرْآنِ» أَو كَمَا قَالَ رَسُولُ الله ﷺ. قُلْتُ: يَا رَسُولَ الله! إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ الله بِالإِسْلَامِ، وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ

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الْكُهَّانَ؟ قَالَ: «فَلا تَأْتِهِمْ» قُلْتُ: وَمِنَّا رِجَالٌ يَتَطَيَّرون؟ قَالَ: «ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلَا يَصُدَّنَّهُمْ» رَوَاهُ مسلم.

«الثُّكْلُ» بِضَمِّ الثَّاء الْمُثَلَّثَة: الْمَصِيبَةُ وَالْفَجِيعَةُ. «مَا كَهَرَني» أَي: مَا نَهَرَنِي.

There are still some people among us who go to consult soothsayers." He said, "Do not consult them." Then I said: "There are some of us who are guided by omens." He said, "These things which come to their minds. They should not be influenced by them." (*Muslim*)

Commentary: This *Hadîth* emphasizes four points. Firstly, as no talk is allowed in *Salât* (prayer), nobody can utter benedictory words for a sneezer either. Secondly, this *Hadîth* throws light on the Prophet's way of imparting moral instruction to others. He would prudently enlighten ignorant people on Islâm, avoiding to express his resentment over their lapses which simply betrayed their lack of knowledge. This has a lesson for *'Ulama'* and preachers. Thirdly, Muslims are prohibited from consulting soothsayers. Fourthly, belief in bad omens is also prohibited. Divinations and presages were the popular fallacies of Arabs in the pre-Islâmic epoch. Islâm abolished them. Yet, once again these absurdities have caught the fancy of ignorant Muslims. May Allâh guide them!

٧٠٢- وَعَنِ الْعِرْبَاضِ بن سَارِيَةَ رَضِيَ الله عَنْهُ قَالَ: وَعَظَنَا رَسُولُ الله ﷺ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ؛ وَذَكَرَ الْحَدِيثَ، وَقَدْ سَبَقَ بِكَمَالِهِ فِي بَابِ الأَمْرِ بِالْمُحَافَظَةِ عَلَى السُّنَّةِ، وَذَكَرْنَا أَنَّ التِّرْمِذِيَّ قَالَ: إِنَّهُ حَدِيثٌ حَسَنٌ صَحِيحٌ.

702. 'Irbâd bin Sâriyah رضي الله عنه reported: One day, Messenger of Allâh ﷺ delivered a very effective speech, as a result, eyes shed tears and hearts became softened. A man said: "O Prophet of Allâh! It sounds as if this is a farewell speech, so advise us." He (ﷺ) said, "I admonish you to fear Allâh, and to listen and obey even if a black slave has been appointed as your leader. For whoever among you lives after me will see much discord. So hold fast to my *Sunnah* and the *Sunnah* of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold fast to them. Beware of *Bid'ah* (in

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religion) because every *Bid'ah* is a misguidance."

[*Abû Dâwûd* and *At-Tirmidhi*]

Commentary: According to this *Hadîth*, the best sermon may be defined as brief, comprehensive, appealing and beneficial. Refer to the Commentary on *Hadîth* No. 185.

CHAPTER 92
DIGNITY AND TRANQUILLITY

٩٢- بابُ الْوقار والسّكينة

Allâh, the Exalted, says:

"And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness." (25:63)

قال الله تعالى: ﴿وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا﴾ [الفرقان: ٦٣].

703. 'Âishah رضي الله عنها reported: I have never seen Messenger of Allâh ﷺ laughing so heartily that his uvula could be seen. He used to smile only. [*Al-Bukhârî* and *Muslim*]

٧٠٣- عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ الله ﷺ مُسْتَجْمِعًا قَطُّ ضَاحِكًا حَتَّى تُرَى مِنْهُ لَهَوَاتُه، إِنَّمَا كَانَ يَتَبَسَّمُ. متفقٌ عَلَيه.

«اللَّهَوَات» جَمْع لَهَاةٍ: وَهِيَ اللَّحْمَة الَّتِي فِي أَقْصَى سَقْفِ الْفَمِ.

Commentary: To laugh much is one of the sign of indifference to the remembrance of Allâh. Besides, the habit of laughing aloud robs away the dignity and impressiveness of a man.

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CHAPTER 93
EXCELLENCE OF WALKING SOLEMNLY (TOWARDS THE MOSQUE) TO PERFORM *AS-SALÂT* (THE PRAYER) AND OTHER RELIGIOUS DUTIES

٩٣- بَابُ النّدب إِلَى إِتْيان الصَّلَاة والعِلْم ونحوهما من العبادات بالسكينة والوقار

Allâh, the Exalted, says:

"And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart." (22:32)

قَالَ الله تَعَالَى: ﴿وَمَن يُعَظِّمْ شَعَـٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ﴾ [الحج: ٣٢].

704. Abû Hurairah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "When the *Iqâmah* are pronounced, do not come to it running, you should walk calmly with tranquillity to join the congregation. Then join in what you catch for and complete what you miss."
[*Al-Bukhârî* and *Muslim*]

٧٠٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُول الله ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلاة، فَلا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُم السَّكِينَة، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا» متفقٌ عَلَيه.

In *Muslim* it is added: Messenger of Allâh ﷺ said, "For when one of you is walking for *Salât*, he is, in fact, engaged in *Salât*."

زَادَ مسلم في رِوَايَةٍ له: «فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلاةِ فَهُوَ فِي صَلاة».

Commentary: This *Hadîth* prevents us from running or walking hurriedly in order to join a congregational prayer because this is undignified. Whereas, we are commanded to be self-composed and dignified with regard to all matters. Secondly, when a believer walks up to the mosque after performing ablution at home, he is considered to be in a state of *Salât*. Thirdly, the first *Rak'ah* he prays behind the *Imâm* will be counted his first *Rak'ah*, so he must make up for the *Rak'ah* he may have missed, if any, after the *Imâm* has concluded his *Salât*.

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705. Ibn 'Abbâs رضي الله عنهما reported: I accompanied the Prophet ﷺ while we were returning from 'Arafât. Messenger of Allâh ﷺ heard behind him a loud noise of beating and of driving the camels forcibly. He pointed towards it with his whip and said, "O people! Proceed calmly. No virtue lies in rushing." [*Al-Bukhârî* and *Muslim*]

٧٠٥- وَعَنْ ابن عبَّاس رَضِيَ الله عنهما أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيُّ ﷺ وَرَاءَهُ زَجْرًا شَدِيدًا وَضَرْبًا وَصَوْتًا لِلإِبِلِ، فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ: «أَيُّهَا النَّاسُ! عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ لَيْسَ بِالإِيْضَاعِ» رَوَاهُ الْبُخَارِي، وَرَوى مسلم بعضه.

«الْبِرُّ»: الطَّاعَةُ. «وَالإِيضَاعُ» بِضَادٍ معجمةٍ قبلها ياءٌ وَهَمْزَةٌ مَكْسُورَة، وَهُوَ: الإِسْرَاعُ.

Commentary: People return from 'Arafât jostling against one another as if they are being thrust forward from behind. Such an act is incompatible with decorum. Messenger of Allâh ﷺ advised them to observe tranquillity and orderliness and to avoid a disorderly haste. There is indeed dire need to act upon this advice of Messenger of Allâh ﷺ at *Hajj* sites during the performance of the sacred rites. May Allâh guide Muslims!

CHAPTER 94
HONOURING THE GUEST

٩٤- باب إِكْرَامِ الضَّيف

Allâh, the Exalted, says:

"Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)? When they came in to him and said: '*Salâm* (peace be upon you),' He answered: '*Salâm* (peace be upon you),' and said: 'You are a people unknown to me.' Then he turned to his household, and brought

قَال الله تَعَالَى: ﴿هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ﴾ [الذاريات: ٢٤-٢٧]. وَقَالَ تَعَالَى: ﴿وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ

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هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ۖ فَاتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾ [هود: ٧٨].

out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows]. And placed it before them, (saying): 'Will you not eat?'" (51: 24-27)

"And his (Lût's) people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: 'O my people! Here are my daughters (i.e., the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and degrace me not with regard to my guests! Is there not among you a single right-minded man? '" (11:78)

٧٠٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قال: «مَنْ كَانَ يُؤْمِنُ بِالله والْيَوْمِ الآخِرِ فَلْيُكرِمْ ضَيفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِالله وَالْيَومِ الآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ» متفقٌ عَلَيه.

706. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "He who believes in Allâh and the Last Day, let him show hospitality to his guest; and he who believes in Allâh and the Last Day, let him maintain good relation with kins; and he who believes in Allâh and the Last Day, let him speak good or remain silent." [*Al-Bukhârî* and *Muslim*]

Commentary: To honour a guest means to welcome him cheerfully, entertain him happily according to our capacity and have full regard of his comfort and rest. As for our relatives, we are supposed to treat them nicely and to do our duty towards them. Reserve in speech implies that we should avoid senseless and irrelevant talk. We are apt to pass most of our time in the remembrance of Allâh, seeking His forgiveness and saying what is good to everybody. Or we had better keep silent. These three qualities are possessed by those people who believe in Allâh and the Day of Reckoning.
In other words, those who lack these qualities betray only a weak and imperfect Faith.

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٧٠٧- وَعَنْ أَبِي شُرَيْح خُوَيْلِدِ بن عمرو الخُزَاعِيِّ رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُول: «مَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ فَلْيُكرِمْ ضَيْفَهُ جَائِزَتَهُ» قَالُوا: وَمَا جَائِزَتُهُ يَا رَسُول الله؟ قَال: «يَومُه وَلَيْلَتُهُ. والضِّيَافَةُ ثَلاثَةُ أَيَّام، فَمَا كَانَ وَرَاءَ ذٰلِكَ فَهُوَ صَدَقَة عَلَيه» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لمسلم: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّى يُؤْثِمَهُ» قَالُوا: يَا رَسُولَ الله! وَكَيْفَ يُؤْثِمُهُ؟ قَال: «يُقِيمُ عِنْدَهُ وَلَا شَيْءَ لَهُ يَقْرِيهِ بِهِ».

707. Abû Shuraih Khuwailid bin 'Amr Al-Khuzâ'î رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying, "He who believes in Allâh and the Last Day, should accommodate his guest according to his right." He was asked: "What is his right, O Messenger of Allâh?" He (ﷺ) replied: "It is (to accommodate him) for a day and a night, and hospitality extends for three days, and what is beyond that is charity." [*Al-Bukhârî* and *Muslim*]

In *Muslim* it is added: Messenger of Allâh ﷺ said, "It is not permissible for a *Muslim* to stay so long with his brother till he makes him sinful." He was asked: "O Messenger of Allâh, how can he make him sinful?" He replied, "He prolongs his stay with him till nothing is left with the host to entertain him (guest)."

Commentary: This *Hadîth* throws light on something more of the etiquette and scope of hospitality. A guest ought to be given the best entertainment on the first day and night. For the next two days, hospitality should be moderate. On the fourth day, the guest should leave for his destination. Yet if he chooses to stay, hospitality will be in the sense of charity.

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CHAPTER 95
EXCELLENCE OF CONVEYING GLAD TIDINGS AND CONGRATULATIONS

٩٥- باب استحباب التبشير والتهنئة بالخير

Allâh, the Exalted, says:

"So announce the good news to My slaves. Those who listen to the Word [good advice *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e., worship Allâh Alone, repent to Him and avoid *Taghût*)." (39: 17, 18)

"Their *Rubb* gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (*Jannah*) for them wherein are everlasting delights." (9:21)

"But receive the glad tidings of *Jannah* which you have been promised! " (41:30)

"So we gave him the glad tidings of a forbearing boy." (37:101)

"And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings." (11:69)

"And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob)." (11:71)

قال الله تعالى: ﴿فَبَشِّرْ عِبَادِ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ﴾ [الزمر: ١٧-١٨]. وقال تعالى: ﴿يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ﴾ [التوبة: ٢١] وقال تعالى: ﴿وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ﴾ [فصلت: ٣٠]. وقال تعالى: ﴿فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ﴾ [الصافات: ١٠١]. وقال تعالى: ﴿وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ﴾ [هود: ٦٩]. وقال تعالى: ﴿وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ﴾ [هود: ٧١] وقال تعالى: ﴿فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ﴾ [آل عمران: ٣٩]. وقال تعالى: ﴿إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ﴾ [آل عمران: ٤٥] الآية، والآياتُ في الْبَابِ كَثيرةٌ مَعْلُومَةٌ.

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"Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): 'Allâh gives you glad tidings of Yahya (John).'" (3:39)

"(Remember) when the angels said: 'O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ['Be!'- and he was! i.e., 'Isa (Jesus) the son of Maryam] from Him, his name will be the Messiah 'Isa." (3:45)

وَأَمَّا الأحاديثُ فَكَثِيرَةٌ جِدًّا، وَهِيَ مَشْهُورَةٌ في الصحيح، منها:

708. 'Abdullâh bin Abû Aufa رضي الله عنه reported: Messenger of Allâh ﷺ gave glad tidings to Khadîjah رضي الله عنها about a palace of hollowed pearls in *Jannah*, free from noise and toil. [*Al-Bukhârî* and *Muslim*]

٧٠٨- عَنْ أَبِي إِبْرَاهِيمَ - وَيُقَالُ أَبُو محمد، ويُقَالُ أَبُو مَعَاوِيَةَ - عَبْدِالله بن أَبِي أَوْفَى رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ بَشَّرَ خَدِيجَةَ، رَضِيَ الله عَنْهَا، بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ. متفقٌ عَلَيه.

«الْقَصَبُ» هُنَا: اللُّؤْلُؤُ الْمُجَوَّفُ. «وَالصَّخَبُ»: الصِّيَاحُ وَاللَّغَطُ. «وَالنَّصَبُ»: التَّعَبُ.

Commentary: This *Hadîth* throws light on the excellence of Khadîjah رضي الله عنها and also mentions the glad tidings given to her by Messenger of Allâh ﷺ about her blessful place in a heavenly abode in the Hereafter.

709. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: One day, I performed my *Wudu'* in my house and then set forth with the determination that I would stick to Messenger of Allâh ﷺ and

٧٠٩- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ، ثُمَّ خَرَجَ فَقَالَ: لَأُلْزَمَنَّ رَسُولَ الله ﷺ، ولَأَكُونَنَّ مَعَهُ يَوْمِي هٰذَا؛

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spend the whole day with him. I came to the mosque and asked about him. The Companions told that he (ﷺ) had gone in a certain direction. Abû Mûsâ added: I followed him inquiring until I came to Bi'r Arîs (a well in the suburb of Al-Madinah). (There) I sat down at the door till he (ﷺ) had relieved himself and performed *Wudu'*. Then I went to him and saw him sitting on the platform of the well with his shanks uncovered and his legs dangling in the well. I greeted him and returned to the door of the garden, saying to myself, "I will be the doorkeeper of the Messenger of Allâh today." Abû Bakr رضي الله عنه came and knocked at the door. I said; "Who is that?" He said: "Abû Bakr." I said, "Wait a moment." Then I went to the Messenger of Allâh ﷺ and said, "O Messenger of Allâh! Abû Bakr is at the door seeking permission to enter." He said, "Admit him and give him the glad tidings of *Jannah*." I returned and said to Abû Bakr رضي الله عنه: "You may enter and Messenger of Allâh ﷺ has given you the glad tidings of (entering) *Jannah*." Abû Bakr رضي الله عنه came in and sat down on the right side of Messenger of Allâh ﷺ and suspended his legs into the well and uncovered his shanks, as the Messenger of Allâh had done. I returned to the door and sat down. I had left my brother at home while he was performing *Wudu'* and intending to join me. I

فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا: وَجَّهَ هٰهُنَا، قَالَ: فَخَرَجْتُ عَلَى أَثَرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بِئْرَ أَرِيسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ حَتَّى قَضَى رَسُولُ اللهِ ﷺ حَاجَتَهُ وَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بِئْرِ أَرِيسٍ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبِئْرِ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ فَقُلْتُ: لَأَكُونَنَّ بَوَّابَ رَسُولِ اللهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَدَفَعَ الْبَابَ فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللهِ! هٰذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ وَرَسُولُ اللهِ يُبَشِّرُكَ بِالْجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ حَتَّى جَلَسَ عَنْ يَمِينِ النَّبِيِّ ﷺ مَعَهُ فِي الْقُفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ كَمَا صَنَعَ رَسُولُ اللهِ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ وَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي،

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said to myself: "If Allâh intends good for him (i.e., to be blessed to come at this time and receive the glad tidings of entering *Jannah*), He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Umar bin Al-Khattâb." I said, "Wait a moment." Then I proceeded towards Messenger of Allâh ﷺ. I greeted him and said, "Umar is at the door, seeking permission to enter. He said, "Let him in and give him the glad tidings of entering *Jannah*." I went back to 'Umar رضي الله عنه and said to him, "Messenger of Allâh has given you permission as well as glad tidings of entering *Jannah*." He entered and sat down with Messenger of Allâh ﷺ on his left side and dangled his feet into the well. I returned to the door and sat down and said to myself: "If Allâh intends good for my brother, He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Uthmân bin 'Affân." I said, "Wait a moment." I went to Messenger of Allâh ﷺ and informed him about his arrival. He said, "Let him in and give him glad tidings of entering *Jannah* together with a tribulation which he will have to face." I came back to him and said, "You may enter; and Messenger of Allâh ﷺ gives you the glad tidings of entering *Jannah* together with a tribulation that will afflict you." He got in and saw that the

فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلانٍ - يُرِيدُ أَخَاهُ - خَيْرًا يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ اللهِ ﷺ، فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: هٰذَا عُمَرُ يَسْتَأْذِنُ؟ فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَجِئْتُ عُمَرَ، فَقُلْتُ: أَذِنَ وَيُبَشِّرُكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللهِ ﷺ فِي الْقُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلانٍ خَيْرًا - يَعْنِي أَخَاهُ - يَأْتِ بِهِ، فَجَاءَ إِنْسَانٌ فَحَرَّكَ الْبَابَ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ فَقُلْتُ: عَلَى رِسْلِكَ، وَجِئْتُ النَّبِيَّ ﷺ، فَأَخْبَرْتُهُ فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ مَعَ بَلْوَى تُصِيبُهُ» فَجِئْتُ، فَقُلْتُ: ادْخُلْ وَيُبَشِّرُكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ مَعَ بَلْوَىٰ تُصِيبُكَ، فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِيءَ، فَجَلَسَ وِجَاهَهُمْ مِنَ الشِّقِّ الآخَرِ. قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوَّلْتُهَا قُبُورَهُمْ. متفقٌ عَلَيه.

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elevated platform round the well was fully occupied. So he sat on opposite side. Sa'îd bin Al-Musaiyab رضي الله عنه (a subnarrator) has reported: The order in which they sat down indicated the places of their burial. [*Al-Bukhârî* and *Muslim*]

Another narration adds: Abû Mûsâ Al-Ash'arî رضي الله عنه said: The Prophet ﷺ ordered me to guard the door. When 'Uthmân was told (about the misfortune) he praised Allâh then said: "*Allâhu Musta'ân* (His help is to be sought)."

(The interpretation of Sa'îd bin Al-Musaiyab is that the graves of Abû Bakr and 'Umar رضي الله عنهما are by the side of the Prophet ﷺ, in the same position they took when they sat next to the Prophet ﷺ while the grave of 'Uthmân is away from their graves, in the public graveyard of Al-Madinah known as *Baqi' Al-Gharqad*).

وَزَادَ فِي رِوَايَةٍ: «وَأَمَرَنِي رَسُولُ اللهِ ﷺ بِحِفْظِ الْبَابِ. وَفِيهَا: أَنَّ عُثْمَانَ حِينَ بَشَّرَهُ حَمِدَ اللهَ تَعَالَى، ثُمَّ قَالَ: اللهُ الْمُسْتَعَانُ.

قَوْلُهُ: «وَجَّهَ» بِفَتْحِ الْوَاوِ وَتَشْدِيدِ الجيم، أَيْ: تَوَجَّهَ. وَقَوْلُهُ: «بِئْرِ أَرِيسٍ»: هُوَ بِفَتْحِ الْهَمْزَةِ وَكَسْرِ الرَّاءِ، وَبَعْدَها يَاءٌ مُثَنَّاةٌ مِنْ تَحْتُ سَاكِنَةٌ، ثُمَّ سِينٌ مهمَلَةٌ، وَهُوَ مصروفٌ، وَمِنْهُمْ مَنْ مَنَعَ صَرْفَهُ. «والْقُفُّ» بِضم الْقَافِ وَتَشْدِيدِ الْفَاءِ: هُوَ الْمَبْنِيُّ حَوْلَ الْبِئْرِ. قَوْلُهُ: «عَلَى رِسْلِكَ» بِكَسْرِ الرَّاءِ عَلَى الْمَشْهُورِ، وَقِيلَ بفتحها، أَيْ: ارْفُقْ.

Commentary: This *Hadîth* brings four points under our consideration. First, in certain cases, a glad tiding is given about the future life. Second, the Prophet ﷺ himself gave the good news to the first three Rightly-Guided *Khulafâ'* (caliphs) that they would go to *Jannah*. Now only an inborn wretch can doubt their Faith. Third, the riot foretold by the Prophet ﷺ with regard to 'Uthmân رضي الله عنه took place in the concluding days of his caliphate. Influenced by the wicked and baseless propaganda of a Jew, 'Abdullâh bin Saba', a splinter group blockaded 'Uthmân's house and finally put him to death. The incident reveals the Prophet's truthfulness. Fourth, things are also interpreted while one is awake, and the power of intuition is of course the basis of such a state. Yet, a vision is not necessarily commensurate with the external reality in all cases. However, the first two caliphs, as envisioned by Abû Mûsâ Al-Ash'arî رضي الله عنه, are eternally resting, along with the Prophet ﷺ, in 'Âishah's room, while 'Uthmân رضي الله عنه is buried in the Al-Madinan graveyard of *Baqî' Al-Gharqad*.

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710. Abû Hurairah رضي الله عنه reported: We were sitting in the company of the Messenger of Allâh ﷺ, and Abû Bakr and 'Umar رضي الله عنهم were also present. All of a sudden the Messenger of Allâh ﷺ got up and left us. When he was late to return to us we began to worry lest he should meet with trouble in our absence. I was the first to be alarmed and set out in search of him until I came to a garden belonging to Banû-Najjâr (a section of the *Ansâr*). I went round it looking for an entrance, but failed to find one. However, I saw a stream of water flowing into the garden from a well outside. I drew myself together like a fox and slinked into the place and reached the Messenger of Allâh ﷺ. He said, "Is it Abû Hurairah?" I replied in the affirmative. He asked, "What is the matter with you?" I replied, "You were sitting with us and then you left us and delayed for a time. Fearing you had met with some adversities we got alarmed. I was the first to be alarmed. So when I came to this garden, I squeezed myself like a fox and these people are coming behind me." He (the Prophet ﷺ) gave me his sandals and said, "O Abû Hurairah! Take these sandals of mine, and whoever you meet outside this garden testifying that *Lâ ilâha illallâh* (There is no true god except Allâh), being assured of it in his heart, give him the

٧١٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: كُنَّا قُعُودًا حَوْلَ رَسُولِ الله ﷺ، وَمَعَنَا أَبُو بَكْرٍ وَعُمَرُ رَضِيَ الله عَنْهُمَا فِي نَفَرٍ، فَقَامَ رَسُولُ الله ﷺ مِنْ بَيْنِ أَظْهُرِنَا فَأَبْطَأَ عَلَيْنَا، وَخَشِينا أَنْ يُقْتَطَعَ دُونَنا وَفَزِعْنَا فَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ، فَخَرَجْتُ أَبْتَغِي رَسُولَ الله، ﷺ، حَتَّى أَتَيْتُ حَائِطًا لِلأَنْصَارِ لِبَنِي النَّجَّارِ، فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَابًا، فَلَمْ أَجِدْ، فَإِذَا رَبِيعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بِئْرٍ خَارِجَهُ - وَالرَّبِيعُ: الْجَدْوَلُ الصَّغِيرُ - فَاحْتَفَزْتُ، فَدَخَلْتُ عَلَى رَسُولِ الله ﷺ فَقَالَ: «أَبُو هُرَيْرَةَ؟» فَقُلْتُ: نَعَمْ يَا رَسُولَ الله! قَالَ: «مَا شَأْنُكَ» قلتُ: كُنْتَ بَيْنَ ظَهْرَيْنَا فَقُمْتَ فَأَبْطَأْتَ عَلَيْنَا، فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنا، فَفَزِعْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ، فَأَتَيْتُ هٰذَا الْحَائِطَ، فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، وَهٰؤُلَاءِ النَّاسُ وَرَائِي. فَقَالَ: «يَا أَبَا هُرَيْرَةَ» وَأَعْطَانِي نَعْلَيْهِ فَقَالَ: «اذْهَبْ بِنَعْلَيَّ هَاتَيْنِ، فَمَنْ لَقِيتَ مِنْ وَرَاءِ هٰذَا الْحَائِطِ يَشْهَدُ أَنْ لا إِلٰه إِلَّا الله

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glad tidings that he will enter *Jannah*." (Abû Hurairah then narrated the *Hadîth* in full). [*Muslim*]

مُسْتَيْقِنًا بِهَا قَلْبُهُ، فَبَشِّرْهُ بِالْجَنَّةِ» وَذَكَرَ الْحَدِيثَ بِطُولِهِ، رَوَاهُ مسلم.

