رياض الصالحين

Riyâd-us-Sâliheen

Volume Two

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 Two

Compiled by
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Contents
– Part II –

5. THE BOOK OF GREETINGS 699
CHAPTER 131: EXCELLENCE OF PROMOTING GREETINGS 699
CHAPTER 132: WORDS TO BE USED FOR OFFERING GREETINGS 703
CHAPTER 133: ETIQUETTE OF OFFERING GREETINGS 706
CHAPTER 134: EXCELLENCE OF GREETING THE ACQUAINTANCE REPEATEDLY 707
CHAPTER 135: EXCELLENCE OF GREETING AT THE TIME OF ENTRY INTO THE HOUSE 708
CHAPTER 136: GREETING THE CHILDREN 709
CHAPTER 137: GREETING ONE'S WIFE AND OTHER WOMEN 710
CHAPTER 138: GREETING THE NON-MUSLIMS AND PROHIBITION OF TAKING AN INITIATIVE 711
CHAPTER 139: EXCELLENCE OF GREETING ON ARRIVAL AND DEPARTURE 712
CHAPTER 140: SEEKING PERMISSION TO ENTER (SOMEBODY'S HOUSE) AND MANNERS RELATING TO IT 713
CHAPTER 141: SEEKING PERMISSION TO ENTER BY TELLING ONE'S NAME 715
CHAPTER 142: SAYING *'AL-HAMDU LILLÂH'* ON SNEEZING, ITS REPLY AND MANNERS RELATING TO SNEEZING AND YAWNING 716
CHAPTER 143: EXCELLENCE OF HAND SHAKING AT THE TIME OF MEETING 720

6. THE BOOK OF VISITING THE SICK 724
CHAPTER 144: FOLLOWING THE FUNERAL, AND MATTERS RELATING TO ILLNESS AND DEATH 724
CHAPTER 145: SUPPLICATION FOR THE SICK 728
CHAPTER 146: RECOMMENDATION OF INQUIRING THE FAMILY MEMBERS OF THE PATIENT ABOUT HIS CONDITION 734
CHAPTER 147: SUPPLICATION WHEN ONE IS DISAPPOINTED ABOUT HIS LIFE 734
CHAPTER 148: INSTRUCTING THE PATIENT'S FAMILY TO BE KIND TO HIM - CONSOLING THE PATIENTS AND SHOWING KINDNESS TO ONE FACING DEATH SENTENCE 736
CHAPTER 149: PERMISSIBILITY OF EXPRESSING FEELINGS OF AGONY IN SERIOUS ILLNESS 737
CHAPTER 150: HELPING A DYING PERSON TO PRONOUNCE *'LÂ ILÂHA ILLALLÂH'* 738
CHAPTER 151: SUPPLICATION TO BE MADE SOON AFTER A PERSON'S DEATH 739
CHAPTER 152: GOOD WORDS TO BE UTTERED BEFORE A DYING PERSON AND HIS FAMILY 740
CHAPTER 153: THE RULING OF CRYING AND WAILING OVER A DEAD PERSON 743
CHAPTER 154: PROHIBITION OF DISCLOSING THE PHYSICAL DEFECTS OF THE DECEASED 746
CHAPTER 155: PARTICIPATION IN FUNERAL PRAYER AND PROCESSION AND THE DISLIKE OF WOMEN PARTICIPATING IN THE FUNERAL PROCESSION 747
CHAPTER 156: EXCELLENCE OF PARTICIPATION IN FUNERAL PRAYERS IN LARGE NUMBERS AND FORMATION OF THREE ROWS OR MORE 749
CHAPTER 157: SUPPLICATIONS IN FUNERAL PRAYERS 750
CHAPTER 158: HASTE IN BURIAL 755

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CHAPTER 159: ABOUT SPEEDY REPAYMENT OF THE DEBTS OF A DECEASED PERSON AND PREPARATION OF BURIAL ... 756
CHAPTER 160: ADMONITION BESIDE THE GRAVE ... 757
CHAPTER 161: SUPPLICATION FOR THE DECEASED AFTER HIS BURIAL ... 759
CHAPTER 162: CHARITY ON BEHALF OF THE DECEASED AND PRAYING FOR HIM ... 760
CHAPTER 163: PRAISING THE DECEASED ... 762
CHAPTER 164: SUPERIORITY OF ONE WHO IS BEREAVED OF HIS INFANTS ... 764
CHAPTER 165: WEEPING WHILE PASSING BY THE GRAVES OF THE INFIDELS ... 766

7. THE BOOK OF ETIQUETTE OF TRAVELLING ... 768
CHAPTER 166: THE DESIRABILITY OF SETTING ON A JOURNEY ON THURSDAY IN THE EARLY PART OF THE DAY ... 768
CHAPTER 167: THE DESIRABILITY OF UNDERTAKING A JOURNEY IN A GROUP AND APPOINTING A LEADER ... 769
CHAPTER 168: ETIQUETTE OF STAYING, RIDING, ENCAMPING AT NIGHT AND SLEEPING DURING THE JOURNEY AND OTHER MATTERS RELATING TO THE JOURNEY ... 771
CHAPTER 169: HELPING A COMPANION ... 776
CHAPTER 170: SUPPLICATION AT THE TIME OF RIDING ... 778
CHAPTER 171: GLORIFICATION OF ALLÂH BY A TRAVELLER WHILE ASCENDING AND DESCENDING ... 782
CHAPTER 172: DESIRABILITY OF SUPPLICATIONS DURING THE JOURNEY ... 785
CHAPTER 173: SUPPLICATION IF ONE FEARS (HARM) ... 785
CHAPTER 174: SUPPLICATION ON ALIGHTING AT A HALT ... 786
CHAPTER 175: DESIRABILITY OF RETURNING HOME SOON AFTER THE ACCOMPLISHMENT OF A TASK ... 788
CHAPTER 176: DESIRABILITY OF RETURNING HOME BY DAY ... 788
CHAPTER 177: SUPPLICATION AT THE TIME OF RETURNING HOME AND ON SEEING ONE'S HOMETOWN ... 789
CHAPTER 178: DESIRABILITY OF ENTERING THE MOSQUE NEAR ONE'S HOME UPON RETURNING FROM A JOURNEY FOR OFFERING TWO *RAK'AH* PRAYER ... 790
CHAPTER 179: PROHIBITING WOMAN FROM TRAVELLING ALONE ... 791

8. THE BOOK OF VIRTUES ... 792
CHAPTER 180: THE EXCELLENCE OF RECITING THE QUR'ÂN ... 797
CHAPTER 181: WARNING AGAINST FORGETTING THE QUR'ÂN ... 797
CHAPTER 182: THE MERIT OF RECITATION OF THE QUR'ÂN IN A PLEASANT VOICE ... 798
CHAPTER 183: INDUCEMENT TOWARDS THE RECITATION OF SOME SPECIAL VERSES AND *SÛRAH* OF THE NOBLE QUR'ÂN ... 801
CHAPTER 184: DESIRABILITY OF ASSEMBLING FOR THE RECITATION OF THE NOBLE QUR'ÂN ... 810
CHAPTER 185: THE MERITS OF ABLUTIONS (*WUDU'*) ... 811
CHAPTER 186: THE EXCELLENCE OF *ADHÂN* ... 817
CHAPTER 187: THE EXCELLENCE OF *AS-SALÂT* (THE PRAYER) ... 822
CHAPTER 188: EXCELLENCE OF THE MORNING (*FAJR*) AND *'ASR* PRAYERS ... 824
CHAPTER 189: THE EXCELLENCE OF PROCEEDING TOWARDS THE MOSQUE WALKING ... 827
CHAPTER 190: THE EXCELLENCE OF WAITING FOR *AS-SALÂT* (THE PRAYER) ... 832
CHAPTER 191: THE EXCELLENCE OF PERFORMING *SALÂT* (PRAYERS) IN CONGREGATION ... 833

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CHAPTER 192: URGING TO OBSERVE *'ISHÂ'* AND *FAJR* PRAYERS IN CONGREGATION 838
CHAPTER 193: STRICT ORDERS FOR OBSERVANCE OF OBLIGATORY *SALÂT* 839
CHAPTER 194: THE EXCELLENCE OF STANDING IN THE FIRST ROW (IN *SALÂT*) 844
CHAPTER 195: THE EXCELLENCE OF OPTIONAL PRAYERS (*SUNNAH MU'AKKADAH*) ALONG WITH THE OBLIGATORY PRAYERS 853
CHAPTER 196: EMPHASIS ON PERFORMING TWO *RAK'AH SUNNAH* BEFORE DAWN (*FAJR*) PRAYER 855
CHAPTER 197: BRIEFNESS TO BE ADOPTED IN PERFORMING THE TWO *RAK'AH SUNNAH* BEFORE *FAJR* PRAYER, THEIR TIME AND THE *SURAH* TO RECITE IN THEM 857
CHAPTER 198: DESIRABILITY OF LYING DOWN ON ONE'S RIGHT SIDE AFTER THE *SUNNAH OF FAJR* PRAYER 860
CHAPTER 199: *SUNNAH* OF *ZUHR* PRAYER 862
CHAPTER 200: *SUNNAH* OF THE *'ASR* PRAYER 865
CHAPTER 201: *SUNNAH* OF THE *MAGHRIB* PRAYER 866
CHAPTER 202: *SUNNAH* OF THE *'ISHÂ'* PRAYER 868
CHAPTER 203: *SUNNAH* OF FRIDAY PRAYER 869
CHAPTER 204: DESIRABILITY OF OFFERING *NAWÂFIL* (VOLUNTARY OR OPTIONAL) PRAYERS AT HOME 870
CHAPTER 205: *WITR* PRAYER, ITS TIME AND RULING 872
CHAPTER 206: MERIT OF THE (OPTIONAL) *DUHA* (FORENOON) PRAYER 875
CHAPTER 207: TIME FOR THE *DUHA* (FORENOON OPTIONAL) PRAYER 877
CHAPTER 208: INDUCEMENT TO PERFORM *TAHIYYAT-UL-MASJID* (UPON ENTERING THE MOSQUE) 878
CHAPTER 209: THE EXCELLENCE OF PERFORMING TWO *RAK'AH* OF VOLUNTARY PRAYER AFTER ABLUTION 879
CHAPTER 210: THE EXCELLENCE OF FRIDAY PRAYER 880
CHAPTER 211: THE DESIRABILITY OF PROSTRATING OUT OF GRATITUDE 887
CHAPTER 212: EXCELLENCE OF STANDING IN PRAYERS AT NIGHT 889
CHAPTER 213: THE EXCELLENCE OF OPTIONAL (*TARÂWÎH*) PRAYER DURING RAMADÂN 903
CHAPTER 214: THE SUPERIORITY OF *LAILAT-UL-QADR* (THE NIGHT OF DECREE) 905
CHAPTER 215: THE EXCELLENCE OF USING *MISWÂK* (TOOTH-STICK) 910
CHAPTER 216: THE EXCELLENCE AND OBLIGATION OF THE PAYMENT OF *ZAKÂT* 914
CHAPTER 217: THE EXCELLENCE OF OBSERVING *SAÛM* (FASTS) DURING RAMADÂN 925
CHAPTER 218: THE EXCELLENCE OF SPENDING OUT CHARITY DURING RAMADÂN 932
CHAPTER 219: THE PROHIBITION OF OBSERVING *SAÛM* (FASTING) AFTER THE MIDDLE OF SHA'BÂN 933
CHAPTER 220: SUPPLICATION AT THE SIGHT OF THE CRESCENT (AT THE OUTSET OF EVERY LUNAR MONTH) 935
CHAPTER 221: MERIT OF *SUHÛR* (PREDAWN MEAL IN RAMADÂN) AND THE EXCELLENCE OF DELAYING HAVING IT TILL BEFORE DAWN 936
CHAPTER 222: THE SUPERIORITY OF HASTENING TO BREAK THE FAST, AND THE SUPPLICATION TO SAY UPON BREAKING IT 938
CHAPTER 223: SAFEGUARDING *AS-SAÛM (THE FAST)* 941
CHAPTER 224: MATTERS RELATING TO *AS-SAÛM* (FASTING) 943
CHAPTER 225: THE EXCELLENCE OF OBSERVING *SAÛM* (FASTING) IN THE MONTHS OF MUHARRAM AND SHA'BÂN AND THE SACRED

Www.IslamicBooks.Website

MONTHS 944
CHAPTER 226: THE EXCELLENCE OF *AS-SAÛM* (THE FAST) DURING THE FIRST TEN DAYS OF DHUL-HIJJAH 947
CHAPTER 227: THE EXCELLENCE OF OBSERVING *SAÛM* ON THE DAY OF *'ARAFAH, 'ÂSHÛRA' AND TÂSÛ'Â'* (i.e., 9th OF MUHARRAM) 948
CHAPTER 228: THE DESIRABILITY OF FASTING SIX DAYS IN THE MONTH OF SHAWWÂL 950
CHAPTER 229: THE DESIRABILITY OF OBSERVING *SAÛM* (FASTING) ON MONDAY AND THURSDAY 950
CHAPTER 230: THE DESIRABILITY OF OBSERVING THREE DAYS OF FASTINGS IN EVERY MONTH 952
CHAPTER 231: THE MERIT OF PROVIDING SOMETHING TO THE PERSON OBSERVING *SAÛM* (FASTING) FOR BREAKING THE FAST 954

9. THE BOOK OF *I'TIKÂF* 956
CHAPTER 232: *I'TIKÂF* (SECLUSION IN THE MOSQUE) IN THE MONTH OF RAMADÂN 956

10. THE BOOK OF *HAJJ* 957
CHAPTER 233: THE OBLIGATION OF *HAJJ* (PILGRIMAGE) AND ITS EXCELLENCE 957

11. THE BOOK OF *JIHÂD* 965
CHAPTER 234: OBLIGATION OF *JIHÂD* 965
CHAPTER 235: MARTYRDOM WITHOUT FIGHTING 1005
CHAPTER 236: THE MERIT OF EMANCIPATION OF SLAVES 1008
CHAPTER 237: THE EXCELLENCE OF KIND ATTITUDE TOWARDS SLAVES 1010
CHAPTER 238: THE MERIT OF THE DUTIFUL SLAVE 1012
CHAPTER 239: THE EXCELLENCE OF WORSHIP IN THE TIME OF TRIBULATIONS 1014
CHAPTER 240: EXCELLENCE OF FAIR BARGAINING AND MATTERS RELATING TO IT 1015

12. THE BOOK OF KNOWLEDGE 1021
CHAPTER 241: VIRTUES OF KNOWLEDGE WHICH IS LEARNT AND TAUGHT FOR THE SAKE OF ALLÂH 1021

13. THE BOOK OF PRAISE AND GRATITUDE TO ALLÂH 1032
CHAPTER 242: THE OBLIGATION OF GRATITUDE 1032

14. THE BOOK OF SUPPLICATING ALLÂH TO EXALT THE MENTION OF ALLÂH'S MESSENGER ﷺ 1035
CHAPTER 243: THE OBLIGATION OF SUPPLICATING ALLÂH TO EXALT HIS MENTION AND ITS EXCELLENCE, AND ITS MANNER 1035

15. THE BOOK OF THE REMEMBRANCE OF ALLÂH 1042
CHAPTER 244: THE EXCELLENCE OF THE REMEMBRANCE OF ALLÂH 1042
CHAPTER 245: REMEMBRANCE OF ALLÂH IN ALL CONDITIONS 1066
CHAPTER 246: SUPPLICATION AT THE TIME OF GOING TO BED AND WAKING UP 1067
CHAPTER 247: THE EXCELLENCE OF GATHERING IN WHICH ALLÂH IS REMEMBERED 1068
CHAPTER 248: REMEMBRANCE OF ALLÂH IN THE MORNING AND IN THE EVENING 1074

Www.IslamicBooks.Website

CHAPTER 249: SUPPLICATION BEFORE GOING TO BED 1080

16. THE BOOK OF *DU'Â* (SUPPLICATIONS) 1085

CHAPTER 250: ISSUES REGARDING SUPPLICATIONS, THEIR VIRTUES & SUPPLICATIONS OF THE PROPHET ﷺ 1085
CHAPTER 251: THE EXCELLENCE OF SUPPLICATING IN ONE'S ABSENCE 1102
CHAPTER 252: SOME VERDICTS PERTAINING TO SUPPLICATIONS 1103
CHAPTER 253: SUPERIORITY OF *AULIYÂ'* AND THEIR MARVELS 1107

17. THE BOOK OF THE PROHIBITED ACTIONS 1122

CHAPTER 254: THE PROHIBITION OF BACKBITING AND THE COMMANDMENT OF GUARDING ONE'S TONGUE 1122
CHAPTER 255: PROHIBITION OF LISTENING TO BACKBITING 1132
CHAPTER 256: SOME CASES WHERE IT IS PERMISSIBLE TO BACKBITE 1135
CHAPTER 257: PROHIBITION OF CALUMNY 1141
CHAPTER 258: PROHIBITION OF CARRYING TALES TO THE OFFICERS 1143
CHAPTER 259: CONDEMNATION OF DOUBLE-FACED PEOPLE 1144
CHAPTER 260: CONDEMNATION AND PROHIBITION OF FALSEHOOD 1146
CHAPTER 261: FALSEHOOD THAT IS PERMISSIBLE 1155
CHAPTER 262: ASCERTAINMENT OF WHAT ONE HEARS AND NARRATES 1157
CHAPTER 263: PROHIBITION OF GIVING FALSE TESTIMONY 1159
CHAPTER 264: PROHIBITION OF CURSING ONE PARTICULAR MAN OR ANIMAL 1160
CHAPTER 265: JUSTIFICATION OF CURSING THE WRONGDOERS WITHOUT SPECIFYING ONE OF THEM 1164
CHAPTER 266: PROHIBITION OF REVILING A MUSLIM WITHOUT ANY CAUSE 1166
CHAPTER 267: PROHIBITION OF ABUSING THE DECEASED WITHOUT A VALID LEGAL REASON APPROVED BY *SHARÎ'AH* 1168
CHAPTER 268: PROHIBITION OF MALIGNING 1169
CHAPTER 269: PROHIBITION OF NURSING RANCOUR AND ENMITY 1170
CHAPTER 270: PROHIBITION OF ENVY 1172
CHAPTER 271: PROHIBITION OF SPYING ON MUSLIMS & TO BE INQUISITIVE ABOUT OTHERS 1173
CHAPTER 272: PROHIBITION OF SUSPICION 1176
CHAPTER 273: PROHIBITION OF DESPISING MUSLIMS 1176
CHAPTER 274: PROHIBITION OF REJOICING OVER ANOTHER'S TROUBLE 1179
CHAPTER 275: PROHIBITION OF DERIDING ONE'S LINEAGE 1180
CHAPTER 276: PROHIBITION OF DECEIVING OTHERS 1180
CHAPTER 277: PROHIBITION OF THE TREACHERY AND BREAKING ONE'S COVENANT 1183
CHAPTER 278: PROHIBITION OF RECOUNTING OF FAVOURS 1185
CHAPTER 279: PROHIBITION OF ARROGANCE AND OPPRESSION 1187
CHAPTER 280: PROHIBITION OF BREAKING TIES AND RELATIONSHIPS 1188
CHAPTER 281: PROHIBITION OF TWO HOLDING SECRET COUNSEL TO THE EXCLUSION OF CONVERSING TOGETHER A THIRD 1193
CHAPTER 282: PROHIBITION OF CRUELTY 1195
CHAPTER 283: PROHIBITION OF CHASTISEMENT WITH FIRE 1200
CHAPTER 284: PROHIBITION OF PROCRASTINATING BY A RICH PERSON TO FULFILL HIS OBLIGATION 1202
CHAPTER 285: UNDESIRABILITY OF GIVING A GIFT AND THEN ASK BACK FOR IT 1203
CHAPTER 286: PROHIBITION OF DEVOURING THE PROPERTY OF AN ORPHAN 1204
CHAPTER 287: PROHIBITION OF TAKING *AR-RIBÂ* (THE USURY) 1205
CHAPTER 288: PROHIBITION OF SHOW-OFF 1209

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CHAPTER 289: THINGS NOT TO BE CONSIDERED AS SHOWING OFF 1214
CHAPTER 290: PROHIBITION OF GAZING AT WOMEN AND BEARDLESS HANDSOME BOYS EXCEPT IN EXIGENCY 1214
CHAPTER 291: PROHIBITION OF MEETING A NON-*MAHRAM* WOMAN IN SECLUSION 1219
CHAPTER 292: PROHIBITION FOR MEN AND WOMEN APEING ONE ANOTHER 1221
CHAPTER 293: PROHIBITION OF FOLLOWING THE MANNERS OF SATAN AND DISBELIEVERS 1224
CHAPTER 294: FORBIDDANCE TO DYE HAIR BLACK 1225
CHAPTER 295: ON PROHIBITION OF SHAVING A PART OF HEAD 1226
CHAPTER 296: PROHIBITION OF WEARING FALSE HAIR, TATTOOING AND FILLING OF TEETH 1228
CHAPTER 297: PROHIBITION OF PLUCKING GREY HAIRS 1232
CHAPTER 298: PROHIBITION OF USING THE RIGHT HAND FOR CLEANING AFTER TOILET WITHOUT A VALID REASON 1233
CHAPTER 299: UNDESIRABILITY OF WEARING ONE SHOE OR SOCK 1233
CHAPTER 300: PROHIBITION OF LEAVING THE FIRE BURNING 1235
CHAPTER 301: PROHIBITION OF PUTTING ONESELF TO UNDUE HARDSHIP 1236
CHAPTER 302: PROHIBITION OF BEWAILING THE DECEASED 1238
CHAPTER 303: PROHIBITION OF CONSULTATION WITH SOOTHSAYERS 1243
CHAPTER 304: FORBIDDANCE OF BELIEVING IN ILL OMENS 1248
CHAPTER 305: PROHIBITION OF DRAWING PORTRAITS 1251
CHAPTER 306: PROHIBITION OF KEEPING A DOG EXCEPT AS A WATCHDOG OR HUNTING DOG 1256
CHAPTER 307: UNDESIRABILITY OF HANGING BELLS ROUND THE NECKS OF ANIMALS 1257
CHAPTER 308: UNDESIRABILITY OF RIDING A CAMEL WHICH EATS ANIMALS' WASTE 1258
CHAPTER 309: PROHIBITION OF SPITTING IN THE MOSQUE 1259
CHAPTER 310: UNDESIRABILITY OF QUARRELLING OR RAISING VOICES IN THE MOSQUE 1260
CHAPTER 311: UNDESIRABILITY OF ENTERING THE MOSQUE AFTER EATING RAW ONION OR GARLIC 1263
CHAPTER 312: UNDESIRABILITY OF SITTING WITH ERECTED LEGS DURING FRIDAY SERMON 1265
CHAPTER 313: PROHIBITION OF HAVING A HAIR CUT OR PARING ONE'S NAILS DURING THE FIRST TEN DAYS OF DHUL-HIJJAH FOR ONE WHO INTENDS TO SACRIFICE AN ANIMAL 1266
CHAPTER 314: PROHIBITION OF SWEARING IN THE NAME OF ANYTHING BESIDES ALLÂH 1267
CHAPTER 315: ILLEGALITY OF SWEARING FALSELY 1269
CHAPTER 316: DESIRABILITY OF EXPIATING THE OATH TAKEN BY A PERSON WHO AFTERWARDS BREAKS IT FOR A BETTER ALTERNATIVE 1271
CHAPTER 317: EXPIATION OF OATHS 1273
CHAPTER 318: ABOMINATION OF SWEARING IN TRANSACTION 1275
CHAPTER 319: ABOUT BEGGING IN THE NAME OF ALLÂH 1276
CHAPTER 320: PROHIBITION OF ADDRESSING SOMEBODY AS 'THE KING OF KINGS' 1277
CHAPTER 321: PROHIBITION OF CONFERRING A TITLE OF HONOUR UPON A SINNER, A HYPOCRITE, AND THE LIKE 1278
CHAPTER 322: UNDESIRABILITY OF REVILING FEVER 1278
CHAPTER 323: PROHIBITION OF REVILING THE WIND 1279
CHAPTER 324: UNDESIRABILITY OF REVILING THE ROOSTER 1281

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CHAPTER 325: PROHIBITION OF ATTRIBUTING RAIN TO THE STARS 1281
CHAPTER 326: PROHIBITION OF CALLING A MUSLIM AN INFIDEL 1282
CHAPTER 327: PROHIBITION OF OBSCENITY 1283
CHAPTER 328: UNDESIRABILITY OF PRETENTIOUSNESS AND EXAGGERATION DURING CONVERSATION 1284
CHAPTER 329: ABOMINATION OF SELF-CONDEMNATION 1286
CHAPTER 330: UNDESIRABILITY OF CALLING GRAPES *'AL-KARM'* 1286
CHAPTER 331: PROHIBITION OF DESCRIBING THE CHARMS OF A WOMAN TO A MAN WITHOUT A VALID REASON APPROVED BY THE *SHARÎ'AH* 1287
CHAPTER 332: ABOMINATION OF SAYING: "FORGIVE ME IF YOU WISH, O ALLÂH!" 1288
CHAPTER 333: ABOMINATION OF SAYING: "WHAT ALLÂH WILLS AND SO-AND-SO WILLS" 1289
CHAPTER 334: ABOMINATION OF HOLDING CONVERSATION AFTER *'ISHÂ'* (NIGHT) PRAYER 1290
CHAPTER 335: PROHIBITION OF REFUSAL BY A WOMAN WHEN HER HUSBAND CALLS HER TO HIS BED 1292
CHAPTER 336: PROHIBITION OF OBSERVING AN OPTIONAL *SAÛM* (FAST) BY A WOMAN WITHOUT THE PERMISSION OF HER HUSBAND 1293
CHAPTER 337: PROHIBITION OF RAISING ONE'S HEAD BEFORE THE *IMÂM* 1293
CHAPTER 338: PROHIBITION OF PLACING THE HANDS ON THE SIDES DURING *AS-SALÂT* (THE PRAYER) 1294
CHAPTER 339: ABOMINATION OF JOINING *AS-SALÂT* (THE PRAYER) WHEN THE FOOD IS READY OR WHEN ONE IS IN DESPERATE NEED TO ANSWER THE CALL OF NATURE 1295
CHAPTER 340: PROHIBITION OF RAISING ONE'S EYES TOWARDS THE SKY DURING *AS-SALÂT* (THE PRAYER) 1295
CHAPTER 341: UNDESIRABILITY OF GLANCING IN ONE DIRECTION OR THE OTHER DURING PRAYER 1296
CHAPTER 342: PROHIBITION OF FACING THE GRAVES DURING *SALÂT* (PRAYER) 1297
CHAPTER 343: PROHIBITION OF PASSING IN FRONT OF A WORSHIPPER WHILE HE IS OFFERING *SALÂT* (PRAYER) 1298
CHAPTER 344: UNDESIRABILITY OF OFFERING OPTIONAL PRAYER AFTER THE ANNOUNCEMENT OF *IQÂMAH* 1299
CHAPTER 345: ABOMINATION OF SELECTING FRIDAY FOR FASTING 1300
CHAPTER 346: PROHIBITION OF EXTENDING FAST BEYOND ONE DAY 1301
CHAPTER 347: PROHIBITION OF SITTING ON THE GRAVES 1302
CHAPTER 348: PROHIBITION OF PLASTERING AND BUILDING OVER THE GRAVES 1303
CHAPTER 349: PROHIBITION FOR A SLAVE TO RUN AWAY FROM HIS MASTER 1303
CHAPTER 350: UNDESIRABILITY OF INTERCESSION IN *HUDÛD* 1304
CHAPTER 351: PROHIBITION OF RELIEVING NATURE ON THE PATHS 1306
CHAPTER 352: PROHIBITION OF URINATING INTO STAGNANT WATER 1307
CHAPTER 353: PROHIBITION OF GIVING PREFERENCE TO CHILDREN OVER ONE ANOTHER IN GIVING GIFTS, ETC. 1308
CHAPTER 354: PROHIBITION OF MOURNING BEYOND THREE DAYS (FOR WOMEN) 1309
CHAPTER 355: PROHIBITION OF MALPRACTICES IN COMMERCE 1311
CHAPTER 356: PROHIBITION OF SQUANDERING WEALTH 1314
CHAPTER 357: PROHIBITION OF POINTING WITH A WEAPON AT ANOTHER BROTHER IN FAITH 1316
CHAPTER 358: UNDESIRABILITY OF LEAVING THE MOSQUE WITHOUT

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OFFERING *SALÂT* (PRAYER) AFTER THE *ADHÂN* HAS BEEN PROCLAIMED 1318
CHAPTER 359: UNDESIRABILITY OF REJECTING THE GIFT OF PERFUME 1318
CHAPTER 360: UNDESIRABILITY OF PRAISING A PERSON IN HIS PRESENCE 1319
CHAPTER 361: UNDESIRABILITY OF DEPARTING FROM OR COMING TO A PLACE STRICKEN BY AN EPIDEMIC 1322
CHAPTER 362: PROHIBITION OF MAGIC 1325
CHAPTER 363: PROHIBITION OF CARRYING THE QUR'ÂN INTO THE LAND OF ENEMY 1326
CHAPTER 364: PROHIBITION OF USING UTENSILS MADE OF GOLD AND SILVER 1327
CHAPTER 365: PROHIBITION OF WEARING SAFFRON-COLOURED DRESS 1329
CHAPTER 366: PROHIBITION OF OBSERVING SILENCE FROM DAWN TILL NIGHT 1330
CHAPTER 367: PROHIBITION OF ATTRIBUTING WRONG FATHERHOOD 1331
CHAPTER 368: PROHIBITION OF DOING THAT WHICH ALLÂH AND HIS MESSENGER HAVE PROHIBITED 1334
CHAPTER 369: EXPIATION FOR THE VIOLATION OF COMMANDMENTS OF ALLÂH 1335

18. THE BOOK OF MISCELLANEOUS *AHÂDÎTH* OF SIGNIFICANT VALUES 1337
CHAPTER 370: *AHÂDÎTH* ABOUT *DAJJÂL* & PORTENTS OF THE HOUR 1337

19. THE BOOK OF FORGIVENESS 1393
CHAPTER 371: SEEKING FORGIVENESS 1393
CHAPTER 372: SOME OF THE BOUNTIES WHICH ALLÂH HAS PREPARED FOR THE BELIEVERS IN PARADISE 1401

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5. THE BOOK OF GREETINGS

٥ - كتابُ السّلام

CHAPTER 131
EXCELLENCE OF PROMOTING GREETINGS

١٣١- بَابُ فضل السَّلام والأمر بإفْشَائِه

Allâh, the Exalted, says:

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them." (24:27)

"But when you enter the houses, greet one another with a greeting from Allâh (i.e., say: السلام عليكم *As-Salâmu 'Alaikum* - peace be on you), blessed and good." (24:61)

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." (4:86)

"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).'" (51:24,25)

قَالَ الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَآ﴾ [النور: ٢٧]. وَقَالَ تَعَالَى: ﴿فَإِذَا دَخَلۡتُم بُيُوتٗا فَسَلِّمُواْ عَلَىٰٓ أَنفُسِكُمۡ تَحِيَّةٗ مِّنۡ عِندِ ٱللَّهِ مُبَٰرَكَةٗ طَيِّبَةٗ﴾ [النور: ٦١]. وَقَالَ تَعَالَى: ﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٖ فَحَيُّواْ بِأَحۡسَنَ مِنۡهَآ أَوۡ رُدُّوهَآ﴾ [النساء: ٨٦]. وَقَالَ تَعَالَى: ﴿هَلۡ أَتَىٰكَ حَدِيثُ ضَيۡفِ إِبۡرَٰهِيمَ ٱلۡمُكۡرَمِينَ ○ إِذۡ دَخَلُواْ عَلَيۡهِ فَقَالُواْ سَلَٰمٗاۖ قَالَ سَلَٰمٞ﴾ [الذاريات: ٢٤، ٢٥].

845. Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: A man asked the Messenger of Allâh ﷺ: "Which act in Islâm is the best?" He ﷺ replied, "To give food, and to greet everyone,

٨٤٥- وَعَنْ عَبدِ اللهِ بنِ عمرِو بن الْعَاص رَضِيَ اللهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ رَسُولَ الله ﷺ: أَيُّ الإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ

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whether you know or you do not." [*Al-Bukhârî* and *Muslim*]

عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِف» متفقٌ عَلَيه.

Commentary: Feeding poor and destitute is an act of goodness, and so is fulfilling the needs of the indigent. Greeting everybody (saying *'As-Salâmu 'Alaikum'*), whether an acquaintance or a stranger, is a good manner too. Both of these acts generate mutual love and remove hatred and ill will from hearts. All other forms of greetings do not no substitute for Islâmic greeting.

846. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "When Allâh created Âdam عليه السلام, He said to him: 'Go and greet that company of angels who are sitting there - and then listen to what they are going to say in reply to your greetings because that will be your greeting and your off-spring's.' Âdam عليه السلام said to the angels: *'As-Salâmu 'Alaikum* (may you be safe from evil).' They replied: *'As-Salâmu 'Alaikum wa Rahmatullâh* (may you be safe from evil, and Mercy of Allâh be upon you).' Thus adding in reply to him: *'wa Rahmatullâh* (and Mercy of Allâh)' to his greeting." [*Al-Bukhârî* and *Muslim*]

٨٤٦- وَعَنْ أَبِي هُرَيرةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «لَمَّا خَلَقَ الله تَعَالَى آدَمَ ﷺ قَال: اذْهَبْ فَسَلِّمْ عَلَى أُولٰئِكَ - نَفَرٍ مِنَ الْمَلَائِكَةِ جُلُوس - فَاسْتَمِعْ مَا يُحَيُّونَكَ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ الله، فَزَادُوهُ: وَرَحْمَةُ الله» متفقٌ عَلَيه.

Commentary: The Islâmic form of greeting - *As-Salâmu 'Alaikum* (may you be safe from evil) - has been in existence since the days of Prophet Âdam. According to some *Ahâdîth*, it is better to add in response: ورحمة الله وبركاته *wa Rahmatullâhi wa Barakâtuhu* (and the Mercy and Blessings of Allâh).

847. Al-Barâ' bin 'Âzib رضي الله عنهما reported: The Messenger of Allâh ﷺ commanded us to do seven things: to visit the sick, to follow the funeral (of a

٨٤٧- وَعَنْ أَبِي عُمَارة البَرَاءِ بن عَازِبٍ رَضِيَ الله عَنْهُمَا قَال: أَمَرَنَا رَسُولُ الله ﷺ بِسَبْعٍ: بِعِيَادَةِ

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dead believer), to invoke the Mercy of Allâh upon one who sneezes (i.e., by saying to him: *Yarhamuk-Allâh*), to support the weak, to help the oppressed, to promote the greeting of *'As-Salâmu 'Alaikum'*, and to help those who swear to do something to keep their oaths. [*Al-Bukhârî* and *Muslim*]

الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَنَصْرِ الضَّعِيفِ، وَعَوْنِ الْمَظْلُومِ، وَإِفْشَاءِ السَّلَامِ، وَإِبْرَارِ المقسِمِ. متفقٌ عَلَيه. هٰذَا لَفظ إِحْدَى رِوَايَاتِ الْبُخَارِي.

Commentary: Muslims have obligations towards one another. The fulfillment of this social responsibility creates among them mutual love, a sense of cohesion and feelings of respect for one another.

848. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "By Him in Whose Hand is my life! You will not enter *Jannah* until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves." [*Muslim*]

٨٤٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ» رَوَاهُ مسلم.