«الرَّبِيعُ»: النَّهْرُ الصَّغِيرُ، وَهُوَ الْجَدْوَلُ - بِفَتْحِ الْجِيمِ - كَمَا فَسَّرَهُ فِي الْحَدِيثِ.

وَقَوْلُهُ: «احْتَفَزْتُ» رُوِيَ بِالرَّاءِ وَبِالزَّايِ، وَمَعْنَاهُ بِالزَّايِ: تَضَامَمْتُ وَتَصَاغَرْتُ حَتَّى أَمْكَنَنِي الدُّخُولُ.

Commentary: As explained earlier in detail, a believer will definitely go to *Jannah*, provided he/she sincerely believes in Allâh without associating anyone with His Divinity, either he/she is very likely to be admitted to *Jannah* in the first stage, or otherwise after being chastised depending on his or her sins. His eternal abode will be in *Jannah* and not in Hell-fire, *In sha' Allâh*.

711. Ibn Shumâsah reported: We visited 'Amr bin Al-'Âs رضي الله عنه when he was in his deathbed. He wept for a long time and turned his face towards the wall. His son said: "O father, did not the Messenger of Allâh ﷺ give you the good news of such and such? Did he not give you glad tidings of such and such?" Then he ('Amr) turned his face towards us and said: "The best thing which you can count upon is the affirmation that: *Lâ ilâha illallâh* (there is no true god except Allâh), and that Muhammad is the Messenger of Allâh. I have passed through three phases. I remember when I hated none more than I hated the Messenger of Allâh ﷺ, and there was no other desire stronger in me

٧١١- وَعَنِ ابنِ شُمَاسَةَ قَالَ: حَضَرْنَا عَمْرَو بنَ الْعَاصِ رَضِيَ اللهُ عَنْهُ، وَهُوَ فِي سِيَاقَةِ الْمَوْتِ فَبَكَى طَوِيلًا، وَحَوَّلَ وَجْهَهُ إِلَى الجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ! أَمَا بَشَّرَكَ رَسُولُ اللهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللهِ بِكَذَا؟ فَأَقْبَلَ بِوَجْهِهِ فَقَالَ: إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقِ ثَلَاثٍ: لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللهِ ﷺ مِنِّي، وَلَا أَحَبَّ إِلَيَّ مِنْ أَنْ أَكُونَ

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than that of killing him. Had I died in that state, I would have definitely been one of the dwellers of Fire (Hell). When Allâh instilled the love for Islâm in my heart, I went to Messenger of Allâh ﷺ and said, 'Extend your right hand, so that I pledge allegiance to you.' He (ﷺ) stretched out his right hand, but I withdrew my hand. He said, 'What is the matter, 'Amr?' I said, 'I wish to lay down same conditions.' He asked, 'What conditions do you wish to put forward?' I replied, 'To be granted forgiveness.' He said, 'Do you not know that (embracing) Islâm wipes out all that has gone before it (previous misdeeds). Verily, emigration wipes out all the previous sins, and the *Hajj* (pilgrimage) wipes out all the previous sins.' Thereafter, no one was dearer to me than Messenger of Allâh ﷺ, and none was more respectable than him in my eyes. So bright was his splendour that I could not gather enough courage to look at his face for any length of time. If I were asked to describe his feature, I would not be able to do so because I have never caught a full glimpse of his face. Had I died in that state I could have hoped to be one of the dwellers of *Jannah*. Thereafter, we were made responsible for many things and in the light of which I am unable to know what is in store for me. When I die, no mourner, nor fire should accompany my bier.

قَدِ اسْتَمْكَنْتُ مِنْهُ فَقَتَلْتُهُ، فَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللهُ الإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلأُبَايِعْكَ، فَبَسَطَ يَمِينَهُ فَقَبَضْتُ يَدِي، فَقَالَ: «مَالَكَ يَا عَمْرو؟» قلتُ: أَرَدْتُ أَنْ أَشْتَرِطَ قَالَ: «تَشْتَرِطُ مَاذَا؟» قُلْتُ: أَنْ يُغْفَرَ لِي، قَالَ: «أَمَا عَلِمْتَ أَنَّ الإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَأَنَّ الْهِجْرَةَ تَهْدِم مَا كَانَ قَبْلَهَا، وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟» وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللهِ ﷺ، وَلا أَجَلَّ فِي عَيْنِي مِنْهُ، وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلأَ عَيْنِي مِنْهُ إِجلالًا لَهُ، وَلَوْ سُئِلْتُ أَن أَصِفَهُ مَا أَطَقْتُ، لِأَنِّي لَم أَكُنْ أَملأُ عَيْنِي مِنْهُ، وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ، ثُمَّ وَلِينا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيها؟ فَإِذَا أَنَا مُتُّ فَلا تَصْحَبَنِّي نَائحَةٌ وَلا نَارٌ، فَإِذَا دَفَنْتُمُوني، فَشُنُّوا عَلَيَّ التُّرَابَ شَنًّا، ثم أَقِيمُوا حَوْلَ قَبْرِي قَدرَ مَا تُنْحَرُ جَزُورٌ، وَيُقْسَمُ

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لَحْمُهَا، حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَا أُرَاجِعُ بِهِ رسُلَ رَبِّي. رَوَاهُ مسلم.

قَوْلُهُ: «شُنُّوا» رُوِيَ بِالشينِ الْمُعْجَمَةِ وَبِالْمُهْمَلَةِ، أَيْ: صبُّوهُ قَلِيلاً قَلِيلًا، والله سبحانه أعلم.

When you bury me, throw the earth gently over me and stand over my grave for the space of time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy, and in your presence ascertain what answer can I give to the Messengers of my *Rubb* (the angels in grave)." [*Muslim*]

Commentary: This *Hadîth* tells us about three phases of the life of 'Amr bin Al-'Âs رضي الله عنه, that is, pre-Islâmic period, post-faith period and the governorship period. Of the last one, when he shouldered heavy responsibilities, he feared that he might have committed some lapses and for that he might be subjected to accountability before Allâh. The *Hadîth* invites our attention to the following points:

First, Amr's vehement hostility of pre-faith days was transformed into intense love for the Prophet ﷺ upon embracing Islâm. Second, the greatness of the Prophet ﷺ was ingrained in the Companions' hearts. Third, the fear of error and the hope of Divine mercy may cause one to shed tears at the moment of death. Fourth, it is desirable on the part of relatives and friends to do something for the comfort of a dying person by giving him the glad tidings of Allâh's Mercy. Fifth, Islâm wipes out all previous sins, but afterwards, life should be led according to the dictates of true Faith. In the same way the minor sins are pardoned on account of *Hijrah*, and *Hajj*, but a sincere repentance with all its conditions is indispensable to the remission of major sins. Sixth, lamentation over a dead body is forbidden. Seventh, one may desirably make a will before death, particularly with regard to the anti-*Sharî'ah* heresies and rites to which the bereaved people are likely to take recourse. Eighth, there is an affirmation of the orthodox belief that Munkir and Nakîr (two angels) appear in the grave and question the dead person about his or her religious beliefs. Ninth, to stand over the grave and to pray for the salvation of the dead person is a desirable act, as the dead person enjoys the intimacy and the visit of the righteous to his grave. This *Hadîth*, therefore, recommends believers to pray for the firmness of the dead person.

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CHAPTER 96
BIDDING FAREWELL AND ADVISING ON THE EVE OF DEPARTURE FOR A JOURNEY OR OTHER THINGS

٩٦- باب وَداع الصّاحب وَوَصيّته عند فراق السفر وغيره والدعاء له وطلب الدعاء منه

Allâh, the Exalted, says:

"And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), 'O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism).' Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, 'What will you worship after me?' They said, 'We shall worship your *Ilâh* (God - Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac). One *Ilâh* (God), and to Him we submit (in Islâm)'." (2:132,133)

قَالَ الله تَعَالَى: ﴿وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ﴾ [البقرة: ١٣٢، ١٣٣].

وَأَمَّا الأَحَادِيثُ:

712. Yazîd bin Haiyân رضي الله عنه reported: I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Arqam رضي الله عنهم and, as we sat by his side, Husain said to him: "O Zaid, you acquired great merits that you saw Messenger of Allâh ﷺ, listened to his talk, fought by his side in (different)

٧١٢- فَمِنْهَا حَدِيثُ زَيدِ بنِ أَرْقَمَ رَضِيَ الله عَنْهُ - الَّذِي سَبق في باب إِكْرَامِ أَهْلِ بَيْتِ رَسُولِ الله ﷺ - قَال: قَامَ رَسُول الله ﷺ فِينَا خَطِيبًا، فَحَمِدَ الله، وَأَثْنَى عَلَيْهِ، وَوَعَظَ وَذَكَّرَ، ثُمَّ قَال: «أَمَّا بَعْدُ، أَلَا أَيُّهَا

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النَّاسُ إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا: كِتَابُ اللهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللهِ، وَاسْتَمْسِكُوا بِهِ» فَحَثَّ عَلَى كِتَابِ اللهِ، وَرَغَّبَ فِيهِ، ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي» رَوَاهُ مسلم، وَقَدْ سَبَقَ بِطُولِهِ.

battles, and offered *Salât* behind him. You have in fact earned great merits, Zaid! Could you then tell us what you heard from the Messenger of Allâh ﷺ?" He said: "O my cousin! By Allâh! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allâh ﷺ, so accept what I narrate to you, and what I fail to narrate, do not compel me to narrate that." He then said: "One day Messenger of Allâh ﷺ stood up to deliver a *Khutbah* at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allâh, extolled Him and delivered the *Khutbah* and exhorted (us) and said, *'Amma Ba'du* (now then)! O people, certainly I am a human being. I am about to receive a messenger (the angel of death) from my *Rubb* and I, in response to Allâh's Call, but I am leaving among you two weighty things: the Book of Allâh in which there is right guidance and light, so hold fast to the Book of Allâh and adhere to it.' He exhorted (us) (to hold fast) to the Book of Allâh and then said, 'The second are the members of my household, I remind you (of your duties) to the members of my family.'"

Commentary: The Prophet ﷺ told his Companions with reference to his human nature that he too could not escape death because it was a grim reality. So he left his example to others with regard to making a will before death. The *Hadîth* points out the

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desirability of giving good counsel to one's family and friends, exhorting them to observe uprightness and establish Faith, upon parting either for a journey or while one is on deathbed.

713. Mâlik bin Al-Huwairith رضي الله عنه reported: We came to the Messenger of Allâh ﷺ when we were all young men of nearly equal age. We stayed with him for twenty days. He was extremely kind and considerate. He perceived that we missed our families so he asked us about those we left behind, and we informed him. Then he (ﷺ) said, "Go back to your families, stay with them, teach them (about Islâm) and exhort them to do good. Perform such *Salât* (prayer) at such a time and such *Salât* at such a time. When the time for *Sâlat* is due, one of you should announce *Adhân* (call for prayer) and the oldest among you should lead *Sâlat*." [*Al-Bukhârî* and *Muslim*]

٧١٣- وَعَنْ أَبِي سُلَيْمَانَ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْنَا رَسُولَ اللهِ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللهِ ﷺ رَحِيمًا رَفِيقًا، فَظَنَّ أَنَّا قَدِ اشْتَقْنَا أَهْلَنَا، فَسَأَلَنَا عَمَّنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرْنَاهُ، فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا، وَصَلُّوا كَذَا فِي حِينِ كَذَا، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ» متفقٌ عَلَيه.

زَادَ الْبُخَارِي فِي رِوَايَةٍ لَهُ: «وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

قَولُهُ: «رَحِيمًا رَفِيقًا» رُوِيَ بِفَاءٍ وقافٍ، وَرُوِيَ بقافين.

Commentary: This *Hadîth* sheds light on seven points. First, we are informed of certain young men who had left their homes and come to the Prophet ﷺ in order to receive religious training from him. This shows that a student of knowledge should not hesitate to set forth on a journey in the pursuit of knowledge. Second, a teacher/ mentor is supposed to have firsthand information about the affairs and requirements

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of students and to take measures accordingly. Third, after graduation or the completion of an orientation course in religious studies, the beneficiaries are also required to impart religious knowledge and training to those who lack it. Fourth, they should also tell people to do what is commanded by the *Sharî'ah* (Islâmic Law) and to shun what it prohibits. Fifth, an arrangement must be made for a *Mu'adhdhin* to call people to *Salât* (prayers). Sixth, in case each one of the congregation is equally qualified to lead the *Salât*, the one who is most senior in age should perform the duty. The first prerequisite of becoming an *Imâm* is the ability to recite Qur'ân well and in the right manner. The second in priority is that person who is well-grounded in the religion - Qur'ân and *Hadîth*. In other words, a good *Qârî* (reciter) is most fit to become an *Imâm* and the second choice should be the one who has the mastery of religious knowledge. Seventh, the crux of the matter is that on all occasions and at all places, believers are under obligation to take care to establish congregational prayer after the prayer-call.

٧١٤- وَعَنْ عُمَرَ بنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْعُمْرَةِ، فَأَذِنَ، وَقَالَ: «لَا تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ». فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنَّ لي بِهَا الدُّنْيَا.

وَفِي رِوَايَةٍ قال: «أَشْرِكْنَا يَا أُخَيَّ فِي دُعَائِكَ» رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

714. 'Umar bin Al-Khattâb رضي الله عنه reported: I sought permission of the Prophet ﷺ to perform *'Umrah*, and he granted me leave and said, "Brother, do not forget us in your supplications." I would not exchange these words of his for the whole world.

Another narration is: He (ﷺ) said, "Include us, my brother, in your supplications."

[*Abû Dâwûd* and *At-Tirmidhi*]

Commentary: This *Hadîth* is being repeated here to prove that a highly-ranked person in virtue and excellence may ask his inferior to pray for him. Furthermore, it reflects the Prophet's humility that he asks his followers to pray for him. This *Hadîth* is enough evidence that supplications benefit the living people.

٧١٥- وَعَنْ سَالم بنِ عَبْدِالله بن عُمَرَ أَنَّ عَبدَالله بن عُمَرَ رَضِيَ الله عَنْهُمَا كَانَ يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا: ادْنُ مِنِّي حَتَّى أُوَدِّعَكَ كَمَا كَانَ رَسُولُ

715. Sâlim bin 'Abdullâh bin 'Umar رضي الله عنهما reported: When a man was to set out on a journey, 'Abdullâh bin 'Umar رضي الله عنهما would say to him: "Draw near so that I may bid farewell

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to you as Messenger of Allâh ﷺ used to bid farewell to us. (The Messenger of Allâh ﷺ used to say:) *'Astaudi'ullâha dinaka, wa amânataka, wa khawâtîma 'amalika'* (I entrust Allâh with your *Deen*, your trust and your last deeds)." [*At-Tirmidhî*]

الله ﷺ يُوَدِّعُنَا، فَيَقُولُ: «أَسْتَوْدِعُ الله دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صحيح.

Commentary: Herein, we note a provision for uttering benedictory words and praying for a person on the occasion of seeing him off. The benedictory utterances are: "I entrust your *Deen*, your (religious) trust (i.e., religious obligations) and your last deeds with Allâh."

716. 'Abdullâh bin Yazid Al-Khatmî رضي الله عنه reported: When Messenger of Allâh ﷺ intended to bid farewell to his army he would say: "*Astau-di'ullâha dinakaum, wa amânatakum, wa khawâtîma 'amâlikum* (I entrust Allâh with your *Deen*, your trust and your last deeds)." [*Abû Dâwûd*]

٧١٦- وَعَنْ عَبْدِ الله بن يَزِيدَ الْخَطْمِيِّ الصَّحَابِيِّ رَضِيَ الله عَنْهُ قَالَ: كَانَ رسولُ الله ﷺ إِذَا أَرَادَ أَنْ يُوَدِّعَ الْجَيْشَ قَالَ: «أَسْتَوْدِعُ الله دِينَكُمْ، وَأَمَانَتَكُمْ، وَخَوَاتِيمَ أَعْمَالِكُمْ» حَدِيثٌ صَحِيح، رَوَاهُ أبو داود وَغَيْره بِإِسْنَادٍ صحيح.

Commentary: This *Hadîth* presents the same benediction as stated above. Yet, here its addresses are the plural number of second person, whereas in the previous *Hadîth* it was singular number. The *Hadîth* points out the virtue desirability of the leader to bid farewell to his army before they set out for the battlefield, and to advise them using the Prophet's words stated above, reminding them to hold fast to their religion for which they have left everything behind to fight for it and to win Allâh's Mercy.

717. Anas رضي الله عنه reported: A man came to the Prophet ﷺ and said: "O Messenger of Allâh! I intend to go on a journey, so supplicate for me." He ﷺ said, "May Allâh grant you the

٧١٧- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ الله! إِنِّي أُرِيدُ سَفَرًا، فَزَوِّدْنِي، فَقَالَ: «زَوَّدَكَ الله التَّقْوَى»

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provision of piety." The man said: "Please supplicate more for me." He ﷺ said, "May He forgive your sins!" The man repeated: "Please supplicate more for me." Messenger of Allâh ﷺ said, "May He facilitate for you the doing of good wherever you are." [*At-Tirmidhî*]

قَالَ: زِدْنِي، قَالَ: «وَغَفَرَ ذَنْبَكَ»، قَالَ: زِدْنِي، قَالَ: «وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: Spiritually speaking, the most beneficial thing that a traveller can bank upon is a benediction. So, it is desirable for a traveller to visit his fellow Muslim brother to pray for him before he starts his journey.

CHAPTER 97
ISTIKHÂRA (SEEKING GUIDANCE FROM ALLÂH), AND CONSULTATION

٩٧- بابُ الاستِخارة والمشاورة

Allâh, the Exalted, says:

"And consult them in the affairs." (3:159)

"And who (conduct) their affairs by mutual consultation." (42:38)

قَالَ الله تَعَالَى: ﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ [آل عمران: ١٥٩]، وَقَالَ تَعَالَى: ﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾ [الشورى: ٣٨]. أي: يَتَشَاوَرُونَ بَيْنَهُمْ فِيهِ.

718. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ used to teach us the *Istikhârah* (seeking guidance from Allâh) in all matters as he would teach us a *Sûrah* of the Qur'ân. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two *Rak'ah* of optional prayer other than *Fard* prayers and then supplicate: "*Alla-*

٧١٨- عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ، يَقُولُ: «إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ، فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثم لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ

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ma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim. Fainnaka taqdiru wa lâ aqdiru, wa ta'lamu wa lâ a'lamu, wa Anta 'allâmul-ghuyûb. Allâhumma in kunta ta'lamu anna hâdhal-'amra (and name what you want to do) *khairun li fi dini wa ma'âshi wa 'âqibati amrî*, (or he said) *'âjili amrî âjilihi, faqdurhu li wa yassirhu li, thumma bârik li fihi. Wa in kunta ta'lamu anna hâdhal 'amra* (and name what you want to do) *sharrun li fi dini wa ma'âshi wa 'âqibati amrî*, (or he said) *wa 'âjili amrî wa âjilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal-khaira haithu kâna, thumma ardini bihi*." (O Allâh, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allâh, if You know that this matter (and name it) is good for me in respect of my *Deen*, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my *Deen*, my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good

بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ؛ فَإِنَّكَ تَقْدِرُ وَلا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الأَمْرَ خَيْرٌ لي في دِيني وَمَعَاشِي وَعَاقِبَةِ أَمْرِي» أَوْ قَالَ: «عَاجِلِ أَمْرِي وَآجِلِه، فاقْدُرْهُ لي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الأَمْرَ شَرٌّ لي في دِيني وَمَعَاشِي وَعَاقِبَةِ أَمْرِي» أَوْ قَالَ: «عَاجِلِ أَمْرِي وَآجِلِهِ، فَاصْرِفهُ عَنِّي، وَاصْرِفْنِي عَنْهُ، وَاقدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ، ثمَّ أَرْضِنِي بِهِ» قَالَ: وَيُسَمِّي حَاجَتَه. رَوَاهُ الْبُخَارِي.

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whatever it may be, and cause me to be contented with it). And let the supplicant specify the object." [*Al-Bukhârî* and *Muslim*]

Commentary: Literally *Istikhârah* means seeking goodness from Allâh through a particular prayer. This *Hadîth* lays emphasis on it and displays its significance. We should, therefore, practise *Istikhârah* regarding every important matter. However, it is imperative only in cases where one is ignorant of good and evil. Yet, with regard to obligatory and indisputable rules, practices of the Prophet ﷺ and commendable deeds, no *Istikhârah* is allowed. Similarly, commands and prohibitions of the *Sharî'ah* are categorical and nobody is allowed to seek further guidance by performing *Istikhârah* prayer. Moreover, to set aside the example of the Prophet ﷺ of *Istikhârah*, and to trust astrologers, palmists and soothsayers seeking the knowledge of future events is sheer ignorance and unpardonable error. The knowledge of the Unseen (or *Ghaib*) is the domain of Allâh Alone and man is supposed to seek His Blessings. Only Allâh is Omnipotent and humans must turn to Him to seek inspiration and strength, trusting everything to His Care.

Istikhârah prayer can be offered at any time except in the forbidden hours for prayer because the performance of two *Rak'ah* is a prerequisite to it. Some people think that the right time for it is before going to bed. This is not true. This supplication (*Du'â*) can be offered even after performing the two *Rak'ah* of *Istikhârah* prayer, or before *Taslim* (i.e., saying *Assalâmu 'Alaikum* to conclude the prayer) after *Tashahhud* or in the state of prostration. If somebody does not know this *Du'â* by heart, he can, after performing the prayer, read it from some prayer book.

CHAPTER 98
EXCELLENCE OF ADOPTING DIFFERENT ROUTES FOR GOING AND RETURNING ON *'EID* PRAYER AND VARIOUS OTHER OCCASIONS

٩٨- باب استِحباب الذّهاب إلى العيد وَعيادة المريض والحج والغزو والجنازة ونحوها من طريق والرجوع من طريق آخر لتكثير مواضع العبادة

719. Jâbir رضي الله عنه reported: On the occasion of the *'Eid*, the Prophet

٧١٩- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَانَ يَوْمُ عِيدٍ

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خَالَفَ الطَّرِيقَ. رَوَاهُ الْبُخَارِي.

قَوْلُهُ: «خَالَفَ الطَّرِيقَ» يَعْنِي: ذَهَبَ فِي طَرِيقٍ، وَرَجَعَ فِي طَرِيقٍ آخَرَ.

ﷺ would proceed to the prayer place taking one route and returning from another. [*Al-Bukhârî* and *Muslim*]

Commentary: The *'Ulama'* say that there are many subtle points of wisdom in changing the way. According to Imâm An-Nawawî, this causes an increase in the places of worship. Some say that both ways will bear witness on the Day of Reckoning, that he had passed through them in a state of worship. This may also be the object that instead of one way, the needy on two ways should benefit from alms and charity.

٧٢٠- وَعَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَإِذَا دَخَلَ مَكَّةَ دَخَلَ مِنَ الثَّنِيَّةِ الْعُلْيَا وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. متفقٌ عَلَيه.

720. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ used to go by way of Ash-Shajarah and return by way of Al-Mu'arras. He would also enter Makkah through the Higher Pass and would leave it through the Lower Pass. [*Al-Bukhârî* and *Muslim*]

Commentary: It was the habit of Messenger of Allâh ﷺ that while going to Makkah from Al-Madinah, he would adopt the route of a shallow ravine and his return route being always a deep ravine. Ash-Shajarah is a well-known place. He would pass through it and reach Dhul-Hulaifah and spend a night there. Yet, he would proceed to Al-Madinah through Al-Mu'arras, a name given to *Dhul-Hulaifah Masjid* (mosque) which is six-mile away from Al-Madinah. Again this is to be concluded that while returning to our destination from any place, we should choose a different route because this was exactly the habit of the Prophet ﷺ.

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CHAPTER 99
EXCELLENCE OF USING THE RIGHT HAND FOR PERFORMING VARIOUS GOOD ACTS

٩٩- بَاب استحباب تقديم اليمين في كلِّ ما هوَ من باب التكريم

Allâh, the Exalted, says:

"Then as for him who will be given his Record in his right hand will say: 'Take, read my Record!'" (69:19)

"So those on the Right Hand (i.e., those who will be given their Records in their right hands) how (fortunate) will those be on the Right Hand! (As a respect for them, because they will enter *Jannah*). And those on the Left Hand (i.e., those who will be given their Record in their left hands) how (unfortunate) will those be on the Left Hand! (As a disgrace for them, because they will enter Hell)." (56:8,9)

كالوضوءِ وَالْغُسْلِ وَالتَّيَمُّمِ، وَلُبْس الثَّوْبِ وَالنَّعْلِ وَالْخُفِّ وَالسَّرَاوِيلِ وَدُخُولِ الْمَسْجِدِ، وَالسِّوَاكِ، والاكتِحَالِ، وَتَقْلِيمِ الأَظْفَارِ، وَقَصِّ الشَّارِبِ وَنَتْفِ الإِبْطِ، وَحَلْقِ الرَّأْسِ، والسَّلام من الصَّلاةِ، وَالأَكْلِ والشربِ، وَالْمُصَافَحَة، واسْتِلامِ الحَجَرِ الأَسْوَدِ، والْخُرُوجِ مِنْ الْخَلَاءِ، وَالأَخْذِ وَالْعَطَاءِ، وَغَيْرِ ذٰلك مما هُوَ في مَعْنَاهُ. وَيُسْتَحَبُّ تَقْدِيم اليسار في ضِدِّ ذٰلِكَ، كالامْتِخَاطِ والْبُصَاقِ عَنِ الْيَسَارِ، وَدُخُولِ الْخَلَاءِ، والْخُرُوجِ مِنْ الْمَسْجِدِ، وَخَلْعِ الْخُفِّ وَالنَّعْلِ وَالسَّرَاوِيل والثَّوْب، وَالاسْتِنْجَاءِ وَفِعْلِ الْمُسْتَقْذَرَاتِ وَأَشْبَاه ذلك.

قَالَ الله تَعَالَى: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ﴾ الآيات [الحاقة: ١٩]. وَقَالَ تَعَالَى: ﴿فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ﴾ [الْوَاقِعَة: ٨، ٩].

721. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ liked to use his

٧٢١- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ رَسُولُ الله ﷺ يُعْجِبُهُ

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right hand in all matters: in combing his hair and wearing his shoes.

[*Al-Bukhârî* and *Muslim*]

التَّيَمُّنُ فِي شَأْنِهِ كُلِّه: فِي طُهُورِهِ، وَتَرَجُّلِهِ، وَتَنَعُّلِهِ. متفقٌ عَلَيه.

722. 'Âishah رضي الله عنها reported: Messenger of Allâh was used to using his right hand for performing *Wudu'* and for eating his food whereas he was used to using his left hand in his toilet and for other similar purposes.

[*Abû Dâwûd*]

٧٢٢- وَعَنْهَا قَالَتْ: كَانَتْ يَدُ رَسُولِ الله ﷺ، الْيُمْنَى لِطُهُورِهِ وَطَعَامِهِ، وَكَانَتِ الْيُسْرَى لِخَلائِهِ وَمَا كَانَ مِنْ أَذًى. حَدِيثٌ صَحيح، رَوَاهُ أَبُو دَاود، وغيره بِإِسْنَادٍ صحيحٍ.

Commentary: Messenger of Allâh ﷺ used to use his left hand in washing his private parts and cleaning his nose and similar things, Muslims are obliged to follow his example.

723. Umm 'Atiyyah رضي الله عنها reported: The Prophet ﷺ instructed us at the time of washing the dead body of his daughter Zainab رضي الله عنها to begin with her right side, and from the parts that are washed in *Wudu'*.

[*Al-Bukhârî* and *Muslim*]

٧٢٣- وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ الله عَنْهَا أَنَّ النَّبِيَّ ﷺ، قَالَ لَهُنَّ فِي غَسلِ ابْنَتِهِ زَيْنَبَ رَضِيَ الله عَنْهَا: «ابْدَأْنَ بِمَيَامِنِهَا وَمَواضِعِ الْوُضُوءِ مِنْهَا» متفقٌ عَلَيه.

Commentary: Here we are told about the excellence of washing the dead starting with their right side, Umm 'Atiyyah رضي الله عنها was one of those women who had washed the dead body of the Prophet's daughter Zainab رضي الله عنها. Messenger of Allâh ﷺ directed these women to do as mentioned above. We infer from this *Hadîth* that either women should wash the dead body of a woman or this job should be done by her husband.

724. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "When any of you puts on his shoes, he should put on the right one first; and when he takes them off, he should

٧٢٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَى، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ. لِتَكُنِ الْيُمْنَى

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begin with the left. Let the right shoe be the first to be put on and the last to be taken off." [*Al-Bukhârî* and *Muslim*]

أَوَّلَهُمَا تُنْعَلُ، وَآخِرَهُمَا تُنْزَعُ» متفقٌ عَلَيه.

Commentary: This *Hadîth* sheds light on the etiquette of wearing as well as removing shoes. Every Muslim is supposed to have regard for the Prophetic example and to follow it.

725. Hafsah رضي الله عنها reported: Messenger of Allâh ﷺ used to use his right hand for eating, drinking and wearing his clothes and used to use his left hand for other purposes. [*Abû Dâwûd*]

٧٢٥- وَعَنْ حَفْصَةَ رَضِيَ الله عَنْهَا أَنَّ رَسُولَ الله، ﷺ، كَانَ يَجْعَلُ يَمِينَهُ لِطَعَامِهِ وَشَرَابِهِ وَثِيَابِهِ، وَيَجْعَلُ يَسَارَهُ لِمَا سِوَى ذٰلِكَ. رَوَاهُ أَبُو دَاود والتِّرْمِذِي وَغيره.

726. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "When you wear your clothes or perform your *Wudu'*, begin with your right side." [*Abû Dâwûd* and *At-Tirmidhî*]

٧٢٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «إِذَا لَبِسْتُمْ، وَإِذَا تَوَضَّأْتُمْ، فَابْدَؤُوا بِأَيَامِنِكُمْ» حَدِيث صحيح، رَوَاهُ أَبُو داود وَالتِّرْمِذِيُّ بِإِسْنَادٍ صحيح.

727. Anas رضي الله عنه reported: When Messenger of Allâh ﷺ went to Mina, he came to *Jamrat-ul-'Aqabah* and threw pebbles at it. After that, he went to his lodge in Mina and sacrificed. Then he called for a barber and pointed his right side to him, said, "Shave from here." Then he pointed his left side and said, "Take (hair) from here." Then he distributed his hair among the people. [*Al-Bukhârî* and *Muslim*]

Another narration is: After the

٧٢٧- وَعَنْ أَنَس رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ أَتَى مِنًى: فَأَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى مَنْزِلَهُ بِمِنىً، وَنَحَرَ، ثُمَّ قَالَ لِلحلَّاقِ «خُذْ» وَأَشَارَ إِلَى جَانِبِهِ الأَيْمَنِ، ثُمَّ الأَيْسَرِ، ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ. مُتفقٌ عَلَيه.

وَفِي رِوَايَةٍ: لَمَّا رَمَى الْجَمْرَةَ، وَنَحَرَ نُسُكَهُ وَحَلَقَ: نَاوَلَ الْحَلَّاقَ شِقَّهُ

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الأَيْمَنَ فَحَلَقَهُ، ثُمَّ دَعَا أَبَا طَلْحَةَ الأَنْصَارِيَّ رَضِيَ اللهُ عَنْهُ، فَأَعْطَاهُ إِيَّاهُ، ثُمَّ نَاوَلَهُ الشِّقَّ الأَيْسَرَ فَقَالَ: «احْلِقْ» فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ: «اقْسِمْهُ بَيْنَ النَّاسِ».

Messenger of Allâh ﷺ had thrown pebbles at *Jamrah* and sacrificed an animal, he turned the right side of his head towards the barber who shaved it for him. Then he called Abû Talhah Ansâri رضي الله عنه and gave his hair to him. Then he turned his head to the left side and asked the barber to shave it. He gave the hair to Abû Talhah and told him, " Distribute it among the people."

Commentary: After returning from 'Arafât on the 10th of Dhul-Hijjah, pilgrims throw pebbles at *Jamrât-ul-Aqabah*. This is followed by the sacrifice of an animal, the shaving of the head and the farewell *Tawâf* (circumambulation) of the Holy House. All this is to be observed on the Sacrificial Day in the exact order of priorities. Yet, an unexpected disturbance in this order involves no juristic disadvantage. Moreover, the act of throwing pebbles marks an end to the ban on legal concessions. But this permissibility is minor and partial, that is, everything becomes lawful except the physical contact with one's wife. The ban is totally lifted in the wake of the farewell circumambulation of the House of Allâh. Secondly, we are told that the ritual shaving of the head should begin from the right side. Thirdly, there is a mention of the distribution of the Prophet's hair as a blessing among the Companions which is one of the Prophetic characteristics.

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2. THE BOOK ABOUT THE ETIQUETTE OF EATING

٢ - كتاب أدب الطعام

CHAPTER 100
MENTIONING *BISMILLÂH* BEFORE AND SAYING *AL-HAMDU LILLÂH* AFTER EATING

١٠٠- بابُ التسميَة في أوّله والحمد في آخره

728. 'Umar bin Abû Salamah رضي الله عنهما reported: Messenger of Allâh ﷺ, said to me, "Mention Allâh's Name (i.e., say *Bismillâh* before starting eating), eat with your right hand, and eat from what is near you." [*Al-Bukhârî* and *Muslim*]

٧٢٨- عَنْ عُمَرَ بنِ أَبِي سَلَمَةَ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ الله ﷺ: «سَمِّ الله وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» متفقٌ عَلَيه.

Commentary: There are two things about this *Hadîth*. First, we should start eating or drinking by pronouncing the Name of Allâh. Second, we should eat from our side without stretching our hand to the side where someone else is eating. This may be the case when more than one or two people are eating the same kind of food from a single dish. Good manners do not allow it, yet in case a variety of food or fruit is lying before us on the table, we are free to take our pick.

729. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ said, "When any of you wants to eat, he should mention the Name of Allâh in the begining, (i.e., say *Bismillâh*). If he forgets to do it in the beginning, he should say *Bismillâh awwalahu wa âkhirahu* (I begin with the Name of Allâh at the beginning and at the end)." [*At-Tirmidhî* and *Abû Dâwûd*]

٧٢٩- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ الله تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ الله تَعَالَى فِي أَوَّلِهِ، فَلْيَقُلْ: بِسْمِ الله أَوَّلَهُ وَآخِرَهُ» رَوَاهُ أَبُو دَاود والتِّرْمِذِيُّ وَقَال: حَدِيثٌ حَسَنٌ صحيح.

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Commentary: This *Hadîth* provides us a concession. If we have forgotten to pronounce the Name of Allâh before beginning to eat, we can do it during eating or in the end.

730. Jâbir رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying, "If a person mentions the Name of Allâh upon entering his house or eating, Satan says, addressing his followers: 'You will find no where to spend the night and no dinner.' But if he enters without mentioning the Name of Allâh, Satan says (to his followers); 'You have found (a place) to spend the night in, and if he does not mention the Name of Allâh at the time of eating, Satan says: 'You have found (a place) to spend the night in as well as food.'" [*Muslim*]

٧٣٠- وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللهَ تَعَالَى عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ لِأَصْحَابِهِ: لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ، وَإِذَا دَخَلَ، فَلَمْ يَذْكُرِ اللهَ تَعَالَى عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللهَ تَعَالَى عِنْدَ طَعَامِهِ قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ» رَوَاهُ مُسلم.

Commentary: Herein, we are told that in order to ward off Satan and his followers, we are supposed to remember Allâh before entering our house and before beginning to eat. The remembrance of Allâh implies those appropriate prayers of the Prophet ﷺ which have been mentioned in *Ahâdith*. For example, we are instructed to pronounce the Name of Allâh before beginning to eat. On entering our house we recite the following Prophetic prayer: "*Allâhumma inni as'aluka khairal-mawliji wa khairal-makhraji. Bismillâhi wa lajnâ, wa bismillâhi kharajnâ, wa 'al-Allâhi rabbinâ tawakkalnâ.*" (O Allâh! I ask you for what is good of entrance and what is good for exit. With the Name of Allâh do we enter, and with the Name of Allâh do we leave, and upon our *Rubb* Allâh have we put our trust).

731. Hudhaifah رضي الله عنه reported: When we attended a meal with the Messenger of Allâh ﷺ, we would not stretch forth our hands towards the food until he ﷺ would start eating

٧٣١- وَعَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا إِذَا حَضَرْنَا مَعَ رَسُولِ اللهِ ﷺ طَعَامًا، لَمْ نَضَعْ أَيْدِيَنَا حَتَّى يَبْدَأَ رَسُولُ اللهِ ﷺ فَيَضَعَ يَدَه. وَإِنَّا

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first. Once, we were with him when a little girl rushed in as if someone was impelling her. She was about to lay her hand on the food when the Messenger of Allâh ﷺ caught her hand. Then a bedouin came in rushing as if someone were pushing him. He ﷺ caught his hand also and said, "Satan considers that food lawful for himself on which the Name of Allâh is not mentioned. He (Satan) brought this girl to make the food lawful through her but I caught her hand. Then he brought the bedouin to make it lawful through him but I caught his hand too. By Him in Whose Hand my soul is, now Satan's hand is in my grasp along with their hands." Then he mentioned the Name of Allâh and began to eat. [*Abû Dâwûd* and *An-Nasa'î*]

حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا، فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللهِ ﷺ بِيَدِهَا، ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ، فَأَخَذَ بِيَدِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذْكَرَ اسمُ اللهِ تَعَالَى عَلَيْهِ، وَإِنَّهُ جَاءَ بِهٰذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهٰذَا الأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ بِيَدِهِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَدَهُ فِي يَدِي مَعَ يَدَيْهِمَا» ثُمَّ ذَكَرَ اسمَ اللهِ تَعَالَى وَأَكَلَ. رَوَاهُ مسلم.

Commentary: Here, too, we are told that if we do not pronounce Allâh's Name, Satan and his minions will share our meal with us. So prior to eating, we must pronounce the Name of Allâh. An incident is related in this *Hadîth*. Once, Messenger of Allâh ﷺ and his Companions were just to start taking their meal when an unknown girl and a bedouin burst upon the scene. Without seeking the formal permission and pronouncing the Name of Allâh they hurriedly stretched their hands to eat. Yet, Messenger of Allâh ﷺ restrained them from doing so. Owing to Divine inspiration, he had seen the hidden hand of the Devil behind their abrupt actions. We have only one way to escape the Devil, that is, on such occasions we should first pronounce the Name of Allâh. Second, this *Hadîth* enlightens us on table manners calling for decency and decorum. It will be called an act of sheer indecency to voraciously pounce upon food as is commonly witnessed in feasts and weddings. Indeed, it is the result of deviation from Islâmic teachings that many Muslims have grown ignorant of the Prophet's manner of eating. Allâh, too, has left them unrestrained in their beast-like hunger.

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732. Umaiyyah bin Makhshi رضي الله عنه reported: Messenger of Allâh ﷺ was sitting while a man was eating food. That man did not mention the Name of Allâh (before commencing to eat) till only a morsel of food was left. When he raised it to his mouth, he said: "*Bismillâh awwalahu wa âkhirahu* (With the Name of Allâh, in the beginning and in the end)." Messenger of Allâh ﷺ smiled at this and said, "Satan had been eating with him but when he mentioned the Name of Allâh, Satan vomited all that was in his stomach."

[*Abû Dâwûd* and *An-Nasa'î*]

٧٣٢- وَعَنْ أُمَيَّةَ بنِ مَخْشِيٍّ الصَّحَابِي رَضِيَ الله عَنْهُ قَال: كَانَ رَسُولُ الله ﷺ جَالِسًا، وَرَجُلٌ يَأْكُلُ، فَلَمْ يُسمِّ الله حَتَّى لَمْ يَبْقَ مِنْ طَعَامِهِ إِلَّا لُقْمَةٌ، فَلَمَّا رَفَعَهَا إِلى فِيهِ، قَالَ: بِسمِ الله أَوَّلَهُ وَآخِرَهُ، فَضَحِكَ النَّبِيُّ ﷺ، ثُمَّ قال: «مَا زَالَ الشَّيْطَانُ يَأْكُلُ مَعَهُ، فَلَمَّا ذَكَرَ اسم الله اسْتَقَاءَ مَا فِي بَطْنِهِ» رَوَاهُ أَبُو داود، والنَّسائِي.

Commentary: This *Hadîth* also informs us that Satan shares food and drink with those people who do not mention the Name of Allâh.

733. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ was eating with his six Companions when a desert Arab came and ate up the food in two mouthfuls. Messenger of Allâh ﷺ said, "Had he mentioned the Name of Allâh, it would have sufficed for all of you." [*At-Tirmidhî*]

٧٣٣- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ رَسُولُ الله ﷺ يَأْكُلُ طَعَامًا فِي سِتَّةٍ مِنْ أَصْحَابِهِ، فَجَاءَ أَعْرَابِيٌّ، فَأَكَلَهُ بِلُقْمَتَيْنِ. فَقَالَ رَسُولُ الله ﷺ: «أَما إِنَّهُ لَوْ سَمَّى لَكَفَاكُمْ». رَوَاهُ التِّرْمِذِيُّ، وَقال: حَدِيثٌ حَسنٌ صحيحٌ.

Commentary: The pronouncement of Allâh's Name brings blessing to the meal, and the omission of His Name robs blessing away.

734. Abû Umâmah رضي الله عنه reported: Whenever the Prophet ﷺ

٧٣٤- وَعَنْ أَبِي أُمَامَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ مَائِدَتَهُ

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finished a meal, he would say: "*Al-hamdu lillâhi kathiran taiyiban mubârakan fihi, ghaira makfiyyin wa la muwadda'in, wa lâ mustaghnan 'anhu, Rabbunâ*. (All praise is due to Allâh, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)." [*Al-Bukhârî*]

قَالَ: «الْحَمْدُ لله كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ، وَلا مُسْتَغْنًى عَنْهُ رَبُّنَا» رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* mentions a supplication which Messenger of Allâh ﷺ used to recite after taking meal. The economy of words was the essence of the Prophet's (ﷺ) eloquence as displayed here. To supplicate this Prophetic prayer after taking a meal is recommendable.

735. Mu'âdh bin Anas رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who has taken food and says at the end: '*Al-hamdu lillâhi-lladhi at'amani hâdhâ, wa razaqanîhî min ghairi haulin minni wa lâ quwwatin* (All praise is due to Allâh Who has given me food to eat and provided it without any endeavour on my part or any power),' all his past sins will be forgiven." [*At-Tirmidhî*]

٧٣٥- وَعَنْ مُعَاذِ بن أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ أَكَلَ طَعَامًا فَقَالَ: الْحَمْدُ لله الَّذِي أَطْعَمَنِي هٰذا، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* tells us that if we praise Allâh after taking a meal, all our minor sins committed in the past will be forgiven by Him.

CHAPTER 101
PROHIBITION OF CRITICIZING FOOD

١٠١- باب لَا يَعيبُ الطَّعَام واسْتِحباب مَدْحه

736. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ

٧٣٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: «مَا عَابَ رَسُولُ الله ﷺ طَعَامًا

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never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it. [*Al-Bukhârî* and *Muslim*]

قَطُّ، إِنِ اشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ» متفقٌ عَلَيه.

Commentary: This *Hadîth* throws light on the Prophet's excellent manners which ought to be followed by all Muslims. It is a deplorable state of affairs that when we find a dish a bit unsavoury, we lose our temper and create quite a scene in the house. May we follow the excellent example of our Prophet ﷺ!

737. Jâbir رضي الله عنه reported: The Prophet ﷺ asked for sauce and was told that there was nothing except vinegar. He asked for it and began to eat from it saying, "How excellent is vinegar when eaten as sauce! How excellent is vinegar when eaten as *Udm*!" [*Muslim*]

٧٣٧- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ سَأَلَ أَهْلَهُ الأُدْمَ فَقَالُوا: مَا عِنْدَنَا إِلَّا خَلٌّ، فَدَعَا بِهِ، فَجَعَلَ يَأْكُلُ وَيَقُولُ: «نِعْمَ الأُدْمُ الْخَلُّ، نِعْمَ الأُدْمُ الْخَلُّ» رَوَاهُ مسلم.

Commentary: This *Hadîth* speaks about the simplicity and humility of Messenger of Allâh ﷺ with regard to food. As he abstained from a luxurious lifestyle, he hardly craved for delicious food. No mention of dainties, he would readily eat whatever was available to him.

CHAPTER 102
RESPONSE TO AN INVITATION EXTENDED TO A MAN OBSERVING *SAÛM* (FASTING)

١٠٢- بَاب ما يقوله مَن حَضر الطّعام وهو صَائِم إِذَا لم يفطر

738. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "When any of you is invited to a meal, he should accept the invitation. If he is observing *Saûm* (fasting), he should supplicate for the betterment of the host and if he is not fasting, he should eat." [*Muslim*]

٧٣٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ، فَلْيُجِبْ؛ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ» رَوَاهُ مسلم.

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قَالَ الْعُلَمَاءُ: مَعْنَى «فَلْيُصَلِّ»: فَلْيَدْعُ، وَمَعْنَى «فَلْيَطْعَمْ»: فَلْيَأْكُلْ.

Commentary: *Sharî'ah* permits a person to break a voluntary fasting. The example of Messenger of Allâh ﷺ clearly shows that it is not binding on him to keep it again as a redeeming step. A man is, therefore, free to break his voluntary fasting and participate in the feast to which he is invited. However, if somebody is reluctant to break the fast, he should pray for the good and welfare of the host. But we should refuse to attend such treats which are flagrantly masked by extravagance and frivolous un-Islâmic rites to the disobedience of Allâh.

CHAPTER 103
WHAT SHOULD ONE SAY TO THE HOST IF AN UNINVITED PERSON IS ACCOMPANIED WITH AN INVITED PERSON

١٠٣- بابُ ما يقوله من دُعي إلى طعام فتبعَه غيره

739. Abû Mas'ûd Al-Badrî رضي الله عنه reported: A man prepared some food especially for the Prophet ﷺ and invited him along with four others. But a man accompanied him. Having arrived at the door, Messenger of Allâh ﷺ said to the host, "This person has followed us. You may allow him, if you like, and if you like he will return." He said: "O Messenger of Allâh, I allow him, too." [*Al-Bukhârî* and *Muslim*]

٧٣٩- عَنْ أَبِي مَسْعُود الْبَدْرِيِّ رَضِيَ الله عَنْه قال: دَعَا رَجُلٌ النَّبِيَّ ﷺ لِطَعَامٍ صَنَعَهُ لَهُ خَامِسَ خَمْسَةٍ، فَتَبِعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ، قَالَ النَّبِيُّ ﷺ: «إِنَّ هٰذَا تَبِعَنَا؛ فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجَعَ» قَالَ: بل آذَنُ لَهُ يَا رَسُول الله. متفقٌ عَلَيه.

Commentary: It will be considered an expression of bad manners if somebody participates in a feast as an uninvited, parasitic guest. Yet, he stands a chance in case he is allowed by the host. In this *Hadîth*, there is a case when Messenger of Allâh ﷺ

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said to the host that it was up to him to let the uninvited person to stay for food or go. However, the invitees may take along with them two or three uninvited guests if they believe that the host will not take it ill.