Commentary: *Imân* is a prerequisite for entry to *Jannah*. Whereas mutual love among Muslims is complementary to it, and this quality can only be attained by giving a social character to the Islâmic form of greeting, that is to say, *'As-Salâmu 'Alaikum.'*

849. 'Abdullâh bin Salâm رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "O people, exchange greetings of peace (i.e., say: *As-Salâmu 'Alaikum* to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter *Jannah* in peace." [*At-Tirmidhî*]

٨٤٩- وَعَنْ أَبِي يُوسف عَبْدِ الله بن سلام رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُول: «يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الأَرْحَامَ، وَصَلُّوا والنَّاسُ نِيَامٌ، تَدْخُلُوا الجَنَّةَ بِسَلَامٍ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

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Commentary: All these habits and practices are indispensable to a believer because each one of them leads to *Jannah* with the first people to enter it without being punished in Hell first.

850. At-Tufail bin Ubayy bin Ka'b رضي الله عنه reported: I used to visit 'Abdullâh bin 'Umar رضي الله عنهما in the morning and accompany him to the market. 'Abdullâh offered greetings of peace to every one he met on the way, be they sellers of petty goods, traders or poor people. One day when I came to him, he asked me to accompany him to the market. I said to him: "What is the point of your going to the market when you do not sell, nor ask about articles, nor offer a price for them, nor sit down with any company of people. Let us sit down here and talk." He replied: "O Abû Batn (belly)! (Tufail had a large belly), we go to the market to greet everyone we meet." [*Mâlik*]

٨٥٠- وَعَنِ الطُّفَيْل بن أُبيِّ بن كَعْبٍ أَنَّهُ كَانَ يَأْتِي عَبْد الله بن عُمَرَ، فَيَغْدُو مَعَهُ إِلَى السُّوقِ، قَال: فَإِذَا غَدَوْنَا إِلى السُّوقِ، لَمْ يَمُرَّ عَبْدُ الله عَلَى سَقَّاطٍ وَلَا صَاحِبِ بَيْعَةٍ، وَلَا مِسْكِينٍ، وَلَا أَحَدٍ إِلَّا سَلَّمَ عَلَيْهِ، قَالَ الطُّفَيْلُ: فَجِئْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَوْمًا، فَاسْتَتْبَعَنِي إِلَى السُّوقِ، فَقُلْتُ لَهُ: مَا تَصْنَعُ بِالسُّوقِ، وَأَنْتَ لَا تَقِفُ عَلَى الْبَيْعِ، وَلَا تَسْأَلُ عَنِ السِّلَعِ، وَلَا تَسُومُ بِهَا، وَلَا تَجْلِسُ فِي مَجَالِسِ السُّوقِ؟ وَأَقُولُ: اجْلِسْ بِنَا هاهُنَا نَتَحَدَّثْ، فَقَالَ: يَا أَبَا بَطْنٍ! - وَكَانَ الطُّفَيْلُ ذَا بَطْنٍ - إِنَّمَا نَغْدُو مِنْ أَجْلِ السَّلَامِ، فَنُسَلِّمُ عَلَى مَنْ لَقِينَاهُ. رَوَاهُ مَالِك في الموطأ بِإِسْنَادٍ صحيحٍ.

Commentary: This *Hadîth* highlights 'Abdullâh bin 'Umar's passion for promoting *Salâm* which is a practice of *Sunnah*. Secondly, we can call a person by his epithetic name provided he is not offended by it.

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CHAPTER 132
WORDS TO BE USED FOR OFFERING GREETINGS

١٣٢- بَابُ كيفية السّلام

It is recommended for the one offering greetings to say: *'As-Salâmu Alaikum wa Rahmatullâhi wa Barakâtuhu.'* The reply is *'Wa 'Alaikum us-Salâmu wa Rahmatullâhi wa Barakâtuhu.'*

يُسْتَحَبُّ أَنْ يَقُولَ الْمُبْتَدِىء بِالسَّلَامِ: «السَّلامُ عَلَيْكُمْ وَرَحْمَةُ الله وَبَرَكَاتُهُ» فَيَأْتِي بِضَمِيرِ الْجَمْعِ، وَإِنْ كَانَ الْمُسَلَّمُ عَلَيْهِ وَاحِدًا، وَيَقُولُ الْمُجِيبُ: «وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ الله وَبَرَكَاتُهُ» فَيَأْتِي بِواو العَطفِ في قولِهِ: وَعَلَيْكُم.

851. 'Imrân bin Husain رضي الله عنهما reported: A man came to the Prophet ﷺ and said: *"As-Salâmu 'Alaikum* (may you be safe from evil). Messenger of Allâh ﷺ responded to his greeting and the man sat down. The Prophet ﷺ said, "Ten (meaning the man had earned the merit of ten good acts)." Another one came and said: *"As-Salâmu 'Alaikum wa Rahmatullâh* (may you be safe from evil, and Mercy of Allâh be upon you)." Messenger of Allâh ﷺ responded to his greeting and the man sat down. Messenger of Allâh ﷺ said, "Twenty." A third one came and said: *"As-Salâmu 'Alaikum wa Rahmatullâhi wa Barakatuhu* (may you be safe from evil, and the Mercy of Allâh and His Blessings be upon you)." Messenger of Allâh ﷺ responded to his greeting and the man sat down. Messenger of Allâh ﷺ said, "Thirty." [*Abû Dâwûd* and *At-Tirmidhî*]

٨٥١- عَنْ عِمْرَانَ بن الْحُصَيْنِ رَضِيَ الله عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: «عَشْرٌ» ثم جَاءَ آخَرُ، فَقَالَ: السَّلَامُ عَلَيكُم وَرَحْمَةُ الله، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «عِشْرُون» ثُمَّ جَاءَ آخَرُ، فَقَالَ: السَّلَامُ عَلَيْكُم وَرَحْمَةُ الله وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «ثَلاثُونَ» رَوَاهُ أَبُو داود والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

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Commentary: This *Hadîth* shows that we can earn ten-fold good rewards by greeting a person in the Islâmic way. There will be a further ten-fold addition to it if we say, "*As-Salamu 'Alâikum wa Rahmatullâh*" السلام عليكم ورحمة الله (may you be safe from evil, and the Mercy of Allâh be upon you). And if we say, "*As-Salamu 'Alaikum wa Rahmatullâhi wa Barakâtuhu*" السلام عليكم ورحمة الله وبركاته (may you be safe from evil, and the Mercy of Allâh and His Blessings be upon you), thirty-fold good reward comes to us. But *Ahâdîth* are silent on increasing more words to *Salâm*. So this much will suffice.

852. 'Âishah رضي الله عنها reported: Messenger of Allâh ﷺ said to me, "This is Jibrîl (Gabriel) who is conveying you greetings of peace." I responded: "*Wa 'Alaihis-Salâmu wa Rahmatullâhi wa Barakâtuhu* (may he be safe from evil, and the Mercy of Allâh and His Blessings be upon him)." [*Al-Bukhârî* and *Muslim*]

٨٥٢- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ الله ﷺ: «هٰذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلَامَ» قَالَتْ: قُلْتُ: «وَعَلَيهِ السَّلَامُ وَرَحْمَةُ الله وَبَرَكَاتُهُ» متفقٌ عَلَيه.

وَهٰكَذَا وَقَعَ فِي بَعْضِ رِوَايَاتِ الصحيحين: «وَبَرَكَاتُهُ» وَفِي بَعْضِهَا بِحَذْفِهَا وَزِيَادَةُ الثِّقَةِ مَقْبُولَةٌ.

Commentary: This *Hadîth* affirms the excellence of 'Âishah رضي الله عنها. It also tells us how to respond to the *Salâm* of a third person, that is, we should say, "*Wa 'Alaihis-Salâmu wa Rahmatullâhi wa Barakâtuhu*."

853. Anas رضي الله عنه reported the Prophet ﷺ used to repeat his words thrice so that the meaning thereof would be fully understood, and whenever he came upon a gathering of people, he would greet them. He would repeat *Salâm* thrice. [*Al-Bukhârî*]

٨٥٣- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفهَمَ عَنْهُ، وَإِذَا أَتَى عَلى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا. رَوَاهُ الْبُخَارِي.

وَهٰذَا مَحْمُولٌ عَلَى مَا إِذَا كَانَ الْجَمْعُ كَثِيرًا.

Commentary: This *Hadîth* tells us about one aspect of the Prophet's excellent

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manners that he would take due care of showing regard for the sentiments of people. The whole of a gathering is not supposed to hear the *Salâm* of somebody and respond to him. A single person can represent the gathering in this regard. Yet, it was characteristic benevolence of the Messenger of Allâh ﷺ which prompted him to repeat his saying "*As-Salâmu 'Alaikum*" thrice so that everybody would hear it and may not have a feeling of being neglected.

٨٥٤- وَعَنِ الْمِقْدَادِ رَضِيَ اللهُ عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ قَالَ: كُنَّا نَرْفَعُ لِلنَّبِيِّ ﷺ نَصِيبَهُ مِنَ اللَّبَنِ، فَيَجِيءُ مِنَ اللَّيْلِ، فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ نَائِمًا، وَيُسْمِعُ الْيَقْظَانَ، فَجَاءَ النَّبِيُّ ﷺ فَسَلَّمَ كَمَا كَانَ يُسَلِّمُ. رَوَاهُ مسلم.

854. Al-Miqdâd رضي الله عنه reported in course of a long *Hadîth*: We used to reserve for the Prophet ﷺ his share of the milk, and he would come at night and offer greetings in such a manner as did not disturb those asleep and was heard only by those who were awake. In fact, the Prophet ﷺ came and offered greetings as usual. [*Muslim*]

Commentary: Herein, we are told how to offer *Salâm* to people when some of them are asleep while others are awake. Our voice should be so low so as not to disturb those who are asleep and to give a chance to those who are awake to respond to it.

٨٥٥- وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ، مَرَّ فِي الْمَسْجِدِ يَوْمًا، وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ، فَأَلْوَى بِيَدِهِ بِالتَّسْلِيمِ. رَوَاهُ التِّرْمِذِيُّ وقال: حديث حسن.

وَهٰذَا مَحْمُولٌ عَلَى أَنَّهُ ﷺ، جَمَعَ بَيْنَ اللَّفْظِ وَالإِشَارَةِ، وَيُؤَيِّدُهُ أَن فِي رِوَايَةِ أَبِي دَاود: «فَسَلَّمَ عَلَيْنَا».

855. Asmâ' bint Yazîd رضي الله عنها reported: The Messenger of Allâh ﷺ passed through the mosque one day and there was a group of women (about ten of them) sitting in the mosque. He raised his hand to offer greetings.
[*At-Tirmidhî*]

Commentary: To offer *As-Salâm* by the gesture of hand from a distance is forbidden in Islâm because it is the way of non-Muslims. However, it is allowed if

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words are also uttered along with it. Secondly, Messenger of Allâh ﷺ could greet women because he was sinless and permanently stood under Allâh's Protection. Yet, it is not permissible to other men for the fear of provoking temptation. But this *Hadîth* can be carried into effect in case one feels that no temptation and evil will be involved in it. For example, a man can greet aged and respectable women. However, *Salâm* to young women is not allowed as it can give birth to wickedness.

٨٥٦- وَعَنْ أَبِي جُرَيٍّ الْهُجَيْمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ، فَقُلْتُ: عَلَيْكَ السَّلامُ يَا رَسُولَ اللهِ. قَالَ: «لَا تَقُلْ عَلَيْكَ السَّلامُ، فَإِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَوْتَى». رَوَاهُ أَبُو دَاوُد، والتِّرمذي وَقَالَ: حَدِيثٌ حَسَنٌ صحيح. وقد سبق بِطُولِهِ.

856. Abû Juraiy Al-Hujaimî رضي الله عنه reported: I saw Messenger of Allâh ﷺ and said: "*Alaikas-Salâmu yâ Rasûlallâh*! (Upon you be peace, O Messenger of Allâh)!" He said, "Do not say: '*Alaikas-Salâmu* (Upon you be peace).' This is the *Salâm* to the dead." [*Abû Dâwûd* and *At-Tirmidhî*]

Commentary: This is part of a long *Hâdith* which has been mentioned earlier on. Refer to *Hâdith* 796 and the commentary following it.

CHAPTER 133
ETIQUETTE OF OFFERING GREETINGS

١٣٣- بابُ آداب السَّلام

٨٥٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لِلْبُخَارِي: «وَالصَّغِيرُ عَلَى الْكَبِيرِ».

857. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a large group (of people)." [*Al-Bukhârî* and *Muslim*]

The narration in *Al-Bukhârî* adds: Messenger of Allâh ﷺ said, "The young should greet the elderly."

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Commentary: The greeting of *As-Salâmu Alaikum* should be uttered according to the prescribed way. It is the situations under reference and not the grades which will be taken into consideration in this respect.

858. Abû Umâmah Sudaiy bin 'Ajlân Al-Bâhilî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The person nearest to Allâh is one who is the first to offer greeting." [*Abû Dâwûd*]

The narration in *At-Tirmidhî* is: The Messenger of Allâh ﷺ was asked: "O Messenger of Allâh! When two persons meet, who should greet the other first?" The Messenger of Allâh ﷺ said, "The person nearest to Allâh (i.e., one who is more obedient and therefore closer to Allâh will say: *As-Salâm* first."

٨٥٨- وَعَنْ أَبِي أُمَامَةَ صُدَيِّ بن عَجْلَانَ الْبَاهِلِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ أَوْلَى النَّاسِ بالله مَنْ بَدَأَهُمْ بِالسَّلَامِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ جيدٍ. وَرَوَاهُ التِّرْمِذِي عَنْ أَبِي أُمَامَةَ رَضِيَ الله عَنْهُ: قِيلَ: يَا رَسُولَ الله! الرَّجُلَانِ يَلْتَقِيَانِ، أَيُّهُمَا يَبْدَأُ بِالسَّلَامِ؟ قَالَ: «أَوْلاهُمَا بِالله تَعَالَى». قَالَ التِّرْمِذِيُّ: هٰذَا حَدِيثٌ حَسَنٌ.

Commentary: The degree of a man's humbleness and modesty will be measured by the degree of his nearness to Allâh. One who is nearer to Allâh is always the first to offer *As-Salâm* to others, while others stick to their stuck-up behaviour.

CHAPTER 134
EXCELLENCE OF GREETING THE ACQUAINTANCE REPEATEDLY

١٣٤- بابُ استِحباب إعادة السّلام على من تكرَّر لقاؤُه عَلى قرب بأن دخل ثم خرج ثم دخل في الحال، أو حال بينهما شجرة ونحوها

859. Abû Hurairah رضي الله عنه reported in the *Hâdith* in respect of the person who was at fault in performing his *Salât* (prayer): He came to the Prophet ﷺ and greeted

٨٥٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ فِي حَدِيثِ الْمُسِيءِ صَلَاتَهُ أَنَّهُ جَاءَ فَصَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ، فَسَلَّمَ عَلَيْهِ، فَرَدَّ عَلَيْهِ السَّلَامَ،

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him. The Prophet ﷺ responded to the greeting and said, "Go back and repeat your *Salât* because you have not performed the *Salât* (properly)." He again performed *Salât* as he had prayed before and came to the Prophet ﷺ and greeted him. The Prophet ﷺ responded to the greetings (and repeated his words to him). This act of repeating (the *Salât* and the *Salâm*) was done thrice. [*Al-Bukhârî* and *Muslim*]

فَقَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، حَتَّى فَعَلَ ذٰلِكَ ثَلاثَ مَرَّاتٍ. متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us that one can greet others after short intervals.

860. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "When one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him." [*Abû Dâwûd*]

٨٦٠- وَعَنْهُ عَنْ رَسُولِ اللهِ، ﷺ، قَالَ: «إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ، فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ، أَوْ جِدَارٌ، أَوْ حَجَرٌ، ثُمَّ لَقِيَهُ، فَلْيُسَلِّمْ عَلَيْهِ» رَوَاهُ أَبُو داود.

Commentary: This *Hadîth* convincingly bears out the subject matter of the chapter.

CHAPTER 135
EXCELLENCE OF GREETING AT THE TIME OF ENTRY INTO THE HOUSE

١٣٥- بَابُ استِحْبابِ السَّلامِ إِذَا دَخَلَ بيته

Allâh, the Exalted, says:

"But when you enter the houses, greet one another with a greeting from Allâh (i.e., say: السلام عليكم ***As-Salâmu***

قَالَ اللهُ تَعَالَى: ﴿فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً﴾ [النور: ٦١].

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***'Alaikum* - may you be safe from evil), blessed and good." (24:61)**

861. Anas bin Mâlik رضي الله عنه reported: Messenger of Allâh ﷺ said to me, "Dear son, when you enter your house, say *As-Salâmu 'Alaikum* to your family, for it will be a blessing both to you and to your family." [*At-Tirmidhî*]

٨٦١- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا بُنَيَّ! إِذَا دَخَلْتَ عَلَى أَهْلِكَ، فَسَلِّمْ، يَكُنْ بَرَكَةً عَلَيْكَ، وَعَلَى أَهْلِ بَيْتِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.

Commentary: Many people, on returning home, feel belittled in saying *As-Salâmu 'Alaikum* to their household. In fact, *As-Salâm* is a prayer for goodness, blessing and peace, and one should have no complex about it.

CHAPTER 136
GREETING THE CHILDREN

١٣٦- بابُ السَّلامِ عَلَى الصِّبيَانِ

862. Anas رضي الله عنه reported that he passed by some children and greeted them. Then he said: "Messenger of Allâh ﷺ used to do the same." [*Al-Bukhârî* and *Muslim*]

٨٦٢- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ مَرَّ عَلَى صِبْيَانٍ، فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَفْعَلُهُ. متفقٌ عَلَيه.

Commentary: By greeting children, we please their hearts and also vent our modesty. Besides, the importance of *As-Salâm* is unconsciously felt by them. Above all it is the *Sunnah* of the Messenger of Allâh ﷺ and so we are supposed to put it into practice.

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CHAPTER 137
GREETING ONE'S WIFE AND OTHER WOMEN

١٣٧- باب سَلام الرّجل على زوجته والمرأة من محارِمِه وَعَلَى أَجْنبية وأجنبيات لا يخاف الفتنة بهن وسلامهن بهٰذا الشرط

863. Sahl bin Sa'd رضي الله عنه reported: There was a woman among us who would put beet root in a pot and add to it some ground barley. She used to cook them together. On returning from the Friday prayer, we would greet her and she would offer it to us. [*Al-Bukhârî*]

٨٦٣- عَنْ سَهْلِ بن سَعْدٍ رَضِيَ الله عَنْهُ قَالَ: كَانَتْ فِينَا امْرَأَةٌ - وَفِي رِوَايَةٍ: كَانَتْ لَنَا عَجُوزٌ - تَأْخُذُ مِنْ أُصُولِ السِّلْقِ فَتَطْرَحُهُ فِي الْقِدْرِ، وَتُكَرْكِرُ حَبَّاتٍ مِنْ شَعِيرٍ، فَإِذَا صَلَّيْنَا الْجُمُعَةَ، وَانْصَرَفْنَا، نُسَلِّمُ عَلَيْهَا، فَتُقَدِّمُهُ إِلَيْنَا. رَوَاهُ الْبُخَارِي.

قَوْلُهُ «تُكَرْكِرُ» أَيْ: تَطحَنُ.

864. Umm Hâni رضي الله عنها, the daughter of Abû Tâlib reported: I went to the Prophet ﷺ on the day of the conquest of Makkah. He was taking a bath and Fâtimah was screening him with a cloth. I greeted him. And she mentioned the rest of the *Hâdith. [Muslim]*

٨٦٤- وَعَنْ أُمِّ هَانِىءٍ فَاخِتَةَ بِنْتِ أَبِي طَالِب رَضِيَ الله عَنْهَا قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ يَوْمَ الْفَتْحِ وَهُوَ يَغْتَسِلُ، وَفَاطِمَةُ تَسْتُرُهُ بِثَوْبٍ، فَسَلَّمْتُ، وَذَكَرتِ الْحَدِيثَ. رَوَاهُ مسلم.

865. Asmâ bint Yazîd رضي الله عنها reported: The Prophet ﷺ passed by us when we were with a party of women, and he greeted us.
[*Abû Dâwûd*]

٨٦٥- وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ الله عَنْهَا قَالَتْ: مَرَّ عَلَيْنَا النَّبِيُّ ﷺ فِي نِسْوَةٍ فَسَلَّمَ عَلَيْنَا. رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ وَقَال: حَدِيثٌ حَسنٌ، وَهٰذَا لفظ أَبِي داود، ولفظ التِّرمذي: أَنَّ رَسُولَ

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اللهِ ﷺ مَرَّ فِي الْمَسْجِدِ يَوْمًا، وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ، فَأَلْوَى بِيَدِهِ بِالتَّسْلِيمِ.

Commentary: The permissibility of men to greet women, and vice versa, is with the condition that there will be no fear of temptation to commit the unlawful. Here are the details:

1. A young woman is forbidden to greet men and to respond to their greeting.
2. A group of women or an old woman are allowed to greet men and to respond to men's greetings. Men are also allowed to greet a group of women or an old woman.
3. A man on his own is not allowed to greet a young woman.
4. A man on his own is allowed to greet a group of women.

However, in all these cases, Islamic rules in this regard, including the lowering of the gaze, are to be observed.

CHAPTER 138
GREETING THE NON-MUSLIMS AND PROHIBITION OF TAKING AN INITIATIVE

١٣٨- باب تحريم ابتدائنا الكافر بالسَّلَام وكيفية الردّ عليهم واستحباب السلام على أهل مجلسٍ فيهم مسلمون وكفار

866. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Do not greet the Jews and the Christians before they greet you; and when you meet any one of them on the road, force him to go to the narrowest part of it." [*Muslim*]

٨٦٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَبْدَءُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ، فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ» رَوَاهُ مسلم.

Commentary: This *Hâdith* prohibits Muslims from greeting non-Muslims first. It also tells us that when the road is crowded, we should use the middle of the road and let the non-Muslims use its sides. This *Hadîth* shows the dignity of Muslims and the disgrace and humiliation of the non-Muslims.

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867. Anas رضي الله عنه reported: Messenger of Allâh ﷺ said, "When the people of the Book greet you (i.e., by saying '*As-Sâmu 'Alaikum*,' meaning death be upon you), you should respond with: '*Wa 'alaikum*' [The same on you (i.e., and death will be upon you, for no one will escape death)]." [*Al-Bukhârî* and *Muslim*].

٨٦٧- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ» متفقٌ عَلَيه.

868. Usâmah bin Zaid رضي الله عنه reported: The Prophet ﷺ passed by a mixed company of people which included Muslims, polytheists and Jews, and he gave them the greeting (i.e., saying *As-Salâmu 'Alaikum*). [*Al-Bukhârî* and *Muslim*].

٨٦٨- وَعَنْ أُسَامَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ - عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ - فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ. متفقٌ عَلَيه.

Commentary: If there is a mixed assembly of Muslims and non-Muslims, one should utter greeting to it but consider Muslims as one's addressees.

CHAPTER 139
EXCELLENCE OF GREETING ON ARRIVAL AND DEPARTURE

١٣٩- بابُ استِحباب السَّلام إذا قام منَ المجلس وفارق جلساءه أو جليسه

869. Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "When one of you arrives in a gathering, he should offer *Salâm* to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last." [*Abû Dâwûd*]

٨٦٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ؛ فَلَيْسَتِ الأُولَى بِأَحَقَّ مِنَ الآخِرَةِ» رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَال: حَدِيثٌ حَسَنٌ.

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Commentary: We should offer *As-Salâm* to those sitting in a gathering, on our arrival as well as departure. Both the greetings are essential. "The first act of greeting is not more meritorious than the last" means that we should utter it on both occasions.

CHAPTER 140
SEEKING PERMISSION TO ENTER (SOMEBODY'S HOUSE) AND MANNERS RELATING TO IT

١٤٠- بابُ الاستئذانِ وآدابه

Allâh, the Exalted, says:

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them." (24:27)

"And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)." (24:59)

قَالَ الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ﴾ [النور: ٢٧]. وَقَالَ تَعَالَى: ﴿وَإِذَا بَلَغَ ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ﴾ [النور: ٥٩].

870. Abû Mûsa Al-Ash'arî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Permission is to be sought thrice. If it is accorded, you may enter; otherwise, go back." [*Al-Bukhârî* and *Muslim*]

٨٧٠- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «الاسْتِئْذَانُ ثَلاثٌ، فَإِنْ أُذِنَ لَكَ وَإِلَّا فارْجع» متفقٌ عَلَيه.

871. Sahl bin Sa'd رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Seeking permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at)." [*Al-Bukhârî* and *Muslim*]

٨٧١- وَعَنْ سهل بن سعدٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّمَا جُعِلَ الاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ» متفقٌ عَلَيه.

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Commentary: Within the four walls of their homes, people are normally engaged in different types of domestic chores, or they rest in seclusion. Women understandably do things at home in a relaxed manner which is scarcely possible for them in the presence of a man not belonging to their household. We commit an intrusion upon others' privacy and also eye the *Hijâb*-observing women by entering a house without permission. Both the things are prohibited and must be avoided.

872. Rib'î bin Hirâsh رضي الله عنه reported: A man of Banu 'Âmir tribe has told us that he had asked the Prophet ﷺ for permission to enter when he was at home. He said: "May I enter?" Messenger of Allâh ﷺ said to the servant, "Go out and instruct him about the manner of seeking permission. Tell him to say: *As-Salâmu 'Alaikum* (may you be safe from evil). May I come in?" The man heard this and said: "*As-Salâmu 'Alaikum* (may you be safe from evil). May I come in?" The Prophet ﷺ then accorded permission to him and he entered in. [*Abû Dâwûd*]

٨٧٢- وَعَنْ رِبْعِيِّ بن حِرَاشٍ قَالَ: حَدَّثَنَا رَجُلٌ مِنْ بَنِي عَامِرٍ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي بَيْتٍ، فَقَالَ: أَأَلِجُ؟ فَقَالَ رَسُولُ الله ﷺ لِخَادِمِهِ: «اخرُجْ إِلَى هٰذَا فَعَلِّمهُ الاسْتِئْذَانَ، فَقُلْ لَهُ: قُلْ: السَّلَامُ عَلَيكُم، أَأَدْخُلُ؟» فَسَمِعَهُ الرَّجلُ فَقَالَ: السَّلَامُ عَلَيْكُمْ، أَأَدْخُلُ؟ فَأَذِنَ لَهُ النَّبِيُّ ﷺ، فَدَخَلَ. رَوَاهُ أَبُو داود بِإِسْنَادٍ صحيح.

Commentary: This *Hadîth* teaches us manners of visiting a house. One should offer *As-Salâm* to the host at the doorstep and then seek his permission to enter. Moreover, we are told to impart a religious information to an ignorant person so that he may put it into practice.

873. Kildah bin Al-Hanbal رضي الله عنه reported: I visited the Prophet ﷺ and I entered his house without seeking permission. So he said, "Go back and say: '*As-Salâmu 'Alaikum* (may you be safe from evil). May I come in?'" [*Abû Dâwûd* and *At-Tirmidhî*]

٨٧٣- عَنْ كِلْدَةَ بنِ الْحَنْبل رَضِيَ الله عَنْهُ قَال: أَتَيْتُ النَّبِيَّ ﷺ، فَدَخَلْتُ عَلَيْهِ وَلَمْ أُسَلِّم، فَقَالَ النَّبِيُّ ﷺ: «ارْجع فقل السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ؟» رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حسنٌ.

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CHAPTER 141
SEEKING PERMISSION TO ENTER BY TELLING ONE'S NAME

١٤١- باب بَيان أَنَّ السُّنَّةَ إِذَا قيل للمستأذن مَنْ أَنْتَ أن يقول: فلان فيسمي نفسه بما يُعرَف به من اسم أو كُنية وكراهة قوله: «أَنَا» ونحوها

874. Anas رضي الله عنه reported in the course of his famous *Hâdith* pertaining to *Al-Isrâ'* (the Ascension) that Messenger of Allâh ﷺ said, "Then Jibrîl (Gabriel) ascended along with me to the nearest heaven and requested for the gate to be opened. He was asked: 'Who is there?' He replied: 'Jibrîl.' He was asked: 'Who is with you?' He said: 'Muhammad.' Then he ascended to the second heaven and requested for the opening of the gate. He was asked: 'Who is there?' He said: 'Jibrîl.' He was asked: 'Who is with you?' He replied: 'Muhammad.' In the same way he ascended to the third, fourth and all the heavens (i.e., until the seventh). At all of the gates he was asked: 'Who is there?' He replied: Jibrîl.'"
[*Al-Bukhârî* and *Muslim*]

٨٧٤- عَنْ أَنَسٍ رَضِيَ الله عَنْهُ فِي حَدِيثِهِ الْمَشْهُور فِي الإِسْرَاءِ قَالَ: قَالَ رَسُولُ الله ﷺ: «ثُمَّ صَعِدَ بِي جِبْرِيلُ إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. ثُمَّ صَعِدَ إِلَى السَّمَاءِ الثَّانِيَةِ وَالثَّالِثَةِ وَالرَّابِعَةِ وَسَائِرِهِنَّ، وَيُقَالُ فِي بَابِ كُلِّ سَمَاءٍ: مَنْ هٰذَا؟ فَيَقُولُ: جِبْرِيلُ» متفقٌ عَلَيه.

875. Abû Dharr رضي الله عنه reported: I stepped out one night and saw Messenger of Allâh ﷺ walking by himself. I began to walk in the moonlit night. He turned round and saw me and asked, "Who is there?" I replied: "Abû Dharr." [*Al-Bukhârî* and *Muslim*]

٨٧٥- وَعَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ قَالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي، فَإِذَا رَسُولُ الله ﷺ يَمْشِي وَحْدَهُ، فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ، فَالْتَفَتَ فَرَآنِي فَقَالَ: «مَنْ هٰذَا؟»

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فَقُلْتُ: أَبُو ذَرٍّ، متفقٌ عَلَيه.

876. Umm Hâni رضي الله عنها reported: I went to the Prophet ﷺ who was taking a bath while Fâtimah was screening him. He asked, "Who is there?" I replied: "I am Umm Hâni." [*Al-Bukhârî* and *Muslim*]

٨٧٦- وَعَنْ أُمِّ هَانِىءٍ رَضِيَ الله عَنْهَا قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ، فَقَالَ: «مَنْ هٰذِهِ؟» فَقُلْتُ: أَنَا أُمُّ هَانِىءٍ. متفقٌ عَلَيه.

877. Jâbir رضي الله عنه reported: I went to the Prophet ﷺ and knocked at the door (to seek permission). He asked, "Who is there?" I said: "I". He repeated, " I, I?!" as if he disliked it. [*Al-Bukhârî* and *Muslim*]

٨٧٧- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَدَقَقْتُ الْبَابَ، فَقَالَ: «مَنْ ذا؟» فَقُلْتُ: أَنَا، فَقَالَ: «أَنَا أَنَا؟!» كَأَنَّهُ كَرِهَهَا. متفقٌ عَلَيه.

Commentary: At the doorstep, the visitor should disclose his identity to the host. Secondly, to knock at the door or to ring the door-bell is tantamount to seeking permission to enter the house. When the host comes out, the visitor should first offer him *As-Salâm*.

CHAPTER 142
SAYING '*AL-HAMDU LILLÂH*' ON SNEEZING, ITS REPLY AND MANNERS RELATING TO SNEEZING AND YAWNING

١٤٢- باب استحباب تشميت العاطِس إذَا حَمد الله تَعَالَى وكراهة تشميته إذَا لم يحمد الله تَعَالى وبيان آداب التشميت والعطاس والتثاؤب

878. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Allâh likes sneezing and dislikes yawning. When any one of you sneezes and says '*Al-hamdu lillâh* (praise be to Allâh)', it becomes obligatory upon every Muslim who hears him to respond with

٨٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الله يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ الله تَعَالَى كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ

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'*Yarhamuk-Allâh* (may Allâh have mercy on you)'. Yawning is from the devil. When one of you feels like yawning, he should restrain it as much as possible, for the devil laughs when one of you yawns." [*Al-Bukhârî*]

لَهُ: يَرْحَمُكَ الله، وَأَمَا التَّثَاؤُب فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ؛ فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ» رَوَاهُ الْبُخَارِي.

Commentary: Sneezing lightens the mind of man, and bodily he feels comfort. It is, therefore, something good and one should glorify Allâh for it. Whereas, yawning is indicative of gluttony, sloth and heaviness and is considered disagreeable. The Prophet ﷺ commanded us to stop it either by closing our mouth or by putting our hand across it in order to avoid an act which pleases Satan.

879. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "When one of you sneezes he should say: '*Al-hamdu lillâh* (praise be to Allâh),' and his brother or his companion should say to him: '*Yarhamuk-Allâh* (may Allâh have mercy on you).' When he says this he should reply: '*Yahdîkum-ullâh wa yuslihu bâlakum* (may Allâh guide you and render sound your state of affairs).'" [*Al-Bukhârî*]

٨٧٩- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لله؛ وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ الله. فَإِذَا قَالَ لَهُ: يَرْحَمُكَ الله، فَلْيَقُلْ: يَهدِيكُمُ الله وَيُصْلِحُ بَالَكُمْ». رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* teaches Muslims to have good wishes for one another and to return good for good. This reciprocity increases mutual love and results in the unity, peace and dynamism of the Muslim society. May we act upon the golden principles of our religion!

880. Abû Mûsâ رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When one of you sneezes and praises Allâh (i.e., says *Al-hamdu lillâh*), you

٨٨٠- وَعَنْ أَبِي مُوسى رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ الله

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should invoke Allâh's Mercy upon him (i.e., say *Yarhamuk-Allâh*); but if he does not praise Allâh, you should not make a response." [*Muslim*]

فَشَمِّتُوهُ، فَإِنْ لَمْ يَحْمَدِ الله فَلَا تُشَمِّتُوهُ». رَوَاهُ مُسلم.

Commentary: Two senses have been attributed to this prayer of Messenger of Allâh ﷺ. It means to pray for the good and growth of somebody. Yet, it may also be interpreted in this way, "May Allâh save you from such things as will please your opponents."

881. Anas رضي الله عنه reported: When two men sneezed in the presence of the Prophet ﷺ, he responded to one with "*Yarhamuk-Allâh* (may Allâh have mercy on you)" and did not respond to the other. The latter said to him: "You invoked a blessing on this man but did not do so in my case." The Prophet ﷺ replied, "He praised Allâh (i.e., he said '*Al-hamdu lillâh*') but you did not." [*Al-Bukhârî* and *Muslim*]

٨٨١- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ، فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ: عَطَسَ فُلان فَشَمَّتَهُ، وَعَطَسْتُ فَلَمْ تَشَمِّتْنِي؟ فَقَالَ: «هٰذَا حَمِدَ الله، وَإِنَّكَ لَمْ تَحْمَدِ الله». متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us that we should seek Blessings of Allâh only to that sneezer who says *Al-hamdu lillâh*.

882. Abû Hurairah رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ sneezed, he would cover his mouth with his hand or a piece of cloth, suppressing the sound this way. [*Abû Dâwûd* and *At-Tirmidhî*]

٨٨٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ إِذَا عَطَسَ وَضَعَ يَدَهُ أَوْ ثَوْبَهُ عَلَى فِيهِ، وَخَفَضَ - أَوْ غَضَّ - بِهَا صَوْتَهُ. شَكَّ الرَّاوِي. رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح.

Commentary: This *Hadîth* stresses a very important point. In the presence of others, a sneezer is supposed to put his hand or handkerchief over his mouth so that

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the explosive sound may be suppressed. The other benefit of this precaution is that it avoids causing an uneasy feeling to persons sitting beside him.