CHAPTER 104
EATING FROM WHAT IS IN FRONT OF ONE

١٠٤- باب الأكل ممَّا يليه وَوَعظه وتأديبه مَن يُسيء أكله

740. 'Umar bin Abû Salamah رضي الله عنهما reported: I was a boy under the care of Messenger of Allâh ﷺ, and as my hand used to wander around in the dish, he ﷺ said to me once, "Mention Allâh's Name (i.e., say *Bismillâh*), eat with your right hand, and eat from what is in front of you." [*Al-Bukhârî* and *Muslim*]

٧٤٠- عَنْ عُمَر بن أَبِي سَلَمَةَ رَضِيَ الله عَنْهُمَا قَال: كُنْتُ غُلامًا فِي حِجْرِ رَسُولِ الله ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ الله ﷺ: «يَا غُلَامُ! سَمِّ الله تَعَالَى، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» متفقٌ عَلَيه.

قَوْلُهُ: «تَطِيشُ» بِكَسْرِ الطَّاءِ وَبَعدها ياءٌ مثناةٌ مِنْ تحْت، مَعْنَاهُ: تتحرَّك وتمتدّ إِلَى نَوَاحِي الصَّحْفَةِ.

Commentary: 'Umar bin Abû Salamah رضي الله عنهما had learnt table manners from Messenger of Allâh ﷺ who was his stepfather and guardian. Hence, everybody is morally bound to teach his wards or children good manners.

741. Salamah bin Al-Akwa' رضي الله عنه reported on the authority of his father: A man ate with his left hand in the presence of Messenger of Allâh ﷺ, whereupon he said, "Eat with your right hand." The man said: "I cannot do that." Thereupon he (the Prophet ﷺ) said, "May you not be able to do

٧٤١- وَعَنْ سَلَمَةَ بنِ الأَكوَعِ رَضِيَ الله عَنْهُ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ الله ﷺ بِشِمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ» قَال: لا أَسْتَطِيعُ قَالَ: «لَا اسْتَطَعْتَ» مَا مَنَعَهُ إِلَّا الْكِبْرُ! فَمَا رَفَعَهَا إِلَى فِيهِ. رَوَاهُ مسلم.

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that." It was vanity that prevented him from doing it and he could not raise it (the right hand) up to his mouth afterwards. [*Muslim*]

Commentary: This report has already been given earlier and is being repeated here owing to its relevance to the chapter. In the light of this *Hadîth*, we are supposed to keep table manners in our focus and also to urge others to observe them. Furthermore, it is extremely undesirable to deny a reality out of sheer arrogance as it incurs the displeasure of Allâh. We are also informed of a miracle of Messenger of Allâh ﷺ whose supplications were instantly answered.

CHAPTER 105
PROHIBITION OF EATING TWO DATE-FRUITS SIMULTANEOUSLY

١٠٥- باب النَّهي عن القِران بَيْن تمرتين ونحوهما إِذَا أكل جماعة إِلَّا بِإِذن رفقته

742. Jabalah bin Suhaim reported: We were with 'Abdullâh bin Az-Zubair رضي الله عنهما in a time of famine, then we were provided with dates. (Once) when we were eating, 'Abdullâh bin 'Umar رضي الله عنهما passed by us and said: "Do not eat two dates together, for Messenger of Allâh ﷺ prohibited it, unless one seeks permission from his brother (partner)." [*Al-Bukhârî* and *Muslim*]

٧٤٢- عَنْ جَبَلَةَ بن سُحَيْم قَالَ: أَصَابَنَا عامُ سَنَةٍ مَعَ ابْنِ الزُّبَيْرِ، فَرُزِقْنَا تَمْرًا، وَكَانَ عَبْدُ الله بن عمر رَضِيَ الله عَنْهُما يَمُرُّ بِنَا وَنَحْنُ نَأْكُلُ، فَيَقُولُ: لا تُقَارِنُوا، فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنِ الإِقران، ثم يَقُولُ: «إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ» متفقٌ عَلَيه.

Commentary: This *Hadîth* has a lesson for today's Muslims whose majority seems to be ignorant of good manners. It is commonly seen at feasts that somebody, unconcerned about others around him, will be engaged in filling his own plate with food. Such a greed of eating is against the Prophet's teaching and guidance which inspire us to have a due regard for others and not to serve our own purpose alone.

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CHAPTER 106
WHAT SHOULD A PERSON SAY OR DO WHEN HE EATS BUT IS NOT SATISFIED

١٠٦- باب مَا يقوله ويفعَله مَن يأكل ولا يشبع

743. Wahshî bin Harb رضي الله عنه reported: Some of the Companions of Messenger of Allâh ﷺ said: "We eat but are not satisfied." He ﷺ said, "Perhaps you eat separately." The Companions replied in affirmative. He then said: "Eat together and mention the Name of Allâh over your food. It will be blessed for you." [*Abû Dâwûd*]

٧٤٣- عَنْ وَحْشِيِّ بنِ حَرْب رَضِيَ الله عَنْهُ أَنَّ أَصْحَابَ رَسُولِ الله ﷺ قَالُوا: يَا رَسُولَ الله! إِنَّا نَأْكُلُ وَلا نَشْبَعُ قَالَ: «فَلَعَلَّكُمْ تَفْتَرِقُونَ» قَالُوا: نَعَمْ. قَالَ: فَاجْتَمِعُوا عَلَى طَعَامِكُمْ، وَاذْكُرُوا اسْمَ الله، يُبَارِكْ لَكُمْ فِيه» رَوَاه أَبُو داود.

CHAPTER 107
EATING FROM THE SIDE OF THE VESSEL

١٠٧- بابُ الأمر بالأكل منْ جانبِ القصْعَةِ والنَّهي عَن الأكل من وسطها

فيه: قَوْلُهُ ﷺ: «وَكُلْ مِمَّا يَلِيكَ» متفقٌ عَلَيْهِ كَمَا سَبَقَ. [برقم: ٧٤٠].

744. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ said, "Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle." [*At-Tirmidhî* and *Abû Dâwûd*]

٧٤٤- وَعَنْ ابن عَبَّاس رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَرَكَةُ تَنْزِلُ وَسْطَ الطَّعَام، فَكُلُوا مِنْ حَافَتَيْهِ وَلَا تَأْكُلُوا مِنْ وَسَطِهِ» رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حسنٌ صحيحٌ.

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Commentary: This *Hadîth* tells us that if a few people or members of the same family recite the Name of Allâh and take meal at the same table, a two-fold benefit will accrue to them. Their hunger will be sated with their subsistence being given the Divine blessing. And if they do otherwise, the result will be otherwise too.

745. 'Abdullâh bin Busr رضي الله عنه reported: The Prophet ﷺ had a large bowl called *Al-Gharrâ'*, which would be carried by four men. One day, when the Companions finished their *Duha* (forenoon optional) prayer, *Al-Gharrâ'* was brought full of sopped bread, meat and broth, and they sat down around it. When their number increased, Messenger of Allâh ﷺ sat down on his knees and rested on the soles of his feet. A bedouin said to him: "What sort of sitting is that?" Thereupon Messenger of Allâh ﷺ said, "Verily, Allâh has made me a courteous slave not a fierce tyrant." Then he said, "Eat from the sides of the bowl and leave the central part of it so that your food will be blessed."

[*Abû Dâwûd*]

٧٤٥- وَعَنْ عَبْدِالله بن بُسْرٍ رَضِيَ الله عَنْهُ قَال: كَانَ لِلنَّبِيِّ ﷺ قَصْعَةٌ يُقَالُ لَهَا: الْغَرَّاءُ، يَحْمِلُهَا أَرْبَعَةُ رِجَالٍ، فَلَمَّا أَضْحَوْا وَسَجَدُوا الضُّحَى أُتِيَ بِتِلْكَ الْقَصْعَةِ، يَعْنِي وَقَد ثُرِدَ فيها، فَالتَفُّوا عَلَيْهَا، فَلَمَّا كَثُرُوا جَثَا رَسُولُ الله ﷺ. فَقَالَ أَعْرَابِيٌّ: مَا هٰذِهِ الْجِلْسَةُ؟ قَال رَسُولُ الله ﷺ: إِنَّ الله جَعَلَنِي عَبْدًا كَرِيمًا، وَلَمْ يَجْعَلْنِي جَبَّارًا عَنِيدًا، ثُمَّ قَالَ رَسُولُ الله ﷺ: «كُلُوا مِنْ حَوَالَيهَا، وَدَعُوا ذِرْوَتَهَا يُبَارَكْ فِيهَا» رَوَاهُ أَبُو داود بِإِسْنَادٍ جيّد.

«ذِرْوَتَهَا»: أَعْلَاهَا: بِكَسْرِ الذَّال وضمها.

Commentary: Here, too, we are told to eat collectively and from our side of the table. Messenger of Allâh ﷺ calls it the blessed way. There is also a provision for sitting with bent knees (while resting on one's soles). Moreover, the excellence of Messenger of Allâh ﷺ as well as his humility are brought to our knowledge.

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CHAPTER 108
UNDESIRABILITY OF EATING IN A RECLINING POSTURE

١٠٨- بابُ كراهيَة الأكل مُتكِئًا

746. Abû Juhaifah Wahb bin 'Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ said, "I do not eat reclining (against a pillow)."
[*Al-Bukhârî*]

٧٤٦- عَنْ أَبِي جُحَيْفَةَ وَهْبِ بنِ عَبد الله رَضِيَ الله عَنْهُ قَال: قَالَ رَسولُ الله ﷺ: «لا آكُلُ مُتَّكِئًا» رَوَاهُ الْبُخَارِي.

قَالَ الْخَطَّابِيُّ: الْمُتَّكِئُ هُنَا: هُوَ الْجَالِسُ مُعْتَمِدًا عَلَى وِطَاءٍ تَحْته، قَال: وَأَرَادَ أَنَّهُ لَا يَقْعُدُ عَلَى الْوِطَاءِ وَالْوَسَائِدِ كَفِعْلِ مَنْ يُرِيدُ الإِكْثَارَ مِنَ الطَّعَامِ، بَلْ يَقْعُدُ مُسْتَوْفِزًا لا مُسْتَوْطِئًا، وَيَأْكُلُ بُلْغَةً. هٰذَا كَلامُ الْخَطَّابي، وَأَشَارَ غَيْرُهُ إِلَى أَنَّ الْمُتَّكِئَ هُوَ الْمَائِلُ عَلَى جَنْبِهِ، والله أَعْلَم.

Commentary: What is meant by reclining? There is a difference of opinion on it. Some say that it means leaning on one side, whether right or left, or against the wall. Imâm Al-Khattâbî takes it in this sense that somebody should lay out a mattress and sit on it comfortably as one sits cross-legged. Messenger of Allâh ﷺ used to take hardly an adequate meal. Ibn Hajar says that one should sit with the right knee drawn up and the left one bent down.

747. Anas رضي الله عنه reported: I saw Messenger of Allâh ﷺ eating some dates while sitting on his buttocks, with his legs raised. [*Muslim*]

٧٤٧- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: رَأَيْتُ رَسُولَ الله ﷺ جَالِسًا مُقْعِيًا يَأْكُلُ تَمْرًا، رَوَاهُ مسلم.

«الْمُقْعِي»: هُوَ الَّذِي يُلْصِقُ أَلْيَتَيْهِ بِالأَرْضِ، وَيَنْصِبُ سَاقَيْهِ.

Commentary: This *Hadîth* sheds light on another sitting posture of Messenger of Allâh ﷺ. But it betrays his uneasy state. In fact, when he was in a hurry he would be eager by eating a few dates so that he might be free to attend to some more important

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business. Also a report of Anas رضي الله عنه quoted by *Muslim* explains this state of mind of Messenger of Allâh ﷺ.

CHAPTER 109
EXCELLENCE OF EATING WITH THREE FINGERS AND LICKING THEM

١٠٩- بابُ استِحْبَاب الأكل بثلَاثِ أَصَابع واستحباب لعق الأصابع، وكراهة مسحها قبل لعقها واستحباب لعق القصعة وأخذ اللقمة التي تسقط منه وأكلها ومسحها بعد اللعق بالساعد والقدم وغيرها

748. Ibn 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "When one of you finishes eating, he should not wipe his fingers until he has licked them himself or has given them to someone else to lick for him."
[*Al-Bukhârî* and *Muslim*]

٧٤٨- عَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَال: قَالَ رَسُولُ الله ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا، فَلَا يَمْسَحْ أَصَابِعَهُ حَتَّى يَلعَقَهَا أَوْ يُلْعِقَهَا». متفقٌ عَلَيه.

Commentary: Messenger of Allâh ﷺ instructed his followers that after taking meal they should lick up their fingers before they wash or wipe them with a towel. Or they may get them licked by somebody - wife, son or disciple - provided he or she feels no aversion to doing so. Since Messenger of Allâh ﷺ approved of this act, it is commendable. As to its rationale, the subsequent *Ahâdith* will offer exposition.

749. Ka'b bin Mâlik رضي الله عنه reported: I saw Messenger of Allâh ﷺ eating with three fingers (i.e., the thumb, the index finger and the middle finger) and licking them after having finished the food. [*Muslim*]

٧٤٩- وَعَنْ كَعْبِ بنِ مَالِكٍ رَضِيَ الله عَنْهُ قَال: رَأَيْتُ رَسُولَ الله ﷺ يَأْكُلُ بِثَلَاثِ أَصَابِعَ، فَإِذَا فَرَغَ لَعِقَهَا. رَوَاهُ مسلم.

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Commentary: To use less than three fingers for eating speaks of the manner of the arrogant, whereas to use both hands to this end is indicative of an overpowering greed. So, the best way of eating is that shown by Messenger of Allâh ﷺ. Here, too, is the affirmation of licking the fingers after taking meal, and not during it.

٧٥٠- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِلَعْقِ الأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ: «إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُم الْبَرَكَةُ» رَوَاهُ مسلم.

750. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ commanded the licking of fingers and the gleaning of the dish, saying, "You do not know in which portion the blessing lies." [*Muslim*]

Commentary: This *Hadîth* underlines the wisdom behind licking the fingers and the vessel. The eater never knows whether a blessing underlies what has been eaten by him, or the particles sticking to his fingers and vessels contain it. Those particles, therefore, should not be wasted; they should be made part of food by being licked. They may be invested with a blessing and proved more useful for the eater's health and strength. Moreover, by this way he escapes disregarding the Bounty of Allâh.

٧٥١- وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قال: «إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ، فَلْيَأْخُذْهَا فَلْيُمِطْ مَا كَانَ بِهَا مِن أَذًى وَلْيَأْكُلْهَا، وَلَا يَدَعْهَا لِلشَّيْطَانِ، وَلَا يَمسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلعَقَ أَصَابِعَهُ؛ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ» رَوَاهُ مسلم.

751. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ said, "When a morsel of any of you falls, he should pick it up and remove any of the dirt on it and then eat it, and should not leave it for Satan nor should wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies." [*Muslim*]

Commentary: This *Hadîth* tells us to pick up a fallen morsel and eat it after cleaning the dirt that may have stuck on it. This marks the expression of humility overcoming Satan as well as getting the blessing. Present-day Muslims hardly care for this directive of Messenger of Allâh ﷺ because they think that this act will bring disgrace and dishonour upon them. To make matters worse, they throw away a large

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quantity of unconsumed food in street dumps and dunghills and drains. They even deem it necessary to leave over some food in plates and dishes, still less of licking them. What a pity, the Muslim community has gone far away from the teachings and excellent example of their Prophet ﷺ!

٧٥٢- وَعَنْهُ أَنَّ رَسُول الله ﷺ قَال: «إِنَّ الشَّيْطَانَ يَحضرُ أَحَدَكُم عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ؛ فَإِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُم فَلْيَأْخُذْهَا فَلْيُمِط مَا كَانَ بِهَا مِن أَذًى، ثُمَّ لِيَأْكُلْهَا وَلا يَدَعْهَا لِلشَّيْطَانِ، فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ؛ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ البرَكَةُ» رَوَاهُ مسلم.

752. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ said, "Satan appears at every thing done by you; he appears even at one's dinner. When a morsel of any of you falls, he should pick it up and remove any dirt on it, and then eat it. He should not leave it for Satan, nor should he wipe his hand with the towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies." [*Muslim*]

Commentary: A Muslim should be perpetually on his guard against satanic insinuations, even at mealtime. He is required to recite the Name of Allâh in the very beginning so that he may be immune from satanic participation and mischief. If a man avoids picking up the fallen morsel, he will be providing Satan and his minions a chance to share food with him. So we seek the Refuge of Allâh from the condemned Satan and his associates.

٧٥٣- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: كَانَ رَسُولُ الله ﷺ إِذَا أَكَلَ طَعَامًا، لَعِقَ أَصَابِعَهُ الثَّلاثَ، وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكم فَلْيَأْخُذْهَا وَلْيُمِطْ عَنْهَا الأَذَى، وَلْيَأْكُلْهَا، وَلا يَدَعْهَا لِلشَّيْطَانِ» وَأَمرَنَا أَن نَسلُتَ الْقَصْعَةَ وَقَالَ: «إِنَّكُمْ لَا تَدْرُونَ فِي

753. Anas رضي الله عنه reported: Whenever Messenger of Allâh ﷺ ate food, he would lick his three fingers and say, "If anyone of you drops a morsel of food, he should remove any dirt that may have stuck on it and then eat it, and should not leave it for Satan." He (ﷺ) also commanded us that we should glean the pot, saying, "You do not know in which part of

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your food the blessings lies." [*Muslim*]

أَيِّ طَعَامِكُمْ الْبَرَكَةُ» رَوَاهُ مسلم.

754. Sa'îd bin Al-Hârith reported: I asked Jâbir رضي الله عنه whether it was obligatory to make *Wudu'* for *Salât* (prayer) after eating cooked food. He said: "No, because in the lifetime of Messenger of Allâh ﷺ, such food was rarely available. We had no handkerchiefs, so when we ate such food we would wipe our fingers against our palms, forearms or (the sole of our) feet, and would offer *Salât* without fresh *Wudu'* (for prayer)."

[*Al-Bukhârî*]

٧٥٤- وَعَنْ سَعِيد بنِ الْحَارِثِ أَنَّهُ سَأَلَ جابِرًا رَضِيَ الله عَنْهُ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ، فَقَالَ: لا، قَدْ كُنَّا زَمَنَ النَّبِيِّ ﷺ لَا نَجِدُ مِثْلَ ذٰلِكَ الطَّعَامِ إِلَّا قَلِيلًا، فَإِذَا نَحْنُ وَجَدنَاهُ، لَمْ يَكنْ لَنَا مَنَادِيلُ إِلَّا أَكُفَّنَا وَسَوَاعِدَنَا وَأَقْدَامَنَا، ثُمَّ نُصَلِّي وَلا نَتَوَضَّأُ. رَوَاهُ الْبُخَارِي.

Commentary: There are three points in this *Hadîth*. First, the life of the Companions was simple, divested of all kinds of luxuries and comforts. They lived on whatever was available to them. Second, a man's ablution is not nullified by eating a cooked food. In the early days of Islâm, this command was put into practice but later it was cancelled. Third, if a handkerchief, or a towel or water is not available, a man can (after taking a meal) clean his mouth and hands with his palms and wrists so that his clothes will not be smeared during *Salât* (prayer).

CHAPTER 110
MERIT OF SHARING FOOD

١١٠- بَابُ تكثير الأيْدِي عَلَى الطَّعَامِ

755. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "The food of two persons suffices for three persons, and the food of three persons suffices for four persons." [*Al-Bukhârî* and *Muslim*]

٧٥٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «طَعَامُ الاثْنَيْنِ كَافِي الثَّلاثَةِ، وَطَعَامُ الثَّلاثَةِ كَافِي الأَرْبَعَةِ» متفقٌ عَلَيه.

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756. Jâbir bin 'Abdullâh رضي الله عنه reported: Messenger of Allâh ﷺ said, "The food of one person suffices for two, the food of two persons suffices for four persons, and the food of four persons suffices for eight persons." [*Muslim*]

٧٥٦- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ، وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ، وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ» رَوَاهُ مسلم.

Commentary: This *Hadîth* indicates that if a few persons share the same dinner-table, a small quantity of food will be enough for many persons. Moreover, this increases mutual love and fellow-feeling. A detailed light has already been shed on this topic in Chapter No. 62. See *Hadîth* No. 565.

CHAPTER 111
ETIQUETTE OF DRINKING WATER

١١١- بابُ أدب الشرب واستحباب التنفس ثلاثًا خارج الإناء وكراهة التنفس في الإناء واستحباب إدارة الإناء على الأيمن فالأيمن بعد المبتدىء

757. Anas رضي الله عنه reported: Messenger of Allâh ﷺ used to breathe three times in the course of a drink (he used to drink in three gulps). [*Al-Bukhârî* and *Muslim*]

٧٥٧- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلاثًا. متفقٌ عَلَيه.

يَعْنِي: يَتَنَفَّسُ خَارِجَ الإِنَاءِ.

Commentary: Water should be drunk in three breaths, that is one should breathe three times outside the drinking vessel one is drinking from. This habit has a salutary impact on one's character and helps one avoid doing things in haste.

758. Ibn 'Abbâs رضي الله عنهما reported: Messenger of Allâh ﷺ said, "Do not drink in one gulp like a camel, but in two or three (gulps). Mention

٧٥٨- وَعَنْ ابنِ عَباس رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَشْرَبُوا وَاحِدًا كَشُرْبِ الْبَعِيرِ، وَلٰكِنِ

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اشْرَبُوا مَثْنى وَثُلاثَ، وَسَمُّوا إِذَا أَنتُمْ شَرِبْتُمْ، وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

the Name of Allâh (i.e., say *Bismillâh*) when you start drinking and praise Him (i.e., say *Al-hamdu lillâh*) after you have finished (drinking)."
[*At-Tirmidhî*]

Commentary: This *Hadîth*, too, prohibits us from drinking water in a single breath. It is preferable to say *Bismillâh* every time we drink, and *Al-hamdu lillâh* every time we stop drinking.

٧٥٩- وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الإِنَاءِ. متفقٌ عَلَيْهِ.

يَعْنِي: يُتَنَفَّسُ فِي نَفْسِ الإِنَاءِ.

759. Abû Qatâdah رضي الله عنه reported: The Prophet ﷺ forbade breathing into the vessel while drinking. [*Al-Bukhârî* and *Muslim*]

Commentary: The Messenger of Allâh ﷺ prohibited us from breathing in the drinking vessel because the bad smell or spittle may flow into the drink. This is both loathsome as well as injurious to one's health.

٧٦٠- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، وَعَنْ يَسَارِهِ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَشَرِبَ، ثُمَّ أَعْطَى الأَعْرَابِيَّ وَقَالَ: «الأَيْمَنَ فَالأَيْمَنَ» متفقٌ عَلَيه.

قَوْلُهُ: «شِيبَ» أَيْ: خُلِط.

760. Anas رضي الله عنه reported: Milk mixed with water was brought to Messenger of Allâh ﷺ. On his right side was sitting a bedouin and on his left was sitting Abû Bakr رضي الله عنه. He ﷺ drank from it and handed the rest to the bedouin saying, "One who is on the right has preference, then again the one who is on the right." [*Al-Bukhârî* and *Muslim*]

٧٦١- وَعَنْ سهل بن سعد رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِشَرَابٍ، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلامٌ، وَعَنْ

761. Sahl bin Sa'd رضي الله عنه reported: A drink was brought to Messenger of Allâh ﷺ and he drank (some) from it. On his right was a boy

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and on his left were some elderly people. He ﷺ said to the boy, "Would you permit me to give rest of this drink to these on my left?" The boy said: "O Messenger of Allâh, I would certainly not give preference to anyone in anything that might come to me from you." So he ﷺ handed over the rest of the drink to him. [*Al-Bukhârî* and *Muslim*]

يَسَارِهِ أَشْيَاخٌ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هٰؤُلَاءِ؟» فَقَالَ الْغُلَامُ: لَا وَاللهِ! لَا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَدًا، فَتَلَّهُ رَسُولُ اللهِ ﷺ فِي يَدِهِ. متفقٌ عَلَيه.