883. Abû Mûsâ رضي الله عنه reported: The Jews used to intentionally sneeze in the presence of the Messenger of Allâh ﷺ hoping that he would say to them: '*Yarhamukum-ullâh* (may Allâh have mercy on you),' but he would respond with: "*Yahdikum-ullâhu wa yuslihu bâlakum* (may Allâh guide you and render sound your state of affairs)." [*Abû Dâwûd* and *At-Tirmidhî*]

٨٨٣- وَعَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ قَالَ: كَانَ الْيَهُودُ يَتَعَاطسُونَ عِنْدَ رَسُولِ الله ﷺ، يَرْجُونَ أَنْ يَقُولَ لَهُمْ: يَرْحَمُكُمُ الله، فَيَقُولُ: «يَهْدِيكمُ الله وَيُصْلِحُ بَالَكمْ». رَوَاهُ أَبُو دَاود؛ وَالتِّرْمذي وَقَالَ حَدِيثٌ حَسنٌ صَحيح.

Commentary: Here, we are told that in response to sneezing on the part of non-Muslims, we should only utter these benedictory words: "*Yahdîkum-ullâhu wa yuslihu bâlakum* (may Allâh guide you and render sound your state of affairs)!"

884. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When one yawns, he should put his hand over his mouth, otherwise the devil will enter." [*Muslim*]

٨٨٤- وَعَنْ أَبِي سعيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ» رَوَاهُ مُسلم.

Commentary: At the time of yawning, one should put his hand across his mouth. It is a disliked act or *Makrûh* to yawn noisily, because this act pleases Satan. In other words, we must not miss any chance to degrade and frustrate Satan.

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CHAPTER 143
EXCELLENCE OF HAND SHAKING AT THE TIME OF MEETING

١٤٣- باب استِحباب المصَافَحة عِنْدَ اللِّقاء وَبَشاشةِ الْوَجْه وَتَقْبِيل يد الرجل الصالح وتقبيل ولده شفقة ومعانقة القادم من سفر وكراهية الانحناء

885. Abû Khattâb Qatâdah رضي الله عنه reported: I asked Anas: "Did the Companions of Messenger of Allâh ﷺ use to shake hands?" He said: "Yes." [*Al-Bukhârî*]

٨٨٥- عَنْ أَبِي الخَطَّابِ قَتَادَةَ قَال: قُلْتُ لِأَنَسٍ: أَكَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ رَسُولِ الله، ﷺ؟ قَال: نَعَمْ. رَوَاهُ الْبُخَارِي.

Commentary: To shake hands with somebody is a welcome sign and the practice of the Messenger of Allâh ﷺ. The social behaviour of the Companions also included handshaking along with saying *'As-Salâmu 'Alaikum.'*

886. Anas رضي الله عنه reported: When the people of Yemen came, the Messenger of Allâh ﷺ said, "The people of Yemen have visited you. They are the first to introduce the tradition of handshaking." [*Abû Dâwûd*]

٨٨٦- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: لَمَّا جَاءَ أَهْلُ الْيَمَنِ قَال رَسُولُ الله ﷺ: «قَدْ جَاءَكُمْ أَهْلُ الْيَمَنِ، وَهُمْ أَوَّلُ مَنْ جَاءَ بِالْمُصَافَحَةِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيح.

Commentary: This *Hadîth* shows that the custom of handshaking was prevalent in Yemen. When some Yemenites came to see the Prophet ﷺ, they displayed their practice of handshake. He liked and approved it as his *Sunnah*.

887. Al-Barâ' رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Two Muslims will not meet and shake hands without having their sins forgiven (by

٨٨٧- وَعَنِ البَرَاءِ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله، ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ

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Allâh) before they depart." [*Abû Dâwûd*]

لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا» رَوَاهُ أَبُو دَاود.

Commentary: Herein, we are told that Allâh forgives the minor sins of the two believers who shake hands. However, major sins cannot be forgiven without heartfelt repentance with its conditions. As for our duty towards our fellow-humans, it is inescapable, and a failure in this regard is not forgiven. To sum up, when two Muslims meet and shake hands, two benefits accrue to them. Firstly, their mutual love increases, and secondly, their minor sins are pardoned by Allâh.

888. Anas رضي الله عنه reported: A man asked: "O Messenger of Allâh! When a man meets a brother or a friend, should he bow to him?" He said, "No." The man asked whether he should embrace and kiss him? The Messenger of Allâh ﷺ replied, "No." He asked whether he should hold his hand and shake it? The Messenger of Allâh ﷺ replied, "Yes." [*At-Tirmidhî*]

٨٨٨- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ الله! الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ، أَيَنْحَنِي لَهُ؟ قَالَ: «لا» قَالَ: أَفَيَلْتَزِمُهُ وَيُقَبِّلُهُ؟ قَالَ: «لا» قَالَ: فَيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ؟ قَالَ: «نَعَمْ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسن.

Commentary: Here, we are clearly told that when two Muslims meet they are not allowed to bow. Some say the bowing must not come down to the position as assumed in *Rukû'*. But the *Hadîth* imposes a total ban on it. There is no question of more or less degree of bowing, still less of touching the knees and feet of anybody. Here embracing has been prohibited too, but the prohibition is effective only if the kissing of hands is also involved. Otherwise, some *Ahâdîth* allow embracing, particularly on return from a journey or when two persons meet after a long time. Thirdly, the *Hadîth* is absolutely clear on handshake. The question put to the Prophet ﷺ was about taking a single hand to which he had replied in the affirmative. There was no reference to taking or using both hands for handshake.

889. Safwân bin 'Assâl رضي الله عنه reported: A Jew asked his companion to take him to the Prophet ﷺ; and when they came to the Messenger of

٨٨٩- وَعَنْ صَفْوَانَ بن عَسَّالٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ يَهُودِيٌّ لِصَاحِبِهِ: اذْهَبْ بِنَا إِلَى هٰذَا النَّبِيِّ، فَأَتَيَا

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رَسُولَ الله ﷺ، فَسَأَلَاهُ عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ؛ فَذَكَرَ الْحَدِيثَ إِلَى قَوْلِهِ: فَقَبَّلَا يَدَهُ وَرِجْلَهُ، وَقَالَا: نَشْهَدُ أَنَّكَ نَبِيٌّ. رَوَاهُ التِّرْمِذِيُّ وَغَيْرُه بِأَسَانِيدَ صَحِيحَةٍ.

Allâh ﷺ, they asked him about the nine clear signs (given to Prophet Mûsa). Safwân narrated the long *Hâdith* which concludes: They kissed the hands and feet of the Messenger of Allâh ﷺ and said: "We testify that you are a Prophet." [*At-Tirmidhî*] (Unapproved *Hadith*)

٨٩٠- وَعَنِ ابن عُمَر، رَضِيَ الله عَنْهُمَا، قِصَّة قال فيها: فَدَنَوْنَا مِنَ النَّبِيِّ ﷺ فَقَبَّلْنَا يَدَهُ. رَوَاهُ أَبُو دَاود.

890. In a narration of Ibn Umar رضي الله عنهما, (at the end of the narration of the *Hâdith*) he said: "We came near the Prophet ﷺ and kissed his hand." [*Abû Dâwûd*] (Weak *Hadith*)

٨٩١- وَعَنْ عَائِشَة رَضِيَ الله عَنْهَا قَالَتْ: قَدِمَ زَيْدُ بنُ حَارِثَةَ الْمَدِينَةَ وَرَسُولُ الله ﷺ فِي بَيْتِي، فَأَتَاهُ فَقَرَعَ الْبَابَ، فَقَامَ إِلَيْهِ النَّبِيُّ ﷺ يَجُرُّ ثَوْبَهُ، فَاعْتَنَقَهُ وَقَبَّلَه» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

891. 'Âishah رضي الله عنها reported: Zaid bin Hârithah came to the Messenger of Allâh ﷺ when he was in my house. Zaid knocked at the door. The Prophet ﷺ rose to receive him, trailing his garment. He embraced and kissed him. [*At-Tirmidhî*]

Commentary: Since Muhammad bin Ishâq, known for his delusive tendency, happens to be a narrator in this *Hadîth*, Sheikh Al-Albâni deems it deficient. Indeed, *Hadîth* memorizers and researchers believe that the *Ahâdîth* about the kissing of hand are weak and deficient from the viewpoint of authenticity. The two persons should, therefore, confine to handshake when they meet. Though there is no harm if they embrace.

٨٩٢- وَعَنْ أَبِي ذرٍّ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «لَا تَحقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بوَجْهٍ طَلِيقٍ» رَوَاهُ مسلم.

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

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Commentary: This *Hadîth* has already been reported. See the commentary on *Hâdith* No. 695.

893. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ kissed his grandson Hasan bin 'Ali in the presence of Aqra' bin Hâbis. Thereupon Aqra' remarked: "I have ten children and I have never kissed any one of them." The Messenger of Allâh ﷺ cast a glance upon him and said, "He who does not show mercy to others, will not be shown mercy." [*Al-Bukhârî* and *Muslim*]

٨٩٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَبَّلَ النَّبِيُّ، ﷺ، الْحسنَ بنَ عَليٍّ، رَضِيَ الله عَنْهُما، فَقَالَ الأَقْرَعُ بن حَابِسٍ: إِنَّ لِي عَشْرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَقَالَ رَسُولُ الله، ﷺ: «مَنْ لَا يَرْحَمْ لَا يُرْحَمْ!» متفقٌ عَلَيه.

Commentary: This *Hadîth* has already been placed earlier. To pamper and kiss children is an expression of compassion and kindness. One who lacks this tender quality and fails to behave kind-heartedly towards people, may be deprived of Divine mercy. The Messenger of Allâh ﷺ has said, "Have compassion for others, Allâh will have mercy on you." On another occasion the Messenger of Allâh ﷺ said, "Be merciful to others and Allâh will have mercy on you, and forgive (others), you will be forgiven."

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6. THE BOOK OF VISITING THE SICK

٦ - كِتاب عيَادة المريض وتشييع الميت والصّلاة عليه وحضور دفنه والمكث عند قبره بَعْدَ دفنه

CHAPTER 144 FOLLOWING THE FUNERAL, AND MATTERS RELATING TO ILLNESS AND DEATH

١٤٤- بابُ عيَادة المريض

894. Al-Barâ' bin 'Âzib رضي الله عنهما reported: Messenger of Allâh ﷺ has ordered us to visit the sick, to follow the funeral (of a dead believer), respond to the sneezer (i.e., by saying to him: *Yarhamuk-Allâh* after he says: *Al-hamdu lillâh*), to help those who vow to fulfill it, to help the oppressed, to accept the invitation extended by the inviter; and to promote greetings (i.e., saying *As-Salâmu 'Alaikum*). [*Al-Bukhârî* and *Muslim*]

٨٩٤- عَنِ الْبَرَاءِ بن عَازِبٍ رَضِيَ الله عَنْهُمَا قَالَ: أَمَرَنَا رَسُولُ الله ﷺ بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلام. متفقٌ عَلَيه.

Commentary: This *Hadîth* has already been mentioned with slightly different wording. Here it has been repeated owing to its relevance to this chapter. See *Hadîth* No. 847.

895. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Every Muslim has five rights over another Muslim (i.e., he has to

٨٩٥- وعن أبي هريرة رضي الله عنه أَنَّ رسولَ اللهِ، ﷺ، قال: «حَقُّ الْمُسْلِمِ عَلى الْمُسْلِمِ خَمْسٌ: رَدُّ

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perform five duties for another Muslim): to return the greetings, to visit the sick, to accompany funeral processions, to accept an invitation, to respond to the sneezer [i.e., to say: '*Yarhamuk-Allâh* (may Allâh bestow His Mercy on you),' when the sneezer praises Allâh]." [*Al-Bukhârî* and *Muslim*]

السَّلام، وَعِيَادَةُ المَرِيضِ، وَاتِّبَاعُ الجَنَائِزِ، وإجَابَةُ الدَّعْوَةِ، وتَشْمِيتُ الْعَاطِسِ» متفقٌ عليه.

Commentary: This *Hadîth* has already been mentioned. See the commentary on *Hadîth* No. 240.

896. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Verily, Allâh, the Exalted, and Glorious will say on the Day of Resurrection: 'O son of Âdam, I was ill but you did not visit Me.' He would say: 'O my *Rubb*, how could I visit you and You are the *Rubb* of the worlds?' Thereupon He would say: 'Did you not know that such and such a slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him (you would have known that I was aware of your visit to him, for which I would reward you) you would have found Me with him? O son of Âdam, I asked food from you but you did not feed Me.' He would submit: 'My *Rubb*, how could I feed You and You are the *Rubb* of the worlds?' He would say: 'Did you not know that such and such a slave of Mine asked you for food but you did not feed him? Did you not realize that if you had fed him, you would certainly

٨٩٦- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «إِنَّ الله عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: «يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي! قَالَ: يَا رَبِّ! كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلانًا مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي! قَالَ: يَا رَبِّ! كَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلانٌ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي! قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: اسْتَسْقَاكَ عَبْدِي فُلانٌ فَلَمْ تَسْقِهِ! أَمَا

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عَلِمْتَ أَنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِي؟» رَوَاهُ مسلم.

have found (its reward) with Me? O son of Âdam, I asked water from you but you did not give it to Me.' He would say: 'My *Rubb*, how could I give You (water) and You are the *Rubb* of the worlds?' Thereupon He would say: 'Such and such a slave of Mine asked you for water to drink but you did not give it to him. Did you not realize that if you had given him to drink you would have found (its reward) with Me?'" [*Muslim*]

Commentary: The person who is more beneficial to the slaves of Allâh is loved most by Him. Allâh likes it very much if somebody serves His creatures and treats them well. He will give him the best reward for it. Here, one has been urged in an effective and eloquent way to visit the sick and to treat the needy nicely.

* This *Hadîth* is a clear-cut proof refuting pantheism for it is clear that this *Hadîth* differentiates between the Creator and the creature in terms of feeding, giving water to drink, visiting, etc.

* This *Hadîth* confirms the speech as Divine attribute.

* That Allâh rewards His slaves for their good deeds, and never wrongs a thing.

* The duty of looking after the Muslims and their interests seeking the pleasure of Allâh.

* The duty of visiting the sick.

* The duty of offering food for the hungry needy Muslims.

٨٩٧- وَعَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «عُودُوا الْمَرِيضَ، وَأَطْعِمُوا الْجَائِعَ، وَفُكُّوا الْعَانِيَ» رَوَاهُ الْبُخَارِي.

«الْعَانِي»: الأَسِيرُ.

897. Abû Mûsâ رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Visit the sick, feed the hungry, and (arrange for the) release of the captive." [*Al-Bukhârî*]

Commentary: Islâm calls upon its followers to co-operate with one another in good things. Like the previous *Ahâdîth*, this *Hadîth* too, should be viewed in the same

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context. Herein, believers are enjoined to endeavour for the liberation of a fellow-Muslim who becomes a prisoner of war or is taken captive by disbelievers in any way. This instruction of the Messenger of Allâh ﷺ is also meant for the help of that person who is involved in a false case or is undergoing jail term on this count. Similarly, it is the duty of the community to extend help and co-operation to a Muslim suffering a financial difficulty so that he becomes self-sufficient.

898. Thaubân رضي الله عنه reported: The Prophet ﷺ said, "He who visits his brother in Faith, will remain engaged in picking the fresh fruits from the garden of *Jannah* till he returns." [*Muslim*]

٨٩٨- وَعَنْ ثَوْبَانَ، رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ، ﷺ، قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ» قِيلَ: يَا رَسُولَ اللهِ! وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: «جَنَاهَا». رَوَاهُ مسلم.

899. 'Ali bin Abû Tâlib رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for him till dusk. If he visits him in the evening, seventy thousand angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in *Jannah*." [*At-Tirmidhî*]

٨٩٩- وَعَنْ عَلِيٍّ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«الْخَرِيفُ»: الثَّمَرُ الْمَخْرُوفُ، أَيْ: الْمُجْتَنَى.

Commentary: Both, this *Hadîth* and the preceding one, lay stress on the virtue of visiting a sick person so as to obtain the Divine reward. The *Hadîth* mentions "dawn" and "evening" to mean at all times, and not necessarily at those particular times.

900. Anas رضي الله عنه reported: A

٩٠٠- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ،

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young Jewish boy who was in the service of the Prophet ﷺ fell ill. The Prophet ﷺ went to visit him. He sat down by his head and said to him, "Embrace Islâm." The little boy looked at his father who was sitting beside him. He said: "Obey Abûl-Qâsim (i.e., the Messenger of Allâh ﷺ)." So he embraced Islâm and the Prophet ﷺ stepped out saying, "Praise be to Allâh Who has saved him from Hell-fire." [*Al-Bukhârî*]

قَالَ: كَانَ غُلامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ، ﷺ، فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: «أَسْلِمْ» فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ؟ فَقَالَ: أَطِعْ أَبَا الْقَاسِمِ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ، ﷺ، وَهُوَ يَقُولُ: «الْحَمْدُ لله الَّذِي أَنْقَذَهُ مِنَ النَّارِ» رَوَاهُ الْبُخَارِي.

Commentary: Herein, the example of the Messenger of Allâh ﷺ inspires us to visit even a sick disbeliever and invite him to accept Islâm. Besides, the *Hadîth* tells that the company of the virtuous does bear fruit and that we should continue to hope that the heart of a disbeliever will turn to Allâh at any moment. Furthermore, we come to believe that parents, though not clinging to the right way, may tell their offspring to pursue the truth.

CHAPTER 145
SUPPLICATION FOR THE SICK

١٤٥- بابُ ما يدعى به للمريض

901. 'Âishah رضي الله عنها reported: When a person complained to the Prophet ﷺ about an ailment or suffered from a sore or a wound, the Prophet ﷺ would touch the ground with his forefinger and then raise it (Sufyân bin 'Uyainah, the narrator, demonstrated this with his forefinger) and would recite: '*Bismil-lâhi, turbatu ardinâ, birîqati ba'dinâ, yushfa bihî saqîmunâ, bi 'idhni Rabbinâ*' (With

٩٠١- عَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا اشْتَكَى الإِنْسَانُ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جُرْحٌ، قَالَ النَّبِيُّ، ﷺ بِأُصْبُعِهِ هٰكَذَا، وَوَضَعَ سُفْيَانُ بْنُ عُيَيْنَةَ الرَّاوِي سَبَّابَتَهُ بِالأَرْضِ ثُمَّ رَفَعَهَا وَقَالَ: «بِسْمِ الله، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى بِهِ

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سَقِيمُنَا، بِإِذْنِ رَبِّنَا» متفقٌ عَلَيه.

the Name of Allâh, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our *Rubb*." [*Al-Bukhârî* and *Muslim*]

Commentary: The Prophet ﷺ would put his forefinger on earth and then mix his spittle with the dust sticking to it. Afterwards, he would put it on the patient's pain-spot or wound and utter the said supplication. This simple act would cure the patient. Some believe that it was peculiar only to the Prophet ﷺ and was indeed his miracle because the particular dust was of Al-Madinah's soil with the Prophet's spittle being of a unique quality. But Ibn Hajar differs from this view. Spittle and dust, according to him, are simply external means and the curative effect in them comes from Allâh Alone. Secondly, we may turn to the pious people to seek their blessings and prayers for the removal of our ailments and troubles, provided the spiritual treatment is bereft of amulets and other polytheistic ways.

٩٠٢- وَعَنْهَا أَنَّ النَّبِيَّ، ﷺ، كَانَ يَعُودُ بَعْضَ أَهْلِهِ يَمْسَحُ بِيَدِهِ الْيُمْنَى وَيَقُولُ: «اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، وَاشْفِ، أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا» متفقٌ عَلَيه.

902. 'Âishah رضي الله عنها reported: When the Prophet ﷺ visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate: "*Allâhumma Rabban-nâsi, adhhibil-ba'sa, washfi, Antash-Shâfi, lâ shifâ'a illâ shifâ'uka, shifâan lâ yughâdiru saqaman* [O Allâh! the *Rubb* of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease]." [*Al-Bukhârî* and *Muslim*]

Commentary: The word يعود "*Ya'ûdu*" (enquired about the patient's health or visited) occurs in the *Hadîth* text quoted by Imâm An-Nawawî. But according to *Al-Bukhârî*, this word is يعوذ "*Yuawwidu*" which, says Ibn Hajar, is synonymous to the word يرقى "*Yarqee*" (blew over the patient).

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903. Anas رضي الله عنه reported: I said to Thâbit رحمه الله: "Should I not perform *Ruqyah* (i.e., recite supplication or Qurânic *Âyât* and blow) over you, such supplication as was practised by the Messenger of Allâh ﷺ?" He said: "Please do so." Anas رضي الله عنه supplicated: "*Allâhumma Rabban-nâsi, mudh-hibal-ba'si, ishfi Antash-Shâfi, lâ shâfiya illâ Anta, shifâ'an lâ yughâdiru saqaman* [O Allâh! the *Rubb* of mankind! Take away this disease and cure (him or her). You are the Curer. There is no cure except through You. Cure (him or her), a cure that leaves no disease]." [*Al-Bukhârî*]

٩٠٣- وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، أَنَّهُ قَال لِثَابِتٍ رَحِمَهُ الله: أَلا أَرْقِيكَ بِرُقْيَةِ رَسُولِ الله، ﷺ؟ قَال: بَلَىٰ، قَال: اللَّهُمَّ رَبَّ النَّاسِ، مُذْهِبَ الْبَأْسِ، اشْفِ أَنْتَ الشَّافِي، لَا شَافِيَ إِلَّا أَنْتَ، شِفَاءً لَا يُغَادِرُ سَقَمًا. رَوَاهُ الْبُخَارِي.

Commentary: The said *Hadîth* testifies that the Prophet ﷺ and the Companions had certainly 'blown over' the patients. There is no doubt about that. Yet, the act of blowing over must be based on the Names and Attributes of Allâh and the Prophetic prayers or on Qur'ânic *Sûrat* and *Âyât*. Besides, one should have the firm belief that the secondary causes cannot yield the desired effect unless Allâh wills so.

904. Sa'd bin Abû Waqqâs رضي الله عنه reported: The Messenger of Allâh ﷺ visited me during my illness and supplicated, "O Allâh! Cure Sa'd. O Allâh! Cure Sa'd. O' Allâh! Cure Sa'd." [*Muslim*]

٩٠٤- وَعَنْ سعدِ بن أَبِي وَقَّاصٍ، رَضِيَ الله عَنْهُ، قَال: عَادَنِي رَسُولُ الله، ﷺ، فَقَالَ: «اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا» رَوَاهُ مسلم.

Commentary: To pray for the health and recovery of the patient, particularly uttering his name, is commendable. Furthermore, one should repeatedly pray to Allâh and beseech Him with supplication till He responds.

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905. Abû 'Abdullâh bin Abul-'Âs رضي الله عنه reported: I complained to the Messenger of Allâh ﷺ about a pain I had in my body. The Messenger of Allâh ﷺ said, "Place your hand where you feel pain and say: *'Bismillâh* (With the Name of Allâh)' three times; and then repeat seven times: *'A'ûdhu bi'izzatillâhi wa qudratihî min sharri mâ ajidu wa 'uhâdhiru* (I seek refuge with Allâh and with His Power from the evil that afflicts me and that which I apprehend)."' [*Muslim*]

٩٠٥- وَعَنْ أَبِي عَبْدِ الله عثمَانَ بنِ أَبِي الْعَاصِ، رَضِيَ الله عَنْهُ، أَنَّهُ شَكَا إِلَى رَسُولِ الله، ﷺ، وَجَعًا يَجِدُهُ فِي جَسَدِهِ، فَقَالَ لَهُ رَسُولُ الله، ﷺ: «ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمَ مِنْ جَسَدِكَ وَقُلْ: بِسْمِ الله - ثَلاثًا - وَقُلْ سَبْعَ مَرَّاتٍ: أَعُوذُ بِعِزَّةِ الله وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ» رَوَاهُ مسلم.

Commentary: This *Hadîth* tells us it is not necessary that a patient should exclusively get *Ruqyah* from others; rather he can also do *Ruqyâh* himself by reciting the Prophet's supplications.

906. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ said, "He who visits a sick person who is not on the point of death and supplicates seven times: *As'alullâhal-'Azîma Rabbal-'Arshil-'Azîmi, an yashfiyaka* (I beseech Allâh the Great, the *Rubb* of the Great Throne, to heal you), Allâh will certainly heal him from that sickness." [*Abû Dâwûd* and *At-Tirmidhî*]

٩٠٦- وَعَنْ ابن عبَّاسٍ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَال: «مَنْ عَادَ مَرِيضًا لَمْ يَحْضُرْهُ أَجَلُهُ، فَقَالَ عِنْدَهُ سَبْعَ مَرَّاتٍ: أَسْأَلُ الله الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ: إِلَّا عَافَاهُ الله مِنْ ذٰلِكَ الْمَرَضِ» رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَقَال الْحَاكِمُ: حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِي.

Commentary: There is always a great certainty that Allâh will respond to a supplication which springs from a sincere, veracious heart. One should, therefore, pray for a patient with full conviction and reassurance of heart. Moreover, the Prophet's prayers have special effect and grace and therefore their original wordings should be uttered.

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907. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ visited a bedouin who was sick. Whenever he visited an ailing person, he would say, "*Lâ ba'sa, tahûrun in shâ' Allâh* [No harm, (it will be a) purification (from sins), if Allâh wills]." [*Al-Bukhârî*]

٩٠٧- وَعَنْهُ أَنَّ النَّبِيَّ، ﷺ، دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ، وَكَانَ إِذَا دَخَلَ عَلَى مَنْ يَعُودُهُ قَالَ: «لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ الله» رَوَاهُ الْبُخَارِي.

Commentary: According to this *Hadîth*, a patient should be told that his disease will purge out his sins. To sit beside the sick, to comfort his heart and to say a few words of sympathy to him was the Prophet's practice.

908. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Jibrîl (Gabriel) came to the Prophet ﷺ and said: "O Muhammad (ﷺ)! Do you feel sick?" He ﷺ said, "Yes." Jibrîl supplicated thus (i.e., he performed *Ruqyah*): "*Bismillâhi arqîka, min kulli shay'in yu'dhîka, min sharri kulli nafsin aw 'ayni hâsidi, Allâhu yashfîka, bismillâhi arqîka*. [With the Name of Allâh. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allâh will cure you; and with the Name of Allâh, I recite over you]." [*Muslim*]

٩٠٨- وَعَنْ أَبِي سَعِيد الخُدْرِيِّ رَضِيَ الله عَنْهُ أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ، ﷺ، فَقَالَ: يَا مُحَمَّدُ! اشْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِسْمِ الله أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ، الله يَشْفِيكَ، بِسْمِ الله أَرْقِيكَ» رَوَاهُ مسلم.

Commentary: This *Hadîth* clearly tells us that the Prophet ﷺ was not free from the basic attributes of human nature and occasionally he also fell ill. Angel Jibrîl (Gabriel) therefore prayed for his health and safety against all those things which could harm him. These prayers should be recited after the Prophet's practice.

909. Abû Sa'îd Al-Khudrî and Abû Hurairah رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "If a person says: '*Lâ ilâha illallâhu wallâhu*

٩٠٩- وَعَنْ أَبِي سَعِيد الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُمَا، أَنَّهُمَا شَهِدَا عَلَى رَسُولِ الله، ﷺ، أَنَّهُ قَالَ:

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Akbar (There is no true god except Allâh and Allâh is Greatest)', his *Rubb* responds to him and affirms: '(Yes!) There is no true god except I, and I am the Greatest.' When he says: '*Lâ ilâha illallâhu Wahdahu lâ sharîka Lahu* (There is no true god except Allâh, the One, He has no partner).' Allâh عز وجل affirms: '(Yes!) There is no true god except I. I have no partner.' When he says: '*Lâ ilâha illallâhu Lahul mulku wa Lahul-hamdu* (the sovereignty belongs to Him and all the praise is due to Him).' He عز وجل affirms: '(Yes!) There is no true god except I, Mine is the praise and to Me belongs the sovereignty.' When he says: '*Lâ ilâha illallâhu wa lâ hawla wa lâ quwwata illâ Billâh* (There is no true god except Allâh, and there is no might and power but with Allâh).' He عز وجل affirms: '(Yes!) There is no true god except I, and there is no might and power but with Me.'" The Messenger of Allâh ﷺ added, "He who recites this during his illness and dies, will not be touched by the Fire (Hell)."

[*At-Tirmidhî*]

«مَنْ قَالَ: لَا إِلٰه إِلَّا الله وَالله أَكْبَرُ، صَدَّقَهُ رَبُّهُ، فَقَالَ: لَا إِلٰه إِلَّا أَنَا وَأَنَا أَكْبَرُ. وَإِذَا قَالَ: لَا إِلٰه إِلَّا الله وَحْدَهُ لَا شَرِيكَ لَهُ، قَالَ: يَقُول: لَا إِلٰه إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي. وَإِذَا قَالَ: لَا إِلٰه إِلَّا الله لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، قَالَ: لَا إِلٰهَ إِلَّا أَنَا لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ. وَإِذَا قَالَ: لَا إِلٰهَ إِلَّا الله وَلَا حَوْلَ وَلَا قُوَّة إِلَّا بِالله، قَالَ: لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي» وَكَانَ يَقُولُ: «مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ» رَوَاهُ التِّرْمِذِي وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* points out the excellence of the words mentioned above. This is so because of great meaning they have, namely the firm belief in Allâh, His Oneness and Glorification; that to Him Alone we should return, upon Him Alone we should rely, and to Him Alone we should express gratefulness. If somebody utters them during his illness, his life is sure to come to an end in a good way, that is, he will go to *Jannah*.

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CHAPTER 146
RECOMMENDATION OF INQUIRING THE FAMILY MEMBERS OF THE PATIENT ABOUT HIS CONDITION

١٤٦- باب استِحْباب سؤال أهل المريض عَنْ حَاله

910. Ibn 'Abbâs رضي الله عنهما reported: When 'Ali رضي الله عنه came out after visiting the Messenger of Allâh ﷺ during his last illness, the people asked: "How is Messenger of Allâh ﷺ, O Abul-Hasan?" He replied: "Praise be to Allâh, he (ﷺ) is feeling better." [*Al-Bukhârî*]

٩١٠- عَنِ ابن عباسٍ، رَضِيَ الله عَنْهُمَا، أَنَّ عَلِيّ بن أبي طالب، رَضِيَ الله عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ الله ﷺ، فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا الْحَسَنِ! كَيْفَ أَصْبَحَ رَسُولُ الله ﷺ؟ قَال: أَصْبَحَ بِحَمْدِ الله بَارِئًا. رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* shows that if a patient is in a critical condition and people are advised not to visit him, it will be appropriate to enquire of his blood relatives about his health. The family members, too, are supposed to give an encouraging report about the patient's condition to enquirers.

CHAPTER 147
SUPPLICATION WHEN ONE IS DISAPPOINTED ABOUT HIS LIFE

١٤٧- بَابُ ما يقوله مَن أَيِسَ من حَيَاتِهِ

911. 'Âishah رضي الله عنها reported: While the Prophet ﷺ was reclining against me (during his last illness) I heard him saying: "*Allâhumma-ghfir li, warhamni, wa alhiqni bir Rafiqil-A'lâ* (O Allâh, forgive me, bestow Your Mercy on me and let me join with the

٩١١- عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَنِدٌ إِلَيَّ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى» متفقٌ عَلَيه.

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exalted companions." [*Al-Bukhârî* and *Muslim*]

Commentary: Most of the *'Ulamâ'* believe that Allâh is the Sublime Companion (*Ar-Rafiq Al-A'lâ*). *Ar-Rafiq* (the Companion) is one of the Divine Names. Some take it to mean the supreme communion of angels, Prophets, martyrs and the righteous. Prophet Yûsuf (Joseph) had prayed to Allâh, "... And join me with the righteous." (12:101).

At the hour of death, man should cut off his link with the world and unite it with the Hereafter. By seeking Divine forgiveness, the Prophet ﷺ aimed at moral elevation and abundance of goodness. Otherwise, he was protected by Allâh and immune against sinning.

٩١٢- وَعَنْهَا قَالَتْ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَهُوَ بِالْمَوْتِ، عِنْدَهُ قَدَحٌ فِيهِ مَاءٌ، وَهُوَ يدخِلُ يَدَهُ فِي الْقَدَحِ، ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ، ثُمَّ يَقُولُ: «اللَّهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ» رَوَاهُ التِّرْمِذِي.

912. 'Âishah رضي الله عنها reported: I saw the Messenger of Allâh ﷺ when he was at the point of death. He had a drinking bowl with water in it. He would dip his hand into the bowl, and wipe his face. Then he would supplicate, "O Allâh! Help me over pangs and agony of death." [*At-Tirmidhî*]

Commentary: This *Hadîth*, too, affirms the Prophet's creatural aspect, that is to say, like other humans he was also overwhelmed by the intensity of illness and felt its agony. In his last days, he suffered from intense fever. In order to decrease the high temperature, he repeatedly wet his right hand with water and passed it over his face. Like all mortals, he too, experienced the agony of the last moments and prayed to Allâh for its alleviation and sought His Help. Sheikh Al-Albânî considers the authenticity of this *Hadîth* as deficient. However, the Prophet ﷺ is authentically reported to have lost consciousness during severe illness. Both the *Ahâdîth* of this chapter reveal that man should seek help from Allâh at the hour of his departure from this world.

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CHAPTER 148
INSTRUCTING THE PATIENT'S FAMILY TO BE KIND TO HIM - CONSOLING THE PATIENTS AND SHOWING KINDNESS TO ONE FACING DEATH SENTENCE

١٤٨- باب استِحباب وَصيّةِ أَهل المريض وَمن يخدمه بالإحسان إِلَيه واحتماله والصبر على ما يشق من أمره وكذا الوصية بمن قرب سبب موته بحدّ أو قصاص ونحوهما

913. 'Imrân bin Husain رضي الله عنهما reported: A woman belonging to the Juhainah tribe came to the Messenger of Allâh ﷺ after having conceived from *Zina*. She submitted: "O Messenger of Allâh! I am liable to *Hadd* (punishment ordained by Allâh), so execute it." The Messenger of Allâh ﷺ called her guardian and said, "Treat her well and bring her to me after delivery." He acted accordingly. Then the Messenger of Allâh ﷺ commanded to tie her clothes firmly around her and then stoned her to death. He ﷺ then offered funeral prayer for her. [*Muslim*]

٩١٣- عَنْ عِمْرَانَ بن الْحُصَيْنِ رَضِيَ الله عَنْهُمَا أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتِ النَّبِيَّ ﷺ وَهِيَ حُبْلَى مِنَ الزِّنَا، فَقَالَتْ: يَا رَسُولَ الله! أَصَبتُ حَدًّا فَأَقِمْهُ عَلَيَّ، فَدَعَا رَسُولُ الله وَلِيَّهَا، فَقَالَ: أَحْسِنْ إِلَيْهَا، فَإِذَا وَضَعَتْ فَأْتِنِي بِهَا» فَفَعَلَ، فَأَمَرَ بِهَا النَّبِيُّ ﷺ، فَشُدَّتْ عَلَيْهَا ثِيَابُهَا، ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ، ثُمَّ صَلَّى عَلَيْهَا. رَوَاهُ مسلم.

Commentary: This *Hadîth* has relevance to the theme of the chapter as we see it. Moreover, it reveals that if a woman becomes pregnant after committing adultery, she will not be subjected to punishment immediately. Instead, the penalty will take place after childbirth. This will certainly contribute to the remission of her sins and will also be a factor in offering the funeral prayer for her.

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CHAPTER 149
PERMISSIBILITY OF EXPRESSING FEELINGS OF AGONY IN SERIOUS ILLNESS

١٤٩- بَابُ جَوَازِ قَولِ المريضِ: أَنَا وَجِعٌ، أَوْ شَدِيدُ الْوَجَعِ أَو موعوك أو «وارأساه» ونحو ذلك وبيان أنه لا كراهة في ذٰلك إِذَا لم يكن على سبيل التسخط وإظهار الجزع

914. Ibn Mas'ûd رضي الله عنه reported: I visited the Prophet ﷺ while he was suffering. I said: "(O Messenger of Allâh!) You suffer too much." He said, "Yes, I suffer as much as two men of you."
[*Al-Bukhârî* and *Muslim*]

٩١٤- عَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَال: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ، فَقُلْتُ: إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا، فَقَالَ: «أَجَلْ إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ» متفقٌ عَلَيه.

Commentary: This *Hadîth* also throws light on the fact that the Prophet ﷺ was merely a human being. Besides, it tells us that one is at liberty to speak of one's suffering.

915. Sa'd bin Abû Waqqâs رضي الله عنه reported: The Messenger of Allâh ﷺ came to visit me when I had a severe pain. I said: "I am suffering from such trouble as you are observing. I am a wealthy man and the only heir of mine is my daughter." (Then Sa'd narrated the whole incident).
[*Al-Bukhârî* and *Muslim*]

٩١٥- وَعَنْ سعدِ بن أَبِي وَقَّاصٍ رَضِيَ الله عَنْهُ قَال: جَاءَنِي رَسُولُ الله ﷺ يَعُودُنِي مِنْ وَجَعٍ اشتَدَّ بِي، فَقُلْتُ: بَلَغَ بِي مَا تَرَى، وَأَنَا ذُو مَالٍ، وَلَا يَرِثُنِي إِلَّا ابنَتِي، وَذكر الْحَدِيث. متفقٌ عَلَيه.

916. Al-Qâsim bin Muhammad reported 'Âishah رضي الله عنها said: "Oh, my head." (It was hurting due to pain.) Thereupon the Prophet ﷺ said,

٩١٦- وَعَنِ الْقَاسِم بن مُحَمَّدٍ قَال: قَالَتْ عَائِشَةُ رَضِيَ الله عَنْهَا: وارَأْسَاهُ فَقَالَ النَّبِيُّ ﷺ: «بَلْ أَنَا

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"Rather it is I who says: 'Oh, my headache.'" (Then Al-Qâsim narrated the complete narration). [*Al-Bukhârî*]

وَارَأْسَاهُ» وَذَكَرَ الْحَدِيث. رَوَاهُ الْبُخَارِي.

Commentary: 'Âishah رضي الله عنها had a headache and she told the Prophet ﷺ about it. He said, "My head too is splitting with pain." This means that a man can express the intensity of his pain and suffering, provided he has no intention to complain against the Will of Allâh and point out his sorrow and frustration. Al-Qâsim bin Muhammad bin Abû Bakr, the reporter of this *Hadîth*, was 'Âishah's nephew and one of the seven distinguished jurists of Al-Madinah.

CHAPTER 150
HELPING A DYING PERSON TO PRONOUNCE *'LÂ ILÂHA ILLALLÂH'*

١٥٠- بابُ تلقين المحتضَر لَا إِلٰه إِلَّا الله

917. Mu'âdh bin Jabal رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He whose last words are: *'Lâ ilâha illallâh'* (There is no true god except Allâh) will enter *Jannah*." [*Abû Dâwûd*]

٩١٧- عَنْ مُعَاذٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلٰهَ إِلَّا الله دَخَلَ الْجَنَّةَ». رَوَاهُ أَبُو دَاود وَالْحَاكِمُ وَقَالَ: صَحِيح الإِسْنَاد.

Commentary: This *Hadîth* says that if a man's tongue spontaneously starts uttering the basic testification of Islâm: "None has the right to be worshipped but Allâh" just before his death, he will undoubtedly enter *Jannah*. However, it is not definite whether he will go to *Jannah* in the first phase or will be admitted to it in the second phase after undergoing a purification process. This depends on the Will of Allâh. Yet, admission to *Jannah* is subjected to his thorough understanding of monotheism and its conditions, that is to say, a complete abstinence from a polytheistic conduct of life. Otherwise, *Jannah* is likely to be denied to many of the so-called Muslims overtly indulging in polytheism.

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918. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Exhort your dying men to recite: '*Lâ ilâha illallâh*' (There is no true god except Allâh)." [*Muslim*]

٩١٨- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ لَا إِلٰهَ إِلَّا اللهُ» رَوَاهُ مسلم.

Commentary: This *Hadîth* implies the Prophet's instruction to his followers to recite the testification of Islâm: *Lâ ilâha illallâh* (There is no true god except Allâh) beside the dying people so that they may also recite it after hearing it. Yet, they should not be urged to recite it (i.e., by saying to the dying person: say it, say it) lest they refuse in embarrassment involving an affront to Faith. May Allâh guard us against such a thing!

CHAPTER 151
SUPPLICATION TO BE MADE SOON AFTER A PERSON'S DEATH

١٥١- بابُ مَا يَقُولُهُ بعد تغميض الميت

919. Umm Salamah رضي الله عنها reported: The Messenger of Allâh ﷺ visited Abû Salamah رضي الله عنه when his eyes were open soon after he died. He closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some members of his family began to weep. He ﷺ said: "Do not supplicate for yourselves anything but good, for the angels say '*Âmîn*' to what you say." Then he ﷺ said, "O Allâh! Forgive Abû Salamah, raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O *Rubb*

٩١٩- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا قُبِضَ، تَبِعَهُ الْبَصَرُ» فَضَجَّ نَاسٌ مِنْ أَهْلِهِ، فَقَالَ: «لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ» ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ!

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of the worlds. Make his grave spacious for him and give him light in it." [*Muslim*]

وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيه» رَوَاهُ مُسلم.

Commentary: When the soul leaves the body, the eyes remain open as if gazing at it. So, the eyes of the dead body should be closed. Secondly, one should avoid uttering any imprecation on such occasions as the angels, present on the occasion, say '*Âmîn*' to it. Thirdly, the Prophet's example requires the pious persons to visit a bereaved family. Condoling them, they should invoke supplication and blessing for the departed soul. Besides, they should pray to Allâh to bless the bereaved with both spiritual and material gains and multiple goodness. Supplication, as other *Ahâdîth* also tell us, is beneficial to the dead person. Condolence and supplication is undoubtedly a confirmed practice of the Prophet ﷺ. We are supposed to follow only what the Prophet ﷺ did on such occasions, that is to say, to pray for both the departed soul and the bereaved family. This is not confirmed if in any mourning session, the Prophet ﷺ ever prayed by raising his hands. But in view of the accepted mode of praying, to raise hands is also allowable.

CHAPTER 152
GOOD WORDS TO BE UTTERED BEFORE A DYING PERSON AND HIS FAMILY

١٥٢- باب ما يقال عند الميت وما يقوله مَن مَاتَ له ميت

920. Umm Salamah رضي الله عنها: The Messenger of Allâh ﷺ said, "When you visit a sick or a dying person, you should utter good words because the angels say '*Âmîn*' at what you say." She added: When Abû Salamah رضي الله عنه died, I came to the Prophet ﷺ and said: "O Messenger of Allâh, Abû Salamah has died." He ﷺ directed me to supplicate thus: "*Allâhum-hfir li wa lahu, wa a'qibni minhu 'uqba*

٩٢٠- عَنْ أُمِّ سَلَمة رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «إِذَا حَضَرْتُمُ الْمَرِيضَ، أَوِ الْمَيِّتَ، فَقُولُوا خَيْرًا؛ فَإِنَّ الْمَلائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ، قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ، أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ الله! إِنَّ أَبَا سَلَمة قَدْ مَاتَ، قَالَ: «قُولي: اللَّهُمَّ اغْفِرْ لِي

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وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً» فَقُلْتُ: فَأَعْقَبَنِي الله مَنْ هُوَ خَيْرٌ لي مِنْهُ: مُحَمَّدًا ﷺ. رَوَاهُ مسلم هٰكذا: «إِذَا حَضَرْتُمُ الْمَرِيضَ» أَوِ «الْمَيِّتَ» عَلَى الشَّكِّ، وَرَوَاهُ أَبُو دَاود وغيره: «الْمَيِّتَ» بِلَا شَكّ.

hasanatan [O Allâh, forgive me and him, and bestow upon me a better future (give me a better substitute)]." So I supplicated as he directed, and Allâh gave me a man who was better for me than Abû Salamah (i.e., the Prophet Muhammad ﷺ). (The Prophet ﷺ married Umm Salamah afterwards.) [*Muslim*]

Commentary: In order to fill the vacuum of the dead person, the family members should pray to Allâh to grant them a better substitute as He is Omnipotent and nothing is impossible to Him.

٩٢١- وَعَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ، فَيَقُولُ: إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ: اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي، وَاخْلُف لي خَيْرًا مِنْهَا، إِلَّا أَجَرَهُ الله تَعَالَى فِي مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا. قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ الله ﷺ، فَأَخْلَفَ الله لِي خَيْرًا مِنْهُ رَسُولَ الله ﷺ. رَوَاهُ مسلم.

921. Umm Salamah رضي الله عنها reported: I heard the Messenger of Allâh ﷺ saying, "When a person suffers from a calamity and utters: *'Innâ lillâhi wa innâ ilaihi râji'ûn. Allâhumma ujurnî fi musîbatî, wakhluf lî khairan minhâ* (We belong to Allâh and to Him we shall return. O Allâh! Compensate me in my affliction, recompense my loss and give me something better in exchange for it), then Allâh surely compensates him with reward and better substitute." Umm Salamah رضي الله عنها said: When Abû Salamah رضي الله عنه died, I repeated the same supplication as the Messenger of Allâh ﷺ had commanded me (to do). So Allâh bestowed upon me a better substitute than him (I was married to Muhammad, the Messenger of Allâh ﷺ). [*Muslim*]

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Commentary: The better substitute which fell to Umm Salamah رضي الله عنها as her lot, was her marriage with the Prophet ﷺ after the death of her husband Abû Salamah رضي الله عنه. She got the reward in her earthly life. If somebody remains deprived of it in the world, he is sure to have it in the life to come. However, this depends on the Will of Allâh, for being the Creator, He has the best knowledge of what is appropriate and good for us.

٩٢٢- وَعَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا مَاتَ وَلَدُ الْعَبْدِ، قَالَ اللهُ تَعَالَى لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي، فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: فَمَاذَا قَالَ عَبْدِي، فَيَقُولُونَ: حَمِدَكَ وَاسْتَرْجَعَ، فَيَقُولُ اللهُ تَعَالَى: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ، وَسَمُّوهُ بَيْتَ الْحَمْدِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

922. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When a man's child dies, Allâh, the Exalted, asks His angels, 'Have you taken out the life of the child of My slave?' and they reply in the affirmative. He (عز وجل) then asks, 'Have you taken the fruit of his heart?' and they reply in the affirmative. Thereupon He asks, 'What did my slave say?' They say: 'He praised You and said: *Innâ lillâhi wa innâ ilaihi râji'ûn* (We belong to Allâh and to Him we shall return).' Allâh says: 'Build a house for my slave in *Jannah* and name it *Baitul-Hamd* (the House of Praise).'" [*At-Tirmidhî*]

Commentary: The death of a child is distressing to parents. But it will be a matter of great excellence on their part if they are patient.

٩٢٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: يَقُولُ اللهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا، ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ» رواه الْبُخَارِي.

923. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said: "Allâh, the Exalted, says: 'I have no reward except *Jannah* for a believing slave of Mine who shows patience and anticipates My reward when I take away his favourite one from the inhabitants of the world.'" [*Al-Bukhârî*]

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924. Usâmah bin Zaid رضي الله عنهما reported: A daughter of the Prophet ﷺ sent a message to him that her son was at his last breath, and requested him to come to her. The Messenger of Allâh ﷺ sent back the informer saying: "To Allâh belongs what He takes and what He gives, and everything has a limited period (in this world). So ask her to endure patiently, and expect the reward of Allâh."
[*Al-Bukhârî* and *Muslim*].

٩٢٤- وَعَنْ أُسَامَةَ بن زيدٍ رَضِيَ الله عَنْهُمَا قَالَ: أَرْسَلَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ إِلَيهِ تَدْعُوهُ وَتُخْبِرهُ أَنَّ صَبِيًّا لَهَا - أَوْ ابْنًا - فِي الْمَوْتِ فَقَالَ للرَّسُولِ: «ارْجِعْ إِلَيْهَا، فَأَخْبِرْهَا أَنَّ لله تَعَالَى مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرْهَا، فَلْتَصْبِرْ وَلْتَحتَسِبْ» وَذَكَرَ تَمَام الْحَدِيث. متفقٌ عَلَيه.

Commentary: This *Hadîth* exhorts us to keep self-composure at a moment of tribulation. The Prophet's daughter mentioned in this *Hadîth* is Zainab رضي الله عنها. See the Commentary on *Hadîth* No. 29.

CHAPTER 153
THE RULING OF CRYING AND WAILING OVER A DEAD PERSON

١٥٣- بابُ جواز البكاء علَى الْمَيت بغير ندبٍ ولا نياحة

Wailing is unanimously forbidden (*Harâm*) as will be mentioned later on. There are some *Ahâdîth* which forbid us from crying over somebody's death, and which inform us that the dead will be tormented in their graves as a result of their relatives crying over their death. This prohibition applies only to those cases where crying is

أَمَّا النِّيَاحَةُ فَحَرَامٌ وَسَيَأْتِي فِيهَا بَابٌ فِي كِتَابِ النَّهْيِ؛ إِنْ شَاءَ الله تَعَالَى. وَأَمَّا الْبُكَاءُ فَجَاءَتْ أَحَادِيثُ كَثِيرَةٌ بِالنَّهْيِ عَنْهُ، وَأَنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ، وَهِيَ مُتَأَوَّلَةٌ وَمَحْمُولَةٌ عَلَى مَنْ أَوْصَى بِهِ، وَالنَّهْيُ إِنَّمَا هُوَ عَنِ الْبُكَاءِ الَّذِي فِيهِ نَدْبٌ، أَوْ نِيَاحَةٌ، والدَّلِيلُ عَلَى جَوَازِ الْبُكَاءِ بِغَيْرِ نَدْبٍ وَلا نِيَاحَةٍ أَحَادِيثُ كَثِيرَةٌ، مِنْهَا:

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accompanied with lamenting and wailing. Weeping without these two is, permissible; and the *Ahâdîth* in support of this are many, including the following:

925. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ visited Sa'd bin 'Ubâdah during his illness. He was accompanied by 'Abdur-Rahmân bin 'Aûf, Sa'd bin Abû Waqqâs and 'Abdullâh bin Mas'ûd رضي الله عنهم. The Messenger of Allâh ﷺ began to weep. When his Companions saw this, their tears also started flowing. He ﷺ said, "Do you not hear, Allâh does not punish for the shedding of tears or the grief of the heart, but punishes or bestows mercy for the utterances of this (and he pointed to his tongue)." [*Al-Bukhârî* and *Muslim*]

٩٢٥- عَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهما أَنَّ رَسُولَ الله ﷺ عَادَ سَعْدَ بنَ عُبَادَةَ، وَمَعَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، وَعَبْدُ الله بنُ مَسْعُودٍ رَضِيَ الله عَنْهُمْ، فَبَكَى رَسُولُ الله ﷺ، فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ رَسُولِ الله ﷺ، بَكَوْا؛ فَقَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ الله لَا يُعَذِّبُ بِدمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ، وَلٰكِنْ يُعَذِّبُ بِهٰذَا أَوْ يَرْحَمُ» وَأَشَارَ إِلَى لِسَانِهِ. متفقٌ عَلَيه.

Commentary: Under the stress of grief, man becomes heavy-hearted and tears flow out from his eyes. This is something natural and beyond human control. Rather the outflow of tears results from Divine compassion. This is neither forbidden nor subject to accountability. It is only wailing which is *Harâm*, and is punishable. Yet, man is blessed with Divine mercy if he gives expression to patience and gratefulness by his tongue. Moreover, to mention the merits and excellence of a departed soul is in itself a good thing because others may be stimulated to adopt them. But to recount them by way of wailing is disliked. A *Hadîth* says that a dead person is tormented because of the weeping of his household. Here weeping means lamenting and wailing. Otherwise, to weep is human instinct and no curbs can be put over it. Besides, this warning is meant for such a person who might have been accustomed to wailing during his lifetime. Or he might have left a will to his family for wailing over his death. May be he consciously avoided giving a predeath warning to his kith and kin against wailing. In all the three situations, he will be equally held accountable with his soul being tormented

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for the wailing of his relatives. In case, he is uninvolved in any of the situations, he will remain free from hellish torments. Instead the wailers will have to bear the brunt of their sin. As the Qur'ân says, "No one laden with burdens can bear another's burden." (17:15).

926. Usâmah bin Zaid رضي الله عنه reported: A grandson (child of the daughter) of the Messenger of Allâh ﷺ was presented to him while the child was at his last breath. Tears began to flow from the eyes of the Messenger of Allâh ﷺ. Sa'd said to him: "What is this, O Messenger of Allâh?" He ﷺ said, "It is mercy which Allâh has placed in the hearts of his salves. Allâh bestows His Mercy on the merciful among His slaves."
[*Al-Bukhârî* and *Muslim*].

٩٢٦- وَعَنْ أُسَامَةَ بنِ زَيْدٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ رُفِعَ إِلَيْهِ ابْنُ ابْنَتِهِ وَهُوَ فِي الْمَوْتِ، فَفَاضَتْ عَيْنَا رَسُولِ الله ﷺ، فَقَالَ له سَعْدٌ: مَا هٰذَا يَا رَسُولَ الله؟! قَالَ: «هٰذِهِ رَحْمَةٌ جَعَلَهَا الله تَعَالَى فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ الله مِنْ عِبَادِهِ الرُّحَمَاءَ» متفقٌ عَلَيه.

927. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ came to his son Ibrâhîm رضي الله عنه when he was breathing his last. The eyes of the Messenger of Allâh ﷺ began shedding tears. 'Abdur-Rahmân bin 'Aûf (رضي الله عنه) said, "O Messenger of Allâh, you too weep?" He ﷺ said, "O Ibn 'Aûf! It is mercy." Then he began to weep and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our *Rubb*. O Ibrâhim! Indeed we are grieved by your departure."
[*Al-Bukhârî*]

٩٢٧- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ دَخَلَ عَلَى ابْنِهِ إِبْرَاهِيمَ رَضِيَ الله عَنْهُ وَهُوَ يَجُودُ بِنَفْسِهِ فَجَعَلَتْ عَيْنَا رَسُولِ الله ﷺ تَذْرِفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمٰن بنُ عَوْفٍ: وَأَنْتَ يَا رَسُولَ الله؟! فَقَالَ: «يَا ابْنَ عَوْفٍ! إِنَّهَا رَحْمَةٌ» ثُمَّ أَتْبَعَهَا بِأُخْرَى، فَقَالَ: «إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يُرْضِي رَبَّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ». رَوَاهُ الْبُخَارِي وَرَوَى مسلم بعضه.

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وَالأَحَادِيث فِي الْبَابِ كَثيرة في الصّحيح مشهُورَةٌ والله أَعْلَم.

Commentary: The death of the Prophet's son, Ibrâhîm, born of Mâriyah رضي الله عنها had occurred in the tenth year of *Hijra*. The *Ahâdîth* clearly prove that weeping over a loved one's death is permissible. But it should be void of wailing.

CHAPTER 154
PROHIBITION OF DISCLOSING THE PHYSICAL DEFECTS OF THE DECEASED

١٥٤- باب الكفّ عَنْ مَا يرى منَ الْميت من مكروه

928. Abû Râfi' Aslam رضي الله عنه, the freed slave of the Messenger of Allâh ﷺ reported: The Messenger of Allâh ﷺ said, "He who washes a dead body and conceals what he notices of physical defects, he will be forgiven forty times." [*Al-Hâkim*]

٩٢٨- عَنْ أَبِي رَافِعٍ أَسْلَمَ مَوْلى رَسُولِ الله ﷺ أَنَّ رَسُولَ الله ﷺ قَال: «مَنْ غَسَّلَ مَيِّتًا فَكَتَمَ عَلَيْه، غَفَرَ الله لَهُ أَرْبَعِينَ مَرَّة» رَوَاهُ الْحَاكِم وَقَالَ: صَحِيح عَلَى شَرْط مُسْلِم.

Commentary: If during washing a man's dead body, the washer has noticed some physical defect or some sort of deformation in it, he should avoid disclosing it to others so that a bad name may not come to the departed soul. Yet, the deformity in his body may have come as a Divine vengeance for the sinful and heretic life led by him in this world. In this case, there will be room for such a disclosure. Because on being dreaded and warned of a horrible end, people will come to adopt a clean and pure life in accordance with the religious principles.

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CHAPTER 155
PARTICIPATION IN FUNERAL PRAYER AND PROCESSION AND THE DISLIKE OF WOMEN PARTICIPATING IN THE FUNERAL PROCESSION

١٥٥- باب الصّلاة عَلَى الميت وتشييعه وَحضور دفنه وكراهة اتّباع النساء الجنائز

وَقَدْ سَبَقَ فَضْلُ التَّشْيِيعِ.

929. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Whoever follows the funeral procession and offers the funeral prayer for it, will get a reward equal to one *Qirât*, and whoever attends it till burial, will get a reward equal to two *Qirât*." It was asked, "What are two *Qirât*?" He ﷺ replied, "Equal to two huge mountains." [*Al-Bukhârî* and *Muslim*]

٩٢٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا، فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ، فَلَهُ قِيرَاطَانِ» قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَال: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ». متفقٌ عَلَيه.

Commentary: Participation in a Muslim's funeral procession and prayer for him brings a Muslim a great reward - like the massiveness of a big mountain. And if he stays beside the grave till the burial takes place, the reward will become two-fold, that is, equaling the massiveness of two huge mountains.

930. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Whosoever attends the funeral of a Muslim believing and hoping for the reward from Allâh and remains with it until the prayer is offered over it and the burial is completed, he will return with a reward of two *Qirât*; each *Qirât* is equivalent to Mount Uhud;

٩٣٠- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الأَجْرِ بِقِيرَاطَيْنِ كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا، ثُمَّ رَجَعَ

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قَبْلَ أَنْ تُدْفَنَ، فَإِنَّهُ يَرجِعُ بِقِيرَاطٍ» رَوَاهُ الْبُخَارِي.

and whosoever offers his prayer over it and returns before its burial, he will come back with one *Qirât*." [*Al-Bukhârî*]

Commentary: This *Hadîth* explains that the only person who will earn the rewards for participating in the funeral prayer is the one who does it only to fulfill the Commands of Allâh in order to seek His Pleasure. It will be denied to him in case his intention is based on social, political and family considerations.

٩٣١- وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ الله عَنْهَا قَالَتْ: «نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا» متفقٌ عَلَيه.

«وَمَعْنَاهُ» ولَمْ يُشَدَّد في النَّهْيِ كَمَا يُشَدَّدُ فِي الْمُحَرَّمَاتِ.

931. Umm Atiyyah رضي الله عنها reported: We (womenfolk) were prohibited from accompanying a funeral procession, but we were not compelled (not to do so). [*Al-Bukhârî* and *Muslim*]

Commentary: Women have been prohibited from walking along the bier so as to escape mixing with men. Yet, they have room for participation when there is no danger of mixing with men. Here, lack of a hardened stance means that women, if and when required, can walk side by side with the bier but not without meeting the prerequisites. The orthodox *'Ulamâ'*, therefore, call this *Sharî'ah* restraint by the name of نهى تنزيهي (suggestive prohibition). (*Fath Al-Bârî*).

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CHAPTER 156
EXCELLENCE OF PARTICIPATION IN FUNERAL PRAYERS IN LARGE NUMBERS AND FORMATION OF THREE ROWS OR MORE

١٥٦- باب اسْتِحْبَاب تكثير المصَلّين عَلَى الْجَنازة وجعل صفوفهم ثلاثةً فأكثر

932. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ said, "If a group of Muslims numbering a hundred perform funeral prayer over a dead person, and all of them ask Allâh's forgiveness for him, their prayer for him will be accepted." [*Muslim*]

٩٣٢- عَنْ عَائِشَةَ رَضِيَ الله عَنْها قَالَتْ: قَالَ رَسُولُ الله ﷺ: مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَه إِلَّا شُفِّعُوا فِيهِ» رَوَاهُ مسلم.

933. Ibn 'Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "If a Muslim dies and forty people, who do not associate anything with Allâh in worship, participate in the funeral prayer over him, Allâh will accept their intercession for him." [*Muslim*]

٩٣٣- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِالله شَيْئًا إِلَّا شَفَّعَهُم الله فِيهِ» رَوَاهُ مسلم.

934. Marthad bin 'Abdullâh Al-Yaznî reported: When Mâlik bin Hubairah رضي الله عنه offered a funeral prayer and found a small number of participants, he would divide them into three rows and would say that the Messenger of Allâh ﷺ said, "If three rows of men offer funeral prayer over anyone, his entry into *Jannah* will become certain."

٩٣٤- وَعَنْ مَرْثدِ بن عَبْدِ الله اليَزَنِيِّ قَال: كَانَ مَالِكُ بنُ هُبَيْرَةَ رَضِيَ الله عَنْهُ إِذَا صَلَّى عَلَى الْجَنَازَةِ، فَتَقَالَّ النَّاسَ عَلَيْهَا، جَزَّأَهُمْ عَلَيْهَا ثَلَاثَةَ أَجْزَاءٍ، ثُمَّ قَال: قَالَ رَسُولُ الله ﷺ: «مَنْ صَلَّى عَلَيهِ ثَلاثَةُ صُفُوفٍ، فَقَدْ أَوْجَبَ. رَوَاهُ أَبُو داود، وَالتِّرْمِذِيُّ

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[*Abû Dâwûd* and *At-Tirmidhî*]

وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: These *Ahâdîth* reveal to us that the maximum participation of people in a funeral prayer is a welcome sign. But the condition is that they should be righteous people, well-rooted in Faith and monotheistic belief. But heretics and those who associate partners with Allâh in worship have no value to Allâh. If the participants are small in number, they should be divided in three rows. Different *Ahâdîth* speak of different numbers, all of which convey the sense of abundance. And this abundance is not to be taken in the unqualified sense, rather it means the abundance of sincere and pious believers and monotheists. May Allâh multiply their number!

CHAPTER 157
SUPPLICATIONS IN FUNERAL PRAYERS

١٥٧- بَابُ ما يُقْرأ في صَلاةِ الْجَنَازَةِ

To pronounce four *Takbîr* (saying *Allâhu Akbar*) in the funeral prayer. After the first *Takbîr*, after saying *A'udhu billâhi minash-Shaitânir-rajîm*, recite *Sûrat Al-Fâtihah*. After the second *Takbîr*, send *Salâm [Allâhumma Salli 'ala Muhammadin wa 'ala âli Muhammadin kamâ sallaita 'ala Ibrahîma wa 'ala âli Ibrâhîma, innaka Hamîdun Majîd. Allâhumma bârik 'ala Muhammadin wa 'ala âli Muhammadin, kamâ bârakta 'ala Ibrâhîma, wa 'ala âli Ibrâhîma, innaka Hamîdun Majîd*. Then after the third *Takbîr*, invoke supplication for the deceased and for the Muslims as we will mention later on, *in shâ' Allâh*. After the fourth *Takbîr*, supplicate Allâh. (Some of the

يُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ: يَتَعَوَّذُ بَعْدَ الأُولَى، ثُمَّ يَقْرَأُ فَاتِحَةَ الْكِتَابِ، ثُمَّ يُكَبِّرُ الثَّانِيَةَ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ، فَيَقُولُ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، وَالأَفْضَلُ أَنْ يُتِمَّهُ بِقَوْلِهِ: كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ... إِلَى قَوْلِهِ: إِنَّكَ حَمِيدٌ مَجِيدٌ.

وَلَا يَفْعَلُ مَا يَفْعَلُهُ كَثِيرٌ مِنَ الْعَوَامِّ مِنْ قِرَاءَتِهِمْ ﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ﴾ الآية [الأحزاب: ٥٦] فَإِنَّهُ لَا تَصِحُّ صَلَاتُهُ إِذَا اقْتَصَرَ عَلَيْهِ.

ثُمَّ يُكَبِّرُ الثَّالِثَةَ، وَيَدْعُو لِلْمَيِّتِ وَلِلْمُسْلِمِينَ بِمَا سَنَذْكُرُهُ مِنَ الأَحَادِيثِ إِنْ شَاءَ اللهُ تَعَالَى، ثُمَّ يُكَبِّرُ الرَّابِعَةَ وَيَدْعُو، وَمِنْ أَحْسَنِهِ: اللَّهُمَّ لَا

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supplications of the Messenger of Allâh ﷺ, which are to be recited after the third *Takbîr* are mentioned in the following *Ahâdith*:)

تَحْرِمْنَا أَجْرَهُ، وَلَا تَفتِنَّا بَعْدَهُ، وَاغْفِرْ لَنَا وَلَهُ.

وَالْمُخْتَارُ أَنَّهُ يُطَوِّلُ الدُّعَاءَ فِي الرَّابِعَةِ خِلَافَ مَا يَعْتَادُهُ أَكْثَرُ النَّاسِ؛ لِحَدِيث ابن أبي أَوْفى الَّذِي سَنَذْكُرُهُ إِنْ شَاءَ الله تَعَالَى.

فَأَمَّا الأَدْعِيَةُ الْمَأْثُورَةُ بَعْدَ التَّكْبِيرَةِ الثَّالثة، فمنها:

935. Abû 'Abdur-Rahmân 'Auf bin Mâlik رضي الله عنه reported: The Messenger of Allâh ﷺ offered a funeral prayer and I memorized his supplication. He ﷺ prayed: "*Allâhummaghfir lahu, warhamhu, wa 'âfihi, wa'fu 'anhu, wa akrim nuzulahu, wa wassi' mudkhalahu, waghsilhu bil-mâ'i wath-thalji wal-baradi, wa naqqihi minal-khatâyâ, kamâ naqqaytath-thawbal-abyada minad-danasi, wa abdilhu dâran khairan min dârihi, wa ahlan khairan min ahlihi, wa zawjan khairan min zawjihi, wa adkhilhul-Jannata, wa a'idh-hu min 'adhâbil-qabri, wa min 'adhâbin-nâr* [if the dead person is a woman, one should change the ending of certain words in this supplication from *hu* to *hâ*] (O Allâh! Forgive him, bestow mercy upon him, pardon him, accord him a noble provision and make his grave spacious, wash him with water, snow and hail, purify him from sins as You have purified the white garment from soiling, give him a better abode in place of his present one, and a

٩٣٥- عَنْ أَبِي عَبْدِ الرَّحْمٰنِ عَوفِ بن مَالِكٍ رَضِيَ الله عَنْهُ قَالَ: صَلَّى رَسُولُ الله ﷺ عَلَى جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا، كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ» حَتَّى تَمَنَّيْتُ أَنْ أَكُونَ أَنَا ذٰلِكَ الْمَيِّتَ. رَوَاهُ مُسلم.

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better family in exchange of his present one, and a better spouse in place of his present wife; admit him to *Jannah* and protect from the trial in the grave and punishment in the Hell)." (After hearing this supplication of the Messenger of Allâh ﷺ, Abû 'Abdur-Rahmân 'Aûf bin Mâlik رضي الله عنه said:) I wished I had been that dead man. [*Muslim*]

٩٣٦- وَعَنْ أَبِي هُرَيْرَةَ وَأَبِي قَتَادَةَ، وَأَبِي إِبْرَاهِيمَ الأَشْهَلِيِّ عَنْ أَبِيهِ - وَأَبُوهُ صَحَابِيٌّ - رَضِيَ اللهُ عَنْهُمْ، عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَى جَنَازَةٍ فقال: «اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنا وَأُنْثَانَا، وَشَاهِدِنَا وَغَائِبِنَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا، فَأَحْيِهِ عَلَى الإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا، فَتَوَفَّهُ عَلَى الإِيمَانِ؛ اللَّهُمَّ لَا تَحْرِمْنَا أَجرهُ، وَلَا تَفْتِنَّا بَعْدَهُ» رَوَاهُ التِّرْمِذِيّ مِنْ رِوَايَةِ أَبِي هُرَيْرَةَ وَالأَشْهَلِيِّ، ورَوَاهُ أَبُو داود مِنْ رِوَايَة أَبِي هُرَيْرَة وَأَبِي قَتَادَةَ. قَالَ الْحَاكِم: حَدِيث أَبِي هُرَيْرَةَ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِم، قَالَ التِّرْمِذِيُّ: قَالَ الْبُخَارِيُّ: أَصَحُّ رِوَايَاتِ هٰذَا الْحَدِيث رِوَايَةُ الأَشْهَلِيِّ. قَال الْبُخَارِي: وَأَصَحُّ شَيْءٍ فِي الْبَابِ حَدِيث عَوْفِ بن مَالِكٍ.

936. Abû Hurairah, Abû Qatâdah, and Abû Ibrâhîm Al-Ash-halî رضي الله عنهم reported: The Prophet ﷺ offered a funeral prayer and said: "*Allâhumm-hfir lihaiyinâ wa maiyitinâ, wa saghîrinâ wa kabîrinâ, wa dhakarinâ wa unthânâ, wa shâhidinâ wa ghâ'ibinâ. Allâhumma man ahyaiytahu minnâ, fa'ahyihi 'alal-Islâm, wa man tawaffaiytahu minnâ, fatawaffahu 'alal-Îmân. Allâhumma lâ tahrimnâ ajrahu, wa lâ taftinnâ ba'dahu* (O Allâh, forgive our living and our dead, our present and our absent, our young and our old, our male and our female. O Allâh, whosoever of us You keep alive, keep him alive (faithful) to Islâm, and whosoever of us You cause to die, let him die having *Imân*. O Allâh, do not deprive us of our reward (for being patient) and do not subject us to trials after his death." [*Abû Dâwûd* and *At-Tirmidhî*]

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937. Abû Hurairah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "When you pray over the dead, make a sincere supplication for him." [*Abû Dâwûd* and *Ibn Mâjah*]

٩٣٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ، فَأَخْلِصُوا لَهُ الدُّعَاءَ» رَوَاهُ أَبُو داود.

938. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ supplicated in course of funeral prayer: "*Allama Anta Rabbuhâ, wa Anta khalaqtahâ, wa Anta hadaytahâ lil-Islâm, wa Anta qabadta rûhahâ, wa Anta a'lamu bisirrihâ wa 'alâniyyatihâ, ji'nâka shufa'â'a lahu* [if the dead person is a man, or *lahâ* if the dead person is a woman], *faghfir lahu* [or *lahâ*, if it is a woman] (O Allâh, You are its *Rubb*; You created it; You guided it to Islâm; You have taken its life back and You know best its insight and outer condition. We have come as intercessors, so forgive him)." [*Abû Dâwûd*]

٩٣٨- وَعَنْهُ عَنِ النَّبِيِّ ﷺ فِي الصَّلاةِ عَلَى الجَنَازَةِ: «اللَّهُمَّ أَنْتَ رَبُّهَا، وَأَنْتَ خَلَقْتَهَا، وَأَنْتَ هَدَيْتَهَا لِلإِسْلامِ، وَأَنْتَ قَبَضْتَ رُوحَهَا، وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلَانِيتِهَا، جِئْنَاكَ شُفَعَاءَ لَهُ، فَاغْفِرْ لَهُ» رَوَاهُ أَبُو دَاود.