قَوْلُهُ: «تَلَّهُ» أَيْ: وَضَعَهُ، وَهٰذَا الْغُلَامُ هُوَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا.

Commentary: This *Hadîth* has already been mentioned earlier. Sheikh Al-Albânî says: Some wrongly think that (in order to distribute something) in accordance with the *Sunnah*, a beginning should be made from an elderly person of the audience. Similarly, the view of Imâm An-Nawawî is also not sound that the distribution should begin from his own person and then give it out to the gathering in the right order. Whereas the fact is, as mentioned in the *Hadîth*, Messenger of Allâh ﷺ had demanded the drink for himself and, therefore, drunk it first of all. And if the situation is otherwise, the beginning should be made from the right side according to the *Sunnah*. Neither should the distributor give priority to himself nor to any elderly person from amongst the gathering. Rather, he should begin from the right side and then keep distributing in the serial order. Sheikh Al-Albânî, therefore, says that Imâm An-Nawawî is wrong to think that the distributor should begin after himself from the right side.

CHAPTER 112
UNDESIRABILITY OF DRINKING DIRECTLY FROM THE MOUTH OF A WATER-SKIN

١١٢- بابُ كراهة الشُّرْب مِن فم القربة ونحوها وبيان أنه كراهة تنزيه لا تحريم

762. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ forbade turning the water-skin upside down and drinking directly from its mouth. [*Al-Bukhârî* and *Muslim*]

٧٦٢- عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ. يعني: أَنْ تُكْسَرَ أَفْوَاهُهَا، وَيُشْرَبَ مِنْهَا. متفقٌ عَلَيه.

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Commentary: Messenger of Allâh ﷺ has forbidden us to drink water from the mouth of a water-skin or something similar to it because some harmful insect in the water-skin may flow into the stomach. So, instead of drinking direct from the mouth of the water-skin, it is better to pour it into a drinking vessel in order to shun any possible harm.

٧٦٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْه قَال: نَهَى رَسُولُ الله ﷺ أَن يُشْرَبَ مِنْ فِي السِّقَاءِ أَو الْقِرْبَةِ. متفقٌ عَلَيه.

763. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ prohibited drinking directly out of the mouth of a water-skin. [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* and the preceding one are complementary to each other.

٧٦٤- وَعَنْ أُمِّ ثابِتٍ كَبْشَةَ بِنْتِ ثَابِتٍ أُخْتِ حَسَّان بْن ثابتٍ رَضِيَ الله عَنْهُ وَعَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ الله ﷺ، فَشَرِبَ مِن فِي قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا، فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.

وَإِنَّمَا قَطَعَتْهَا، لِتَحْفَظَ مَوْضِعَ فَمِ رَسُولِ الله ﷺ، وَتَتَبَرَّكَ بِهِ، وَتَصُونَهُ عَنِ الابْتِذَالِ. وَهٰذَا الْحَدِيثُ مَحْمُولٌ عَلَى بَيَانِ الْجَوازِ، وَالْحَدِيثَانِ السَّابِقَانِ لِبَيَانِ الأفضل والأكمل والله أَعْلَم.

764. Umm Thâbit Kabshah رضي الله عنها, daughter of Thâbit رضي الله عنه and the sister of Hassân bin Thâbit, the Prophet's poet) reported: Messenger of Allâh ﷺ visited me and drank some water from a hanging water-skin while he was in a standing posture. So, I stood up and cut off the mouth (of that water-skin). An-Nawawî said that the reason why she did this was to keep to receive benediction that part of the water-skin to which the lips of Messenger of Allâh ﷺ touched. [*At-Tirmidhî*]

Commentary: The first two *Ahâdîth* forbid us from drinking water out of the mouth of a water-skin, whereas, once Messenger of Allâh ﷺ himself had done so. This shows that not to drink water by this way is also approved. However, if needed, it is allowable. For this reason Imâm An-Nawawî clarified that to drink water out of the mouth of the water-skin is conditionally permissible and not forbidden. But to eschew it is desirable. Likewise, to receive benediction from the Prophet's left-overs is permissible as long as this does not take the form of worship and glorification.

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CHAPTER 113
UNDESIRABILITY OF BLOWING INTO THE VESSEL WHILE DRINKING

١١٣- باب كراهة النفخ في الشراب

765. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ prohibited us blowing in the drinking water. A man said: "O Messenger of Allâh! Sometimes I see some litter floating about on the surface. What should I do then?" He ﷺ replied, "Pour them out." Then the man said: "My thirst is not quenched with one draught." Messenger of Allâh ﷺ said, "Then put away the cup from your mouth (in between three gulps), and take breath." [*At-Tirmidhî*]

٧٦٥- عَنْ أَبِي سعيدٍ الخدريِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ، فَقَالَ رَجُلٌ: الْقَذَاةُ أَرَاهَا فِي الإِنَاءِ؟ فَقَالَ: «أَهْرِقْهَا» قَالَ: إِنِّي لَا أَرْوَى مِنْ نَفَسٍ وَاحِدٍ؟ قَالَ: «فَأَبِنِ الْقَدَحَ إِذًا عَنْ فِيكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيث حَسنٌ صحيحٌ.

Commentary: If one sees straw or something like that in the water-vessel, he should not blow in the water. Messenger of Allâh ﷺ has forbidden it. Instead, some of the water or all the water should be poured out. Also, if his thirst is not quenched in a single breath, one should remove the vessel from his mouth. After taking breath, he should again drink water. To drink water in three breaths is preferable. However, in case of hot tea or milk, sipping is permissible, no matter if sips are in plenty.

766. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ prohibited us from breathing into the drinking vessel or blowing onto. [*At-Tirmidhî*]

٧٦٦- وَعَنْ ابنِ عبَّاس رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الإِنَاءِ، أَوْ يُنْفَخَ فِيهِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ صَحِيحٌ.

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CHAPTER 114
PERMISSION TO DRINK WHILE IN A STANDING POSTURE

١١٤- بابُ بَيان جَواز الشّرْب قائِمًا وبيان أن الأكمل والأفضل الشرب قاعدًا

فِيهِ حَدِيثُ كبشة السَّابق [برقم: ٧٦٤].

767. Ibn 'Abbâs رضي الله عنهما reported: I served Messenger of Allâh ﷺ Zamzam water to drink and he drank it while he was standing. [*Al-Bukhârî* and *Muslim*]

٧٦٧- وَعَنْ ابن عَبَّاس رَضِيَ الله عَنْهُمَا قَال: سَقَيْتُ النَّبِيَّ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. متفقٌ عَلَيه.

768. An-Nazzâl bin Sabrah رضي الله عنه reported: 'Ali bin Abu Tâlib رضي الله عنه arrived at *Bab Ar-Rahbah* (in Kûfah) and drank water in a standing posture. Then he said: "I saw Messenger of Allâh ﷺ doing what you have seen me doing." [*Al-Bukhârî*]

٧٦٨- وَعَنِ النزَّالِ بنِ سَبْرَةَ رَضِيَ الله عَنْهُ قَال: أَتَى عَلِيٌّ رَضِيَ الله عَنْهُ بَابَ الرَّحْبَةِ فَشَرِبَ قَائِمًا، وَقَالَ: إِنِّي رَأَيْتُ رَسُولَ الله ﷺ فَعَلَ كَمَا رَأَيْتُمُونِي فَعَلْتُ. رَوَاهُ الْبُخَارِي.

769. Ibn 'Umar رضي الله عنهما reported: During the lifetime of Messenger of Allâh ﷺ we would eat while walking and would drink while standing. [*At-Tirmidhî*]

٧٦٩- وَعَنْ ابنِ عمر رَضِيَ الله عَنْهُمَا قَال: كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ الله ﷺ وَنَحْنُ نَمْشِي، وَنَشْرَبُ وَنَحْنُ قِيَامٌ. رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: The Companions would not habitually eat something while being on the move and drink water in a standing position. In fact, the *Hadîth* simply tells us that these were some moments in their life when they did so. The *Ahâdith* that follow show that drinking in a standing posture is deprecated.

770. 'Amr bin Shu'aib on the authority of his father and grandfather

٧٧٠- وَعَنْ عَمرو بن شعيب عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ الله عَنْهُ قَال: رَأَيْتُ

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reported that they saw Messenger of Allâh ﷺ drink standing, and sitting. [*At-Tirmidhî*]

رَسُولَ اللهِ ﷺ يَشْرَبُ قَائِمًا وَقَاعِدًا. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.

The last three *Ahâdith* point out the permissibility of eating and drinking while walking or standing or sitting, but drinking in the sitting position remains the best.

771. Anas رضي الله عنه reported: The Prophet ﷺ forbade us from drinking while standing. Qatâdah reported: "We asked him: 'What about eating?'" He said: "That is even worse, (or may be he said) more detestable."

٧٧١- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا. وَقَالَ قتادة: فَقُلْنَا لِأَنَسٍ: فالأَكْلُ؟ قَالَ: ذٰلِكَ أَشَرُّ - أَوْ أَخْبَثُ - رَوَاهُ مسلم.

Another narration is: Messenger of Allâh ﷺ reprimanded us for drinking while standing. [*Muslim*]

وَفِي رِوَايَةٍ له أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ الشُّرْبِ قَائِمًا.

772. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "None of you should drink standing; and if any one forgets, he must vomit." [*Muslim*]

٧٧٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِئْ» رَوَاهُ مسلم.

Commentary: In the preceding *Ahâdith*, we are told that one can drink water even in a standing position, it is better to eat or drink while seated in order to be on the safe side. Otherwise, the truth of the matter is that one should be cautious enough to eat or drink seated. Doubtless, it is an approved practice. Nowadays, people have made it a habit to eat food at feasts in a standing posture. They argue it is convenient because the whole of the gathering is dealt out at the same time. Yet, they fail to keep in their view the overwhelming disadvantages of this convenience. First, it involves the emulation of western example without any benefit. Second, the Prophet ﷺ has forbidden it. Third, the indiscipline it spawns hardly befits the social behaviour of a dignified and civilized nation. Fourth, a long wait, tedious and boring normally features feasts and wedding parties. Fifth, in order to make it agreeable and to do

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away with the boredom of participants, either film songs or musical notes are played on record-players, or jesters and buffoons are brought in to amuse and entertain them. This is all satanic work, forbidden and unlawful, having no place in Islâm.

CHAPTER 115
EXCELLENCE OF CUPBEARER DRINKING LAST

١١٥- باب استحباب كون سَاقي القوم آخرهم شربًا

773. Abû Qatâdah رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who serves others with drinking water should be the last to drink himself." [*At-Tirmidhî*]

٧٧٣- عَنْ أَبِي قتَادة رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيح.

Commentary: Referring to this *Hadîth*, Imâm An-Nawawî stresses the manner of serving food or drink and says that the distributor should have his share in the end.

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CHAPTER 116
PERMISSIBILITY OF DRINKING WATER FROM CLEAN VESSELS OF ALL TYPES EXCEPT GOLD AND SILVER ONES

١١٦- بابُ جَواز الشّرب من جميع الأواني الطاهرة غير الذهب والفضة وَجَواز الكرْع - وهو الشرب بالفم من النهر وغيره - بغير إناء ولا يد وتحريم استعمال إناء الذهب والفضة في الشرب والأكل والطهارة وسائر وجوه الاستعمال

774. Anas bin Mâlik رضي الله عنه reported: Once the time for *As-Sâlat* (the prayer) approached. Those whose houses were near, went to their houses to perform *Wudu'* while some of the people remained with Messenger of Allâh ﷺ. A stone (containing some water) bowl was brought for him. It was too small for him to spread his hand over it. He performed his *Wudu'* and it (the water) sufficed for all the others also. Anas was asked: "How many of you were present there?" He said: "Eighty or more." [*Al-Bukhârî* and *Muslim*]

Another narration in *Muslim* is: The Prophet ﷺ called for a vessel containing water. A wide shallow vessel with a little water in it was brought for him. He put his fingers in it. Anas says: "I kept looking at the water pouring from between his fingers. I estimated that the number of

٧٧٤- عَنْ أَنسٍ رَضِيَ الله عَنْهُ قَالَ: حَضَرَتِ الصَّلَاةُ، فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ إِلَى أَهْلِهِ، وَبَقِيَ قَوْمٌ فَأُتِيَ رَسُولُ الله ﷺ بِمِخْضَبٍ مِنْ حِجَارَةٍ، فَصَغُرَ الْمِخْضَبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ، فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ. قَالُوا: كَمْ كُنْتُمْ؟ قَالَ: ثَمَانِينَ وَزِيَادَةً. مُتَّفَقٌ عَلَيه، هٰذِهِ رِوَايَة الْبُخَارِي.

وَفِي رِوَايَةٍ لَهُ ولمسلم: أَنَّ النَّبِيَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ، فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ فِيهِ شَيْءٌ مِنْ مَاءٍ، فَوَضَعَ أَصَابِعَهُ فِيهِ. قَالَ أَنس: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَحَزَرْتُ مَنْ تَوَضَّأَ مَا بَيْنَ السَّبْعِينَ إِلَى الثَّمَانِينَ.

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people who made their *Wudu'* with it was from seventy to eighty."

Commentary: This *Hadîth* mentions a miracle of Messenger of Allâh ﷺ and also provides for the use of a stoneware.

775. 'Abdullâh bin Zaid رضي الله عنه reported: The Prophet ﷺ visited us and we brought water for him in a brass vessel for his ablution and he performed ablution.

[*Al-Bukhârî*]

٧٧٥- وَعَنْ عَبْدِ الله بنِ زيدٍ رَضِيَ الله عَنْهُ قَالَ: أَتَانَا النَّبِيُّ ﷺ، فَأَخْرَجْنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرٍ فَتَوَضَّأَ.

رَوَاهُ الْبُخَارِي.

«الصُّفْر» بِضَمِّ الصَّاد، وَيَجُوزُ كَسْرها؛ وَهُوَ النُّحاس، و«التَّوْر»: كالقدح، وَهُوَ بالتاء المثناة من فوق.

Commentary: This *Hadîth* tells us that brassware can be used for performing ablution as well as for other purposes.

776. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ visited the house of a man of the *Ansâr* with one of his Companions and said to him, "If you have some water in the water-skin left over from last night, give it to us for drinking; otherwise, we shall drink from some stream directly."

[*Al-Bukhârî*]

٧٧٦- وَعَنْ جابر رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الأَنْصَارِ، وَمَعَهُ صَاحِبٌ لَهُ، فَقَالَ رَسُولُ الله ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هٰذِهِ اللَّيْلَةَ فِي شَنَّةٍ وَإِلَّا كَرَعْنَا»

رَوَاهُ الْبُخَارِي.

«الشَّنُّ»: الْقِرْبة.

Commentary: With reference to this *Hadîth*, Imâm An-Nawawî says that apart from drinking water from a vessel, one can also drink at a cistern or stream.

777. Hudhaifah رضي الله عنه reported: The Prophet ﷺ prohibited us from wearing brocade or silk and drinking out of gold or silver vessels and said,

٧٧٧- وَعَنْ حُذَيفَةَ رَضِيَ الله عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ نَهَانَا عَنِ الْحَرِيرِ والدِّيبَاجِ وَالشُّرْبِ فِي آنِيَةِ الذَّهَبِ

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"These are meant for them (disbelievers) in this world and for you in the Hereafter." [*Al-Bukhârî* and *Muslim*]

وَالْفِضَّةِ، وَقَالَ: «هِيَ لَهُمْ فِي الدُّنْيَا، وَهِيَ لَكُمْ فِي الآخِرَةِ» متَّفَقٌ عَلَيهِ.

Commentary: Silk clothes are forbidden to men but allowed to women. Yet, both sexes are forbidden to use utensils made of silver and gold. However, the orthodox *'Ulama'* say that women can use ornaments of silver and gold and that, it is advisable not to use them because many vices stem from their use and display.

778. Umm Salamah رضي الله عنها reported: Messenger of Allâh ﷺ said, "He who drinks from the vessel of silver kindles the Fire (of Hell) in his belly." [*Al-Bukhârî* and *Muslim*]

A narration in *Muslim* is: Messenger of Allâh ﷺ said, "Surely, he who eats or drinks in gold and silver vessels fills his belly with Hell-fire."

٧٧٨- وَعَنْ أُمِّ سلمة رَضِيَ الله عَنْهَا أَنَّ رَسُولَ الله ﷺ قَال: «الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ» متفقٌ عَلَيهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «إِنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ وَالذَّهَبِ».

وَفِي رِوَايَةٍ لَهُ: «مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ فَإِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارًا مِنْ جَهَنَّمَ».

Commentary: To use utensils of silver and gold involves extravagance. Moreover, it is a sign of pride and ostentatious lifestyle. Allâh detests them both. On this count they are major sins, involving the danger of severe chastisement in Hell-fire.

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3. THE BOOK OF DRESS

٣ - كتاب اللباس

CHAPTER 117
EXCELLENCE OF WEARING WHITE CLOTHES AND THE PERMISSIBILITY OF WEARING RED, GREEN, YELLOW AND BLACK CLOTHES MADE FROM COTTON, LINEN BUT NOT SILK

١١٧- باب استِحباب الثوب الأبيض وجواز الأحمر والأخضر والأصفر والأسود وجوازه من قطن وكتان وشعر وصوف وغيرها إلا الحرير

Allâh, the Exalted, says:

"O Children of Âdam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment, and the raiment of righteousness, that is better." (7:26)

"And (Allâh) has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence." (16:81)

قَالَ الله تَعَالَى: ﴿يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ﴾ [الأعراف: ٢٦] وَقَالَ تَعَالَى: ﴿وَجَعَلَ لَكُمۡ سَرَٰبِيلَ تَقِيكُمُ ٱلۡحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأۡسَكُمۡۚ﴾ [النَّحل: ٨١].

779. Ibn 'Abbâs رضي الله عنهما reported: I heard Messenger of Allâh ﷺ saying, "Put on white clothes because they are the best; and use them for shrouding your dead." [*At-Tirmidhî* and *Abû Dâwûd*]

٧٧٩- وَعَنْ ابنِ عَبَّاس رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ؛ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ» رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

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٧٨٠- وَعَنْ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَسُوا الْبَيَاضَ؛ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ» رَوَاهُ النَسَائي، وَالْحَاكم وَقَال: حَدِيثٌ صَحِيحٌ.

780. Samurah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Wear white clothes because they are the purest and they are closest to modesty; and shroud the dead in it."
[*An-Nasa'i* and *Al-Hâkim*]

Commentary: Both these *Ahâdith* tell us that white clothes are fine and likeable and are especially recommended on Fridays and on all other occasions except on *'Eid* days where new clothes, if any, are recommended. The purity and beauty of this colour befits the dignity and honour of man.

٧٨١- وَعَنِ الْبراءِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ مَرْبُوعًا وَلَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْراءَ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ. مُتَّفَقٌ عَلَيْهِ.

781. Barâ' رضي الله عنه reported: Messenger of Allâh ﷺ was of medium stature. I saw him wearing a red mantle. I have never seen anything more graceful than that. [*Al-Bukhârî* and *Muslim*]

Commentary: On the basis of this *Hadîth*, some argue that red dress is also allowed to men. Imâm An-Nawawî seems to hold the same view. However, many *'Ulama'* believe that the dress of Messenger of Allâh ﷺ was not all red but had red stripes. They, therefore, maintain that the red clothes which women wear are not permissible to men. Some *'Ulama'* think that a ruling on this issue will be on condition of space and time. If at some place disbelievers or women are fond of this colour, it will be banned for Muslim men because of its relevance to disbelief and womanishness. Yet, it will be allowed to Muslim men in a contrary situation. Opinions also exist that the indoor wear of red clothes is permissible to men but forbidden in public. To sum up, the red-coloured dress is not itself a taboo with regard to men. A ruling on it will be conditional in accordance with the situation. For example, in the Eastern society the red-coloured dress is usually worn by women and is peculiar to brides on the occasion of wedding. Men are, therefore, banned to wear it. Allâh Alone has the true knowledge.

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٧٨٢- وَعَنْ أَبِي جُحَيْفَةَ وهْبِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ وَهُوَ بِالأَبْطَحِ فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمٍ، فَخَرَجَ بِلالٌ بِوُضُوئِهِ، فَمِنْ نَاضِحٍ وَنَائِلٍ، فَخَرَجَ النَّبِيُّ ﷺ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقَيْهِ، فَتَوَضَّأَ وَأَذَّنَ بِلالٌ، فَجَعَلْتُ أَتَتَبَّعُ فَاهُ هٰهُنَا وَهٰهُنَا، يَقُولُ يَمِينًا وَشِمَالًا: حَيَّ عَلَى الصَّلاةِ، حَيَّ عَلَى الْفَلاحِ، ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ، فَتَقَدَّمَ فَصَلَّى يَمُرُّ بَيْنَ يَدَيْهِ الْكَلْبُ والْحِمَارُ لَا يُمْنَعُ. متَّفقٌ عَلَيه.

«الْعَنَزَةُ» بِفَتْحِ النُّونِ: نَحْوَ الْعُكَّازَةِ.

782. Abû Juhaifah Wahb bin 'Abdullâh رضي الله عنه reported: I saw the Prophet ﷺ by Al-Abtah valley in Makkah, in a red tent made from tanned skin. Bilâl brought him ablution water. Then Messenger of Allâh ﷺ came out wearing a red mantle; and I can still remember looking at whiteness of his shanks. So he made his ablution, and Bilâl رضي الله عنه pronounced the call for prayer (*Adhân*). I kept following the movement of his (Bilâl's) face to the right and to the left when he recited: 'Come to the prayer; come to the success.' Then a spear was fixed (as a *Sutrah*) in front of Messenger of Allâh ﷺ who then stepped forward and led the prayer. Dogs and donkeys passed in front of him (beyond the spear) and no one prevented them from doing so. [*Al-Bukhârî* and *Muslim*]

Commentary: 'Al-Abtah' is the name of a place which is also called the Muhassab valley. Lexically 'Al-Abtah' means a sloping ground. Since it was the passage of rainy water owing to its downward slope, it came to be known by this name. Here the Prophet ﷺ encamped in a tent.

This *Hadîth* provides for wearing red-coloured clothes as mentioned in detail in the preceding *Hadîth*. Second, it points out an issue concerning the ritual prayer. The worshipper should place something before him as a symbol of obstruction (سترہ) so that somebody who goes past him may not divert his attention. Yet, there is no harm if the passer is an animal.

٧٨٣- وَعَنْ أَبِي رِمْثَةَ رِفَاعَةَ التَّيْمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ

783. Abû Rimthah Rifâ'ah At-Taimî رضي الله عنه reported: I saw Messenger of

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ﷺ وَعَلَيْهِ ثَوبَانِ أَخْضَرَانِ. رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ. بِإِسْنَادٍ صحيحٍ.

Allâh ﷺ wearing two green garments. [*Abû Dâwûd* and *At-Tirmidhî*]

Commentary: Here we see a provision for wearing green-coloured clothes.

٧٨٤- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ. رَوَاهُ مسلم.

784. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ entered Makkah on the day of its conquest and he was wearing a black turban. [*Muslim*]

٧٨٥- وَعَنْ أَبِي سَعِيد عَمرو بن حُرَيْثٍ رَضِيَ الله عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ الله ﷺ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرْخَى طَرَفَيها بَيْنَ كَتِفَيْهِ. رواه مسلم.

وَفِي رِوَايَةٍ لَهُ: أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

785. Abû Sa'îd 'Amr bin Huraith رضي الله عنه reported: As if I am seeing Messenger of Allâh ﷺ wearing a black turban and both ends of it are falling over his shoulders. [*Muslim*]

Another narration is: Messenger of Allâh ﷺ was delivering a *Khutbah* wearing a black turban.

Commentary: We conclude from this *Hadîth* that one can also put on black-coloured dress, turban and covering. Muslim scholars have said that it is a desirable act *Mustahab* to wear a black turban after defeating the enemy.

٧٨٦- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كُفِّنَ رَسُولُ الله ﷺ فِي ثَلاثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. مُتَّفَقٌ عَلَيْهِ.

«السَّحُولِيَّةُ» بِفَتْحِ السِّينِ وَضَمِّهَا وَضَمّ

786. 'Âishah رضي الله عنها reported: The body of Messenger of Allâh ﷺ was shrouded in three white Yemeni cotton garments, among which was neither a gown nor a turban. [*Al-Bukhârî* and *Muslim*]

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الْحَاءِ الْمُهملتين: ثِيابٌ تُنْسَبُ إِلَى سَحُولٍ: قَرْيَةٍ بِالْيَمَنِ. «وَالْكُرْسُف»: الْقُطْن.