939. Wâthilah bin Al-Asqa' رضي الله عنه reported: The Messenger of Allâh ﷺ led the funeral prayer of a Muslim man in our presence, and I heard him saying "*Allâhumma inna* [name of the dead person] *fî dhimmatika wa habli jiwârika, faqihi fitnatal-qabri; wa 'adhâban-Nâri, wa Anta ahlul-wafâ'i walhamdi; Allâhumma faghfir lahu warhamhu, innaka Antal-Ghafûr-ur-Rahîm* [If the dead person is a woman, one can change *hu* in some words here with *hâ*] [O Allâh, (so-and-so son of so-and-

٩٣٩- وَعَنْ وَاثِلَةَ بنِ الأَسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ، فَسَمِعْتُهُ يَقُولُ: «اللَّهُمَّ إِنَّ فُلانَ ابْنَ فُلانٍ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ. فَقِهِ فِتْنَةَ الْقَبْرِ؛ وَعَذَابَ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَمْدِ؛ اللَّهُمَّ فاغْفِرْ لهُ وَارْحَمْهُ، إِنَّكَ أَنْتَ الْغَفُور الرَّحِيمُ» رَوَاهُ أَبُو داود.

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so) is in Your Protection and inside the surroundings of Your Refuge. Safeguard him from the trial of the grave and the punishment of the Hell. You keep Your Promise and You deserve to be praised. O Allâh! Forgive him and be merciful to him. Indeed, You are the Forgiving, the Merciful]."
[*Abû Dâwûd*]

٩٤٠- وَعَنْ عَبْدِ اللهِ بن أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا أَنَّهُ كَبَّرَ عَلَى جَنَازَةِ ابْنَةٍ لَهُ أَرْبَعَ تَكْبِيرَاتٍ، فَقَامَ بَعْدَ الرَّابِعَةِ كَقَدْرِ مَا بَيْنَ التَّكْبِيرَتَيْنِ يَسْتَغْفِرُ لَهَا وَيَدْعُو، ثُمَّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُ هٰكَذَا.

وَفِي رِوَايَةٍ: «كَبَّرَ أَرْبَعًا، فَمَكَثَ سَاعَةً حَتَّى ظَنَنْتُ أَنَّهُ سَيُكَبِّرُ خَمْسًا، ثُمَّ سَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. فَلَمَّا انْصَرَفَ قُلْنَا لَهُ: مَا هٰذَا؟ فَقَالَ: إِنِّي لَا أَزِيدُكُمْ عَلَى مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُ، أَوْ: هٰكَذَا صَنَعَ رَسُولُ اللهِ ﷺ» رَوَاهُ الْحَاكِمُ وَقَالَ: حَدِيثٌ صحيح.

940. 'Abdullâh bin Abû Aûfâ رضي الله عنهما reported: While offering the funeral prayer of one of his daughters, he recited four *Takbîr*, and after the fourth *Takbîr* he continued standing for a time equal to an interval between two *Takbîr*, praying for her and seeking Allâh's forgiveness for her." Then he said: "The Messenger of Allâh ﷺ used to do so."

Another narration is: He (Abdullâh) recited four *Takbîr* and remained standing in prayer for some time till we thought that he would recite the fifth *Takbîr*. Then he gave *Salâm* on the right and on the left. When he turned aside, we asked him about it. He replied: "I would add nothing to what I saw the Messenger of Allâh ﷺ doing," or he said: "The Messenger of Allâh ﷺ used to do so." [*Al-Hâkim*]

Commentary: All the above mentioned supplications are those which were recited by the Prophet ﷺ in the funeral prayers. It is, therefore, advisable if they are all put together and recited because we are commanded to pray sincerely for a dead body. Another point comes to our knowledge about the funeral prayer, that is to say, it may be said aloud as affirmed by the above mentioned *Ahâdîth* because if the Prophet ﷺ

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had not offered it aloud, the Companions would not have been able to memorize these supplications. Thirdly, we are uncertain that after saying a funeral prayer, the Prophet ﷺ and his Companions ever stood round the bier and supplicated for the dead body. It is an innovation (*Bid'ah*) and must be abolished. We are unauthorized to refer this practice to the Prophet ﷺ. It looks strange that believers should persist in reciting supplications in their own self-styled way after the funeral prayer, but desist from them during the funeral prayer to which they have relevance. It implies that prayer is not the object of their pursuit, otherwise they would have prayed in accordance with the *Sunnah*. In fact, they cherish their self-fabricated line of action and seem determined to pursue it. May Allâh grant them right understanding!

CHAPTER 158
HASTE IN BURIAL

١٥٨- بابُ الإسْرَاع بالْجَنَازَةِ

941. Abû Hurairah رضي الله عنه reported: I heard the Prophet ﷺ saying, "Hurry up with the dead body (for its burial), for if it is pious, you are speeding it to goodness and if it is otherwise, you are laying an evil off your necks." [*Al-Bukhârî* and *Muslim*]

٩٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً، فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكُ سِوَى ذٰلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «فَخَيْرٌ تُقَدِّمُونَهَا عَلَيْهِ».

Commentary: This *Hadîth* underlines the Prophet's command of an undelayed shrouding and burial of a dead body as well as the rationale behind it. Hence, there should be no unnecessary delay in the funeral, rather the burial procession should reach the grave with utmost haste without of course causing inconvenience to those following it, nor shaking the dead body.

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942. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Prophet ﷺ said, "When a dead body is placed on a bier and men carry it on their shoulders, if he was a pious man, it (corpse) says: 'Take me in haste.' But if he was not righteous, it says to its bearers: '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 fallen into swoon." [*Al-Bukhârî*]

٩٤٢- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «إِذَا وُضِعَتِ الْجَنَازَةُ، فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً، قَالَتْ: قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ، قَالَتْ لأَهْلِهَا: يَا وَيْلَهَا أَيْنَ تَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الإِنْسَانَ، وَلَوْ سَمِعَ الإِنْسَانُ لَصَعِقَ» رَوَاهُ الْبُخَارِي.

Commentary: Only Allâh knows the reality as to how a dead body speaks. However, no improbability is involved in this matter. Allâh is empowered to let any dead body speak if He so likes. We are supposed to believe it on the authority of authentic *Ahâdîth*.

CHAPTER 159
ABOUT SPEEDY REPAYMENT OF THE DEBTS OF A DECEASED PERSON AND PREPARATION OF BURIAL

١٥٩- باب تعجيل قضاء الدّين عَن الميت والمبادرة إِلَى تجهيزه إِلَّا أَن يموت فَجْأَةً فَيترك حتى يُتَيَقَّنَ مَوتُهُ

943. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "The soul of the deceased believer remains pending on account of the debt till it (the debt) is repayed." [*At-Tirmidhî*]

٩٤٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ.

Commentary: The Divine decision regarding the redemption or punishment of a dead man remains suspended till the time his debt, if any, is paid off. A bereaved family is supposed to give top priority to the clearance of a debt.

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944. Hussain bin Wahwah رضي الله عنه reported: When Talhah bin Al-Barâ' رضي الله عنه fell ill, the Prophet ﷺ came to visit him and said, "Verily, I think that Talhah is about to die. So inform me when he is dead and make haste (in burying him). Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members." [*Abû Dâwûd*]

٩٤٤- وَعَنْ حُصَيْنِ بن وَحْوَحٍ رَضِيَ اللهُ عَنْهُ أَنَّ طَلْحَةَ بنَ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ مَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَالَ: «إِنِّي لَا أُرَى طَلْحَةَ إِلَّا قَدْ حَدَثَ فِيهِ الْمَوْتُ فَآذِنُونِي بِهِ وَعَجِّلُوا بِهِ، فَإِنَّهُ لَا يَنْبَغِي لِجِيفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ ظَهْرَانَيْ أَهْلِهِ». رَوَاهُ أَبُو دَاود.

Commentary: This *Hadîth* tells us that a delay in the burial of a dead person will be considered ill-advised if not supported by solid reasons or a *Sharî'ah* argument.

CHAPTER 160
ADMONITION BESIDE THE GRAVE

١٦٠- بابُ الموعظة عِنْدَ القبر

945. 'Ali رضي الله عنه reported: We were accompanying a funeral procession in *Baqî' Al-Gharqad* (graveyard in Al-Madinah) when the Messenger of Allâh ﷺ proceeded towards us and sat down. We sat around him. He had a small stick in his hand. He was bending down his head and scraping the ground with the stick. He said, "There is none among you but has a place assigned for him either in the *Jannah* or in the Hell." The Companions said: "O Messenger of Allâh, should we not

٩٤٥- عَنْ عَلِي رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ فَأَتَانَا رَسُولُ اللهِ ﷺ فَقَعَدَ، وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَسَ وَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ» فَقَالُوا: يَا رَسُولَ اللهِ! أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا؟ فَقَالَ: «اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

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وَذَكَرَ تَمَامَ الْحَدِيثِ. متفقٌ عَلَيه.

depend upon what has been written for us (and give up doing good deeds)?" The Messenger of Allâh ﷺ said, "Carry on doing good deeds. Every one will find it easy to do such deeds (as will lead him to his destined place) for which he has been created." [*Al-Bukhârî* and *Muslim*]

Commentary: The subject of this chapter is exactly related to the *Hadîth* accounting for reasons of giving a sermon speech beside the grave. As the dimension of the world's impermanent nature and a heart-moving scene directly confront a man's eyes on this occasion, any moral exhortation is most likely to touch the heart. Secondly, the good or bad deeds of man during his fixed life span in this world prefigure in Allâh's Knowledge, and He has ordained the good or bad end of everybody. But this does not mean that man is simply helpless in doing what Allâh has predetermined. Indeed, Allâh already knows that such and such a person will adopt the righteous conduct and meet a good end; and such and such a person will take to the mischievous way and consequently meet a bad end. Unless man has access to Allâh's Knowledge and the Preserved Tablet (which is impossible), he is not supposed to give up the right conduct by banking upon His Knowledge. When he is totally ignorant of the Sacred Writ on his ultimate end, he has no other choice but to continue endeavouring in good pursuits. Allâh has given him the freedom of choice and will subject him to accountability on this count alone. Moreover, it is the Divine principle that He helps everybody do only that type of work - facilitating it to him as well - which is germane to his bent of mind. Then, there is no reason that man should lag behind in embarking upon the virtuous path and not try to seek the Grace of Allâh.

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CHAPTER 161
SUPPLICATION FOR THE DECEASED AFTER HIS BURIAL

١٦١- باب الدّعاء للميت بَعْدَ دفنه والقعود عند قبره سَاعة للدعاء له والاستغفار والقراءة

946. Abû 'Amr (also called Abû 'Abdullâh and also Abû Laila) from 'Uthmân bin 'Affân رضي الله عنه reported: After the burial of a dead man, the Prophet ﷺ would stand by the grave and say, "Ask Allâh to forgive your brother and supplicate for him for steadfastness because he is being questioned (about his deeds) now." [*Abû Dâwûd*]

٩٤٦- عَنْ أَبِي عَمْرو - وقيل: أَبُو عَبْدِ اللهِ، وَقِيل: أَبُو لَيْلَى - عُثْمَانَ بن عَفَّانَ رَضِيَ الله عَنْهُ قَال: كَانَ النَّبِيُّ ﷺ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيهِ، وَقَال: «استَغْفِرُوا لأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ، فَإِنَّهُ الآن يُسْأَلُ» رَوَاهُ أَبُو دَاود.

Commentary: We are told in this *Hadîth* that two angels question man in the grave. Allâh helps a true believer in answering correctly. He says to the angels, "Allâh is my *Rubb*. Islâm is my religion. And the man sent by Allâh as His Prophet is Muhammad." A condemned person will say, "Aa, Aa, I do not know." We are, therefore, particularly instructed that after the burial of a fellow-Muslim, we should supplicate beside his grave for his being firm-footed against the ordeal to which he will be subjected.

947. 'Amr bin Al-'Âs رضي الله عنه used to say: "When you have buried me, keep standing near my grave till (for the time it takes to) a camel is slaughtered and its meat is distributed, so that I may feel your nearness and know what to reply to the angels sent by my *Rubb*." [*Muslim*]

٩٤٧- وَعَنْ عَمرو بن العاص رَضِيَ الله عَنْهُ قَال: إِذَا دَفَنْتُمُونِي، فَأَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزورٌ، وَيُقَسَّمُ لَحْمُهَا حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَعْلَمَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي. رَوَاهُ مسلم. وقد سبق بِطُولِهِ.

قال الشَّافِعِيُّ رَحِمَهُ الله: وَيُسْتَحَبُّ أَن يُقْرَأَ

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عِنْدَهُ شيءٌ مِنَ القُرآنِ، وَإن خَتَمُوا القُرآن عِنْدَهُ كانَ حَسَنًا.

Commentary: As mentioned in the previous *Hadîth*, the Prophet ﷺ has instructed his followers that after a Muslim's burial, they should keep standing beside his grave for some time and pray for his firmness on facing the interrogating angels in the grave. 'Amr bin Al-'Âs, too, made a will to this effect. The reference made to Imâm Ash-Shâfi'î رحمه الله about the recitation of the Qur'ân beside a Muslim's grave is in disagreement with the Prophet's practice. What has come to us from the Prophet ﷺ as his *Sunnah* in this respect is the act of supplicating, and it will be appropriate to confine to it. Aside from it, the reference made to Imâm Ash-Shâfi'î seems to be of doubtful authenticity. Because according to *Fath Al-Bârî*, *Tafsir Ibn Kathîr* and some other books, Imâm Ash-Shâfi'î rejected the view that the benefit of reciting the Qur'ân could be transmitted to the dead.

CHAPTER 162
CHARITY ON BEHALF OF THE DECEASED AND PRAYING FOR HIM

١٦٢- بابُ الصّدقة عن الميت والدّعاء له

Allâh, the Exalted, says:

"And those who came after them say: 'Our *Rubb*! Forgive us and our brothers who have preceded us in Faith.'" (59:10)

قَالَ الله تَعَالَى: ﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ﴾ [الْحَشر: ١٠].

948. 'Âishah رضي الله عنها reported: A man said to the Prophet ﷺ: "My mother has died suddenly. I think that if she were able to talk (alive) she would have given in *Sadaqah* (charity).

٩٤٨- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا وَأُرَاهَا لَوْ تَكَلَّمَتْ، تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ

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عَنْهَا؟ قَالَ: «نَعَمْ» متفقٌ عَلَيه.

So, if I give *Sadaqah* now on her behalf, will she get the reward?" The Messenger of Allâh ﷺ said, "Yes (she will be rewarded for that)." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* plainly tells us that the reward of the alms given on behalf of a dead person reaches his or her soul just like the benefit of prayer, if accepted by Allâh. Charity and prayer are two permissible forms of the transmission of blessing to the dead. But rites like '*Qul*' and '*Chehlum*' are all of Hindu origin to which the ignorant Muslims have taken a fancy. Similarly, Qur'ân reading meant to transmit reward to a dead man's soul is against the Prophet's example. All such observances are of no use to the dead. Only scriptural channels can be beneficial to them and they are only two - prayer and charity. But only that charity counts which comes from the children of the dead and the *Hadîth* too has specified it. Obviously, almsgiving by any other person than the offspring cannot be considered rightful or rewarding to the dead. For further detail, one can refer to Sheikh Al-Albânî's *Ahkâm-ul-Janâiz*.

٩٤٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا مَاتَ الإِنْسَانُ انقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلاثٍ: صَدقَةٍ جَارِيةٍ، أَوْ عِلمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ» رَوَاهُ مسلم.

949. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, pious son who prays for him." [*Muslim*]

Commentary: A thoughtful reflection of this *Hadîth* will reveal that the three things are indeed man's own good deeds which somehow continue to exist even after his death. For example, places like a hospital, a mosque, a religious school and a well built by a man continue to operate like a trust as traces of his activity in earthly life. To quote the Qur'ân:

"And We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, *Jihâd* (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind]." (36:12)

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So long as they exist and people benefit from them, the dead person will keep receiving his due reward. The same is pertinent to the spread of knowledge of Islâmic disciplines to people's moral uplift. For instance, if during his lifetime he wrote books based on Qur'ân and *Hadîth*, advocated the cause of Islâm, instructed lots of pupils in Islâmic teachings, it will be counted as an unending activity on his part. To quote a *Hadîth*: "The one who called people to adopt the Right Path will receive reward in the same measure as did those who had the good fortune to follow him." Besides, this *Hadîth* tells us that, after his death, man will receive reward by the prayers of his virtuous children, and other *Ahâdîth* too confirm it. This clears the issue of sending the fruit of good works to the welfare of a dead person's soul. Charity or the continual charity from the part of a dead person himself, beneficial (religious) knowledge and prayer are acts of *Sunnah* under this rule. With the exception of these, all other deeds do not benefit the dead. However, if the dead person was under obligation to perform *Hajj* or had missed obligatory or vowed fasts, his heirs are commanded by the Prophet ﷺ to observe them on his behalf. Because this is like a debt payable by the dead person and his heirs are under obligation to discharge it for him. Yet, this rule is inapplicable to other forms of physical worship.

CHAPTER 163
PRAISING THE DECEASED

١٦٣- بابُ ثناء النّاسِ عَلَى الميت

950. Anas رضي الله عنه reported: Some Companions happened to pass by a funeral procession (bier) and they praised him (the deceased). The Prophet ﷺ said, "He will certainly enter it." Then they passed by another funeral procession and they spoke ill of the deceased. The Prophet ﷺ said, "He will certainly enter it." 'Umar bin Al-Khattâb رضي الله عنه said: "(O Messenger of Allâh,) what do you mean by 'He will certainly enter it?" He ﷺ replied, "You praised the first

٩٥٠- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَرُّوا بِجَنَازَةٍ، فَأَثْنَوا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ»، ثم مَرُّوا بِأُخْرَى، فَأَثْنَوْا عَلَيهَا شَرًّا، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ» فَقَالَ عُمَرُ بنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ: مَا وَجَبَتْ؟ قَالَ: «هٰذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا، فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهٰذَا أَثْنَيْتُمْ عَلَيهِ شَرًّا، فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ

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person, so he will enter *Jannah*; and you spoke ill of the second person, so he will enter Hell. You are Allâh's witnesses on earth." [*Al-Bukhârî* and *Muslim*]

الله فِي الأَرْضِ» متفقٌ عَلَيه.

Commentary: The remarks of true believers reflect their righteousness and integrity of character. If they bear witness to the purity of heart of a man, he is sure to go to *Jannah*. And if they comment on the evil-mindedness of somebody, he is likely to be consigned to Hell-fire. Indeed, a believer never utters anything out of malice or self-conceit. There are some *Ahâdîth* which forbid us to speak ill of dead people. This rule applies to the true believers only. The *Sharî'ah* argument is against it. However, we are allowed to talk about the misdeeds of the infidels and people who commit sins openly, disregarding the *Sharî'ah* so that others may abstain from imitating a bad example.

951. Abul-Aswad رضي الله عنه reported: I came to Al-Madinah, and while I was sitting beside 'Umar bin Al-Khattâb, a funeral procession passed by. The people praised the deceased, and 'Umar bin Al-Khattâb said: "He will certainly enter it." Then another funeral procession passed by and the people praised the deceased. 'Umar bin Al-Khattâb رضي الله عنه said: "He will certainly enter it." A third funeral procession passed by and the people spoke ill of the deceased. He said: "He will certainly enter it." I (Abul-Aswad) asked: "O *Amîr Al-Mu'minîn* (i.e., Leader of the Believers)! What do you mean by 'He will certainly enter it'?" He replied: "I said the same as was said by the Prophet ﷺ. He ﷺ said, 'If four persons testify the righteousness of a Muslim, Allâh

٩٥١- وَعَنْ أَبِي الأَسْوَدِ قَال: قَدِمْتُ الْمَدِينَةَ، فَجَلَسْتُ إِلَى عُمَرَ بنِ الْخَطَّابِ رَضِيَ الله عَنْهُ فَمَرَّتْ بِهِمْ جَنَازَةٌ، فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مُرَّ بِأُخْرَى، فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمّ مُرَّ بِالثَّالِثَةِ، فَأُثْنِيَ عَلَى صَاحِبِهَا شَرًّا، فَقَالَ عُمَرُ: وَجَبَتْ: قَالَ أَبُو الأَسْوَدِ: فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَال: قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ: «أَيُّمَا مُسْلِم شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْر، أَدْخَلَهُ الله الْجَنَّةَ» فَقُلْنَا: وَثَلاثَةٌ؟ قَال: «وَثَلاثَةٌ» فَقُلْنَا:

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will grant him *Jannah*.' We asked: 'If three persons testify his righteousness?' He ﷺ replied, 'Even three'. Then we asked: 'If two?' He ﷺ replied, 'Even two.' We did not ask him (regarding the testimony) of one." [*Al-Bukhârî*]

واثنَانِ؟ قَال: «واثنانِ» ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. رَوَاهُ الْبُخَارِي.

CHAPTER 164
SUPERIORITY OF ONE WHO IS BEREAVED OF HIS INFANTS

١٦٤- باب فضل مَنْ مَات له أولاد صغار

952. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Any Muslim who loses three children before they reach the age of maturity, will be granted *Jannah* by Allâh, the Exalted, out of His Mercy for them." [*Al-Bukhârî* and *Muslim*]

٩٥٢- عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ» إِلَّا أَدْخَلَهُ الله الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ متفقٌ عَلَيه.

Commentary: Only that man who, patiently endures the loss of his children and expects reward from Allâh, will enjoy this privilege. Allâh will have mercy on such people and admit them into *Jannah* owing to His Mercy towards these innocent children.

953. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A Muslim whose three children die (in infancy) will not be touched by the Fire (of Hell) except for the fulfillment of Allâh's Oath." [*Al-Bukhârî* and *Muslim*]

[Allâh's Oath here refers to His

٩٥٣- وعن أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلاثَةٌ مِنَ الوَلَدِ لَا تَمَسُّهُ النَّارُ إِلَّا تَحِلَّةَ القَسَمِ» متفق عليه.

«وَتَحِلَّةُ الْقَسَمِ» قولُ الله تَعَالى: ﴿وَإِن

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مِنكُمْ إِلَّا وَارِدُهَا﴾ وَالْوُرُودُ: هُوَ الْعُبُورُ عَلَى الصِّرَاطِ، وَهُوَ جِسْرٌ مَنْصُوبٌ عَلَى ظَهْرِ جَهَنَّمَ. عَافَانَا الله مِنْهَا.

Âyah: "There is not one of you but will cross over it (Hell)." (19:71) And the crossing will be across the 'Bridge' set over the Hell.]

Commentary: On the Day of Resurrection all humans, believers and disbelievers, will have to cross the "*Sirât* or Bridge" set over the Hell. Believers will cross it in the twinkling of an eye according to their respective deeds done in the world. Some will cross it with the speed of lightning and the air, some like birds and some like fine horses, and others like riding-animals. All of them will cross the Bridge, some harmed and some unharmed. Some will fall into Hell but will later be removed from it through the Prophet's intercession. However, the infidels will not be able to cross it and all of them will land in Hell. The believer who loses three children and patiently endures this affliction, and anticipates Allâh's reward in the Hereafter, will also be bound to cross the Bridge in deference to the Divine determination.

٩٥٤- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ قَالَ: جَاءَتِ امرَأَةٌ إِلَى رَسُولِ الله ﷺ، فَقَالَتْ: يَا رَسُولَ الله! ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ الله، قَالَ: «اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا» فَاجْتَمَعْنَ، فَأَتَاهُنَّ النَّبِيُّ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ الله، ثُمَّ قَالَ: «مَا مِنْكُنَّ مِن امْرَأَةٍ تُقَدِّمُ ثَلَاثَةً مِنَ الْوَلَدِ إِلَّا كَانُوا لَهَا حِجَابًا مِنَ النَّارِ» فَقَالَتِ امْرَأَةٌ: وَاثْنَيْنِ؟ فَقَالَ رَسُولُ الله ﷺ: «واثْنَيْنِ» متفقٌ عَلَيه.

954. Abû Sa'îd Al-Khudrî رضي الله عنه reported: A woman came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh! Only men benefit from your talks, so please fix a day for us, to teach us the knowledge which Allâh has taught you." The Messenger of Allâh ﷺ fixed a day and directed them to assemble. When they gathered, the Prophet ﷺ went to them and taught them what Allâh had taught him. He ﷺ then said, "Any woman of you whose three children die (in infancy) they will be a guard for her against Fire (of Hell)." One of the women asked: "What if she loses two?" The Messenger of Allâh ﷺ replied, "Even two." [*Al-Bukhârî* and *Muslim*]

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Commentary: Islâm requires us to do all that we can to impart moral instruction and the knowledge of Islâmic sciences to women. If a woman herself has received Islâmic education and possesses the outlook of a true Muslim, the child's upbringing will automatically be fashioned on Islâmic lines. The younger generation's aversion to Islâm and its aloofness from Islâmic manners can be referred in the first place to mother's lack of Islâmic education. In fact, the Muslim women essentially need to be grounded in Islâmic sciences so as to guide their children.

CHAPTER 165
WEEPING WHILE PASSING BY THE GRAVES OF THE INFIDELS

١٦٥- باب البكاء والخوف عند المرور بقبور الظالمين ومصارعهم وإظهار الافتقار إلى الله تعالى والتحذير من الغفلة عن ذلك

955. Ibn 'Umar رضي الله عنهما reported: When the Messenger of Allâh ﷺ and his Companions reached Al-Hijr, the dwellings of the Thamûd people, he admonished his Companions (saying), "Do not pass by these people who are being tormented, without weeping, lest the punishment should befall you as it had befallen them." [*Al-Bukhârî* and *Muslim*]

Another narration is: Ibn 'Umar رضي الله عنهما said: When the Messenger of Allâh ﷺ passed near Al-Hijr, he said, "Do not enter without weeping, the dwellings of those who wronged themselves, lest the same chastisement should fall upon you as it had fallen upon them." Messenger of Allâh ﷺ then covered his head and sped up until he crossed the valley of

٩٥٥- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِأَصْحَابِهِ - يَعْنِي لَمَّا وَصَلُوا الْحِجْرَ: دِيَارَ ثَمُودَ -: «لَا تَدْخُلُوا عَلَى هٰؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ، فَلَا تَدْخُلُوا عَلَيْهِمْ، لَا يُصِيبُكُمْ مَا أَصَابَهُمْ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ قَالَ: لَمَّا مَرَّ رَسُولُ اللهِ ﷺ بِالْحِجْرِ قَالَ: «لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ» ثُمَّ قَنَّعَ رَسُولُ اللهِ ﷺ رَأْسَهُ وَأَسْرَعَ السَّيْرَ حَتَّى أَجَازَ الْوَادِي.

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the tormented people.

Commentary: The Thamûd were the people to whose guidance Allâh sent Prophet Sâlih. They lived between Al-Madinah and Syria. In 10 A.H. when the Prophet ﷺ went to the Syrian border for the Tabûk expedition, he also passed through this ruined territory. This *Hadîth* is related to the address which he gave to his Companions on the occasion. Here is an instruction that when we happen to pass through the territory of a nation destroyed in the past as a result of Divine wrath, we are advised to quicken one's pace. That is why we have been commanded to avoid the company of the corrupt and the wrongdoers, lest we meet their bad end, too. As the Qur'ân says:
"And incline not toward those who do wrong, lest the Fire should touch you." (11:113)
May Allâh save us from it!

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7. THE BOOK OF ETIQUETTE OF TRAVELLING

٧ - كتاب آداب السفر

CHAPTER 166
THE DESIRABILITY OF SETTING ON A JOURNEY ON THURSDAY IN THE EARLY PART OF THE DAY

١٦٦- باب استِحبَاب الخروج يوم الخميس واستحبابه أوّل النَّهار

956. Ka'b bin Mâlik رضي الله عنه reported: The Prophet ﷺ set out on Thursday for the expedition of Tabûk. He liked to set out on a journey on Thursdays. [*Al-Bukhârî* and *Muslim*]

٩٥٦- عَنْ كَعبِ بن مَالِكٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ خَرَجَ فِي غَزْوَةِ تَبُوكَ يَوْمَ الْخَمِيسِ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ. متفقٌ عَلَيه.

وَفِي رِوايَةٍ في «الصحيحين»: لَقَلَّمَا كَانَ رَسُولُ الله، ﷺ، يَخْرُجُ إِلَّا فِي يَوْمِ الْخَمِيس.

957. Sakhr bin Wadâ'ah Al-Ghâmidî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "O Allâh! Bless my people in the early part of the day (morning). Whenever he dispatched a detachment or an army-unit, he would dispatch it at the beginning of the day (soon after dawn). The narrator, Sakhr رضي الله عنه was a merchant, and he used to send off his merchandise at the beginning of the day. So his trade flourished and he made a good fortune. [*At-Tirmidhî* and *Abû Dâwûd*]

٩٥٧- وَعَنْ صَخْرِ بنِ وَدَاعَةَ الْغَامِدِيِّ الصَّحَابِيِّ رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا» وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ. وَكَانَ صَخْرٌ تَاجِرًا، فَكَانَ يَبْعَثُ تِجَارَتَهُ أَوَّلَ النَّهَارِ، فَأَثْرَى وَكَثُرَ مَالُهُ، رَوَاهُ أَبُو داود والتِّرْمِذِيُّ وقال: حديثٌ حسن.

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Commentary: The two *Ahâdîth* mentioned above point out the desirability to set off on a journey, business trip, *Jihâd* or anything like that.

CHAPTER 167
THE DESIRABILITY OF UNDERTAKING A JOURNEY IN A GROUP AND APPOINTING A LEADER

١٦٧- باب استِحْبَابِ طلب الرفقة وتأْمِيرهم على أنفسهم واحدًا يطيعونه

958. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "Were people to know of what I know about the dangers of travelling alone, no rider would travel alone at night." [*Al-Bukhârî*]

٩٥٨- عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «لَوْ أَنَّ النَّاسَ يَعلَمُونَ مِنَ الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ» رَوَاهُ الْبُخَارِي.

Commentary: Lonely travelling, whatever its form, is inadvisable at night and can cause many inconveniences. These inconveniences include deprivation of performing congregational prayers, feelings of loneliness and isolation and facing unexpected situations and damages. But the real reasons behind this prohibition, only Allâh knows.

959. 'Amr bin Shu'aib رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A single rider is (accompanied with) Satan and two riders are (accompanied with) two Satans. Three riders form a group." [*At-Tirmidhî* and *Abû Dâwûd*]

٩٥٩- وَعَنْ عَمرِو بن شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «الرَّاكِبُ شَيطَانٌ، والرَّاكِبَانِ شَيطَانَانِ، وَالثَّلَاثَةُ رَكبٌ». رَوَاهُ أَبُو دَاود، والتِّرمِذِي، والنسائي بأَسَانِيدَ صَحِيحَةٍ، وَقَالَ التِّرمذيّ: حَدِيثٌ حَسَنٌ.

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Commentary: The *Hadîth* tells us that at least three travelling companions are preferable, because if they are only two, one may drop due to some emergency and the other will remain alone. One or two riders (travellers) have been described in the *Hadîth* as "accompanied with Satan" and this means that they can hardly escape the devil. However, in case of three, they will remain immune from satanic insinuations.

960. Abû Sa'îd Al-Khudrî and Abû Hurairah رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "When three persons set out on a journey, they should appoint one of them as their leader." [*Abû Dâwûd*]

٩٦٠- وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُم» حَدِيثٌ حسن، رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَنٍ.

Commentary: Choosing anyone as leader means that a journey should be undertaken under his guidance and instructions. This has many benefits. The person to be appointed as a leader over a group of travellers, should fulfill certain important conditions, including the fact that he should be the most knowledgeable in religious matters and travelling conditions.

961. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ said, "The best number of companions is four; the best detachment is four hundred and the best army is four thousand; and twelve thousand men will not be defeated as a result of smallness of number." [*At-Tirmidhî* and *Abû Dâwûd*]

٩٦١- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ، وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ» رَوَاهُ أَبُو دَاود والتِّرْمِذِيُّ وَقَال: حَدِيثٌ حَسَنٌ.

Commentary: An army of twelve thousand soldiers, if endowed with strong faith and resolve, is enough to face even an army of large size. It cannot be defeated merely on the basis of number. Some other factors accounting for its defeat may not be ruled out, but it will not be overpowered for its small number.

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CHAPTER 168
ETIQUETTE OF STAYING, RIDING, ENCAMPING AT NIGHT AND SLEEPING DURING THE JOURNEY AND OTHER MATTERS RELATING TO THE JOURNEY

١٦٨- باب آداب السّير والنزول والمبيت والنوم في السفر واستحباب السُّرَى والرفق بالدواب ومراعاة مصلحتها وجواز الإرداف على الدَّابة إِذَا كَانَتْ تطيق ذٰلك وأمْر من قصر في حقّها بالقيام بحقّها

962. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said: "When you travel through green and lush land, give the camels their due from the ground, and when you travel through a dry and barren land, make them walk quickly lest their strength falters. When you encamp at night, keep away from the roads, for beasts pass there and they are the resort of insects at night." [*Muslim*]

٩٦٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الإِبلَ حَظَّهَا مِنَ الأَرْضِ، وَإِذَا سَافَرْتُمْ فِي الْجَدْبِ، فَأَسْرِعُوا عَلَيْهَا السَّيْرَ، وَبَادِرُوا بِهَا نِقْيَهَا، وَإِذَا عَرَّسْتُم، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طرُقُ الدَّوابِّ، وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ» رَوَاهُ مسلم.

مَعْنَى: «أَعْطُوا الإِبلَ حَظَّهَا مِنَ الأَرْضِ» أَيْ: ارْفقُوا بِهَا فِي السَّيْرِ لِتَرْعَى فِي حَالِ سَيْرِهَا وَقَوْلُهُ: «نِقْيَهَا» هُوَ بِكَسْرِ النُّونِ، وَإِسْكَانِ الْقَافِ، وَبِالْيَاءِ المثناة من تَحْتُ وهو: الْمُخُّ، مَعْنَاهُ: أَسْرِعُوا بِهَا حَتَّى تَصِلُوا الْمَقْصِدَ قَبْلَ أَنْ يَذْهَبَ مُخُّهَا مِنْ ضَنكِ السَّيْرِ. و«التَّعْرِيسُ»: النُّزُولُ فِي اللَّيْلِ.

Commentary: The Prophet ﷺ commanded us to take care of the animal's food. If

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grass or fodder will not be available on the way, we should make our animal run faster so as to reach our destination before it is exhausted. There is another instruction for us. In case we happen to stop at night for rest, we should camp away from roads. This will ensure our safety as well as save others from inconvenience.

963. Abû Qatâdah رضي الله عنه reported: When the Messenger of Allâh ﷺ encamped at night during a journey, he would lie down on his right side, and when he stayed a little before dawn he would raise his forearm and place his head on the palm of his hand. [*Muslim*]

٩٦٣- وَعَنْ أَبِي قَتَادَةَ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ، إِذَا كَانَ فِي سَفَرٍ، فَعَرَّسَ بِلَيْلٍ اضْطَجَعَ عَلَى يَمِينِهِ وَإِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ. رَوَاهُ مسلم.

قَال الْعُلَمَاءُ: إِنَّمَا نَصَبَ ذِرَاعَهُ لِئَلَّا يَسْتَغْرِقَ فِي النَّوْمِ، فَتَفُوتَ صَلاةُ الصُّبْحِ عَنْ وَقْتِهَا أَوْ عَنْ أَوَّلِ وَقْتِهَا.

Commentary: This *Hadîth* tells us that we should be fully regardful of the performance of prayer, particularly during a journey. We must make sure we perform prayer at the right time.

964. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Keep to travelling by night because the earth is folded (traversed more easily) during the night." [*Abû Dâwûd*]

٩٦٤- عَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «عَلَيْكُمْ بِالدُّلْجَةِ، فَإِنَّ الأَرْضَ تُطْوَى بِاللَّيْلِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حسن.