Commentary: The shroud of a dead body consists of three simple pieces of cloth to the exclusion of a turban, shirt and *Izâr*. It is better for the shroud to be white.

٧٨٧- وَعَنْهَا قَالَتْ: خَرَجَ رَسُولُ اللهِ ﷺ ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرٍ أَسْوَدَ. رَوَاهُ مسلم.

«الْمِرْط» بِكَسْرِ الْمِيمِ: وَهُوَ كِسَاءٌ «والْمُرَحَّلُ» بِالْحَاءِ الْمُهْمَلة: هُوَ الَّذِي فِيهِ صُورةُ رِحال الإبلِ، وَهِيَ الأَكْوَارُ.

787. 'Âishah رضي الله عنها reported: One morning Messenger of Allâh ﷺ went out wearing a black blanket made of camel's or sheep's black hair with patterns of camels' bags upon it. [*Muslim*]

Commentary: This *Hadîth* tells us that one can wear a black woollen cloth with the woven image of an inanimate object.

٧٨٨- وَعَنِ الْمُغِيرَةِ بن شُعْبَةَ رَضِيَ الله عَنْهُ قَالَ: كُنْتُ مَع رَسُولِ الله ﷺ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ، فَقَالَ لِي: «أَمَعَكَ مَاءٌ»؟ قلت: نَعَمْ، فَنَزَلَ عَنْ رَاحِلَتِهِ فَمَشَى حَتَّى تَوَارَى فِي سَوَادِ اللَّيْلِ ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الإِدَاوَةِ، فَغَسَلَ وَجْهَهُ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْت لِأَنْزِعَ خُفَّيْهِ فَقَالَ: «دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا

788. Al-Mughirah bin Shu'bah رضي الله عنه reported: I was with Messenger of Allâh ﷺ in a journey one night, and he asked me, "Do you have any water with you?" I said, "Yes." So he dismounted from his riding camel and walked away (to answer the call of nature) until he disappeared in the darkness. When he returned, I poured out some water from a vessel and he washed his face. He was wearing a long woollen cloak and could not take out his forearms from his sleeves, so he brought them out from below the cloak and then washed them, and then passed his (wet) hands over his head. I stretched out my hand to take off his

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Khuff (leather socks), but he said, "Leave them. I put them on after performing *Wudu'*," and he passed his (wet) hands over them. [*Al-Bukhârî* and *Muslim*]

طَاهِرَتَيْنِ» وَمَسَحَ عَلَيْهِمَا. متفقٌ عَلَيه.

Another narration is: Messenger of Allâh ﷺ was wearing a Syrian cloak with tight sleeves.

وَفِي رِوَايَةٍ: وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الكُمَّيْنِ.

Another narration is: This incident took place during the battle of Tabûk.

وَفِي رِوَايَةٍ: أَنَّ هٰذِهِ الْقَضِيَّةَ كَانَتْ فِي غَزْوَةِ تَبُوكَ.

Commentary: Here, too, we have justification for wearing woollen dress. In order to answer the call of nature, one is supposed to get out of people's sight. Instead of washing the feet while performing *Wudu'*, one may simply pass wet hands over the socks or stockings if these have been worn after the performance of ablution. A non-travelling person is allowed this facility for twenty-four hours while in the case of a traveller, this period is extended to three days. However, in case of sexual impurity one must take full bath.

CHAPTER 118
EXCELLENCE OF *QAMEES*

١١٨- بابُ استِحباب القميص

789. Umm Salamah رضي الله عنها reported: Out of all garments Messenger of Allâh ﷺ liked *Qamees* the best. [*At-Tirmidhî* and *Abû Dâwûd*]

٧٨٩- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ ﷺ الْقَمِيصُ. رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: *Qamees* is a piece of clothing with two sleeves, generally made of sewn cotton and worn under the rest of the clothes. In the lifetime of the Prophet ﷺ the Arabs would commonly use two simple sheets of cloth as dress, one covering the

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lower part of body and one wrapping its upper part. *Qamees* was also in vogue but very few people used it. No doubt it covers the body adequately and is also comparatively convenient. So, the Prophet ﷺ liked it most.

CHAPTER 119
DESCRIPTION OF THE LENGTH OF *QAMEES* AND THE SLEEVES, THE END OF THE TURBAN, THE PROHIBITION OF WEARING LONG GARMENTS OUT OF PRIDE AND THE UNDESIRABILITY OF WEARING THEM WITHOUT PRIDE

١١٩- بابُ صفة طول القميص والكمّ والإزار وطرف العمامة وتحريم إسبال شيء من ذٰلك على سبيل الخيلاء وكراهته من غير خيلاء

790. Asmâ' bint Yazîd رضي الله عنها reported: The *Qamees* sleeves of Messenger of Allâh ﷺ reached down to his wrists. [*Abû Dâwûd* and *At-Tirmidhî*]

٧٩٠- عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ الأَنْصَارِيَّةِ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ كُمُّ قَمِيصِ رَسُولِ الله ﷺ إِلَى الرُّسُغِ، رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* simply tells us that Messenger of Allâh ﷺ used to wear a *Qamees* with long sleeves (up to the wrist); but in the case of all the other clothes, apart from the *Qamees*, the sleeves should not go beyond the finger tips.

791. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "Whoever allows his lower garment to drag out of vanity will find that Allâh will not look at him on the Day of Resurrection." On this Abû Bâkr رضي الله عنه submitted: "O Messenger of

٧٩١- وَعَنْ ابنِ عمر رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قال: «مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ لَمْ يَنْظُرِ الله إِلَيْهِ يَوْمَ الْقِيَامَةِ» فَقَالَ أَبُو بَكر: يَا رَسُولَ الله! إِنَّ إِزَارِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَهُ، فَقَالَ لَهُ

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Allâh! My lower garment keeps sliding down though I take care to pull it and wrap it." Messenger of Allâh ﷺ said, "You are not of those who do it out of vanity." [*Al-Bukhârî*]

رَسُولُ الله ﷺ: «إِنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهُ خُيَلاءَ» رَوَاهُ الْبُخَارِي، وروى مسلم بعضه.

Commentary: Messenger of Allâh ﷺ has given a severe warning to those who intentionally wear a dress which is dragging along the ground because this is a sign of arrogance. Yet, if a person's garment unintentionally slips downward he will not be put to accountability.

792. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "On the Day of Resurrection, Allâh will not look at him who trails his lower garment out of pride." [*Al-Bukhârî* and *Muslim*]

٧٩٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يَنْظُرُ الله يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا» متفقٌ عَلَيه.

Commentary: A disregard of Allâh's Favours and gifts means ungratefulness which is essentially manifested in a haughty attitude. It is also a sign of arrogance that one wears a dress with the hem trailing on the ground.

793. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "What is below the ankles of a lower garment is condemned to the Fire (Hell)." [*Al-Bukhârî*]

٧٩٣- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِي النَّارِ» رَوَاهُ الْبُخَارِي.

Commentary: The apparent sense of the *Hadîth* words is that the part of the dress hanging down below the ankles will be put into Hell-fire. Yet, if this is the fate of the particular piece of cloth the wearer will surely go to Hell. When Nâfi' رضي الله عنه was asked about it he said, "Yes, but what sins have the clothes committed?"

794. Abû Dharr رضي الله عنه reported: I heard the Prophet ﷺ saying, "There are three to whom Allâh will neither speak on the Day of Resurrection nor will look at them nor purify them (i.e.,

٧٩٤- وَعَنْ أَبِي ذرٍّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ الله يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلا

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يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَقَرَأَهَا رَسُولُ اللهِ ﷺ ثَلَاثَ مِرَارٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا! مَنْ هُمْ يَا رَسُولَ اللهِ؟ قَالَ: «الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ» رَوَاهُ مسلم.

وَفِي رِوَايَةٍ لَهُ: «الْمُسْبِلُ إِزَارَهُ».

of their sins), and they will be severely tormented." When he repeated this (statement) thrice, Abû Dharr رضي الله عنه said: "They are doomed and destroyed! (But) who are they, O Messenger of Allâh?" He said, "One whose lower garment trails, one who boasts of kindness shown to another; and one who promotes sale of his business by taking false oaths." [*Muslim*]

Commentary: This *Hadîth* sheds light on three major sins which, unfortunately, prevail in Muslim societies. May Allâh amend the lapses of Muslims' behaviour!

٧٩٥- وَعَنْ ابن عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الإِسْبَالُ في الإِزارِ، وَالْقَمِيصِ، وَالْعِمَامَةِ، مَنْ جَرَّ شَيْئًا خُيَلاءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ» رَوَاهُ أَبُو دَاود وَالنسائي بِإِسْنَادٍ صَحِيحٍ.

795. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "On the Day of Resurrection, Allâh will not look at one who trails his lower garment, *Qamees* or turban arrogantly."

[*Abû Dâwûd* and *An-Nasâ'î*]

Commentary: This *Hadîth* tells us if trousers and pajamas, out of pride etc., hang loose below the ankles, the wearer will be committing a grave blunder. The excessive hang of shirt or turban out of pride is also a sign of arrogance and involves the wearer in a major sin. Wearing long garments without the intention of pride is disliked.

٧٩٦- وَعَنْ أَبِي جُرَيٍّ جَابِرِ بن سُلَيم رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رَجُلًا يَصْدُرُ النَّاسُ عَنْ رَأْيِهِ؛ لا يَقُولُ شَيْئًا إِلَّا صَدَرُوا عَنْهُ؛ قلتُ: مَنْ هٰذَا؟ قَالُوا: رَسُول الله ﷺ. قُلْتُ: عَلَيْكَ السَّلامُ يَا رَسُولَ اللهِ! - مَرَّتَيْنِ - قَالَ: «لَا تَقُلْ عَلَيْكَ

796. Abû Juraiy Jâbir bin Sulaim رضي الله عنه reported: I noticed a man whose opinion was followed by every body, and no one acted contrary to what he said. I asked who he was, and I was informed that he was Messenger of Allâh ﷺ. I said to him twice: "*'Alaikas-salâm yâ Rasûl-Allâh* (may Allâh render you safe)." He said, "Do not say: *'Alaikas-salâmu.*' This is the salutation

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to the dead (in *Jâhiliyyah* times). Say, instead: *'As-salâmu 'alaika* (may Allâh render you safe).'" I asked: "Are you Messenger of Allâh?" He replied, "(Yes) I am the Messenger of Allâh, Who will remove your affliction when you are in trouble and call to Him, Who will cause food to grow for you when you are famine-stricken and call to Him, and Who will restore to you your lost riding beast in the desert when you call upon Him." I said to him: "Give me instructions (to act upon)." He (ﷺ) said, "Do not abuse anyone." (Since then I have never abused anyone, neither a freeman, nor a slave, nor a camel, nor a sheep). He (ﷺ) continued, "Do not hold in contempt even an insignificant act of goodness, because even talking to your brother with a cheerful countenance is an act of goodness. Hold up your lower garment half way to the leg, and at least above the ankles; for trailing it is arrogance, and Allâh dislikes pride. And if a man imputes to you of bad things he knows you possess, do not impute to him bad things that you know he has for he will assume the evil consequences of his abuse."

[*Abû Dâwûd* and *At-Tirmidhî*]

السَّلامُ، عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَوْتَى - قُلِ: السَّلامُ عَلَيكَ» قَالَ: قُلتُ: أَنْتَ رَسُول الله؟ قَالَ: «أَنَا رَسُول الله الَّذِي إِذَا أَصَابَكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَهُ عَنْكَ، وَإِذَا أَصَابَكَ عَامُ سَنَة فَدَعَوْتَهُ أَنْبَتَهَا لكَ، وَإِذَا كُنْتَ بِأَرْضٍ قَفْرٍ أَوْ فَلاةٍ، فَضَلَّت رَاحِلَتُكَ، فَدَعَوْتَهُ رَدَّهَا عَلَيكَ» قَالَ: قلتُ: اعْهَدْ إِلَيَّ. قَالَ: «لَا تَسُبَّنَّ أَحَدًا» قَالَ: فَمَا سَبَبْتُ بَعْدَهُ حُرًّا، وَلَا عَبْدًا، وَلا بَعِيرًا، وَلَا شَاةً «وَلَا تَحقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَأَنْ تُكَلِّمَ أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجهُكَ؛ إِنَّ ذٰلِكَ مِنَ الْمَعْرُوفِ. وارفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ، فَإِن أَبَيْتَ فَإِلَى الْكَعْبَين، وَإِيَّاكَ وَإِسْبَالَ الإِزَارِ فَإِنَّهَا مِنْ الْمَخِيلَةِ وَإِنَّ الله لَا يُحِبُّ الْمَخِيلَةَ، وَإِنِ امْرؤٌ شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فِيكَ فَلا تُعَيِّرهُ بِمَا تَعْلَم فِيهِ، فَإِنَّمَا وَبَال ذٰلِكَ عَلَيْهِ» رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ بِإِسْنَادٍ صحيحٍ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسنٌ صحيح.

Commentary: Herein, we are informed that the Companions of Messenger of Allâh

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ﷺ would lend a ready ear to the Prophet's advice and put it into practice resolutely. Besides, in Islâm the greeting of peace or *Salâm* is alike to the living as well as the dead. The *Hadîth* also tells us about the desirable length of *Izâr* or lower garment. *Sharî'ah* allows it up to the ankles, but if it goes below, the wearer will be involved in a serious transgression incurring Hell-fire as mentioned earlier. Second, any good act, however small it may be, must not be underestimated and ignored. At no cost should it be given up. Third, nobody should be reproached for his fault or mistake, that is, he should not be put to humiliation in public for it. However, in private conversation he may be advised to improve his behaviour and desist from repeating his mistake.

٧٩٧- وَعَنْ أَبِي هُرَيرة رَضِيَ الله عَنْهُ قَال: بينَمَا رجُلٌ يُصَلِّي مُسْبِلٌ إِزَارَهُ، قَالَ لَهُ رَسُولُ الله ﷺ: «اذهَب فَتَوَضَّأْ» فَذَهَبَ فَتَوَضَّأَ، ثُمَّ جَاءَ، فَقَالَ: «اذْهَبْ فَتَوَضَّأْ» فَقَالَ لَهُ رجُلٌ: يَا رَسُول الله! مَالك أَمَرْتَهُ أَنْ يَتَوَضَّأَ ثم سَكَتَّ عَنْهُ؟ قَال: «إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسبِلٌ إِزَارَهُ، وَإِن الله لا يَقْبَلُ صَلَاةَ رَجُلٍ مُسبِلٍ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صحيحٍ عَلَى شَرْطِ مسلم.

797. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said to a man who was performing *Salât* while his lower garment was trailing, "Go and perform your *Wudu'* again." That man went and came back having performed it. The Messenger of Allâh ﷺ said (again), "Go and perform your *Wudu'*." Someone present said to Messenger of Allâh ﷺ: "O Messenger of Allâh! You ask him to perform his *Wudu'* and then you kept silent (without saying the reason for it)." He (ﷺ) said, "He performed *Salât* while his lower garment was below his ankels. Allâh does not accept the *Salât* of a man who trails his lower garment." [*Abû Dâwûd*]

٧٩٨- وَعَنْ قَيْسِ بن بشرٍ التَّغْلِبِيِّ قَال: أَخْبَرَنِي أَبِي - وَكَانَ جَلِيسًا لِأَبِي الدَّرْدَاءِ - قَال: كَانَ بِدِمشقَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ سَهل بن الْحَنْظَلِيَّةِ، وَكَانَ رَجُلًا مُتَوَحِّدًا قَلَّمَا يُجَالِسُ النَّاسَ، إِنَّمَا

798. Qais bin Bishr At-Taghlibi reported that his father, who attended the company of 'Abud-Dardâ' رضي الله عنه told him: There was a man in Damascus who was a Companion of the Messenger of Allâh ﷺ. He was called Ibn Al-Hanzaliyyah. He was a lonesome person and would rarely

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spend some time in the company of people. He would spend most of his time in performing *Salât* and when he finished, he would engage himself in *Tasbîh (Subhan-Allâh)* and *Takbîr (Allâhu Akbar)*, till he would go home. He passed by us one day when we were sitting with Abud-Dardâ' رضي الله عنه. The latter said to him: "Tell us something which will benefit for us and will not harm you." He said: "Messenger of Allâh ﷺ sent a detachment. When they returned, one of them came to the assemblage in which Messenger of Allâh ﷺ was present and said to his neighbour during the conversation: 'I wish you had seen us when we encountered the enemy. So-and-so (a believer) took up his spear, struck and said: Take this from me and I am the Ghifâri boy. Now what do you think of this?' The neighbour said: 'I think that he lost his reward because of boasting.' He said: 'I see no harm in it.' They began to exchange arguments till Messenger of Allâh ﷺ heard them and said, *'Subhân-Allâh* (Allâh is free from every imperfection). He would be rewarded (in the Hereafter) and praised (in this world)'. I noticed that Abud-Dardâ' رضي الله عنه felt a great pleasure at this remark and, raising his head began to repeat: "Have you heard Messenger of Allâh ﷺ say this!" Ibn Al-Hanzaliyyah رضي الله عنه continued responding till I asked

هُوَ صَلاةٌ، فَإِذَا فَرَغَ فَإِنَّمَا هُوَ تَسبِيحٌ وَتَكبِيرٌ حَتَّى يَأْتِي أَهْلَهُ، فَمَرَّ بِنَا وَنَحْنُ عِنْدَ أَبِي الدَّرْدَاءِ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعنَا وَلَا تَضُرُّكَ. قَالَ: بَعَثَ رَسُولُ الله ﷺ سَرِيَّةً فَقَدِمَتْ، فَجَاءَ رَجُلٌ مِنْهُمْ فَجَلَسَ فِي الْمَجْلِسِ الَّذِي يَجْلِسُ فِيهِ رَسُول الله ﷺ، فَقَالَ لِرَجُلٍ إِلَى جَنْبِهِ: لَوْ رَأَيْتَنَا حِينَ الْتَقَيْنَا نَحْنُ وَالْعَدُوّ، فَحَمَلَ فُلانٌ وَطَعَنَ، فَقَالَ: خُذْهَا مِنِّي، وَأَنَا الْغُلَامُ الْغِفَارِيُّ، كَيْفَ تَرَى فِي قَوْلِهِ؟ قَالَ: مَا أُرَاهُ إِلَّا قَدْ بَطَلَ أَجْرُهُ. فَسَمِعَ بِذٰلِكَ آخَرُ فَقَالَ: مَا أَرَى بِذٰلِكَ بَأْسًا، فَتَنَازَعَا حَتَّى سَمِعَ رَسُولُ الله ﷺ فَقَالَ: «سُبْحَان الله؟ لَا بَأْسَ أَنْ يُؤْجَرَ وَيُحْمَدَ» فَرَأَيْتُ أَبَا الدَّرْدَاءِ سُرَّ بِذٰلِكَ، وَجَعَلَ يَرْفَعُ رَأْسَهُ إِلَيْهِ وَيَقُولُ: أَنْتَ سَمِعْتَ ذٰلِكَ مِنْ رَسُولِ الله ﷺ!؟ فَيَقُولُ: نَعَمْ. فَمَا زَالَ يُعِيدُ عَلَيْهِ حَتَّى إِنِّي لَأَقُولُ لَيَبرُكَنَّ عَلَى رُكْبَتَيْهِ.

قَالَ: فَمَرَّ بِنَا يَوْمًا آخَرَ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا

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تَضُرُّكَ، قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «الْمُنْفِقُ عَلَى الْخَيْلِ كَالبَاسِطِ يَدَهُ بالصَّدَقَةِ لَا يَقْبِضُهَا».

ثُمَّ مَرَّ بِنَا يَوْمًا آخَر، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةً تَنْفَعُنَا وَلَا تَضُرُّكَ، قَالَ: قالَ رَسُولُ اللهِ ﷺ: «نِعْمَ الرَّجُلُ خرَيْمٌ الأَسَدِيُّ! لَوْلَا طُولُ جُمَّتِهِ وَإِسْبَالُ إِزَارِهِ!» فَبَلَغَ خُرَيْمًا، فَعَجَّلَ، فَأَخَذَ شَفرَةً فَقَطَعَ بِهَا جُمَّتَهُ إِلَى أُذنيْهِ، وَرَفَعَ إِزَارَهُ إِلَى أَنْصَافِ سَاقَيْهِ.

ثُمَّ مَرَّ بِنَا يَوْمًا آخَرَ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةً تَنْفَعُنَا وَلَا تَضُرُّكَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّكُمْ قَادِمُونَ عَلَى إِخْوَانِكُمْ، فَأَصْلِحُوا رِحَالَكُمْ، وَأَصْلِحُوا لِبَاسَكُمْ حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِي النَّاسِ؛ فَإِنَّ اللهَ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَنٍ، إِلَّا قَيْسَ بن بشر، فاخْتَلَفُوا فِي تَوْثِيقِهِ وَتَضْعِيفِهِ، وَقَد رَوَى له مسلم.

Abud-Dardâ' رضي الله عنه not to annoy him.

Ibn Al-Hanzaliyyah رضي الله عنه happened to pass by us another day and Abud-Dardâ' said to him: "Tell us something which will benefit us and will not harm you." He said: "The Messenger of Allâh ﷺ told us, 'He who spends to purchase a horse (for *Jihâd*) is like one who extends his hand for spending out of charity without withholding it.'"

He passed by us another day and Abud-Dardâ' رضي الله عنه said to him: "Tell us something which might benefit us, and will not harm you." He said: "The Messenger of Allâh ﷺ once said, 'Khuraim Al-Usaidî is an excellent man were it not of his long hair and his lower garment which is hanging down.' When Khuraim heard about what the Prophet had said about him, he trimmed his long hair up to his ears with a knife and raised his lower garment half way on his shanks."

On another occasion he passed by us and Abud-Dardâ' رضي الله عنه said to him: "Tell us something that will benefit us and will not harm you." He said that he heard Messenger of Allâh ﷺ say, while coming back from an expedition: "You are returning to your brothers, so set your saddles and clothes in order so that you look tidy and graceful. Allâh hates untidiness." [*Abû Dâwûd*]

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Commentary: This *Hadîth* talks about six points. First, a war cry expressive of one's chivalrous deeds and designed to intimidate the enemy is permissible. Second, it is not an impeachable act and will be rewarded by Allâh if it is done with a good intention. Third, hair should be grown either up to the earlobes or up to the neck-end as was the Prophet's practice. The Prophet ﷺ disapproved the long hair upon the shoulders. Fourth, on return from a journey, a man is advised to clean up his appearance and dust-covered clothes; due to the fatigue and dust of journey, he may appear untidy and out of shape. With his ruffled hair and run-down face, whether intentional or unintentional, he will perhaps give a depressive impression to his wife and children and other family members to the displeasure of Allâh. Fifth, we may sympathetically allude to the minor shortcomings of a person in his absence for the sake of his moral uplifting. This will not be considered as backbiting. Messenger of Allâh ﷺ talked about Khuraim Al-Usaidî رضي الله عنه in the same spirit. Sixth, indecency which means something ugly and disgraceful is taken here in an untidy and dishevelled sense which is against aesthetic principles.

799. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Messenger of Allâh ﷺ said, "The lower garment of a believer should be half way below the knees. He is guilty of no sin if they are up to the ankles. That which is below the ankles is in the Fire (of Hell). Allâh will not look at one who allows his lower garment to trail out of vanity. [*Abû Dâwûd*]

٧٩٩- وَعَنْ أَبِي سعيدٍ الْخدْرِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِزَارَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ، وَلَا حَرَجَ - أَوْ لَا جُنَاحَ - فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ، فَمَا كَانَ أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ فِي النَّارِ، وَمَنْ جَرَّ إِزَارَهُ بَطَرًا لَمْ يَنْظُرِ الله إِلَيْهِ. رَوَاهُ أَبُو داود بِإِسْنَادٍ صحيحٍ.