«الدُّلْجَة»: السَّيْرُ فِي اللَّيْلِ

Commentary: According to this *Hadîth*, we should preferably travel at night, particularly late at night. After having slept in the first part of night, one feels invigorated and fresh enough to restart one's journey.

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965. Abû Tha'labah Al-Khushanî رضي الله عنه reported: Whenever the people encamped during the journey, they would disperse in the mountain passes and valleys. (When) the Messenger of Allâh ﷺ noticed this he said, "Your act of scattering in the mountain passes and valleys is from Satan." Afterwards the Companions kept close together whenever they encamped. [*Abû Dâwûd*]

٩٦٥- وَعَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ النَّاسُ إِذَا نَزَلُوا مَنْزِلًا تَفَرَّقُوا فِي الشِّعَابِ وَالأَوْدِيَةِ. فَقَالَ رَسُولُ اللهِ، ﷺ: «إِنَّ تَفَرُّقَكُمْ فِي هٰذِهِ الشِّعَابِ وَالأَوْدِيَةِ إِنَّمَا ذٰلِكُمْ مِنَ الشَّيْطَانِ!» فَلَمْ يَنْزِلُوا بَعْدَ ذٰلِكَ مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَن.

Commentary: This *Hadîth* teaches us not to encamp during a journey but in the company of others in order to create an atmosphere of intimacy and cooperation.

966. Sahl bin 'Amr known as Ibn Al-Hanzaliyyah reported: The Messenger of Allâh ﷺ happened to pass by a camel whose belly was sticking to its back (because of hunger), whereupon he said, "Fear Allâh in respect of these dumb (animals). Ride them while they are fit, and slaughter them and eat their meat when they are fit." [*Abû Dâwûd*]

٩٦٦- وَعَنْ سَهْلِ بنِ عَمرٍو - وَقِيلَ سَهْل بن الرَّبِيعِ بنِ عَمْرٍو الأَنْصَارِيِّ الْمَعْرُوفِ بابنِ الْحَنْظَلِيَّةِ، وَهُوَ مِنْ أَهْلِ بَيْعَةِ الرِّضْوَانِ، رَضِيَ اللهُ عَنْهُ، قَالَ: مَرَّ رَسُولُ اللهِ، ﷺ، بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ؛ فَقَالَ: «اتَّقُوا اللهَ فِي هٰذِهِ الْبَهائِمِ الْمُعْجَمَةِ، فَارْكَبُوهَا صَالِحَةً، وَكُلُوهَا صَالِحَةً» رَوَاهُ أَبُو داود بِإِسْنَادٍ صحيح.

Commentary: This *Hadîth* lays emphasis on taking care of animals. Because if they are hungry or you overload them, they will not be able to speak out their suffering to you in human language. You are, therefore, supposed to take care of their food and other requirements by yourself. In case you fail in your duty to them, Allâh will take you to task. Moreover, eating the flesh of sick and lean animals is unhygienic and can endanger health. Whereas, the flesh of a healthy and robust animal gives energy and strength to human body.

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967. Abu Ja'far 'Abdullâh bin Ja'far رضي الله عنهما reported: The Messenger of Allâh ﷺ made me ride behind him one day and confided something to me which I shall never disclose to anyone. ('Abdullâh added:) He (ﷺ) preferred to screen himself from others when responding to the call of nature, either behind a wall or the trunk of a date-palm. [*Muslim*]

Al-Barqâni added: The Messenger of Allâh ﷺ entered an orchid belonging to an *Ansârî* and saw there a camel. When it saw him, it began to groan and its eyes shed tears. The Messenger of Allâh ﷺ approached it and patted it on the hump and the base of its head until it quieted down. Then he ﷺ asked, "Who is the owner of this camel? To whom does it belong?" An *Ansârî* youth stepped forward and said: "It is mine O Messenger of Allâh!" He said, "Do you not fear Allâh in respect of this beast which Allâh has placed in your possession? This camel is complaining to me that you starve it and put it to toil." [*Abû Dâwûd*]

٩٦٧- وَعَنْ أَبِي جَعْفَرٍ عَبْدِ الله بنِ جَعْفَرٍ، رَضِيَ الله عَنْهُمَا، قَالَ: أَرْدَفَنِي رَسُولُ الله، ﷺ، ذَاتَ يَوْمٍ خَلْفَه، وَأَسَرَّ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ، وَكَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ رَسُولُ الله، ﷺ لِحَاجَتِهِ هَدَفٌ أَوْ حَائِشُ نَخْلٍ. يَعْنِي: حَائِطَ نَخْلٍ. رَوَاهُ مسلم هٰكَذَا مُخْتَصرًا.

وَزَادَ فِيهِ البَرْقَاني بِإِسْنَادِ مسلم بَعْدَ قَوله: حَائِشُ نَخْلٍ: فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الأَنْصَارِ، فَإِذَا فِيهِ جَمَلٌ، فَلَمَّا رَأَى رَسُولَ الله، ﷺ، جَرْجَرَ وَذَرَفَتْ عَيْنَاهُ، فَأَتَاهُ النَّبِيُّ، ﷺ، فَمَسَحَ سَرَاتَهُ - أَيْ: سنامَهُ - وَذِفْرَاهُ فَسَكَنَ؛ فَقَالَ: «مَنْ رَبُّ هٰذَا الْجَمَلِ، لِمَنْ هٰذَا الْجَمَلُ؟» فَجَاءَ فَتًى مِنَ الأَنْصَارِ فَقَالَ: هٰذَا لِي يَا رَسُولَ الله! فقَالَ: «أَفَلَا تَتَّقِي الله فِي هٰذِهِ الْبَهِيمَةِ الَّتِي مَلَّكَكَ الله إِيَّاهَا؟ فَإِنَّهُ يَشْكُو إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُدْئِبُهُ» وَرَوَاهُ أَبُو داود كَرِوَايَةِ الْبَرْقَاني.

قولُهُ: «ذِفْرَاهُ» هُوَ بِكَسْرِ الذال الْمُعْجَمة وَإِسْكَانِ الْفَاءِ، وَهُوَ لفظٌ مفردٌ مؤنثٌ. قَالَ أَهْلُ اللُّغَة: الذِّفْرَى: الْمَوْضِعُ الَّذِي يَعْرَقُ مِنَ

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الْبَعِيرِ خَلْفَ الأُذُنِ، وَقَوْلُهُ: «تُدْئِبُهُ» أَيْ: تُتْعِبُهُ.

Commentary: The Prophet ﷺ must have divulged to the Companion something confidential for which he promised secrecy. Otherwise, anything concerning the *Sharî'ah* should not be concealed. Second, if an animal has the capacity to carry two men, the rider can let another person sit behind him. Third, to give scanty food to an animal and to get the maximum out of it amounts to injustice. Islâm disapproves this act. Animals should be fed to their fill and the amount of work to be done by them must also be not beyond their capacity. In this *Hadîth*, there is a mention of the Prophet's miracle that a camel recognized him. He heard the camel's complaint and also understood it.

٩٦٨- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: كُنَّا إِذَا نَزَلْنَا مَنْزِلًا، لا نُسَبِّحُ حَتَّى نَحُلَّ الرِّحَالَ. رَوَاهُ أَبُو داود بِإِسْنَادٍ عَلَى شَرْطِ مسلم.

وَقَوْلُهُ: «لا نُسَبِّحُ»: أَيْ لا نُصَلِّي النَّافِلَةَ، وَمَعْنَاهُ: أَنَّا - مَعَ حِرْصِنَا عَلَى الصَّلاةِ - لا نُقَدِّمُهَا عَلَى حَطِّ الرِّحَالِ وَإِرَاحَةِ الدَّوَابِّ.

968. Anas رضي الله عنه reported: When we encamped, we would not offer (voluntary) prayers until we had unsaddled our beasts. [*Abû Dâwûd*]

Commentary: It was the usual practice of the Companions that whenever they halted at some place to take rest during their journey, they would first of all unload their animals to give them comfort and relaxation. Then, they would perform voluntary *Salât*. This *Hadîth* also throws light on the excellence of voluntary *Salât* in a journey.

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CHAPTER 169
HELPING A COMPANION

١٦٩- باب إعانة الرفيق

فِي الْبَابِ أَحَادِيثُ كَثِيرَةٌ تَقَدَّمَتْ كَحَدِيثِ: «والله فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ». وحَدِيث: «كُل مَعْرُوفٍ صَدَقة» وَأَشْبَاهِهِمَا.

969. Abû Sa'îd Al-Khudrî رضي الله عنه reported: While we were travelling with the Messenger of Allâh ﷺ, a rider came and began to stare on the right and on the left. The Messenger of Allâh ﷺ said, "He who has an extra mount should hand it over to one who has none, and he who possesses surplus provision, should give it to him who is without provision." He named various kinds of possessions until we began to think (realize) that none of us had any right to anything surplus. [*Muslim*]

٩٦٩- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ الله عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، فَجَعَلَ يَصْرِفُ بَصَرَه يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ الله، ﷺ: «مَنْ كَانَ مَعَهُ فَضْلُ ظَهرٍ؛ فَلْيَعُدْ بِهِ عَلَى مَنْ لا ظَهرَ لَه، وَمَنْ كَانَ لَه فَضلُ زَادٍ؛ فَلْيَعُدْ بِهِ عَلَى مَنْ لا زَادَ لَه» فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَهُ، حَتَّى رَأَيْنَا: أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ. رَوَاهُ مُسلم.

Commentary: Nowadays, there is a great fanfare of money-lending institutions such as cooperative societies, the financing companies and insurance companies which are apparently helpful in resolving the financial crises of people. But all are rooted in interest system which is rejected outright by Islâm for its exploitative nature. These so-called cooperative institutions are indeed like blood-sucking leeches which ruin man. Islâm, on the contrary, has given us a positive, simple and man-orientated formula of mutual cooperation. It teaches us that what can be spared should be given to those who need it. This obviates the chances of hoarding as well as the concentration of

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wealth in a few hands. No doubt, it is a moral instruction. But if Muslims, called as a single body, develop a true sense and awareness of it, wonderful results can accrue from it on a large social scale. What is more, the sublimity of man's Faith and moral behaviour stands on it. One who is indifferent to the perfection of Faith and morality may set it aside. But a man who rates Faith above everything can hardly afford to avoid putting this moral advice into practice.

970. Jâbir رضي الله عنه reported: When the Messenger of Allâh ﷺ made up his mind to go in an expedition, he would say to us, "O *Muhâjirîn* and the *Ansâr*! There are among you such people who have no property and no kinsfolk. Let everyone of you take along with him two or three men. None of us had a spare animal we took rides by turn." So I took two or three men with me and I rode my camel by turn equally with them. [*Abû Dâwûd*]

٩٧٠- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ، عَنْ رَسُولِ الله، ﷺ، أَنَّهُ أَرَادَ أَنْ يَغْزُوَ، فَقَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ وَالأَنْصَارِ! إِنَّ مِنْ إِخْوَانِكُمْ قَوْمًا، لَيْسَ لَهُمْ مَالٌ، وَلَا عَشِيرَةٌ، فَلْيَضُمَّ أَحَدُكم إِلَيْهِ الرَّجُلَيْنِ، أَوِ الثَّلَاثَةَ، فَمَا لِأَحَدِنَا مِنْ ظهرٍ يَحْمِلُهُ إِلَّا عُقبَةٌ كَعُقْبَةٍ؛ يَعْنِي أَحَدَهُمْ. قَالَ: فَضَمَمْتُ إِلَيَّ اثْنَيْنِ أَوْ ثَلَاثَةً مَا لِي إِلَّا عُقبَةٌ كَعقْبَةِ أَحَدِهِمْ مِنْ جَمَلي.

رَوَاهُ أَبُو داود.

Commentary: Firstly, this *Hadîth* describes the Companions' condition in the early phase of Islâm. Everybody participating in *Jihâd* did not have an animal and so was the condition in respect of weapons and food. But in spite of all that, the Companions' zeal for *Jihâd* was great. Secondly, it presents the picture of mutual cooperation which the Companions extended to one another. From all these considerations, emerges their distinctive place in history.

971. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ used to lag behind while travelling and urge the weak to walk quickly. He used to take up someone behind him and make supplication for him. [*Abû Dâwûd*]

٩٧١- وَعَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ، يَتَخَلَّفُ فِي المَسِيرِ، فَيُزْجِي الضَّعِيفَ وَيُرْدف وَيَدْعُو له. رَوَاهُ أَبُو داود بِإِسْنَادٍ حسن.

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Commentary: This *Hadîth* tells us that the leader of a group (or *Amîr*) should, during a journey, remain in the rear instead of the vanguard so that he may prop up the weak people and provide succour to the resourceless ones. Furthermore, he is presumed to pray for such people as the blessing of his prayer is likely to make up their deficiencies.

CHAPTER 170
SUPPLICATION AT THE TIME OF RIDING

١٧٠- باب مَا يقول إِذَا ركب الدابة للسَّفر

Allâh, the Exalted, says:

"... and has appointed for you ships and cattle on which you ride. In order that you may mount on their backs, and then may remember the Favour of your *Rubb* when you mount thereon, and say: 'Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our *Rubb* we indeed are to return!'" (43:12-14)

قَالَ الله تَعَالَى: ﴿وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ○ لِتَسْتَوُۥا۟ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ○ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾ [الزخرف: ١٢-١٤].

972. Ibn 'Umar رضي الله عنهما reported: Whenever the Messenger of Allâh ﷺ mounted his camel for setting out on a journey, he would recite: "*Allâhu Akbar* (Allâh is Greatest)," thrice. Then he ﷺ would supplicate: "*Subhânal-ladhî sakh-khara lanâ hâdhâ, wa mâ kunnâ lahû muqrinîn, wa innâ ila Rabbinâ lamunqalibun. Allahumma innâ nas'aluka fi safarinâ hâdh al-birra wat-taqwâ, wa minal-'amali mâ*

٩٧٢- وَعَنِ ابنِ عمَر رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ الله، ﷺ، كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَر؛ كَبَّرَ ثَلاثًا، ثُمَّ قَالَ: ﴿سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ○ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾ [الزخرف: ١٢-١٤]. «اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا

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tardâ. Allâhumma hawwin 'alainâ safaranâ hâdhâ, watwi 'annâ bu'dahu. Allâhumma Antas-Sâhibu fissafari, wal-Khalîfatu fil-ahli. Allâhumma innî a'ûdhu bika min wa'tâ'is-safari, wa kaâbatil-manzari, wa sû'il-munqalabi fil-mâli wal-ahli wal-waladi (Far removed from imperfection is the One Who has made this subservient to us, for we have no power to subjugate it, and certainly to our *Rubb* shall we return. O Allâh, we ask You during this journey of ours for righteousness, piety and such deeds as are pleasing to You. O Allâh, make easy for us this journey of ours and make the distance short for us. O Allâh, You are our Companion during the journey and the Guardian of the family and the property in our absence. O Allâh, I seek refuge in You from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family)." When he returned, he recited this supplication making addition of these words: "*Âyibûna, tâ'ibûna, 'âbidûna, li-Rabbinâ hâmidun* (We are those who return; those who repent; those who worship and those who praise our *Rubb*)." [*Muslim*]

تَرْضَى. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالأَهْلِ وَالْوَلَدِ» وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ: «آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ» رَوَاهُ مسلم.

مَعْنَى «مُقْرِنِينَ»: مُطِيقِينَ. «وَالْوَعْثَاءُ» بِفَتْحِ الْوَاوِ وَإِسْكَانِ الْعَيْنِ الْمُهْمَلَةِ وَبِالثَّاءِ الْمثلثة وبالمد، وَهِيَ: الشِّدَّةُ. وَ«الكَآبَة» بِالْمَدِّ، وَهِيَ: تَغَيُّرُ النَّفْسِ مِنْ حُزْنٍ وَنَحْوه. «وَالمنقَلَبُ»: الْمَرْجِعُ.

Commentary: This is a very comprehensive prayer. Man is not safe from dangers during a journey and in his absence, safety of his household may worry him, too. In this prayer, Allâh is entreated to ensure the safety of the two in most effective words. And none can harm that person who comes under the Watch and Protection of Allâh. This prayer should be recited upon starting on a journey as well as returning from it.

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973. 'Abdullâh bin Sarjis رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ proceeded on a journey, he would seek refuge in Allâh from the hardships of the journey, and against deviation after guidance, and against the supplication of the oppressed, and occurrences of unpleasant events in the family and property. He would say: "*Allâhumma innî a'ûdhu bika min wa'thâ'is-safari, wa kaâbatil-munqalabi, wal-hauri ba'dal-kauni, wa da'watil-mazlûmi, wa sû'il-manzari fil-ahli wal-mâl.*" [*Muslim*]

٩٧٣- وَعَنْ عَبْدِ الله بن سَرْجِسَ، رَضِيَ الله عَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ إِذَا سَافَرَ يَتَعَوَّذ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْنِ، وَدَعْوَةِ الْمَظْلُومِ. وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ. رَوَاهُ مسلم. هٰكَذَا هُوَ في صحيحِ مسلم: الْحَوْرِ بَعْدَ الْكَوْنِ، بِالنُّونِ، وَكَذَا رَوَاهُ التِّرْمذيُّ، والنسائِيُّ. قَالَ التِّرمِذِيُّ: وَيروَى «الْكَوْر» بِالرَّاءِ، وَكِلَاهُمَا لَهُ وَجْهٌ قَالَ الْعُلَمَاءُ: وَمَعْنَاهُ بِالنُّونِ وَالرَّاءِ جَمِيعًا: الرُّجُوعُ مِنَ الاسْتِقَامَةِ أَوِ الزِّيَادَة إِلَى النَّقْصِ. قَالُوا: وَرِوَايَةُ الرَّاءِ مَأْخُوذَةٌ مِنْ تَكْوِير الْعِمَامةِ، وَهُوَ لَفُّهَا وَجَمْعُهَا، وَرِوَايةُ النُّونِ، مِنَ الْكَوْنِ، مَصْدَرُ «كَانَ يَكُونُ كَوْنًا» إِذَا وُجِدَ واسْتَقَرَّ.

Commentary: The Prophet ﷺ sought Divine refuge against the supplication of the oppressed because Allâh immediately responds to it. It is, therefore, imperative that if a man has wronged anybody, he should recompense his wrongdoing before embarking on a journey because the malediction of the wronged may invoke Divine wrath exposing the wrongdoer to a risky and troublesome journey.

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974. 'Ali bin Rabi'ah reported: In my presence, a beast was brought to 'Ali bin Abû Tâlib رضي الله عنه for riding. When he put his foot in the stirrup, he said: "*Bismillâh* (With the Name of Allâh)." When he had settled himself on its back he recited: "*Al-hamdu lillâhil-ladhî sakh-khara lanâ hâdhâ, wa mâ kunnâ lahû muqrinîn, wa innâ ilâ Rabbinâ lamunqalibûn*. (All praise belongs to Allâh Who has made this subservient to us, for we had not the strength to overpower it; and to our *Rubb* shall we return)." He then recited thrice: "*Alhamdu lillâh* (Praise be to Allâh)," and then three times: "*Allâhu Abkar* (Allâh is Greatest)." Then he said: "*Subhânaka innî zalamtu nafsî faghfir li, innahu lâ yaghfirudh-dhunûba illâ Anta* (You are far removed from imperfection I have wronged myself, so forgive me, because none but You can forgive sins)." Then he smiled. It was asked: "Why have you smiled, O *Amîr Al-Mu'minîn* (Leader of the Believers)?" He replied: "I saw the Messenger of Allâh ﷺ doing as I have done. I (i.e., Ali) asked him (the Messenger of Allâh ﷺ) the reason for smiling. He ﷺ said, 'Your *Rubb*, Glorious is He, is pleased when His slave seeks His forgiveness. He (the slave) has firm faith that none except Allâh Alone can forgive sins)'." [*Abû Dâwûd* and *At-Tirmidhî*]

٩٧٤- وَعَنْ عَلِيِّ بن رَبِيعَة قَال: شَهِدْتُ عَلِيَّ بن أَبِي طَالب رَضِيَ الله عَنْهُ أُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَال: بِسْمِ الله، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَال: الْحَمْدُ لله، ثُمَّ قَال: ﴿سُبْحَنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ○ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾ ثُمَّ قَال: الْحَمْدُ لله، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَال: الله أَكْبَرُ، ثَلاث مَرَّاتٍ، ثُمَّ قَالَ: سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكَ، فَقِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنْ أَيِّ شَيْءٍ ضَحِكْتَ؟ قَال: رَأَيْتُ النَّبِيَّ ﷺ فَعَلَ كَمَا فَعَلْتُ، ثُمَّ ضَحِكَ، فَقُلْتُ: يَا رَسُولَ الله! مِنْ أَيِّ شَيْءٍ ضَحِكْتَ؟ قَال: «إِنَّ رَبَّكَ يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَال: اغْفِرْ لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنوبَ غَيْرِي». رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ، وَفِي بَعْضِ النّسخ: حسنٌ صحيحٌ. وَهٰذَا لفظ أَبِي داود.

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Commentary: After putting his foot into the stirrup, the rider should say: "*Bismillâh* (With the Name of Allâh)." When he sits firm on the animal, he should recite the prayers mentioned in this *Hadîth* and utter the Glorification and Magnification of Allâh - "*Al-hamdu lillâh* (Praise be to Allâh)" and "*Allâhu Akbar* (Allâh is Greatest)." Moreover, this *Hadîth* sheds light on the tremendous and matchless fervour of the Companions to follow the Prophet ﷺ. This *Du'â* is not restricted to riding an animal, but includes all means of transportation, such as the plane, the train and the car.

CHAPTER 171
GLORIFICATION OF ALLÂH BY A TRAVELLER WHILE ASCENDING AND DESCENDING

١٧١- باب تكبير المسافر إِذَا صَعدَ الثَّنَايا وشبهها وتسبيحه إِذَا هبط الأودية ونحوها والنهي عن المبالغة برفع الصوت بالتكبير ونحوه

975. Jâbir رضي الله عنه reported: When we ascended (a height) we would proclaim: "*Allâhu Akbar* (Allâh is Greatest)," and when we descended (from the height) we would proclaim: "*Subhân Allâh* (Allâh is free from imperfection)."" [*Al-Bukhârî*]

٩٧٥- عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَال: كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا. رَوَاهُ الْبُخَارِي.

976. Ibn 'Umar رضي الله عنهما reported: Whenever the Prophet ﷺ and his army ascended a height, they would proclaim: "*Allâhu Akbar* (Allâh is Greatest)," and when they climbed down, they would proclaim: "*Subhân Allâh* (Allâh is free from imperfection)." [*Abû Dâwûd*]

٩٧٦- وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَال: كَانَ النَّبِيُّ ﷺ وَجيُوشُهُ إِذَا عَلَوُا الثَّنَايَا كَبَّرُوا، وَإِذَا هَبَطُوا سَبَّحُوا. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صحيح.

Commentary: While climbing up some height, superiority complex may creep into man's head. He should, therefore, pronounce Divine greatness saying that Allâh is the

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Greatest of all, the Most High, and all creatures are low and humble and subordinate to Him. On climbing down we should say: "*Subhân Allâh* (Allâh is free from imperfection).

977. Ibn 'Umar رضي الله عنهما reported: Whenever the Prophet ﷺ returned from *Hajj* or *'Umrah* and ascended a height or hill, he would recite thrice: "*Allâhu Akbar* (Allâh is Greatest)." Then he would say, *"Lâ ilâha ill-allâhu wahdahu lâ sharîka lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadeer. Âyibuna ta'ibûna 'âbidûna li-Rabbinâ hâmidûn. Sadaq-Allâhu wa'dahu, wa nasara 'abdahu, wa hazamal-ahzâba wahdahu* [None has the right to be worshipped but Allâh, Who has no partner, to Whom the sovereignty belongs, to Whom all praise is due, and Who is Able to do all things. We are those who return (in safety), feel penitence, worship Allâh, prostrate before our *Rubb* and praise Him. Allâh has fulfilled His Promise, helped His slave (i.e., Muhammad ﷺ) and He Alone vanquished the Clans]." [*Al-Bukhârî* and *Muslim*]

٩٧٧- وَعَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَفَلَ مِنَ الْحَجِّ أَوِ الْعُمرَةِ كُلَّمَا أَوْفَى عَلَى ثَنِيَّةٍ أَوْ فَدْفَدٍ كَبَّرَ ثَلاثًا، ثُمَّ قَالَ: «لَا إِلٰه إِلَّا الله وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ. صَدَقَ الله وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لِمُسْلم: إِذَا قَفَلَ مِنَ الْجُيُوشِ أَوِ السَّرَايَا أَو الْحَجِّ أَو الْعُمْرَةِ.

قَوْلُهُ: «أَوْفَى» أَيْ: ارْتَفَعَ، وَقَوْلُهُ: «فَدْفَدٍ» هُوَ بِفَتْحِ الْفَاءَين بَيْنَهُمَا دَالٌ مهملةٌ سَاكِنَةٌ، وَآخِرُهُ دَالٌ أُخْرَى وَهوَ: الْغَلِيظُ الْمُرْتَفِعُ مِنَ الأَرْضِ.

978. Abû Hurairah رضي الله عنه reported: A man said: "O Messenger of Allâh ﷺ, I intend to set out on a journey, so counsel me." He ﷺ said, "Fear Allâh, and ascending towards

٩٧٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ الله! إِنِّي أُرِيدُ أَنْ أُسَافِرَ فَأَوْصِنِي، قَالَ: «عَلَيْكَ بِتَقْوَى الله، وَالتَّكْبِيرِ عَلَى

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كُلِّ شَرَفٍ» فَلَمَّا وَلَّى الرَّجُلُ قَالَ: «اللَّهُمَّ اطْوِ لَهُ الْبُعْدَ، وَهَوِّنْ عَلَيْهِ السَّفَرَ» رَوَاهُ التِّرْمِذِي. وَقَال: حَدِيثٌ حسن.

the raised ground, you should recite: "*Allâhu Akbar* (Allâh is Greatest)." When the man turned away, he ﷺ said, "O Allâh! Shorten the distance for him and make the journey easy for him." [*At-Tirmidhî*]

Commentary: Prior to setting out on a journey, a believer may ask pious people to supplicate for him. They, are required to pray sincerely for his safety, advise him, among other things, on religious matters not to be forgetful of the obedience and remembrance of Allâh during the journey.

٩٧٩- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَال: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَكنَّا إِذَا أَشرَفنَا عَلَى وَادٍ هَلَّلنَا وَكَبَّرْنَا وَارتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ! ارْبَعُوا عَلَى أَنْفُسِكُم فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا. إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ» متفقٌ عَلَيه.

«ارْبَعُوا» بِفَتْحِ الْبَاءِ الْموحدةِ أَيْ: ارْفُقُوا بِأَنْفُسِكم.

979. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: We accompanied the Prophet ﷺ in a journey, and when we climbed up a height, we proclaimed aloud: "*Lâ ilâha illallâh* (There is no true god except Allâh)" and "*Allâhu Akbar* (Allâh is Greatest)." The Prophet ﷺ admonished us saying, "O people, take it easy. He Whom you are calling is not deaf or absent. He is with you (i.e., by His Knowledge), He is Hearing and He is Near." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* tells us that in the pronouncement of the fundamental testification of Islâm: "*Lâ ilâha illallâh* (there is no true god except Allâh)" (*Tahlîl*) - and His Magnification: "*Allâhu Akbar* (Allâh is Greatest)" (*Takbîr*) - the voices of the Companions became a bit louder during a journey. The Prophet ﷺ disapproved of it and commanded them not to put themselves to hardship by remembering Allâh in a loud voice, and directed to do that calmly in a dignified, low voice.

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CHAPTER 172
DESIRABILITY OF SUPPLICATIONS DURING THE JOURNEY

١٧٢- بابُ استِحباب الدّعاء في السَّفر

980. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Three supplications are answered without doubt. The supplication of the oppressed, the supplication of the traveller, and the supplication of the parent for his son." [*At-Tirmidhî* and *Abû Dâwûd*]

٩٨٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «ثَلاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ» رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ. وَلَيْسَ فِي رِوَايَةِ أَبِي دَاود: «عَلَى وَلَدِهِ».

Commentary: This *Hadîth* mentions two dimensions of supplications. First, the supplication of an oppressed person will be in favour of the one who will come to his help and redress his complaint, whereas the oppressor will be hit by his supplication. Second, Allâh also answers the father's supplication for his disobedient and impudent son; and the mother's supplication is even more effective than that of the father's because, as compared to him, she has more rights over them. Man should, therefore, restrain himself from disobeying parents, so that he may escape in both cases the supplication which is not rejected by Allâh.

CHAPTER 173
SUPPLICATION IF ONE FEARS (HARM)

١٧٣- بابُ ما يَدْعُو به إِذَا خَاف نَاسًا أَو غيرهم

981. Abû Mûsâ Al-Asharî رضي الله عنه reported: When the Messenger of Allâh ﷺ, feared mischief from a people, he would supplicate: *"Allama innâ naj'aluka fî nuhûrihim, wa*

٩٨١- عَنْ أَبِي موسى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ كَانَ إِذَا خَافَ قَوْمًا قَالَ: «اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ

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na'udhu bika min shurûrihim (O Allâh! We ask You to face them, and seek Your Protection against their evil." [*Abû Dâwûd* and *An-Nasa'i*]

شُرورِهِمْ» رَوَاهُ أَبُو داود والنسائي بِإِسْنَادٍ صحيحٍ.

Commentary: Allâh's Help, we are told, is a protection against all perils. Through this prayer we seek His Help with the conviction that the deceptions and designs of the infidels will turn back upon them.

CHAPTER 174
SUPPLICATION ON ALIGHTING AT A HALT

١٧٤- بَابُ مَا يَقُولُ إِذَا نَزَلَ مَنْزِلًا

982. Khaulah bint Hakîm رضي الله عنها reported: I heard the Messenger of Allâh ﷺ saying, "Whosoever alights somewhere and says: *'A'ûdhu bikalimât-illâhit-tâmmâti min sharri mâ khalaqa* (I seek refuge with the Perfect Words of Allâh from the evil of what He has created),' nothing will harm him until he leaves that place." [*Muslim*]

٩٨٢- عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يضرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذٰلِكَ» رَوَاهُ مسلم.

Commentary: Wherever and whenever we stay, be it at night or in the day time, for a short or long duration, we should recite this supplication.

983. Ibn 'Umar رضي الله عنهما reported: Whenever the Messenger of Allâh ﷺ set out on a journey, he would say by nightfall: *"Yâ ardu, Rabbî wa Rabbuk-illâhu, a'ûdhu billâhi min sharriki wa sharri mâ fiki, wa sharri mâ khuliqa fiki, wa sharri mâ yadibbu 'alaiki; a'ûdhu billâhi min sharri asadin*

٩٨٣- وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: كَانَ رَسُولُ الله ﷺ إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلُ قَالَ: «يَا أَرْضُ! رَبِّي وَرَبُّكِ اللهُ، أَعُوذُ بِالله مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ، وَشَرِّ مَا خُلِقَ فِيكِ، وَشَرِّ مَا يَدِبُّ عَلَيْكِ أَعُوذ بِالله مِنْ

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wa aswadin, wa minal-hayyati wal-'aqrabi, wa min sâkinil-baladi, wa min wâlidin wa mâ walad [O land, my *Rubb* and your *Rubb* is Allâh, I seek refuge in Him from your evils, the evils of what you contain, the evils of what has been created in you, and the evils of what walks upon you. I seek refuge in Allâh from lions, black serpents, scorpions and from the inhabitants of the place, and from the parent (i.e., Satan) and his offspring who inhabit a settlement (i.e., helpers from amongst the devils)]." [*Abû Dâwûd*]

شَرِّ أَسَدٍ وَأَسْوَدٍ، وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ، وَمِنْ سَاكِنِ الْبَلَدِ، وَمِنْ وَالِدٍ وَمَا وَلَدَ» رَوَاهُ أَبُو داود.

«وَالأَسْوَدُ»: الشَّخْصُ، قَال الخَطَّابِيُّ: «وَسَاكِنِ الْبَلَدِ»: هُمُ الْجِنُّ الَّذِينَ هُمْ سُكَّانُ الأَرْضِ. قَال: وَالْبَلَد مِنَ الأَرْضِ: مَا كَانَ مَأْوَى الْحَيَوَانِ، وَإِنْ لَمْ يَكُنْ فِيهِ بِنَاءٌ وَمَنَازِلُ. قَال: وَيَحْتَمِلُ أَنَّ المرَادَ «بِالوَالِدِ»: إِبْلِيسُ «وَمَا وَلَدَ»: الشَّيَاطِينُ.

Commentary: This prayer teaches us to seek Allâh's Protection against all animals and poisonous insects of the earth. Among earth dwellers are also included jinn. In the dark of night one may encounter harm from all such creatures. We are recommended to recite this prayer more at night, than during the day because harm is more likely to take place at night; and whoever recites this prayer with the firm belief that Allâh will protect him against all the evils mentioned in the *Hadîth*, Allâh will surely protect him.

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CHAPTER 175
DESIRABILITY OF RETURNING HOME SOON AFTER THE ACCOMPLISHMENT OF A TASK

١٧٥- باب استِحباب تعجيل المسافر الرجوع إلى أَهله إِذَا قضى حاجته

984. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Travelling is a torment because it deprives a traveller of his food, drink and sleep. So when one of you has accomplished his purpose of journey, let him return home quickly."
[*Al-Bukhârî* and *Muslim*]

٩٨٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ؛ يَمْنَعُ أَحَدَكم طَعَامَهُ، وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ سَفَرِهِ، فَلْيُعَجِّلْ إِلَى أَهْلِهِ» متفقٌ عَلَيه.

«نَهْمَتَهُ»: مَقْصُودَهُ.

Commentary: Travel has been called a tribulation for two reasons. First, man misses his family, relatives and friends. Second, he also suffers its hardships and strains. He should, therefore, return home when the object of the journey is achieved.

CHAPTER 176
DESIRABILITY OF RETURNING HOME BY DAY

١٧٦- باب استِحباب القُدُوم عَلَى أَهله نَهارًا وكراهته في الليل لغير حاجة

985. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When one of you stays away (from his family) for a long period of time, let him not surprise his family by night."

In another narration, Jâbir رضي الله عنه said: The Messenger of Allâh ﷺ

٩٨٥- عَنْ جَابِرٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا أَطَالَ أَحَدُكمُ الْغَيْبَةَ فَلا يَطْرُقَنَّ أَهْلَهُ لَيْلًا».

وَفِي رِوَايَةٍ أَنَّ رَسُولَ الله ﷺ نَهَى

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prohibited us from coming back to our family at night. [*Al-Bukhârî* and *Muslim*]

أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا. متفقٌ عَلَيه.

986. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ would not come (back) to his family by night. He used to come in the morning or in the evening (before dark). [*Al-Bukhârî* and *Muslim*]

٩٨٦- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ لَا يَطْرُقُ أَهْلَهُ لَيْلًا، وَكَانَ يَأْتِيهِمْ غُدْوَةً أَوْ عَشِيَّةً. متفقٌ عَليه.

«الطُّرُوقُ»: الْمَجِيءُ فِي اللَّيْلِ.

Commentary: When someone returns from a journey at night, he should better avoid joining his family. But this undesirable act in the sight of the *Sharî'ah* is operative only in the case he arrives home without informing his family. By family, here is meant wife. However, there is nothing wrong with coming home with prior notification. Yet, if such a contact is not feasible, one's arrival at home at night will be considered as undesirable. But one can do so if necessity so demands.

CHAPTER 177
SUPPLICATION AT THE TIME OF RETURNING HOME AND ON SEEING ONE'S HOMETOWN

١٧٧- باب مَا يَقُولُ إِذَا رَجَعَ وَإِذَا رَأَى بلدته

فِيهِ حَدِيثُ ابْنِ عُمَرَ السَّابِقُ فِي بَابِ تَكْبِيرِ الْمُسَافِرِ إِذَا صَعِدَ الثَّنَايا [برقم ٩٧٦، ٩٧٧].