Commentary: This *Hadîth* says that a garment like trousers, pajamas, etc., should, properly speaking, go down up to the middle of the shanks. However, it is permissible to lower it up to the ankles which should remain uncovered. This commandment is for men alone. On the contrary, women are required to cover not only their ankles but also their feet, particularly when they go out.

800. Ibn 'Umar رضي الله عنهما reported: My lower garment was trailing as I passed by Messenger of

٨٠٠- وَعَنْ ابنِ عمر رَضِيَ الله عَنْهُمَا قَالَ: مَرَرْتُ عَلَى رَسُولِ الله ﷺ

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Allâh ﷺ so he said, "Raise your lower garment, Abdullâh." I lifted it up and he told me to raise it higher. I complied with his orders and as I was still trying to find the best place (for it), one of the people asked where it should reach and he ﷺ replied, "Half way down the knees." [*Muslim*]

وَفِي إِزَارِي اسْتِرْخَاءٌ، فَقَالَ: «يَا عَبْدَ اللهِ! ارْفَعْ إِزَارَكَ» فَرَفَعْتُهُ ثُمَّ قَالَ: «زِدْ»، فَزِدْتُ، فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ. فَقَالَ بَعْضُ الْقَوْمِ: إِلَى أَيْنَ؟ فَقَالَ: إِلَى أَنْصَافِ السَّاقَيْنِ». رَوَاهُ مسلم.

801. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said, "On the Day of Resurrection, Allâh will not look at the one who trails his lower garment out of arrogance." Umm Salamah رضي الله عنها asked: "What should women do with the hem of their clothes?" He ﷺ said, "They might lower them a hand's span." She said: "But their feet would still remain exposed." He said, "Let them lower those equal to arm's length but not more than that." [*Abû Dâwûd* and *At-Tirmidhî*]

٨٠١- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ جَرَّ ثَوْبَهُ خيلاءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ» فَقَالَتْ أُمُّ سَلَمَةَ: فَكَيْفَ تَصْنَعُ النِّسَاءُ بِذُيُولِهِنَّ، قَالَ: «يُرْخِينَ شِبْرًا». قَالَتْ: إِذًا تَنْكَشِفُ أَقْدَامُهُنَّ. قَالَ: «فَيُرْخِينَهُ ذِرَاعًا لَا يَزِدْنَ» رَوَاهُ أَبُو داود، والتِّرمِذي وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح.

Commentary: Herein, women are commanded to cover themselves completely up to an arm's length from the hem of their clothes in order to cover the sole of their feet with their wraps and lower-body garments.

CHAPTER 120
EXCELLENCE OF GIVING UP ELEGANT CLOTHES FOR HUMILITY

١٢٠- بَابُ استحبابِ تَرْكِ التَّرفعِ فِي اللِّبَاسِ تَوَاضُعًا قَدْ سَبَقَ فِي بَاب فضل الجُوعِ وَخُشُونَةِ الْعَيْشِ جُمَلٌ تَتَعَلَّقُ بِهٰذَا البَاب

802. Mu'âdh bin Anas رضي الله عنه

٨٠٢- وَعَنْ مُعاذِ بن أَنَسٍ رَضِيَ الله

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reported: Messenger of Allâh ﷺ said, "Whoever gives up wearing elegant and expensive garments out of humbleness, when he can do so, Allâh will call him on the Day of Resurrection and before all the creations, He will give him the choice to wear whichever garment of *Imân* he would like to wear." [*At-Tirmidhî*]

عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ تَرَكَ اللِّبَاسَ تَوَاضُعًا لله، وَهُوَ يَقْدِرُ عَلَيْهِ، دَعَاهُ الله يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ حُلَلِ الإِيمَانِ شَاءَ يَلْبَسُهَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حسن.

Commentary: To adopt humility and not to assert superiority over others, according to this *Hadîth*, is an excellent act with Allâh. 'The clothes of *Imân*' imply those special clothings of *Jannah* that Allâh has prepared for sincere believers only.

CHAPTER 121
EXCELLENCE OF ADOPTING MODERATION IN DRESS

١٢١- بابُ استِحباب التوسُّط في اللّباس ولا يقتصر عَلَى مَا يَزري به لغير حاجة ولا مقصود شرعي

803. 'Amr bin Shu'aib on the authority of his father and grandfather reported: Messenger of Allâh ﷺ said, "Allâh loves to see the sign of His Bounties on his slave." [*At-Tirmidhî*]

٨٠٣- عَنْ عمرِو بن شُعَيْبٍ عَن أَبِيهِ عَنْ جَدِّهِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله يُحِبُّ أَنْ يُرَى أَثَرُ نِعْمَتِهِ عَلَى عَبْدِهِ». رَوَاهُ الترمذي وقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: A simple dress is commendable if one wears it as a gesture of humility wining Allâh's Pleasure. Yet, to zealously pursue the goal of goodness, to extend a helping hand to the indigent and the needy, to behave favourably towards one's relatives and to wear a fine dress as a manifestation of Allâh's Favours are equally good acts of high merit. A fine dress is not impeachable in itself but it becomes so, if worn with an air of arrogance and self-importance. On the other hand, an expression of Divine bounty makes it praiseworthy. In other words, it is the intention which makes an act good or bad. Alongside the practice of the example of Messenger of Allâh ﷺ, the sincerity of action and making right intention, therefore, become indispensable.

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CHAPTER 122
PROHIBITION OF WEARING SILK FOR MEN AND ITS PERMISSIBILITY FOR WOMEN

١٢٢- بابُ تحريم لباسِ الحَرير على الرّجال وَتحريم جلوسهم عليه واستنادهم إليه وجواز لبسه للنساء

804. 'Umar bin Al-Khattâb رضي الله عنه reported: Messenger of Allâh ﷺ said, "Do not wear silk (clothes). For whoever wears (them) in this life will be deprived of them in the Hereafter." [*Al-Bukhârî* and *Muslim*]

٨٠٤- عَنْ عمَر بن الْخَطَّاب رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «لَا تَلْبَسُوا الْحَرِيرَ؛ فَإِنَّ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ» متفقٌ عَلَيه.

Commentary: It is not women but men who have been forbidden to wear silk dress. It is banned for men due to its aspect of adornment and beautification which is peculiar to women alone. The silk dress is not befitting to men because it affects their typical characteristics such as bravery, strength and fearlessness. Second, it betrays arrogance and haughtiness which is condemnable by all norms of morality. Third, it has relevance to disbelievers and polytheists known for their love for worldly possessions. Fourth, its use is against that austerity which Islâm aims to develop in a Muslim's life. And this is borne out by the saying of Messenger of Allâh ﷺ: "Simplicity is part of Faith."

805. 'Umar bin Al-Khattâb رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying, "Silk (clothes) are worn only by him who has no share in the Hereafter." [*Al-Bukhârî* and *Muslim*]

٨٠٥- وَعَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ» مُتَّفَقٌ عَلَيه.

وَفِي رِوَايَةٍ لِلبُخَارِي: «مَنْ لَا خَلَاقَ لَهُ فِي الآخِرَةِ».

قَوْلُهُ: «مَنْ لَا خَلَاقَ لَهُ»، أَيْ: لا نَصِيبَ لَهُ.

Commentary: This *Hadîth* tells us that men will fall into a serious error if they wear dress made from silk. And if they do not sincerely repent for it, they will undoubtedly be punished in Hell-fire.

806. Anas رضي الله عنه reported:

٨٠٦- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال:

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Messenger of Allâh ﷺ said, "He who wears silk clothes in this life shall not wear them in the Hereafter."
[*Al-Bukhârî* and *Muslim*]

قَالَ رَسُولُ الله ﷺ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ» متفقٌ عَلَيه.

807. 'Ali رضي الله عنه reported: I saw Messenger of Allâh ﷺ holding a piece of gold in his left hand and a silk (cloth) in his right hand. Then he said, "These two are forbidden for the males of my *Ummah*." [*Abû Dâwûd*]

٨٠٧- وَعَنْ عَلِيٍّ رَضِيَ الله عَنْهُ قَال: رَأَيْتُ رَسُولَ الله ﷺ أَخَذَ حَرِيرًا، فَجَعَلَهُ فِي يَمِينِهِ، وَذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ، ثُمَّ قَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حسن.

808. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: Messenger of Allâh ﷺ said, "Wearing of silk and gold has been made unlawful for males and lawful for the females of my *Ummah*."
[*At-Tirmidhî*]

٨٠٨- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي، وَأُحِل لِإِنَاثِهِمْ». رَوَاهُ التِّرْمِذِيّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: Both the above mentioned *Ahâdîth* indicate that the use of silk and gold is allowed to women. But Divine sanction should not be so over-stretched as to make the ornaments of gold part and parcel of marriage. Yet, unfortunately, this sad situation exists in Muslim societies, making resourceless people feel extremely ill. In fact, at need, if resources permit, women are free to use gold but without making it as an essential ingredient of marriage. May Allâh guide Muslims!

809. Hudhaifah رضي الله عنه reported: The Prophet ﷺ prohibited us from eating or drinking in gold or silver utensils and from wearing silk and brocade, or sitting on (anything made from) them. [*Al-Bukhârî*]

٨٠٩- وَعَنْ حُذَيْفَةَ رَضِيَ الله عَنْهُ قَال: نَهَانَا النَّبِيُّ ﷺ أَنْ نَشْرَبَ فِي آنِيَةِ الذَّهَبِ والْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ. رَوَاهُ الْبُخَارِي.

Commentary: There are many kinds of silk. But the real silk is that which is naturally spun by the silkworm. However, the artificially manufactured silk is also

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available nowadays. Men are not under ban to use it. But there are certain varieties of such cloth which are used only by women. These are forbidden to men. Besides, they are disallowed to sit on a silk cloth. Similarly, quilts, mattresses and pillows should not be made from it because both men and women use them.

CHAPTER 123
LAWFULNESS TO WEAR SILK IN CASE ONE IS SUFFERING FROM AN ITCH

١٢٣- بابُ جواز لبس الحرير لمَنْ به حكَّة

810. Anas رضي الله عنه reported: Messenger of Allâh ﷺ permitted Zubair and 'Abdur-Rahmân bin 'Aûf رضي الله عنهما to wear silk because they were suffering from an itch. [*Al-Bukhârî* and *Muslim*]

٨١٠- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: رَخَّصَ رَسُولُ اللهِ، ﷺ، لِلزُّبَيْرِ وَعَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ رَضِيَ اللهُ عَنْهُمَا فِي لُبْسِ الْحَرِيرِ لِحِكَّةٍ بِهِمَا. متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us that, if needed, even men can wear clothes made from silk. For example, it may be suggested in case of a skin disease like itch. A man may also be allowed to wear a silk dress in order to escape extremely cold or hot weather provided he has no other clothes.

CHAPTER 124
PROHIBITION OF USING THE SKIN OF THE LEOPARD

١٢٤- باب النَّهي عَنْ افتراشِ جُلود النمور والركوب عليها

811. Mu'âwiyah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Do not ride on saddles made from silk or leopard's skin." [*Abû Dâwûd*]

٨١١- عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَرْكَبُوا الْخَزَّ وَلَا النِّمَارَ» حَدِيثٌ حَسنٌ، رَوَاهُ أَبُو دَاود وغيره بِإِسْنَادٍ حَسَنٍ.

Commentary: This *Hadîth* prohibits Muslim men from using fur and the leopard's hide. In fact the non-Muslim contemporaries of the Prophet ﷺ used to wear them. Since, they had an epicurean lifestyle, unconcerned about the Hereafter, the Muslims were dissuaded from emulating their example. The motive behind the ban by

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Messenger of Allâh ﷺ was to help believers in acquiring a sense of *Taqwâ* (consciousness of Allâh/fear of Allâh). As for pure silk, Muslim men are totally disallowed to use it. Even the saddle-cloth must not be of silk. The same rule applies to any usable thing made from the leopard's hide because it is expressive of arrogance and also bears resemblance to the non-Muslim way of life.

812. Abul-Malîh on the authority of his father reported: Messenger of Allâh ﷺ prohibited the use of the skins of wild animals. [*Abû Dâwûd, At-Tirmidhî* and *An-Nasa'î*]

Another narration in *At-Tirmidhî* is: Messenger of Allâh ﷺ forbade the use of the skins of wild animals in making *Firâsh* (i.e., something to sit on or lie down on, such as cushions, pillows, covers, spreads, saddles, etc.).

٨١٢- وَعَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ جُلُودِ السِّبَاعِ. رَوَاهُ أَبُو دَاود وَالتِّرْمِذِي وَالنسائيُّ بِأَسَانِيدَ صِحَاحٍ.

وَفِي رِوَايَةِ التِّرْمِذِيِّ: نَهَى عَنْ جُلُودِ السِّبَاعِ أَنْ تُفْتَرَشَ.

Commentary: The Messenger of Allâh ﷺ has forbidden the use of hide of wild beasts. Explaining the ban by Messenger of Allâh ﷺ, some say that even the tanning process cannot wipe out hair from a beast's hide. As a result it retains some impurity. Others think that the prohibitive order is related only to the untanned hides and is inapplicable to the tanned ones. This opinion also goes since such hides are used by extravagant and arrogant people, and its use by Muslims may hold them analogous to the former. But Imâm Ash-Shaukâni is of the view that the hides of beasts, whether tanned or untanned, must not be used. We also have in view the saying of Messenger of Allâh ﷺ: "Tanning purifies every hide." Yet, in the light of the current *Hadîth* it will be considered as specific. The hides of beasts will remain unclean and unusable in all circumstances.

CHAPTER 125
SUPPLICATION AT THE TIME OF WEARING NEW DRESS OR SHOES

١٢٥- بابُ ما يَقُولُ إِذَا لَبِسَ ثَوْبًا جَدِيدًا

813. Abû Sa'îd Al-Khudrî رضي الله عنه

٨١٣- عَنْ أَبِي سَعِيد الْخُدْرِيِّ رَضِيَ

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reported: When Messenger of Allâh ﷺ wore a new garment, he would name it. For instance, a turban or shirt or cloak and would supplicate: *"Allâhumma lakal-hamdu, Anta kasautanihi, as'aluka khairahu wa khaira mâ suni'a lahu, wa a'ûdhu bika min sharrihi wa sharri mâ suni'a lahu* (O Allâh, all the praise is for You that You have given it to me to put on. I ask You its goodness and the goodness of the purpose for which it was made, and I seek Your Protection from its evil and the evil of the purpose for which it was made)." [*Abû Dâwûd* and *At-Tirmidhî*]

الله عَنْهُ قَال: كَانَ رَسُولُ الله ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ - عِمَامَةً، أَوْ قَمِيصًا، أَوْ رِدَاءً - يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ» رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* tells us that we should recite the invocation taught by Messenger of Allâh ﷺ on wearing a new dress. Imâm An-Nawawî argues that on wearing a new pair of shoes or something like that one should also recite this prayer.

CHAPTER 126
EXCELLENCE OF STARTING FROM THE RIGHT SIDE FIRST WHILE WEARING A DRESS (OR A PAIR OF SHOES)

١٢٦- بَاب استِحباب الابتداء باليَمين في اللِّباس

(*Ahâdith* concerning this chapter has already been narrated. See chapter 99)

هٰذَا الْبَاب قَدْ تَقَدَّمَ مَقْصُوده وَذَكَرْنَا الأَحَادِيث الصَّحِيحَة فِيه.

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4. THE BOOK OF THE ETIQUETTE OF SLEEPING, LYING AND SITTING ETC.

٤ - كتاب آداب النوم والاضطجاع والقعود والمجلس والجليس والرؤيا

CHAPTER 127 WHAT IS TO BE SAID AT THE TIME OF SLEEPING

١٢٧- باب ما يقوله عند النوم

814. Al-Barâ' bin 'Âzib رضي الله عنهما reported: Whenever Messenger of Allâh ﷺ went to bed, he would lie down on his right side and recite: "*Allâhumma aslamtu nafsi ilaika, wa wajjahtu wajhî ilaika, wa fawwadtu amrî ilaika, wa 'alja'tu zahrî ilaika, raghbatan wa rahbatan ilaika, lâ malja'a wa lâ manja illâ ilaika. Âmantu bikitâbikal-ladhî anzalta, wa nabiyyikal-ladhî arsalta* [O Allâh! I have submitted myself to You, I have turned my face to You, committed my affairs to You, and depend on You for protection out of desire for You and out of fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believed in the Book You have revealed, and in the Prophet You have sent (i.e., Muhammad ﷺ).]" [*Al-Bukhârî*]

٨١٤- عَنِ الْبَرَاءِ بن عَازِبٍ رَضِيَ الله عَنْهُمَا قَالَ: كَانَ رَسُولُ الله ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الأَيْمَنِ، ثُمَّ قَالَ: «اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجا إِلَّا إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ. وَنَبِيِّكَ الَّذِي أَرْسَلْتَ» رواه الْبُخَارِي.

Commentary: Before going to bed, a believer revives his commitment to Faith, Islâm and Allâh by reciting this prayer of Messenger of Allâh ﷺ. Through this practice, every night he is able to remember Allâh and His Commandments amidst the activities of the day time.

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٨١٥- وَعَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، وَقُلْ... » وَذَكَرَ نَحْوَهُ، وَفِيهِ: «وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ» متفقٌ عَلَيْهِ.

815. Al-Barâ' bin 'Âzib رضي الله عنهما reported: Messenger of Allâh ﷺ directed me thus: "Whenever you go to bed, perform *Wudu'* as you do for *Salât* then (before sleeping) recite: 'O Allâh! I have submitted myself to You, I have turned myself to You, committed my affairs to You and sought Your refuge for protection out of desire for You and fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet (ﷺ) You have sent.'" Messenger of Allâh ﷺ added: "If anyone recites these words and dies during the night, he will die on the true *Deen*, and if he remains alive till the morning, he will obtain good. And make this supplication your last words (before sleeping)." [*Al-Bukhârî* and *Muslim*]

٨١٦- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَجِيءَ الْمُؤَذِّنُ فَيُؤْذِنَهُ. متفقٌ عَلَيْهِ.

816. 'Âishah رضي الله عنها reported: The Prophet ﷺ used to offer eleven *Rak'ah* of optional *Salât* (prayers) in the latter part of night. When it was about dawn, he would offer two short *Rak'ah* and then would lie down on his right side till the *Mu'adhdhin* (one who calls for prayer) would come to inform him that the congregation had gathered (for prayer). [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* throws light on the Prophet's night prayers (*Tahajjud*), that is, it comprised thirteen *Rak'ah* including three *Rak'ah* of *Witr*. It is also reported in *Al-Bukhârî* on the authority of 'Âishah رضي الله عنها that Messenger of Allâh ﷺ would

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always perform thirteen *Rak'ah* in the *Tahajjud* prayer. This *Hadîth* further tells us that after his midnight prayer, the Prophet ﷺ would perform two *Rak'ah* of *Sunnah* (i.e., after the *Adhân* of *Fajr* prayer) and then lie down on his right side. This practice of Messenger of Allâh ﷺ is an established fact.

٨١٧- وَعَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا» وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ» رَوَاهُ الْبُخَارِي.

817. Hudhaifah رضي الله عنه reported: Whenever the Prophet ﷺ lay down for sleep at night, he would place his (right) hand under his (right) cheek and supplicate: "*Bismika Allâhumma amûtu wa ahyâ* [O Allâh, with Your Name will I die and live (wake up)]." And when he woke up, he would supplicate: "*Al-hamdu lillâhil-ladhî ahyânâ ba'da mâ amâtanâ, wa ilaihin-nushûr* (All praise is due to Allâh, Who has brought us back to life after He has caused us to die, and to Him is the return)." [*Al-Bukhârî*]

Commentary: In this prayer of Messenger of Allâh ﷺ the state of sleep is associated with death, while the state of being awake is associated with life. Furthermore, it conjures up the vision of Doomsday. However, to recite these prayers prior to going to sleep and on getting up was the practice of Messenger of Allâh ﷺ.

٨١٨- وَعَنْ يَعِيش بن طِخفَةَ الْغِفَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ أَبِي: بَيْنَمَا أَنَا مُضْطَجِعٌ فِي الْمَسْجِدِ عَلَى بَطْنِي إِذَا رَجُلٌ يُحَرِّكُنِي بِرِجْلِهِ فَقَالَ: «إِنَّ هٰذِهِ ضِجْعَةٌ يُبْغِضُهَا اللهُ» قَالَ: فَنَظَرْتُ، فَإِذَا رَسُولُ اللهِ ﷺ. رَوَاهُ أَبُو داود بِإِسْنَادٍ صحيح.

818. Ya'îsh bin Tikhfah Al-Ghifârî رضي الله عنه reported: My father said: I was lying down on my belly in the mosque when someone shook me with his foot and said, "Lying down this way is disapproved by Allâh." I looked up and saw that it was Messenger of Allâh ﷺ. [*Abû Dâwûd*]

Commentary: To sleep in prone position is extremely repugnant and Messenger of Allâh ﷺ has forbidden it.

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819. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Whoever sits in a place where he does not remember Allâh تعالى, he will suffer loss and incur displeasure of Allâh; and whoever lies down (to sleep) in a place where he does not remember Allâh, he will suffer sorrow and incur displeasure of Allâh."

[*Abû Dâwûd*]

٨١٩- وَعَنْ أَبِي هُرَيرة رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَال: «مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ الله تَعَالَى فِيهِ، كَانَتْ عَلَيْهِ مِنَ الله تَعَالَى تِرَةٌ، وَمَنِ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ الله تَعَالَى فِيهِ، كَانَتْ عَلَيْهِ مِن الله تِرَةٌ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَنٍ.

«التِّرَةُ» بكسر التَّاء المثناة من فوق، وهي: النَّقْصُ، وَقِيلَ: التَّبِعَةُ.

Commentary: In the light of this *Hadîth*, remembrance of Allâh is commendable everywhere. Indifference to it doubtless incurs Divine wrath.

CHAPTER 128
MANNERS OF LYING DOWN ON ONE'S BACK AND PLACING ONE LEG UPON THE OTHER

١٢٨- بابُ جَواز الاسْتِلْقاء عَلَى القَفَا ووضع إِحْدَى الرِّجْلَيْنِ عَلَى الأُخْرَى إِذَا لَم يَخف انكشاف العورة وجواز القعود متربعًا ومحتبيًا

820. 'Abdullâh bin Zaid رضي الله عنهما reported: I saw Messenger of Allâh ﷺ lying down on his back in the mosque, placing one leg on the other.

[*Al-Bukhârî* and *Muslim*]

٨٢٠- عَنْ عَبْدِالله بن زيد رضي الله عَنْهُمَا أَنَّهُ رَأَى رَسُولَ الله ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى. متفقٌ عَلَيه.

821. Jâbir bin Samurah رضي الله عنه reported: After the *Fajr* (dawn) prayer the Prophet ﷺ used to sit crossed legged in the same place in which he had prayed till the sun shone brightly.

[*Abû Dâwûd*]

٨٢١- وَعَنْ جَابِر بن سَمُرَةَ رَضِيَ الله عَنْهُ قَال: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسْنَاءَ. حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاود وغيره بِأَسَانِيدَ صَحِيحَةٍ.

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Commentary: This *Hadîth* tells us that it is commendable to stay in the mosque after offering *Fajr* prayer with the congregation until sunrise. It also commends sitting cross-legged.

822. Ibn 'Umar رضي الله عنهما reported: I saw Messenger of Allâh ﷺ sitting in the compound of the Holy Ka'bah, with the thighs against the stomach and arms around his legs. [*Al-Bukhârî*]

٨٢٢- وَعَنِ ابنِ عمر رَضِيَ الله عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ الله ﷺ بِفِنَاءِ الْكَعْبَةِ مُحْتَبِيًا هٰكَذا. وَوَصَفَ بِيَدَيْهِ الاحْتِبَاءَ، وَهُوَ الْقُرْفُصَاءُ. رَوَاهُ الْبُخَارِي.

823. Qailah bint Makhramah رضي الله عنها reported: I saw the Prophet ﷺ seated with his arms enfolding his legs; and when I saw him in such a state of humble guise I trembled with fear due to the awe (he showed in that posture). [*At-Tirmidhî*]

٨٢٣- وَعَنْ قَيْلَةَ بنتِ مَخْرَمَةَ رَضِيَ الله عَنْهَا قَالت: رَأَيْتُ النَّبِيَّ ﷺ وَهُوَ قَاعِدٌ الْقُرْفُصَاءَ، فَلَمَّا رَأَيْتُ رَسُولَ الله ﷺ الْمُتَخَشِّعَ فِي الْجِلْسَةِ أُرْعِدْتُ مِنَ الْفَرَقِ. رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ.