987. Anas رضي الله عنه reported: We returned with the Prophet ﷺ from a journey; and when we entered the suburbs of Al-Madinah, he ﷺ said: "*Âyibûna, tâ'ibûna, 'âbidûna, li-Rabbi-*

٩٨٧- وَعَن أَنَسٍ رَضِيَ الله عَنْهُ قَال: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ، حَتَّى إِذَا كُنَّا بِظَهْرِ الْمَدِينَةِ قَال: «آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ» فَلَمْ يَزَلْ

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nâ hâmidun (We are returning in safety, turning to our *Rubb*, worshipping Him and praising Him)." He ﷺ continued repeating these words till we entered Al-Madinah. [*Muslim*]

يَقُولُ ذٰلِكَ حتَّى قَدِمْنَا الْمَدِينَةَ، رَوَاهُ مسلم.

Commentary: When one returns from a journey and sees his town's highlights, he should start reciting the invocation mentioned in this *Hadîth* till he enters the city. These words express gratitude to Allâh for safe return to one's hometown; they also express repentance, obedience and determination to worship Allâh.

CHAPTER 178
DESIRABILITY OF ENTERING THE MOSQUE NEAR ONE'S HOME UPON RETURNING FROM A JOURNEY FOR OFFERING TWO *RAK'AH* PRAYER

١٧٨- بابُ استِحباب ابتداء القادم بالمسجد الذي في جواره وصلاته فيه ركعتين

988. Ka'b bin Mâlik رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ returned from a journey, he would proceed straight to the mosque and perform two *Rak'ah* of (optional) prayer.
[*Al-Bukhârî* and *Muslim*]

٩٨٨- عَنْ كَعبِ بنِ مالِكٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ. متفقٌ عَلَيه.

Commentary: The performance of two *Rak'ah* of optional prayer is an expression of gratitude to Allâh for the safe return. Naturally, one feels happy on such an occasion.

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CHAPTER 179
PROHIBITING WOMAN FROM TRAVELLING ALONE

١٧٩- باب تحريم سَفر المرأة وحْدَها

989. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "It is not permissible for a woman who believes in Allâh and the Last Day to make a journey of one day and night unless she is accompanied by a *Mahram* (husband or any other relative to whom she is prohibited to marry)." [*Al-Bukhârî* and *Muslim*]

٩٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُول الله ﷺ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِالله وَالْيَومِ الآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا» متفقٌ عَلَيه.

Commentary: This *Hadîth* offers four points. First, it mentions a twenty-four hour journey. *'Ulamâ'*, therefore, say that the time limit matters little and the real point is the length of distance to be called journey. A woman is not allowed to travel unless she is accompanied by her husband or a *Mahram*.

Second, *Hajj* is obligatory on her provided she has no financial problem. If a woman has no husband or *Mahram*, *Hajj* is not obligatory on her. Neither can she go for *Hajj* with a group of women, whether for *Hajj* or any other purpose.

Third, the term *Mahram*, apart from husband, applies to all of her male siblingss whom she cannot marry; these include the father, the son, the brother, the nephew, the son-in-law and the foster-father. She cannot travel with anybody but with any of these.

Fourth, when she goes out, she should wear a *Jilbâb* (an outer gown) dress so that no part of her body should be visible. Moreover, perfume must not be used by her, wearing perfume in public by women is tantamount to fornication, nor should the jingling of her ornaments be audible to others.

990. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ said, "No man must not be alone with a woman except in the presence of her (*Mahram*). No woman should travel

٩٩٠- وَعَن ابنِ عبّاسٍ رَضِيَ الله عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَلَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ

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except in company of a (*Mahram*)." A man said: "O Messenger of Allâh! I have been enrolled for such and such expedition, and my wife left for *Hajj*." He ﷺ said to him, "Go and perform *Hajj* with your wife." [*Al-Bukhârî* and *Muslim*]

ذِي مَحْرَمٍ» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللهِ! إِنَّ امْرَأَتِي خَرَجَتْ حَاجَّةً، وَإِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا؟ قَالَ: «انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ» متفقٌ عَلَيه.

Commentary: This *Hadîth* proves that under no circumstance woman may travel alone. The *Sharî'ah* strictly bans a meeting of this kind between two opposite sexes. Even if nothing objectionable happens, a mischievous person may exploit this situation and talk about them slanderously. Families disregardful of *Hijâb* provide instances of illicit relationship between a man and a woman related to each other.

8. THE BOOK OF VIRTUES

٨ - كِتَابُ الفضائِل

CHAPTER 180
THE EXCELLENCE OF RECITING THE QUR'ÂN

١٨٠- بابُ فضل قراءة القُرْآن

991. Abû Umâmah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "Read the Qur'ân, for it will come as an intercessor for its reciters on the Day of Resurrection." [*Muslim*]

٩٩١- عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اقْرَءُوْا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ» رَوَاهُ مسلم.

Commentary: This *Hadîth* tells the excellence of reciting the Qur'ân and acting upon its injunctions. Intercession (in this *Hadîth*) means that the Qur'ân will be endowed with the power of speech by Allâh and it will request Allâh to forgive the sins of its reciters who acted upon its teachings. Allâh will accept the request of the Qur'ân, as signified in other *Ahâdîth*.

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992. An-Nawwâs bin Sam'ân رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "The Qur'ân and its people who applied it, will be brought on the Day of Resurrection preceded with *Sûrat Al-Baqarah* and *Sûrat Âl-'Imrân* arguing on behalf of those who applied them." [*Muslim*]

٩٩٢- وَعَنِ النَّوَّاسِ بن سَمعَانَ رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْقُرْآنِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ فِي الدُّنْيا تَقدُمهُ سورَةُ الْبَقَرَةِ وَآلِ عِمْرَانَ، تُحَاجَّانِ عَنْ صَاحِبِهِمَا» رَوَاهُ مسلم.

Commentary: This *Hadîth* means that on the Day of Requital, the Qur'ân, with *Sûrat Al-Baqarah* and *Âl-'Imrân* in the forefront, will intercede before Allâh for those who used to recite and act upon them in the life of the world.

993. 'Uthmân bin 'Affân رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The best amongst you is the one who learns the Qur'ân and teaches it." [*Al-Bukhârî*]

٩٩٣- وَعَنْ عُثمَانَ بنِ عَفَّانَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «خَيْرُكُم مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ» رَوَاهُ الْبُخَارِي.

994. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ said, "The one who is proficient in the recitation of the Qur'ân will be with the honourable and obedient scribes (angels) and he who recites the Qur'ân and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward." [*Al-Bukhârî* and *Muslim*]

٩٩٤- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَع السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ» متفقٌ عَلَيْهِ.

Commentary: Proficient here means one who reads the Qur'ân in accordance with the rules of "*'Ilm At-Tajwîd*" (the science of the recitation of the Qur'ân) as is evidenced from the words of Imâm Bukhârî's narration and the title given to the chapter.

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This *Hadîth* also highlights the merit of the reader of the Qur'ân who does not know *'Ilm At-Tajwîd*, and for that reason cannot read it fluently. But in spite of this, he reads it with great effort. He will be given double reward, one for the difficulty encountered in reciting it, and another for reading it. *Safratun* (سفرة) translated in the *Hadîth* as scribes (angels) mean the angels that convey the *Wahy* (Revelation) to the Messenger of Allâh. Imâm Bukhârî has taken it to mean "one who makes reconciliation". The angels who bring *Wahy* and chastisement from Allâh.

995. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The believer who recites the Qur'ân is like a citron whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur'ân is like a date-fruit which has no fragrance but has a sweet taste. The hypocrite who recites the Qur'ân is like a colocynth whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qur'ân is like basil which has no fragrance and its taste is bitter."
[*Al-Bukhârî* and *Muslim*]

٩٩٥- وَعَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مثلُ الأُتْرجَّةِ: رِيحها طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمثلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمثَلِ التَّمرَةِ: لَا رِيح لَهَا وَطَعْمها حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ: رِيحها طَيِّبٌ وَطَعْمها مرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآن كَمَثَلِ الْحَنْظَلَةِ: لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ» متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us that a believer who recites the Qur'ân and acts upon it, Allâh will grant him a high rank. He is loved by Allâh and also enjoys public esteem. The believer who does not recite it but acts upon its teachings is also loved by Allâh and people. The hypocrite who recites the Qur'ân to have a good show has an evil and dark mind. Last of all comes that hypocrite who does not recite the Qur'ân and has a dark mind and appearance.

996. 'Umar bin Al-Khattâb رضي الله عنه reported: The Prophet ﷺ said,

٩٩٦- وَعَنْ عُمَرَ بنِ الْخَطَّابِ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَال: «إِنَّ الله يَرفَعُ

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بِهٰذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ» رَوَاهُ مسلم.

"Verily, Allâh elevates some people with this Qur'ân and abases others." [*Muslim*]

Commentary: Only such people will be elevated who act upon the teachings of the Qur'ân and abstain from what is forbidden by Allâh. The Muslims of the early centuries of Islâm were blessed with great honour by Allâh because they loved and applied the Qur'ân. Because of this meaningful attachment with the Qur'ân, they made great achievements in religious and worldly spheres. Those who neglected the teachings of Islâm will be disgraced and humiliated. May Allâh guide and enable us to re-establish our contact with the Qur'ân so that we can regain our past glory. Exaltation and humiliation mentioned in the *Hadîth* is bound to happen in both this life and the Hereafter.

٩٩٧- وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ الله الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ الله مَالًا، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ» متفقٌ عَلَيه.

«وَالآنَاءُ»: السَّاعاتُ.

997. Ibn 'Umar رضي الله عنهما reported: The Prophet 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*]

Commentary: This *Hadîth* has been quoted before at two places (see *Hadîth* No. 572). It has been repeated here to bring into prominence the merit of reciting the Qur'ân. Refer to the Commentary on *Hadîth* No. 544.

٩٩٨- وَعَنِ الْبَرَاءِ بنِ عَازِبٍ رَضِيَ الله عَنْهُمَا قَالَ: كَانَ رَجُلٌ يَقْرَأُ سورَةَ الْكَهْفِ، وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَطَنَيْنِ، فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ

998. Al-Barâ' bin 'Âzib رضي الله عنهما reported: A man was reciting *Sûrat Al-Kahf*, and a horse was tied with two ropes beside him. As he was reciting, a cloud overshadowed him, and as it

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began to come nearer and nearer, the horse began to trample voilently. The man came to the Messenger of Allâh ﷺ in the morning and mentioned the incident to him. He ﷺ said, "That was tranquillity which descended as a result of the recitation of the Qur'ân."

تَدْنُو، وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا. فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ: «تِلْكَ السَّكِينَةُ تَنَزَّلَتْ لِلْقُرْآنَ» متفقٌ عَلَيه.

«الشَّطَنُ» بِفَتْحِ الشِّينِ الْمُعْجَمَةِ وَالطَّاءِ الْمُهْمَلَةِ: الحبلُ.

Commentary: This *Hadîth* brings out two points. Firstly, the excellence of *Sûrat Al-Kahf* (The Cave, No. 18). Secondly, the descending of tranquillity from Allâh on the pious persons. The appearance of a cloud for the tranquillity of heart on the recitation of the Qur'ân is a supernatural event (miracle) to which a pious man does not make any contribution. It entirely depends on the Will of Allâh.

999. Ibn Mas'ûd رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Whoever recites a letter from the Book of Allâh, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that *Alif-Lâm-Mîm* is one letter, but *Alif* is a letter, *Lâm* is a letter and *Mim* is a letter." [*At-Tirmidhî*]

٩٩٩- وَعَن ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ الله فَلَهُ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُول: الٓمٓ حَرفٌ، وَلٰكِن: أَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَمِيمٌ حَرْفٌ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ صحيح.

Commentary: This *Hadîth* urges us to recite the Qur'ân and also mentions the great reward for reciting it.

1000. Ibn 'Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "He who does not memorize any part from the Qur'ân he is like the ruined house."
[*At-Tirmidhî*]

١٠٠٠- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الَّذِي لَيْسَ فِي جَوفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ» رَوَاهُ التِّرْمِذِيّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيح.

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Commentary: This *Hadîth* means that the heart of that Muslim is devoid of grace of spiritualism and Grace of Allâh who does not remember by heart any portion of the Qur'ân, in the same way as a deserted house is deprived of inhabitants and Blessings of Allâh. What we learn from this is that every Muslim must remember some portion of the Qur'ân so that he is safe from the admonition mentioned in this *Hadîth*.

1001. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Prophet ﷺ said, "The one who was devoted to the the Qur'ân will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last *Âyah* you recite.'" [*Abû Dâwûd* and *At-Tirmidhî*]

١٠٠١- وَعَن عَبْدِالله بن عَمْرو بن العاص رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَال: «يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَؤُهَا» رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَسَنٌ صَحِيحٌ.

Commentary: This *Hadîth* mentions the merit of those who commit the Qur'ân (whole or part thereof) to memory (*Huffâz*). The word 'ascend' here means to rise in ranks in the *Jannah*. The more one remembers the Qur'ân, the more clear and distinct is his recitation of it, the higher would be the status that he will go on attaining through its blessings. Thus, this *Hadîth* provides inducement for the remembrance of the Qur'ân and tells us that its frequent recitation is a means to attain higher ranks in *Jannah*.

CHAPTER 181
WARNING AGAINST FORGETTING THE QUR'ÂN

١٨١- باب الأمر بتعهّد القرآن والتحذير من تعريضِهِ للنِّسيَان

1002. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: The Prophet ﷺ said, "Read the Qur'ân regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes." [*Al-Bukhârî* and *Muslim*]

١٠٠٢- عَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «تَعَاهَدُوا هٰذَا الْقُرْآن فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الإِبلِ فِي عُقُلِهَا» متفقٌ عَلَيه.

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Commentary: To safeguard the Qur'ân means to recite it regularly, because if one fails to do so, he tends to forget it quickly. In the absence of regular recitation, one is bound to forget it more quickly than a camel breaks loose bound with. The breaking loose by the camel to liberate itself is a simile for the quick process of forgetting.

1003. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said: "The parable of one who knows the Qur'ân by heart is as the parable of an owner of hobbled camel. If he remains vigilant, he will retain it; and if he neglects it, it will go away." [*Al-Bukhârî* and *Muslim*]

١٠٠٣- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا، أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا، ذَهَبَتْ» مُتَّفَقٌ عَلَيه.

Commentary: This *Hadîth* repeats the subject mentioned above. The person who memorizes the entire Qur'ân or a portion of it, if he recites it regularly, he will retain it; otherwise, it will start slipping from his memory.

CHAPTER 182
THE MERIT OF RECITATION OF THE QUR'ÂN IN A PLEASANT VOICE

١٨٢- باب استحباب تحسين الصّوت بالقُرآن وطلب القراءة من حسن الصّوت والاستماع لها

1004. Abû Hurairah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "Allâh does not listen so attentively to anything as He listens to the recitation of the Qur'ân by a Prophet who recites well with a melodious and audible voice."
[*Al-Bukhârî* and *Muslim*]

١٠٠٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا أَذِنَ اللهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ» متفقٌ عَلَيه

مَعْنَى «أَذِنَ اللهُ»: أَيِ اسْتَمَعَ، وَهُوَ إِشَارَةٌ إِلَى الرِّضَى والْقَبُولِ.

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Commentary: "Allâh does not listen so attentively" has two-fold meanings. First, Allâh's acceptance and pleasure. Second, His attribute of Hearing. One must have to believe in it although we can neither describe it nor compare it with anything else. The word "*Ghina*" (غناء) is ordinarily used for singing but here it means the recitation which is done in accordance with the principles of *Tajwîd* and in a beautiful voice. Thus, this *Hadîth* induces us to recite the Qur'ân properly with nice feeling and voice.

1005. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: The Messenger of Allâh ﷺ said to him, "You have been given a *Mizmâr* (sweet melodious voice) out of the *Mazâmîr* of Prophet Dâwûd (David)." [*Al-Bukhârî* and *Muslim*]

١٠٠٥- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ لَهُ: «لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُد» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: أَنَّ رَسُولَ الله ﷺ قَالَ لَهُ: «لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ لِقِرَاءَتِكَ الْبَارِحَةَ».

Commentary: *Mizmâr* (مزمار) means flute but here it stands for tune and sweet voice. In the phrase *Âl-Dâwûd* (آل داود), translated here 'the family of Dâwûd,' the word *Âl* is superfluous and what is in fact meant is Prophet Dâwûd. In any case, sweet voice is a gift of Allâh Who grants it to whom He likes. Lucky indeed are those who are granted this gift and they go about using it to invite people to the religion of Allâh.

1006. Al-Barâ' bin 'Âzib رضي الله عنهما reported: I heard the Prophet ﷺ reciting *Surat Wat-Teen Waz-Zaitun* (Chapter 95) during the *'Ishâ'* prayer. I have never heard anyone reciting it in a more beautiful voice than his. [*Al-Bukhârî* and *Muslim*]

١٠٠٦- وَعَنِ الْبَرَاءِ بنِ عَازِبٍ رَضِيَ الله عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ فِي الْعِشَاءِ بِالتِّينِ والزَّيْتُونِ، فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ. متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us that, like other virtues and qualities, the Prophet ﷺ was also granted a sweet voice by Allâh.

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1007. Abû Lubâbah Bashîr bin 'Abdul-Mundhir رضي الله عنه reported: The Prophet ﷺ said, "He who does not recite the Qur'ân in a pleasant tone is not of us." [*Abû Dâwûd*]

١٠٠٧- وَعَنْ أَبِي لُبَابَةَ بَشِيرِ بنِ عَبْدِ الْمُنْذِرِ رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ فَلَيْسَ مِنَّا» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ جيد.

وَمَعْنَى «يَتَغَنَّى»: يُحَسِّنُ صَوْتَهُ بِالْقُرْآنِ.

Commentary: The words "is not of us" mean that he is not following the way of the Prophet ﷺ with regard to the recitation of the Qur'ân. This *Hadîth* also induces us to recite the Qur'ân with a sweet and touching voice because the recitation of the Qur'ân in this manner enhances its effect.

1008. 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 it to you when it was revealed to you?" He ﷺ said, "I like to hear it from others." Then I began to recite *Sûrat An-Nisâ'*. When I reached the *Âyah*: 'How will it be when We shall bring a witness from every people and bring you as a witness against them?' (Having heard it) he said, "Enough! Enough!" When I looked at him, I found his eyes were overflowing with tears. [*Al-Bukhârî* and *Muslim*]

١٠٠٨- وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «اقْرَأْ عَلَيَّ الْقُرْآنَ»، فَقُلْتُ: يَا رَسُولَ الله! أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟! قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى جِئْتُ إِلى هٰذِهِ الآيَة: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ قال: «حَسْبُكَ الآنَ» فَالْتَفَتُّ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

متفقٌ عَلَيْه.

Commentary: This *Hadîth* has been mentioned earlier. It is repeated here for the reason that it has an aspect of honour for the people who are blessed with knowledge and grace. Moreover, it stresses the need to hear the recitation of the Qur'ân from those who recite it beautifully in order to contemplate over it, as was done by the Prophet ﷺ himself.

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CHAPTER 183
INDUCEMENT TOWARDS THE RECITATION OF SOME SPECIAL VERSES AND *SÛRAH* OF THE NOBLE QUR'ÂN

١٨٣- بابُ الْحثّ عَلَى سُوَر وآيات مخصوصَة

1009. Abû Sa'îd Ar-Râfî' bin Al-Mu'alla رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Shall I teach you the greatest *Sûrah* in the Qur'ân before you leave the mosque?" Then he ﷺ, took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest *Sûrah* in the Qur'ân. He ﷺ said, "It is *'Alhamdu lillâhi Rabbil 'Âlamîn* (i.e., *Surat Al-Fâtihah*) which is *As-Sab' Al-Mathâni* (i.e., the seven oft-repeated *Âyât*) and the Great Qur'ân which is given to me."
[*Al-Bukhârî*]

١٠٠٩- عَنْ أَبِي سَعِيدٍ رافِعِ بنِ الْمُعَلَّى رَضِيَ الله عَنْهُ قَالَ: قَالَ لِي رَسُولُ الله ﷺ: «أَلا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبل أَنْ تَخْرُجَ من المَسْجِدِ؟ فأخذ بِيَدِي، فلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلتُ: يا رسولَ الله! إنك قُلتَ: لأُعَلِّمَنَّكَ أعظمَ سُورَةٍ في القُرآن؟» قَال: «الْحَمْدُ لله رَبِّ الْعَالَمِينَ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ» رَوَاهُ الْبُخَارِي.

Commentary: Allâh the Almighty says:
"And indeed, We have bestowed upon you seven of *Al-Mathâni* (the seven repeatedly recited *Âyât*), (i.e., *Sûrat Al-Fâtihah*) and the Grand Qur'ân." (15:87).
This *Hadîth* is an elaboration of the Qurânic *Âyah* quoted above. The Prophet ﷺ held that *As-Sab' Al-Mathâni* (السبع المثاني) is *Sûrat Al-Fâtihah* (the Opening Chapter) because these seven *Âyât* are recited not only in every *Salât* but in every *Rak'ah* of every *Salât* for the reason that no *Salât* is valid without the recitation of this *Sûrah*, as is evident from the saying of the Prophet ﷺ: "The *Salât* of that person who has not recited *Sûrat Al-Fâtihah* is void." It has also been regarded as the greatest *Sûrah* of the Qur'ân as it covers all the objects of the Qur'ân and is a condensation of all the subjects which have been discussed in detail in its other *Sûrah*. It includes the belief in the *Tauhîd* (the belief in the Oneness of Allâh)), the worship of Allâh, the Day of Resurrection, promise (of *Jannah*) and warning (against Hell-fire), instances of the

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pious and impious people of the past communities, and the lessons their conduct has for others. *Abû Dâwûd* and *At-Tirmidhî* have reported a *Hadîth* in which the Messenger of Allâh ﷺ said: "*Al-hamdu lillâhi Rabbil 'Âlamîn* (i.e., *Sûrat Al-Fâtihah*) is *Umm-ul-Qur'ân* (ام القران)," that is its origin, basis and essence.

١٠١٠- وَعَنْ أَبِي سَعِيدٍ الْخُدرِيِّ رضي الله عنه أَنَّ رَسُولَ الله ﷺ قَالَ فِي قُلْ هُوَ الله أَحَدٌ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ».

وَفِي رِوَايَةٍ: أَنَّ رَسُولَ الله ﷺ قَالَ لأَصْحَابِهِ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ بِثُلُثِ الْقُرْآنِ فِي لَيْلَةٍ» فَشَقَّ ذٰلِكَ عَلَيْهِمْ، وَقَالُوا: أَيُّنَا يُطِيقُ ذٰلِكَ يَا رَسُولَ الله! فَقَالَ: «قُلْ هُوَ اللهُ أَحَدٌ، اللهُ الصَّمَدُ: ثُلُثُ الْقُرْآنِ» رَوَاهُ الْبُخَارِي.

1010. Abû Sa'îd Al-Khudrî رضي الله عنه reported about *Sûrat Al-Ikhlâs* (Chapter 112): The Messenger of Allâh ﷺ said, "By Him in Whose Hand my soul is, it is equivalent to one-third of the Qur'ân."

According to another version, he ﷺ said to his Companions, "Is anyone of you incapable of reciting one-third of the Qur'ân in one night?" They considered it burdensome and said: "O Messenger of Allâh, which of us can afford to do that?" He ﷺ said, "*Sûrat Al-Ikhlâs* [Say: He is Allâh (the) One] is equivalent to one-third of the Qur'ân." [*Al-Bukhârî*]

Commentary: One reading of *Sûrat Al-Ikhlâs* has return and reward equal to the recitation of one-third of the Qur'ân. This *Sûrah* mentions the Oneness of Allâh. This is enough to make one realize how much Allâh عز وجل likes the recitation and remembrance of His Oneness. This is the reason, He has declared *Shirk* (polytheism) an absolutely unpardonable sin.

١٠١١- وَعَنْهُ أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: «قُلْ هُوَ اللهُ أَحَدٌ» يُرَدِّدُهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ الله ﷺ، فَذَكَرَ ذٰلِكَ لَهُ وَكَانَ الرَّجُلُ يَتَقَالُّهَا فَقَالَ رَسُولُ الله ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ» رَوَاهُ

1011. Abû Sa'îd Al-Khudrî رضي الله عنه reported: A man heard another reciting *Sûrat Al-Ikhlâs* repeatedly. The next morning he came to the Messenger of Allâh ﷺ and informed him about it as if he considered it to be of little reward. On that the Messenger of Allâh ﷺ said, "By Him in Whose

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Hand my soul is, this *Sûrah* is equal to one-third of the Qur'ân."
[*Al-Bukhârî*]

الْبُخَارِي.

Commentary: "*Yataqalluha*" (يتقالها) means he thought that its recitation had no special merits. The Prophet ﷺ clarified his misunderstanding by elucidating its eminence.

1012. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "*Sûrat Ikhlâs* is equivalent to one-third of the Qur'ân." [*Muslim*]

١٠١٢- وَعَنْ أَبِي هُرَيرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال فِي: قُل هُوَ اللهُ أَحَدٌ: «إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ» رَوَاهُ مسلم.

1013. Anas رضي الله عنه reported: A man said: "O Messenger of Allâh! I love *Sûrat-Al-Ikhlâs* [Say: He is Allâh, (the) One]." He ﷺ said, "Your love for it will admit you to *Jannah*."
[*At-Tirmidhî*]

١٠١٣- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ الله! إِنِّي أُحِبُّ هٰذِهِ السُّورَةَ: قُلْ هُوَ الله أَحَدٌ، قَال: «إِنَّ حُبَّهَا أَدْخَلَكَ الْجَنَّةَ» رَوَاهُ التِّرْمِذِيُّ وَقَال: حَدِيثٌ حَسَنٌ. وَرَوَاهُ الْبُخَارِي في صحيحه تَعْلِيقًا.

Commentary: Some scholars have highlighted the eminence of *Sûrat Al-Ikhlâs* by saying that it comprises the whole discipline of *Tauhîd*. This *Sûrat* deals with *Tauhîd*. Many other reasons have also been given for its great eminence by Muslim scholars.

1014. 'Uqbah bin 'Âmir رضي الله عنه reported: The Messenger of Allâh ﷺ said: "Do you not know that last night certain *Âyât* were revealed the like of which there is no precedence. They are: 'Say: I seek refuge with (Allâh) the *Rubb* of the daybreak' (*Sûrah* 113), and 'Say: I seek refuge with (Allâh) the

١٠١٤- وَعَنْ عُقْبَةَ بنِ عَامِرٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «أَلَمْ تَرَ آياتٍ أُنْزِلَتْ هٰذِهِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ؟ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ» رَوَاهُ مسلم.

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Rubb of mankind' (*Sûrah* 114)."
[*Muslim*]

Commentary: "*Alam tara*" (ألم تر) means "Have not you seen?" or "Are you not aware?"
"There is no precedence" means that there is no other complete *Sûrat* in the Qur'ân on this subject, except these two. For this reason these two *Sûrat* are called المعوذتين (*Al-Mu'awwidhatain*) which means two *Sûrat* which we use to seek Allâh's protection.

1015. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ used to seek protection against the evil of jinn and the evil eyes till *Sûrat Al-Falaq* and *Sûrat An-Nâs* were revealed. After they were revealed, he took to them for seeking Allâh's protection and left everything besides them. [*At-Tirmidhî*]

١٠١٥- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنَ الْجَانِّ، وَعَيْنِ الإِنْسَانِ، حَتَّى نَزَلَتِ الْمُعَوِّذَتَانِ، فَلَمَّا نَزَلَتَا أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَاهُمَا. رَوَاهُ التِّرْمِذِي وَقَالَ: حَدِيث حَسن.

Commentary: Like men, jinns have also good and bad elements among them. Almighty Allâh has endowed them with such power that if they want they can, with the Will of Allâh, harm human beings. This is the reason mischievous jinns harm people. Similarly, influence of the evil eye is also true. What it means is that if a person looks at someone with greed and envy, the evil effects of his look will reach the person viewed, and because of that he has to suffer some loss or trouble or accident. For this reason, the Prophet ﷺ would seek the protection of Allâh against the jinns and the evil eye and pray in his own words for it, saying: "I seek Your protection against jinns and evil eyes of the people." After the revelation of the *Sûrah Al-Falaq* and *An-Nâs* (last two *Sûrah* of the Qur'ân) he started reciting them because these were revealed for this purpose. These *Sûrah* are also called "*Al-Mu'awwidhatain*" which mean two *Sûrah* which provide protection. It is, therefore, very useful to seek the protection of Allâh by reciting them.

1016. Abû Hurairah رضي الله عنه reported: I heard the Messenger of

١٠١٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مِنَ الْقُرْآنِ

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سُورَةٌ ثَلاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ، وَهِيَ: تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ» رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ وَقَال: حَدِيثٌ حَسن.

وَفِي رِوَايَةِ أَبِي دَاود: «تَشْفَعُ».

Allâh ﷻ saying, "There is a *Sûrah* in the Qur'ân which contains thirty *Âyât* which kept interceding for a man until his sins are forgiven. This *Sûrah* is 'Blessed is He in Whose Hand is the dominion.' (*Sûrat Al-Mulk* 67)." [*At-Tirmidhî* and *Abû Dâwûd*]

Commentary: This *Hadîth* means that on the Day of Resurrection this *Sûrah* will intercede with Allâh for the forgiveness of its reciter. This *Hadîth* has been narrated (in Arabic) in the past tense because, like the past indefinite, its occurrence is definite and not open to inquiry. At some places, however, it has also been narrated in the present tense.

١٠١٧- وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ» متفقٌ عَلَيه.

قِيلَ: كَفَتَاهُ الْمَكْرُوهَ تِلْكَ اللَّيْلَةَ، وَقِيلَ: كَفَتَاهُ مِنْ قِيَامِ اللَّيْلِ.

1017. Abû Mas'ûd Al-Badrî رضي الله عنه reported: I heard the Prophet ﷺ saying, "He who recites the two *Âyât* at the end of *Sûrat Al-Baqarah* at night, they will suffice him." [*Al-Bukhârî* and *Muslim*]

Commentary: "Suffice him" here means that he will be protected from the evils. Its another meaning is that these two *Âyât* will take the place of *Tahajjud* (optional prayer in the late hours of the night). Imâm An-Nawawî has cited the latter meaning.

١٠١٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ» رَوَاهُ مسلم.

1018. Abû Hurairah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "Do not turn your houses into graveyards. Satan runs away from the house in which *Sûrat Al-Baqarah* is recited." [*Muslim*]

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Commentary: This *Hadîth* instructs us not to turn our homes into the like of a graveyard through the negligence of reciting the Qur'ân in them. It also points out the excellence of *Sûrat Al-Baqarah*, which when recited, will certainly keep the devil away.

1019. Ubayy bin Ka'b رضي الله عنه reported: The Messenger of Allâh ﷺ said: "Abu Mundhir! Do you know which *Âyah* in Allâh's Book is the greatest?" I replied: "It is '*Allâh lâ ilâha illa Huwal-Haiyul-Qayûm* (Allâh! none has the right to be worshipped but He, the Ever Living...)'." (2:256) Thereupon he ﷺ patted me in the chest and said, "Rejoice by this knowledge, O Abu Mundhir!"
[*Muslim*]

١٠١٩- وَعَنْ أُبَيِّ بنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ الله مَعَكَ أَعْظَمُ؟ قُلْتُ: الله لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ، فَضَرَبَ فِي صَدْرِي وَقَالَ: «لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ» رَوَاهُ مسلم.

Commentary: The words cited in the *Hadîth* occur at the beginning of *Âyat-ul-Kursî* (No. 256 of *Sûrat Al-Baqarah* of the Qur'ân). The merits mentioned in the *Hadîth* are for the whole *Âyah*. *Âyat-ul-Kursî* mentions the Majestic Attributes and Mighty Powers of Allâh and is, therefore, very meritorious.
"Rejoice by this knowledge" means "May this knowledge be a source of respect, honour and benefit to you." And knowledge here stands for the knowledge of the Qur'ân and *Hadîth* which is certainly a means of success in this world and the Hereafter.

1020. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ put me in charge of charity of Ramadân (*Sadaqat-ul-Fitr*). Somebody came to me and began to take away some food-stuff. I caught him and said, "I must take you to the Messenger of Allâh ﷺ." He said, "I am a needy man with a large family, and so I have a pressing need." I let him go. When I

١٠٢٠- وَعَنْ أَبِي هُرَيرَةَ رَضِيَ الله عَنْهُ قَالَ: وَكَّلَنِي رَسُولُ اللهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ الله ﷺ، قَالَ: إِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ، وَبِي حَاجَةٌ شَدِيدَةٌ، فَخَلَّيْتُ عَنْهُ،

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saw the Messenger of Allâh ﷺ next morning, he asked me, "O Abû Hurairah! What did your captive do last night?" I said, "O Messenger of Allâh! He complained of a pressing need and a big family. I felt pity for him so I let him go." He ﷺ said, "He told you a lie and he will return." I was sure, according to the saying of the Messenger of Allâh ﷺ that he would return. I waited for him. He sneaked up again and began to steal food-stuff from the *Sadaqah*. I caught him and said; "I must take you to the Messenger of Allâh ﷺ." He said, "Let go of me, I am a needy man. I have to bear the expenses of a big family. I will not come back." So I took pity on him and let him go. I went at dawn to the Messenger of Allâh ﷺ who asked me, "O Abû Hurairah! What did your captive do last night?" I replied, "O Messenger of Allâh! He complained of a pressing want and the burden of a big family. I took pity on him and so I let him go." He ﷺ said, "He told you a lie and he will return." (That man) came again to steal the food-stuff. I arrested him and said, "I must take you to the Messenger of Allâh ﷺ, and this is the last of three times. You promised that you would not come again but you did." He said, "Let go of me, I shall teach you some words with which Allâh may benefit you." I asked, "What are those words?" He replied,

فَأَصْبَحْتُ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللهِ! شَكَا حَاجَةً وَعِيَالًا، فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ. فَقَالَ: «أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ» فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللهِ ﷺ فَرَصَدْتُهُ، فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ ﷺ، قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ لا أَعُودُ، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللهِ ﷺ: «يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللهِ! شَكَا حَاجَةً وَعِيَالًا فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ، فَقَالَ: «إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ» فَرَصَدْتُهُ الثَّالِثَةَ. فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ، فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ ﷺ، وَهٰذَا آخِرُ ثَلاثِ مَرَّاتٍ أَنَّكَ تَزْعُمُ أَنَّكَ لَا تَعُودُ، ثُمَّ تَعُودُ! فَقَالَ: دَعْنِي فَإِنِّي أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ، فَإِنَّهُ لَنْ

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يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ، وَلَا يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَخَلَّيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللهِ! زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللهُ بِهَا، فَخَلَّيْتُ سَبِيلَه. قَالَ: «مَا هِيَ؟» قُلتُ: قَالَ لي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الآيَةَ: ﴿اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾ وَقَالَ لِي: لَا يَزَالُ عَلَيْكَ مِنَ اللهِ حَافِظٌ، وَلَنْ يَقْرَبَكَ شَيطَانٌ حَتَّى تُصْبِحَ. فَقَالَ النَّبِيُّ ﷺ: «أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلاثٍ يَا أَبَا هُرَيْرَةَ»؟ قُلْتُ: لَا، قال: «ذَاكَ شَيْطَانٌ» رَوَاهُ الْبُخَارِي.