824. Ash-Sharîd bin Suwaid رضي الله عنه reported: Messenger of Allâh ﷺ passed by me when I was sitting with my left hand behind my back and leaning on my palm. On seeing me in this posture he said, "Do you sit like those upon whom the Wrath of Allâh has descended?" [*Abû Dâwûd*]

٨٢٤- وَعَنِ الشَّرِيد بنِ سُوَيدٍ رَضِيَ الله عَنْهُ قَالَ: مَرَّ بِي رَسُولُ الله ﷺ وَأَنَا جَالِسٌ هٰكَذَا، وَقَدْ وَضَعْتُ يَدِيَ الْيُسْرَى خَلْفَ ظَهْرِي، وَاتَّكَأْتُ عَلَى أَلْيَةِ يَدِي فَقَالَ: «أَتَقْعُدُ قِعدَةَ الْمَغْضُوبِ عَلَيْهِمْ؟!» رَوَاهُ أَبُو داود بِإِسْنَادٍ صحيحٍ.

Commentary: The Jews and Christians are the people upon whom came the Wrath of Allâh. Muslims have been stopped from copying their example. But unfortunately they now take a pride in imitating them in every matter and think it necessary for worldly progress.

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CHAPTER 129
ETIQUETTE OF ATTENDING COMPANY AND SITTING WITH COMPANIONS

١٢٩- بابُ آداب المجلس والجَليس

825. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ said, "Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease." It was Ibn 'Umar's habit that if a person left his seat for him, he would not take it.

[*Al-Bukhârî* and *Muslim*]

٨٢٥- عَن ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَال: قَالَ رَسُولُ الله ﷺ: «لَا يُقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلٰكِنْ تَوَسَّعُوا وَتَفَسَّحُوا» وَكَانَ ابن عُمَرَ إِذَا قَامَ لَهُ رَجُل مِنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ. متفقٌ عَلَيه.

Commentary: Herein, we are told that the space of meeting should be wide enough to accommodate every participant. None should feel the space problem. Good manners disallow a newcomer to get a seat vacated for himself by force, no matter if the occupant is an inferior. Yet, there is nothing undesirable if the latter willingly vacates the seat for a superior. Ibn 'Umar رضي الله عنهما would never agree to availing even a willing offer in this respect. Obviously extreme *Taqwâ* (fear of Allâh) and moral scruples lay behind his reluctance to take the place of somebody else. Yet, there are a few exceptions in this regard. For example, if somebody sits in the chair of his teacher, he may be asked to leave it. Also if a man has fixed place in the market to sell his goods, another person will not be justified in occupying it forcibly.

826. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "If someone leaves his seat (for one reason or another) and returns to it, he is better entitled to it." [*Muslim*]

٨٢٦- وَعَنْ أَبِي هُرَيرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسٍ، ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ» رَوَاهُ مسلم.

827. Jâbir bin Samurah رضي الله عنهما reported: Whenever we came to the gathering of the Prophet, we would sit down at the end (of the assembly).

٨٢٧- وَعَنْ جَابِرِ بنِ سَمُرَةَ رَضِيَ الله عَنْهُمَا قَال: كُنَّا إِذَا أَتَيْنَا النَّبِيَّ ﷺ، جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي. رَوَاهُ أَبُو

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[*Abû Dâwûd*]

داود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* throws light on social etiquette. Suppose, if somebody comes to participate in a meeting, he should not behave in a rustic manner by crossing over the heads of the sitting people. Nor should he attempt to forcibly put himself in the place of another person.

828. Salmân Al-Fârisî رضي الله عنه reported: Messenger of Allâh ﷺ said, "If a man takes a bath on Friday, purifies himself thoroughly, uses oil and perfume which is available in the house, sets forth for the mosque, does not (forcibly) sit between two persons, offers the prayer that is prescribed for him and listens to the *Imâm* silently, his sins between this Friday and the previous Friday will be forgiven."

[Al-Bukhârî]

٨٢٨- وَعَنْ أَبِي عَبْدِ الله سَلمَانَ الْفَارِسِيِّ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذا تَكَلَّمَ الإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى»

رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* highlights eight points. First, to take a bath on Friday is a matter of commendation. Some say this bath is commendable, while others think it is necessary. Second, one should take it in the morning or before going to the mosque to offer prayer. Third, on this occasion the use of perfume or hair-cream is preferable. Fourth, there is a mention of good manners. Instead of crossing over the heads of worshippers, one should try to locate an open space and sit there. To thrust oneself between two sitting persons looks awkward. Fifth, entry into the mosque should be followed by the performance of two *Rak'ah* prayer, even if the *Imâm* is delivering *Khutbah* (religious talk). Sixth, an attempt should be made to offer voluntary prayer before the *Khutbah*. Seventh, complete silence should be observed during the *Khutbah* to the point that one is not allowed to say to the other person: "Keep silent," if one does not want to loose reward. Eighth, if a man offers his Friday prayer by observing the said conditions and prerequisites, his week-long sins will be forgiven by Allâh. But these are exclusively minor sins including failure in doing one's duty to Allâh. As

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regards major sins, the sinner will not be forgiven by Allâh unless he sincerely repents from the sins. Similarly, a man's failure to do his duties towards his fellow-Muslim brothers or sisters, in case he has wronged them in anyway, will not be pardoned unless he is forgiven by them.

829. 'Amr bin Shu'aib on the authority of his father and grandfather reported: Messenger of Allâh ﷺ said, "It is not permissible for a person to sit between two people without their permission." [*At-Tirmidhî*]

٨٢٩- وَعَنْ عَمْرِو بن شُعَيْبٍ عَنْ أَبِيهِ عَن جَدِّهِ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا» رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حسنٌ.

وَفِي رِوَايَةٍ لِأَبِي داود: «لَا يَجْلِسُ بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا».

Commentary: This *Hadîth* tells us that a man is forbidden to push himself between two sitting persons unless they themselves allow him to do that.

830. Hudhaifah bin Al-Yamân رضي الله عنه reported: Whosoever takes seat in the midst of an assembly has been cursed by Messenger of Allâh ﷺ The Messenger of Allâh curses the one who sits in the middle of people's circle. [*Abû Dâwûd*]

٨٣٠- وَعَنْ حُذَيْفَةَ بنِ الْيَمَانِ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ لَعَنَ مَنْ جَلَسَ وَسْطَ الْحَلْقَةِ. رَوَاهُ أَبُو داود بِإِسْنَادٍ حسن.

وَرَوى التِّرْمِذِيُّ عَنْ أَبِي مِجْلَزٍ: أَنَّ رَجُلًا قَعَدَ وَسْطَ حَلْقَةٍ، فَقَالَ حُذَيْفَةُ: مَلْعُونٌ عَلَى لِسَانِ مُحَمَّدٍ ﷺ، أَوْ: لَعَنَ الله عَلَى لِسَانِ مُحَمَّدٍ ﷺ - مَنْ جَلَسَ وَسْطَ الْحَلْقَةِ. قَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صحيح.

Commentary: Herein, we are also told that a man must not push himself into the circles of some sitting people as this shows no consideration for their feelings. A Muslim should not intrude on other people's personal affairs.

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٨٣١- وَعَنْ أَبِي سعيد الْخُدْرِي رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُول: «خَيْرُ الْمَجَالِسِ أَوْسَعُهَا». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صحيحٍ عَلى شَرْطِ الْبُخَارِي.

831. Abû Sa'îd Al-Khudrî رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying "The best assemblies are those in which people make room for one another." [*Abû Dâwûd*]

Commentary: This *Hadîth* tells us that the closely-sitting people have a feeling of narrowness and suffocation. On the other hand, in a well-spaced meeting, one has a feeling of relief and comfort. The *Hadîth* urges us to spread out in assemblies and make room for one another to the comfort of everyone.

٨٣٢- وَعَنْ أَبِي هُرَيرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ جَلَسَ فِي مَجْلِسٍ، فَكَثُرَ لَغَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذٰلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلٰه إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذٰلِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَال: حَدِيثٌ حَسَنٌ صحيح.

832. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: *'Subhânaka Allâhumma wa bihamdika, ash-hadu an lâ ilâha illâ Anta, astaghfiruka wâ atûbu ilaika* (O Allâh, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance),' he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly." [*At-Tirmidhî*]

Commentary: A senseless, boisterous talk, not related to the life to come, is unprofitable and warrants deprecation. But since it is a small sin, it may be pardoned if one sincerely repents of it. Yet, it cannot be classified under the head of major sins and human-right violations which are unpardonable. Scholars unanimously agree that those sins which can be forgiven upon sincerely reciting the above-mentioned supplication are minor sins which relate to the violation of Allâh's Rights, as evidenced by other *Ahâdîth*.

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833. Abû Barzah رضي الله عنه reported: Towards the end of his life, Messenger of Allâh ﷺ would supplicate before leaving an assembly thus: "*Subhânaka Allâhumma wâ bihamdika, ash-hadu an lâ ilâha illâ Anta, astaghfiruka wa atûbu ilaika* (O Allâh, You are free from every imperfection; all praise is for You. I testify that there is no true god except You, I ask Your forgiveness and turn to You in repentance)." A man once said to him: "O Messenger of Allâh! You have spoken such words as you have never uttered before." He said, "It is an expiation of that which goes on in the assembly." [*Abû Dâwûd*]

٨٣٣- وَعَنْ أَبِي بَرْزَةَ رَضِيَ الله عَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ يَقُولُ بِأَخَرَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ» فَقَالَ رجلٌ: يَا رَسُول الله! إِنَّكَ لَتَقُولُ قَوْلًا مَا كُنْتَ تَقُولُهُ فِيمَا مَضَى؟ قَالَ: «ذٰلِكَ كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ» رَوَاهُ أَبُو دَاود.

رَوَاهُ الْحَاكِمُ أَبُو عَبْد الله فِي «الْمُسْتَدرك» مِنْ رِوَايَة عَائِشَة رَضِيَ الله عَنْهَا وَقَالَ: صَحِيحُ الإِسْنَادِ.

Commentary: Messenger of Allâh ﷺ would recite this supplication at the end of every assembly to teach his *Ummah* how to gain more rewards and to beseech Allâh to forgive the lapses which they might have inadvertently committed during the course of a general conversation. There is no indication in the *Hadîth* that he himself used to engage in idle talk while he was with his Companions.

834. Ibn 'Umar رضي الله عنهما reported: Messenger of Allâh ﷺ seldom left a gathering without supplicating in these terms: "*Allâhumma-qsim lanâ min khashyatika mâ tahûlu bihî bainanâ wa baina ma'sika, wa min tâ'atika mâ tuballighunâ bihî jannataka, wa minal-yaqîni mâ tuhawwinu 'alainâ masâ-'ibâd-dunyâ. Allâhumma matti'nâ biasmâ'ina, wa absârinâ, wa quwwatinâ mâ ahyaitanâ, waj'alhul-wâritha minnâ, waj'al tharanâ 'ala man zalamanâ,*

٨٣٤- وَعَنْ ابن عُمَر رَضِيَ الله عَنْهُمَا قَالَ: قَلَّمَا كَانَ رَسُولُ الله ﷺ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهٰؤُلاءِ الدَّعَوَاتِ: «اللَّهُمَّ اقسِم لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنا وَبَيْنَ مَعَاصِيْكَ، وَمن طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنَ الْيَقِينِ مَا تُهَوِّنُ عَلَيْنَا مَصَائِبَ الدُّنْيَا. اللَّهُمَّ مَتِّعْنَا

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بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْيَيْتَنَا، واجْعَلْهُ الْوَارِثَ مِنَّا، وَاجعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا، وانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبلَغَ عِلْمِنَا، وَلا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسن.

wansurnâ 'ala man 'âdânâ, wa lâ taj'al musîbatanâ fi dîninâ, wa lâ taj'alid-dunyâ akbara hamminâ, wa lâ mablagha 'ilminâ, wa lâ tusallit 'alainâ man-lâ yarhamunâ, (O Allâh, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your *Jannah*; and such as will make easy for us to bear in the calamities of this world. O Allâh! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our *Deen*; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)." [*At-Tirmidhî*]

Commentary: This *Hadîth* reveals a prayer through which we may be able to reach all that which is good in this world as well as in the Hereafter.

٨٣٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ الله تَعَالَى فِيهِ، إِلَّا قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ، وَكَانَ لَهُمْ حَسرَةً». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صحيح.

835. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "Those people who leave a gathering in which they have not remembered Allâh, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them." [*Abû Dâwûd*]

Commentary: Messenger of Allâh ﷺ has warned us against refraining from the remembrance of Allâh because most of the heart diseases are caused by this indifference,

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and because most of the sins are committed as a result of this indifference.

٨٣٦- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللهَ تَعَالَى فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ فِيهِ، إِلَّا كَانَ عَلَيْهِمْ تِرَةً؛ فَإِنْ شَاءَ عَذَّبَهُمْ، وَإِنْ شَاءَ غَفَرَ لَهُمْ» رَوَاهُ التِّرمذي وَقَالَ: حَدِيثٌ حسنٌ.

836. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Whenever a group of people sit in a gathering in which they do not remember Allâh the Exalted, nor supplicate to elevate the rank of their Prophet, such a gathering will be a cause of grief to them. If Allâh wills, He will punish them, and if He wills He will forgive them."

[*At-Tirmidhî*]

Commentary: Any meeting where Allâh عز وجل is not glorified and praised and His blessings are not invoked to elevate the rank of His Prophet ﷺ, will cause grief and punishment to the participants in the Hereafter.

٨٣٧- وَعَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ قَعَدَ مَقْعَدًا لَم يذكرِ اللهَ تَعَالَى فِيهِ كَانَتْ عَلَيهِ مِنَ اللهِ تِرَةً، وَمَنِ اضطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللهَ تَعَالَى فِيهِ كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةً» رَوَاهُ أَبُو داود. وَقَدْ سَبَقَ قَرِيبًا وَشَرَحْنَا «التِّرَةَ» فِيهِ.

837. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "If anyone sits in a gathering where he does not remember Allâh, he will bring grief upon himself (on the Day of Resurrection), and he who lies down in a place where he does not remember Allâh, will bring grief upon himself (on the Day of Resurrection)." [*Abû Dâwûd*]

Commentary: To sum up what has gone in the *Ahâdîth* of this chapter, man should remember Allâh on all occasions. This will establish and cement his bond with Allâh, keeping heedlessness away from his heart and mind. It is heedlessness which prompts man to transgress Divine rules and limits, whereas the remembrance of Allâh prevents him from indulging in backbiting and passing slanderous remarks against people in their absence or reproaching and belittling someone at a meeting. Unfortunately, such petty and negative out-pourings are relished at chat sessions in our society. This generates grudge, ill will and hostility in hearts and splits up social cohesion and Islâmic solidarity. Every Muslim should, therefore, take care to avoid such gatherings.

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CHAPTER 130
VISIONS IN DREAMS AND MATTERS RELATING TO THEM

١٣٠- بابُ الرُّؤيَا وَمَا يتعلَّق بهَا

Allâh, the Exalted, says:

"And among His Signs is your sleep by night and by day." (30:23)

قَالَ الله تَعَالَى: ﴿وَمِنْ ءَايَـٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ﴾ [الرّوم: ٢٣].

838. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "All that is left from Prophethood is the glad tidings." He was asked what the glad tidings were, and he said, "The good dream." [*Al-Bukhârî*]

٨٣٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لَمْ يَبقَ مِنَ النُّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ» قَالُوا: وَمَا الْمُبَشِّرَاتُ؟ قَال: «الرُّؤْيَا الصَّالِحَةُ» رَوَاهُ الْبُخَارِي.

Commentary: Dreams are both pleasant and unpleasant or nightmarish. Sometimes a dream is based on truth and foreshadows a coming event. The significance of such a dream is realised at a moment when our vision flows into a real occurrence. Coming to the meaning of this *Hadîth*, since the institution of Prophethood is abolished, Revelation too cannot descend upon anybody. Yet, one Prophetic vestige still exists and that means a prophetic dream about some future event. It may be with a good or bad omen, though this *Hadîth* brings into focus dreams with good tidings alone.

839. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "When the time draws near (i.e., near the end of the world), the dream of a believer can hardly be false; and the dream of a believer represents one part from forty-six parts of Prophethood."

[*Al-Bukhârî* and *Muslim*]

One narration says: Messenger of Allâh ﷺ said, "The most truthful of you in their speech are those who see the truest visions."

٨٣٩- وَعَنْهُ أَنَّ النَّبِيَّ ﷺ قَال: «إِذَا اقتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: «أَصْدَقُكُم رُؤْيَا أَصْدَقُكُم حَدِيثًا».

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Commentary: According to the saying of Messenger of Allâh ﷺ, in the last phase of this world, true believers will see dreams in which Allâh will show them certain facts. Al-Muhallab said: The visions of the Prophets are true and those of the believers are mostly true because Satan does not overtake their hearts. As for the dreams of the disbelievers and the disobedient Muslims, they are mostly untrue because Satan has overtaken their hearts.

٨٤٠- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ - أَوْ كَأَنَّمَا رَآنِي فِي الْيَقَظَةِ - لَا يَتَمَثَّلُ الشَّيْطَانُ بِي». متفقٌ عَلَيه.

840. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who sees me in his dream will see me in his wakefulness (or he ﷺ may have said it is as though he has seen me in a state of wakefulness), for Satan does not appear in my form." [*Al-Bukhârî* and *Muslim*]

Commentary: Two things are reported in this *Hadîth*. The narrator forgets which of the two has been uttered by Messenger of Allâh ﷺ. If it is the first, it means that a believer who saw Messenger of Allâh ﷺ in a dream would also see him on the Day of Resurrection. In a sense it verifies the veracity of the believer. In the case of the second, the sense is clear. Yet, Satan may also appear in a believer's dream under a saintly guise and put him into delusion that he has seen Messenger of Allâh ﷺ. Every Muslim, therefore, is required to know the identity and features of Messenger of Allâh ﷺ so that Satan may not deceive him.

٨٤١- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، يَقُولُ: «إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا، فَإِنَّمَا هِيَ مِنَ اللهِ تَعَالَى، فَلْيَحْمَدِ اللهَ عَلَيْهَا، وَلْيُحَدِّثْ بِهَا وفي روايةٍ: فَلا يُحَدِّثْ بِهَا إِلَّا مَنْ يُحِبُّ - وَإِذَا رَأَى غَيْرَ ذٰلِكَ مِمَّا يَكرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلَا يَذْكُرْهَا لِأَحَدٍ، فَإِنَّهَا لَا تَضُرُّهُ»

841. Abû Sa'îd Al-Khudrî رضي الله عنه reported: I heard the Prophet ﷺ saying, "When one of you sees a dream that he likes, then it is from Allâh. He should praise Allâh for it and relate it to (others)."

Another narration adds: Messenger of Allâh ﷺ said, "He should not report it except to those whom he loves. And if he sees one which he dislikes, then it is from the Satan. He should seek refuge in Allâh against its evil and should not mention it to anyone. Then

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it will not harm him."

[*Al-Bukhârî* and *Muslim*]

متفقٌ عَلَيه، وَلَيْسَ هُوَ فِي مُسْلِم مِنْ حَدِيث أَبِي سَعِيد وإِنَّمَا هُوَ عِنْدَه مِنْ حَدِيث جَابِر وَأَبي قتَادَة كَمَا سَيَأْتِي.

Commentary: There are clear instructions from Messenger of Allâh ﷺ about both good and bad dreams. A good dream means a good news sent by Allâh to a person who has seen it. It should be related only to those who are close to his heart and not to such people who may start nourishing malice against him like the brothers of Prophet Yûsuf (Joseph). A bad dream should be attributed to Satan and not be described to others because it often causes one to be pessimistic and it may be taken as a bad omen, which is not allowed in Islâm. Rather, a man should seek Allâh's Refuge against its evil. And if he puts faith in Allâh, no harm will come to him.

842. Abû Qatâdah رضي الله عنه reported: The Prophet ﷺ said, "A good vision (dream) is from Allâh and a bad dream is from the Satan. He who sees something in a dream that he dislikes, should blow thrice on his left, must seek Allâh's Refuge from the evil of the Satan (i.e., by saying: *A'ûdhu billâhi minash-Shaitânir-Rajîm*). Then it will not harm him."

[*Al-Bukhârî* and *Muslim*]

٨٤٢- وَعَنْ أَبِي قَتَادَةَ رَضِيَ الله عَنْهُ قَال: قَالَ النَّبِيُّ ﷺ: «الرُّؤْيَا الصَّالِحَةُ - وَفِي رِوَايَةٍ: الرُّؤْيَا الْحَسَنَةُ - مِنَ الله، والْحُلمُ مِنَ الشَّيْطانِ، فَمَنْ رَأَى شَيْئًا يَكرَهُهُ فَلْيَنْفُثْ عَنْ شِمَالِهِ ثَلاثًا، وَلْيَتَعَوَّذ مِنَ الشَّيْطَانِ فَإِنَّهَا لَا تَضُرُّهُ» متفقٌ عَلَيه.

«النَّفْثُ»: نَفخٌ لَطِيفٌ لَا رِيقَ مَعَهُ.

Commentary: As mentioned in the preceding *Hadîth*, there are good dreams and bad dreams. This *Hadîth* shows us what to do in order to avoid the evil of Satan who cannot harm anyone except by Allâh's leave.

843. Jâbir رضي الله عنه reported: Messenger of Allâh ﷺ said, "When one of you sees a bad dream let him blow three times on his left, seek refuge in Allâh from the Satan three

٨٤٣- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَال: «إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكرَهُهَا، فَلْيَبْصُق عَنْ يَسَارِهِ ثَلاثًا، وَلْيَسْتَعِذْ بِالله مِنَ الشَّيْطَانِ

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ثَلاثًا، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ». رَوَاهُ مسلم.

times (i.e., by saying: *A'ûdhu billâhi minash-Shaitânir-Rajîm*) and change the side on which he was lying." [*Muslim*]

Commentary: This *Hadîth* makes an addition to the preceding ones, that is, on seeing a bad dream, one should change his side. If he is lying on his right side, he should turn to the left, and vice versa. By this precaution Allâh will turn a bad dream into a good one by His leave.

٨٤٤- وَعَنْ أَبِي الأَسْقَعِ وَاثِلَةَ بن الأَسْقَعِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ مِنْ أَعْظَمِ الْفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلَى غَيْرِ أَبِيهِ، أَوْ يُرِيَ عَيْنَهُ مَا لم تَرَ، أَوْ يَقُولَ عَلَى رَسُولِ الله ﷺ مَا لَمْ يَقُلْ» رَوَاهُ الْبُخَارِي.

844. Wâthilah bin Al-Asqa' رضي الله عنه reported: Messenger of Allâh ﷺ said, "Of the worst lies are: to claim a false father, or to pretend to have seen what one has not seen (tell a false dream), or to attribute to the Messenger of Allâh (ﷺ) what he has not said." [*Al-Bukhârî*]

Commentary: To disown one's father and attribute fatherhood to somebody else is a major sin, because apart from causing doubts and confusion in people's minds about one's blood, descent and character, this will give rise to social, moral and psychological problems as well. And of the same serious nature is the case where fabricated sayings and acts are attributed to the Messenger of Allâh ﷺ. Unfortunately, some unwary *'Ulamâ'*, particularly the story-telling preachers, frequently indulge in uttering fabricated *Ahâdîth*. The warning equally holds good in case a man narrates a *Hadîth* of a weak chain of transmission without pointing to its category. One should, therefore, refrain from recounting all *Ahâdîth* of such a category.

There are always some so-called *'Ulamâ'*, ambitious of social distinction and fame, who have made tall claims on the basis of their dreams. They are audacious enough to claim that they unceremoniously see the Prophet ﷺ and receive instructions from him. There also exist certain misguided people who justify their fantastic views on the basis of their dreams and repudiate the rightly-established beliefs and precepts. All this is baseless and nonsensical. Dreams cannot be made the touchstone of verifying what is lawful or unlawful, or what is true or untrue. What we need indeed are the tangible arguments of the *Sharî'ah*.

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