"When you go to bed, recite *Âyat-ul-Kursî* (2:255), for there will be a guardian appointed over you from Allâh, and Satan will not be able to approach you till morning." So I let him go. Next morning the Messenger of Allâh ﷺ asked me, "What did your prisoner do last night." I answered, "He promised to teach me some words which he claimed will benefit me before Allâh. So I let him go." The Messenger of Allâh ﷺ asked, "What are those words that he taught you?" I said, "He told me: 'When you go to bed, recite *Âyat-ul-Kûrsi* from the beginning to the end [i.e., Allâh! none has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî* encompasses the heavens and the earth, and preserving them does not fatigue Him. And He is the Most High, the Most Great].' (2:255). He added: 'By reciting it, there will be a guardian appointed over you from Allâh who will protect

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you during the night, and Satan will not be able to come near you until morning'." The Messenger of Allâh ﷺ said, "Verily, he has told you the truth though he is a liar. O Abû Hurairah! Do you know with whom you were speaking for the last three nights?" I said, "No." He ﷺ said, "He was *Shaitân* (Satan)." [*Al-Bukhârî*]

Commentary: This *Hadîth* tells us the excellence of *Âyat-ul-Kursî* and the importance of reciting it before going to bed.

1021. Abûd-Dardâ' رضي الله عنه reported: The Messenger of Allâh ﷺ said: "Whoever commits to memory the first ten *Âyât* of the *Sûrat Al-Kahf*, will be protected from (the trial of) *Ad-Dajjâl* (Antichrist)." [*Muslim*]

In another narration, the Messenger of Allâh ﷺ said: "(Whoever commits to memory) the last ten *Âyât* of *Sûrat Al-Kahf*, he will be protected from (the trial of) *Ad-Dajjâl* (Antichrist)."

١٠٢١- وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الكَهْفِ، عُصِمَ مِنَ الدَّجَّالِ». وَفِي رِوَايَةٍ: «مِنْ آخِرِ سُورَةِ الْكَهْفِ» رَوَاهُمَا مسلم.

Commentary: *Ad-Dajjâl* will appear sometime before *Yaum-ul-Qiyâmah*. Allâh, the Almighty will give him some supernatural powers the manifestation of which will shake the faith of many people. For this reason, this will be a serious trial. All Prophets warned their people against him. Our Prophet ﷺ also warned us against him and ordered us to guard ourselves from it and strictly advised us to seek Refuge of Allâh against it. This *Hadîth* tells us the way to save ourselves from *Ad-Dajjâl*. The recitation of the first or the last ten *Âyât* of *Sûrat Al-Kahf*, in the morning and evening, is very useful for this purpose. Sheikh Al-Albânî has, however, regarded the last ten *Âyât* probably and the first ten *Âyât* surely effective against this mischief.

1022. Ibn 'Abbas رضي الله عنهما reported: While Jibrîl (Gabriel) was

١٠٢٢- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَالَ: بَيْنَمَا جِبْرِيلُ - عَلَيهِ

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sitting with the Messenger of Allâh ﷺ, he heard a sound above him. He lifted his head, and said: "This is a gate which has been opened in heaven today. It was never opened before." Then an angel descended through it, he said: "This is an angel who has come down to earth. He never came down before." He sent greetings and said: "Rejoice with two lights given to you. Such lights were not given to any Prophet before you. These (lights) are: *Fâtihah-til-Kitâb* (*Sûrat Al-Fâtihah*), and the concluding *Âyât* of *Sûrat Al-Baqarah*. You will never recite a word from them without being given the blessings it contains." [*Muslim*]

السَّلَامُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ فَقَالَ: هٰذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ، وَلَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هٰذَا مَلَكٌ نَزَلَ إِلَى الأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ وَقَالَ: «أَبْشِرْ بِنُورَيْنِ أُوتِيتَهُمَا، لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةُ الْكِتَابِ، وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهَا إِلَّا أُعْطِيتَهُ» رَوَاهُ مسلم.

«النَّقِيض»: الصَّوت.

Commentary: This *Hadîth* tells the excellence of the last *Âyât* of *Sûrat Al-Baqarah*. (That is from *Âmanar-Rasûl* (آمن الرسول) to the end of the *Sûrah*). Any one who recites these *Âyât* with a sincere heart will receive guidance, forgiveness and bliss in this life and in the Hereafter.

CHAPTER 184
DESIRABILITY OF ASSEMBLING FOR THE RECITATION OF THE NOBLE QUR'ÂN

١٨٤- بابُ استِحباب الاجتماع على القراءة

1023. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Any group of people that assemble in one of the Houses of Allâh to study the Qur'ân, tranquillity

١٠٢٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ الله يَتْلُونَ كِتَابَ الله، وَيَتَدَارَسُونَهُ

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will descend upon them, mercy will engulf them, angels will surround them and Allâh will make mention of them to those (the angels) in His proximity." [*Muslim*]

بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِم السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُم الْمَلَائِكَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَه» رَوَاهُ مسلم.

Commentary: The meaning of the *Hadîth* is that they teach one another by discussing the Qurânic sciences, and knowledge the Qur'ân contains. This meaning is correct because both these acts are auspicious and are means of gaining the Pleasure of Allâh. This *Hadîth*, however, does not tell us in any way that this group of people recite the Qur'ân all at once. This is *Bid'ah* for this was not the practice of the Messenger of Allâh ﷺ.

CHAPTER 185
THE MERITS OF ABLUTIONS (*WUDU'*)

١٨٥- بابُ فضل الوضوء

Allâh, the Exalted, says:

"O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, wipe (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janâba* (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from responding to the call of nature, or you have been in contact with women (i.e., sexual intercourse) and you find no water, then perform *Tayammum* with clean earth

قَالَ اللهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ﴾ إِلَى قوله تَعَالَى: ﴿مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ [الْمَائدة: ٦].

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and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful." (5:6)

1024. Abû Hurairah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "On the Day of Resurrection, my followers (or *Ummah*) will be summoned *'Al-Ghurr Al-Muhajjalûn'* from the traces of *Wudû'*. Whoever can increase the area of his radiance should do so."
[*Al-Bukhârî* and *Muslim*]

١٠٢٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ، فَلْيَفْعَلْ» متفقٌ عَلَيه.

Commentary: The word "*Ghurr*" (غر) is the plural of "*Agharr*" (أغر), which means shining or white. It is used for animals (like a horse), i.e., a white mark on its face. Here, it refers to that radiance which will issue from the brows of the believers on the Day of Resurrection and which will make them prominent. *Muhajjalûn* (محجلون) is from *Tahjîl* (تحجيل) which also means whiteness but it is used for that whiteness which is found on all the four or at least on three legs of a horse. Here, it refers to that light which will shine through the hands and feet of the believers because of their habit of performing *Wudu'*. This means that the believers among the Muslims will be distinguished from other communities by virtue of the refulgence issuing from their faces, hands and feet on the Day of Resurrection in the same way that a horse with a white forehead is easily distinguised from other horses.

1025 Abû Hurairah رضي الله عنه reported: I heard my *Khalîl* (the Messenger of Allâh ﷺ) as saying, "The adornment of the believer (in *Jannah*) will reach the places where the water of *Wudu'* reaches (his body)."
[*Muslim*]

١٠٢٥- وَعَنْهُ قَالَ: سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: «تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ» رَوَاهُ مسلم.

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1026. 'Uthmân bin 'Affân رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who performs the *Wudu'* perfectly (i.e., according to *Sunnah*), his sins will depart from his body, even from under his nails." [*Muslim*]

١٠٢٦- وَعَنْ عُثْمَانَ بن عَفَّانَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ» رَوَاهُ مسلم.

Commentary: To perform *Wudu'* in a proper manner means to perform it according to *Sunnah*. Ejection of sins from the body means forgiveness of sins, and the word 'sins' here stands for minor sins because major sins are not forgiven without devout penitence.

1027. 'Uthmân bin 'Affân رضي الله عنه reported: I saw the Messenger of Allâh ﷺ performing *Wudu'* the way I have just done it and said, "He who performs *Wudu'* like this, his previous sins will be forgiven and his *Salât* and walking to the mosque will be considered as supererogatory act of worship." [*Muslim*]

١٠٢٧- وَعَنْهُ قَالَ: رَأَيْتُ رَسُولَ الله تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هٰكَذَا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكَانَتْ صَلَاتُهُ وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً» رَوَاهُ مسلم.

Commentary: *Wudu'* is a means of remission of minor sins, provided those sins are not related to the rights of people because they too will not be forgiven without penitence and compensating the aggrieved or the wronged.
To perform *Wudu'* at home before proceeding to the mosque for *Salât* is highly meritorious. He who does so, will be purged of minor sins. Then his going to the mosque and performance of *Salât* there, is a means for gaining further reward.

1028. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When a Muslim, or a believer, washes his face (in the course of *Wudu'*), every sin which he committed with his eyes, will be washed away from his face with water, or with the last

١٠٢٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوِ الْمُؤْمِنُ - فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ، أَوْ مَعَ

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drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water; until he finally emerges cleansed of all his sins." [*Muslim*]

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 الذُّنوبِ» رَوَاهُ مسلم.

Commentary: This *Hadîth* has the same meaning mentioned in the preceding *Ahâdîth*. That is to say, such minor sins are washed off by *Wudu'*. In other words, *Wudu'* is a means of purification of the body as well as the soul.

1029. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ went to the (*Baqî'*) cemetery and said, "May you be secured from punishment, O dwellers of abode of the believers! We, if Allâh wills, will follow you. I wish we see my brothers." The Companions said, "O Messenger of Allâh! Are not we your brothers?" He ﷺ said, "You are my Companions, but my brothers are those who have not come into the world yet." They said; "O Messenger of Allâh! How will you recognize those of your *Ummah* who are not born yet?" He ﷺ said, "Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?" They said; "Certainly, O Messenger of Allâh!" He ﷺ said,

١٠٢٩- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ أَتَى الْمَقْبَرَةَ فَقَالَ: «السَّلامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِيْنَ، وَإِنَّا إِنْ شَاءَ الله بِكُمْ لَاحِقُونَ، وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا قَالُوا: أَوَلَسْنَا إِخْوَانَكَ يَا رَسُولَ الله؟ قَالَ: «أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ» قَالُوا: كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ الله؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلا يَعْرِفُ خَيْلَهُ؟» قَالُوا: بَلَى يَا رَسُولَ الله! قَالَ: «فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ، وَأَنَا فَرَطُهُمْ عَلَى

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"They (my followers) will come with bright faces and white limbs because of *Wudu'*; and I will arrive at the *Haud* (*Al-Kauthar*) ahead of them." [*Muslim*]

الْحَوْضِ» رَوَاهُ مسلم.

Commentary: On the principle "The believers are brothers" that is manifested in *Sûrat Al-Hujurât* of the Qur'ân (49:10), the Prophet ﷺ regarded all the successive generations of Muslims as his brothers. His Companions have an added distinction that they are his brothers as well as his companions.

This *Hadîth* also mentions *Haud Al-Kauthar* which is awarded to the Prophet ﷺ on the Day of Requital, and he will give water from it to his followers after which they will never feel thirst. Those who invent innovations in religion, will be deprived of this honour, as is evident from other narratives.

Farat (فرط) is a person who goes ahead of the others in the caravan and makes arrangements for the encampment and provisions of the caravan. It is a unique distinction of the Muslims that their Prophet ﷺ will be holding that position on the Day of Requital.

1030. Abû Hurairah رضي الله عنه reported that the Messenger of Allâh ﷺ said, "Shall I not tell you something by which Allâh effaces the sins and elevates ranks (in *Jannah*)?" The Companions said; "Certainly, O Messenger of Allâh." He ﷺ said, "Performing the *Wudu'* thoroughly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next *As-Salât* (the prayer) after observing *Salât*; and that is *Ar-Ribât*, and that is *Ar-Ribât*." [*Muslim*]

١٠٣٠- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ الله! قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ؛ فَذٰلِكُمُ الرِّبَاطُ» رَوَاهُ مسلم.

Commentary: Hardship and unpleasantness here stand for the uneasiness that one feels while performing *Wudu'* in severe cold. *Ar-Ribât* (الرباط) means watching the frontiers or battlefront to check the invasion of the enemy. To wait for the next *Salât* after offering a *Salât* is regarded as *Ribât* for the reason that by so doing, a person who is particular in offering *Salât* keeps himself constantly engaged in the obedience and worship of Allâh to keep Satan away from him.

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١٠٣١- وَعَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الطُّهُورُ شَطْرُ الإِيمَانِ» رَوَاهُ مسلم.

1031. Abû Mâlik Al-Ash'arî رضي الله عنه reported: The Messenger of Allâh ﷺ said: "*Wudu'* is half the *Imân*." [*Muslim*]

وَقَدْ سَبَقَ بِطُولِهِ فِي بَابِ الصبرِ

وَفِي الْبَابِ حَدِيثُ عمرِو بْنِ عَبَسَةَ رَضِيَ اللهُ عَنْهُ السَّابِقُ فِي آخِرِ بَابِ الرَّجَاءِ، وَهُوَ حَدِيثٌ عَظِيمٌ، مُشْتَمِلٌ عَلَى جُمَلٍ مِن الْخَيْرَاتِ.

١٠٣٢- وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ - أَوْ فَيُسْبِغُ الْوُضُوءَ - ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ أَيِّهَا شَاءَ» رَوَاهُ مسلم. وَزَادَ التِّرْمِذِيُّ: «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ».

1032. 'Umar bin Al-Khattâb رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Whoever of you performs *Wudu'* carefully and then affirms: *'Ash-hadu an lâ ilâha illallâhu Wahdahû lâ sharîka Lahû, wa ash-hadu anna Muhammadan 'abduhu wa Rasûluhu* [I testify that there so no true god except Allâh Alone, Who has no partners and that Muhammad (ﷺ) is His slave and Messenger],' the eight gates of *Jannah* are opened for him. He may enter through whichever of these gates he desires (to enter)." [*Muslim*]

In the narration in *At-Tirmidhî*, it is added: "*Allâhummaj-'alnî minat-tawwâbîna, waj-'alnî minal-mutatahhirîn* (O Allâh make me among those who repent and purify themselves)."

Commentary: *Tahûr* (طهور) means *Wudu'* which is the foremost condition for *Salât*. One is not permitted to perform *Salât* without *Wudu'* in the prescribed manner. *Wudu'* is regarded as "half of the *Salât*" and this principle makes its importance clear.

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CHAPTER 186
THE EXCELLENCE OF *ADHÂN*

١٨٦- بابُ فضل الأَذَان

1033. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said: "Were people to know the blessing of pronouncing *Adhân* and the standing in the first row, they would even draw lots to secure these privileges. And were they to realize the reward of performing *Salât* early, they would race for it; and were they to know the merits of *Salât* after nightfall (*'Ishâ'*) and the dawn (*Fajr*) *Salât*, they would come to them even if they had to crawl." [*Al-Bukhârî* and *Muslim*]

١٠٣٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ والصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لاسْتَهَموا عَلَيه، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ والصُّبْحِ لأَتَوهُمَا وَلَوْ حَبْوًا» متفقٌ عَلَيه.

«الاسْتِهَامُ»: الاقْتِرَاعُ، و«التَّهْجِيرُ»: التَّبْكِيرُ إِلَى الصَّلاةِ.

Commentary: This expression 'to crawl' is used to illustrate the high merit of praying *'Ishâ* and *Fajr* in congregation in the mosque. This *Hadîth* also urges to make best to occupy the first rows, as the 'Angels of Mercy' pray for the *Imâm* first, then for those who pray immediately behind him in the first row, then those behind them, and so on. The *Hadîth* also points out the excellence of *Adhân* and the great reward of the person who pronounces it.

1034. Mu'âwiyah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "The *Mu'adhdhinûn* (callers to prayer) will have the longest necks on the Day of Resurrection." [*Muslim*]

١٠٣٤- وَعَنْ مُعَاوِيَةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ» رَوَاهُ مسلم.

Commentary: This *Hadîth* highlights the eminence of *Mu'adhdhin* and *Adhân*. *Adhân* means calling people to the worship of Allâh. *Mu'adhdhin* (the caller) gets

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reward for the *Salât* of all those who hear his *Adhân*. The phrase "will have the longest necks" has been given different interpretations. One of them is that they are those who long for the Mercy of Allâh more than anyone else. Another interpretation is that their necks will grow longer on the Day of Requital and so sweat will not reach them, for every one will sweat on that day depending on his deeds: sweat will reach up to one's ankles or knees or waists. In the case of some people, sweat will reach up to their mouths. Another interpretation is that those who call *Adhân* will have an honourable and great status on the Day of Requital.

1035. 'Abdullâh bin 'Abdur-Rahmân reported: Abû Sa'îd Al-Khudrî رضي الله عنه said to me: "I see that you like living among your sheep in wilderness. So whenever you are with your sheep or in wilderness and you want to call *Adhân*, you should raise your voice because whoever hears the *Adhân*, whether a human or jinn or any other creature, will testify for you on the Day of Resurrection." Abû Sa'îd added: "I heard this from the Messenger of Allâh ﷺ." [*Al-Bukhârî*]

١٠٣٥- وَعَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي صَعْصَعَةَ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قَالَ لَهُ: «إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا كُنْتَ فِي غَنَمِكَ - أَوْ بَادِيَتِكَ - فَأَذَّنْتَ لِلصَّلَاةِ، فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ، وَلَا إِنْسٌ، وَلَا شَيْءٌ، إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ» قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، رَوَاهُ الْبُخَارِي.

Commentary: *Shayun* (شيء) is used for everything, or every other thing, and covers animals, vegetables and inanimate matter. On the Day of Requital, Almighty Allâh will grant the faculty of speech, and all these things will testify for the *Mu'adhdhin*, as would be done by mankind and jinn.

1036. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When *Adhân* for *Salât* is pronounced, the devil takes to his heels and breaks wind with noise so

١٠٣٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ، أَدْبَرَ الشَّيْطَانُ، لَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ

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as not to hear the call. When the *Adhân* is finished, he returns. When the *Iqâmah* is announced, he turns his back, and after it is finished, he returns again to distract the attention of one and makes him remember things which he does not recall in his mind before the *Salât*, and says 'Remember this, and this,' and thus causes one to forget how many *Rak'ât* he performed."
[*Al-Bukhârî* and *Muslim*]

النِّدَاءُ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ للصَّلاةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ: اذْكُرْ كَذَا، وَاذْكُرْ كَذَا - لِمَا لَم يَذْكُرْ مِنْ قَبْلُ - حَتَّى يَظَلَّ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّى» متفقٌ عَلَيه.

«التَّثْوِيبُ»: الإِقَامَةُ.

Commentary: The words signify that *Satan* runs with great speed and he breaks wind, or he intentionally does so. In any case, it shows that he has an aversion for *Adhân*. The second point that we learn from this *Hadîth* is that the concentration of mind is a must for *Salât* to defeat all attempts of Satan to disrupt it.

1037. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: I heard the Messenger of Allâh ﷺ saying, "When you hear the *Adhân*, repeat what the *Mu'adhdhin* says. Then ask Allâh to exalt my mention because everyone who does so will receive in return ten rewards from Allâh. Then beseech Allâh to grant me *Al-Wasîlah,* which is a high rank in *Jannah*, fitting for only one of Allâh's slaves; and I hope that I will be that man. If any one asks *Al-Wasîlah* for me, it becomes incumbent upon me to intercede for him."
[*Muslim*]

١٠٣٧- وَعَنْ عَبْدِ الله بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ الله عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا الله لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ» رَوَاهُ مسلم.

Commentary: To invoke blessings upon the Prophet ﷺ means to recite "*Allâhumma salli 'ala Muhammadin, wa 'ala âli Muhammadin, kamâ sallaita 'ala*

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Ibrâhîma wa 'ala âli Ibrâhîma, innaka Hamîdun Majîd." *Wasîlah* literally means that mode or method by which one attains his goal, but here it stands for that high rank in *Jannah* which will be awarded to the Prophet ﷺ. The word *Shafâ'ah* (شفاعة) means to beg someone to pardon somebody's faults and shortcomings or to request someone for doing a virtuous deed. In the context of this *Hadîth*, it refers to the privilege of intercession of the Prophet ﷺ due to which he will request for the forgiveness of such people for whom he will be given permission by Allâh.

١٠٣٨- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ، فَقُولُوا كَمَا يَقُولُ الْمُؤَذِّنُ» متفقٌ عَلَيه.

1038. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When you hear the *Mu'adhdhin* (pronouncing the call to *Salât*), repeat after him what he says." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* also tells us to repeat the words of *Adhân* when we hear it. But when he says "*Hayya 'alas-Salâh*" or "*Hayya 'alal-Falâh*" we must say "*Lâ hawla wa lâ quwwata illâ billâh.*"

١٠٣٩- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ، وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَه، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ» رَوَاهُ الْبُخَارِي.

1039. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who says upon hearing the *Adhân*: '*Allama Rabba hâdhihid-da'wati-ttâmmati, was-salâtil-qâ'imati, âti Muhammadanil-wasîlata wal-fadhîlata, wab'athu maqâman mahmûda nilladhî wa 'adtahu* [O Allâh, *Rubb* of this perfect call (*Da'wah*) and of the established prayer (*As-Salât*), grant Muhammad the *Wasîlah* and superiority, and raise him up to a praiseworthy position which You have promised him]', it becomes incumbent upon me to intercede for him on the Day of Resurrection." [*Al-Bukhârî*]

Commentary: This *Hadîth* tells us the merit of دعاء الوسيلة . This prayer should be

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recited in the manner narrated by 'Abdullâh bin 'Amr, which says that one should first repeat the wording of *Adhân*, then recite the prayer asking to exalt the mention of the Prophet ﷺ and then pray Allâh to grant him the *Wasîlah*.

1040. Sa'd bin Abû Waqqâs رضي الله عنه reported: The Prophet ﷺ said, "He who says after the *Adhân*: *'Ash-hadu an lâ ilâha illallâh Wah-dahû lâ sharîka Lahû; wa ash-hadu anna Muhammadan 'abduhu wa Rasûluhu, radhîtu Billâhi Rabban, wa bi Muhammadin Rasûlan, wa bil Islâmi Dînan* [I testify that there is no true god except Allâh Alone; He has no partners and that Muhammad (ﷺ) is His slave and Messenger; I am content with Allâh as my *Rubb*, with Muhammad as my Messenger and with Islâm as my *Deen*],' his sins will be forgiven." [*Muslim*]

١٠٤٠- وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالإِسْلامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ» رَوَاهُ مسلم.

Commentary: This *Hadîth* mentions another prayer which should be recited beside the already mentioned *Du'â-al-Wasîlah*.

1041. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said: "The supplication made between the *Adhân* and the *Iqâmah* is never rejected." [*Abû Dâwûd* and *At-Tirmidhî*]

١٠٤١- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدُّعَاءُ لَا يُرَدُّ بَيْنَ الأَذَانِ وَالإِقَامَةِ» رَوَاهُ أَبُو داود والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

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CHAPTER 187
THE EXCELLENCE OF *AS-SALÂT* (THE PRAYER)

١٨٧- بابُ فَضل الصّلوات

Allâh, the Exalted, says:

"Verily, *As-Salât* (the prayer) prevents from *Al-Fahshâ'* (i.e., great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e., disbelief, polytheism, and every kind of evil, wicked deed)." (29:45)

قَالَ الله تَعَالَى: ﴿إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ﴾ [العنكبوت: ٤٥].

1042. Abû Hurairah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would left on him." He ﷺ said, " That is the five (obligatory) *Salât* (prayers). Allâh obliterates all sins as a result of performing them."
[*Al-Bukhârî* and *Muslim*]

١٠٤٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكم يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؛ قَالَ: «فَذٰلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو الله بِهِنَّ الْخَطَايَا» متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us about the merit and benefits of the performance of the prescribed five daily *Salât*, performing them will wash off one's sins, but this is true of only such *Salât* which is performed in accordance with *Sunnah*, i.e., punctually in exactly the manner showed by the Prophet ﷺ, and not of that which is offered at will in one's own way.

1043. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The similitude of the five (obligatory) *Salât*

١٠٤٣- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ

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غَمْرٍ عَلَى بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ» رَوَاهُ مسلم.

«الْغَمْرُ» بِفَتْحِ الْغَيْنِ الْمعجمَةِ: الْكَثِيرُ.

is like a river running at the door of one of you in which he takes a bath five times a day." [*Muslim*]

١٠٤٤- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ فَأَنْزَلَ اللهُ تَعَالَى: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ﴾ فَقَالَ الرَّجُلُ: أَلِيَ هٰذَا؟ قَالَ: «لِجَمِيعِ أُمَّتِي كُلِّهِمْ» متفقٌ عَلَيْهِ.

1044. Ibn Mas'ûd رضي الله عنه reported: A man kissed a woman. So he came to the Messenger of Allâh ﷺ and informed him about it. Then Allâh revealed this *Âyah*: "And perform the *Salât*, between the two ends of the day and in some hours of the night. Verily, the good deeds efface the evil deeds (i.e., minor sins)." (11:114) The man asked the Messenger of Allâh ﷺ whether this applies to him only. The Messenger of Allâh ﷺ said, "It applies to all of my *Ummah.*" [*Al-Bukhârî* and *Muslim*]

Commentary: "Between the ends of the day" means *Fajr* and *Maghrib* prayers. Some people think it refers to *'Ishâ'* prayer while some think it means the *Maghrib* and *'Ishâ'* prayers. "In some hours of the night" means the *Tahajjud* prayers. This *Âyah* of the Qur'ân has been quoted here to stress that *Salât* is an act of great virtue and an expiation of sins, but only for minor sins because the major sins will not be pardoned without sincere repentance.

١٠٤٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُغْشَ الْكَبَائِرُ» رَوَاهُ مسلم.

1045. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The five (daily) *Salât* (prayers) and the Friday (prayer) to the Friday (prayer) expiate whatever (minor sins) may be committed in between, so long as major sins are avoided." [*Muslim*]

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Commentary: This *Hadîth* elucidates that the minor sins committed during the interval of the five prescribed *Salât* and in the period intervening between one *Jumu'ah* and the other are pardoned with the performance of the five-time prescribed *Salât* and the *Jumu'ah* prayer, provided one does not commit major sins which are not forgiven without repentance. Sins like *Shirk* (associating someone with Allâh in worship), disobedience of parents, false oath, false evidence, encroachment on an orphan's property, calumny against chaste women, etc., fall in the category of major sins and will not be forgiven by means of *Salât* only.

1046. 'Uthmân bin 'Affân رضي الله عنه reported: I heard Messenger of Allâh ﷺ saying, "When the time for a prescribed *Salât* is due and a Muslim performs its *Wudu'* and its acts of bowing and prostration properly, this *Salât* will be an expiation for his past sins, so long as he does not commit major sins, and this applies for ever." [*Muslim*]

١٠٤٦- وَعَنْ عُثمانَ بنِ عفَّانَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَا مِنِ امْرِىءٍ مُسْلِمٍ تَحضُرُهُ صَلاةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوءَهَا، وَخُشوعَهَا، وَرُكوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ تُؤْتَ كَبِيرَةٌ، وَذٰلِكَ الدَّهْرَ كُلَّهُ» رَوَاهُ مسلم.

Commentary: This *Hadîth* stresses the importance of performing *Salât* with all its essential prerequisites, i.e., *Wudu'* and concentration of mind. Such a *Salât* will expiate the sins.

CHAPTER 188
EXCELLENCE OF THE MORNING (*FAJR*) AND *'ASR* PRAYERS

١٨٨- باب فضل صَلاة الصّبح والْعَصر

1047. Abû Mûsa رضي الله عنه reported: Messenger of Allâh ﷺ said, "He who The observes *Al-Bardan* (i.e., *Fajr* and *'Asr* prayers) will enter *Jannah*." [*Al-Bukhârî* and *Muslim*]

١٠٤٧- عَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ» متفقٌ عَلَيْهِ.

«الْبَرْدَانِ» الصُّبْحُ والْعَصْرُ.

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Commentary: It is a must for every Muslim to offer every *Salât* regularly but there are some prayers (*Salât*) which cannot be performed punctually unless one takes special care of them. This is the reason some additional merits have been mentioned in this *Hadîth* so that people exercise extra effort for performing them. Of these two is the *Fajr* prayer, the performance of which is more difficult than the other prayers because it occurs at a time of rest and deep sleep. Similar is the case of *'Asr* prayer, the performance of which is difficult. Due to these reasons, special merits of these two prayers have been mentioned in this *Hadîth*.

1048. Abû Zuhair 'Umârah Ruwaibah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "He who performs *Salât* (prayers) before the rising of the sun and before its setting, will not enter the Hell." [*Muslim*]

١٠٤٨- وَعَنْ أَبِي زُهَيْرٍ عُمَارَةَ بن رُوَيْبَة رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ. رَوَاهُ مسلم.

Commentary: It will be wrong to infer that one who performs these two *Salât* punctually will be safe from Hell merely because of his strictness in their observance. A Muslim who will perform all the five *Salât* punctually, will be safe from Hell. In this *Hadîth*, *Fajr* and *'Asr* prayers have been particularly mentioned because of their special importance. It is implied that one who takes special care of these two *Salât* will not show any laxity in the other ones. He will also be particular in observing the other obligations and *Sunnah* because it is a must for the salvation that one should do his best to fulfill all the religious obligations.

1049. Jundub bin Sufyân رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who offers the dawn (*Fajr*) prayers will come under the Protection of Allâh. O son of Âdam! Beware, lest Allâh should call you to account in any respect from (for withdrawing) His Protection." [*Muslim*]

١٠٤٩- وَعَنْ جُنْدُبِ بْنِ سُفْيَانَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ الله فَانْظُرْ يَا ابنَ آدَمَ، لَا يَطْلُبَنَّكَ اللهُ مِنْ ذِمَّتِهِ بِشَيْءٍ» رَوَاهُ مسلم.

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Commentary: One meaning of this *Hadîth* is that one should show energy for the performance of *Fajr* prayer.

1050. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "There are angels who take turns in visiting you by night and by day, and they all assemble at the dawn (*Fajr*) and the afternoon (*'Asr*) prayers. Those who have spent the night with you, ascend to the heaven and their *Rubb*, Who knows better about them, asks: 'In what condition did you leave My slaves?' They reply: 'We left them while they were performing *Salât* and we went to them while they were performing *Salât*.'" [*Al-Bukhârî* and *Muslim*]

١٠٥٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَتَعَاقَبُونَ فِيكُم مَلائِكَةٌ بِاللَّيْلِ، وَمَلائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُم، فَيَسْأَلُهُمُ اللهُ - وَهُوَ أَعْلَمُ بِهِمْ - كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ» متفقٌ عَلَيه.

Commentary: The angels for the night come at the time of *'Asr* when the angels for the morning are present. This is how the angels of the two shifts assemble at this time. The angels of the shift of *'Asr* leave their duty in the morning, and the angels of the morning shift resume their duty when the pious persons are engaged in *Fajr* prayer. This is how the two groups assemble again at that time. Thus, when the angels come or go, the people who are punctual in their prayer are engaged in *Fajr* and *'Asr*. Almighty Allâh knows everything but even then He asks the angels about his pious slaves so that the piousness of the believers and their merit and distinction become evident to them.

1051. Jarîr bin 'Abdullâh Al-Bajalî رضي الله عنه reported: We were sitting with the Messenger of Allâh ﷺ when he looked at the full moon and observed, "You will see your *Rubb* in the Hereafter as you see this moon having no difficulty in seeing it. So try your best to perform the prayers

١٠٥١- وَعَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا

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before the rising of the sun and that before its setting." [*Al-Bukhârî* and *Muslim*]

عَلى صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا فَافْعَلُوا» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: «فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ أَرْبَعَ عَشَرَةَ».

Commentary: This *Hadîth* tells us that no one can see Allâh in this world but in the Hereafter, the believers will have the honour of seeing Allâh. It also highlights the importance and merits of performing the *Fajr* and *'Asr* prayers punctually and in congregation.

1052. Buraidah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who misses the *'Asr Salât* (deliberately), his deeds will be rendered nul and void." [*Al-Bukhârî*]

١٠٥٢- وَعَنْ بُرَيْدَةَ رَضِيَ الله عنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ» رَوَاهُ الْبُخَارِي.

Commentary: It is a serious sin to miss any of the prescribed *Salât* deliberately. Some people regard it even an act of *Kufr*. But the willful omission of *'Asr* prayer is one of the most serious sins. Its omission nullifies one's good deeds. Observing this *Salât* is, therefore, highly essential.

CHAPTER 189
THE EXCELLENCE OF PROCEEDING TOWARDS THE MOSQUE WALKING

١٨٩- بَابُ فضل المشي إِلَى الْمَسَاجِدِ

1053. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who goes to the mosque in the morning or in the evening, Allâh prepares for him a place in *Jannah* whenever he goes to the mosque in the morning and returns from it in the evening." [*Al-Bukhârî* and *Muslim*]

١٠٥٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللهُ لَهُ فِي الْجَنَّةِ نُزُلًا كُلَّمَا غَدَا أَوْ رَاحَ» متفقٌ عَلَيه.

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Commentary: This *Hadîth* points out the merit of going on foot to the mosque for *Salât*, no matter whether one goes in the morning or the evening. In fact, the heart of a Muslim should be attached to mosques and on account of this, he goes there at all the prescribed hours of *Salât* to perform his *Salât* in congregation.

1054. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "He who purifies (performs *Wudu'*) himself in his house and then walks to one of the houses of Allâh (mosque) for performing an obligatory *Salât*, one step of his will wipe out his sins and another step will elevate his rank (in *Jannah*)." [*Muslim*]

١٠٥٤- وَعَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ مَضَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللهِ؛ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللهِ، كَانَتْ خُطُوَاتُهُ، إِحْدَاهَا تَحُطُّ خَطِيئَةً، وَالأُخْرَى تَرْفَعُ دَرَجَةً» رَوَاهُ مسلم.

Commentary: This *Hadîth* has an inducement for offering *Salât* in the mosque and brings into eminence the merit of doing so. The merit lies in the fact that one minor sin is pardoned at every step that is taken towards the mosque and one's status (in *Jannah*) is enhanced by one stage. This *Hadîth* also mentions the vastness of the Mercy and Blessing of Allâh.

1055. Ubayy bin Ka'b رضي الله عنه reported: There was a man of the *Ansâr* whose house was the farthest from the mosque. As far as I know, he never missed *Salât* (in congregation). It was said to him: "If you buy a donkey, you may ride upon it in the dark nights and in the hot days." He said: "I do not like that my house should be situated close to the mosque. I desire that my walking towards the mosque and returning home be recorded to my credit." Upon this the Messenger of Allâh ﷺ said, "Allâh has gathered all (rewards) for you." [*Muslim*]

١٠٥٥- وَعَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ لَا أَعْلَمُ أَحَدًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَتْ لَا تُخْطِئُهُ صَلَاةٌ! فَقِيلَ لَهُ: لو اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظَّلْمَاءِ وَفِي الرَّمْضَاءِ قَالَ: مَا يَسُرُّنِي أَنَّ مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ جَمَعَ اللهُ لَكَ ذٰلِكَ كُلَّهُ» رَوَاهُ مسلم.

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Commentary: We learn from this *Hadîth* that the location of the mosque at a long distance from one's house is advantageous in the sense that one gains merits at every step when he goes to the mosque and returns from it. Not only that, a minor sin of him is also pardoned at every step. This *Hadîth* also highlights the merit of good intention. One can attain many heights by dint of one's good intentions.

1056. Jâbir رضي الله عنه reported: There were some plots of land lying vacant around the mosque. The people of Banû Salamah decided to move to this land and come nearer to the mosque. The Messenger of Allâh ﷺ heard about it and said to them, "I have heard that you intend to move near the mosque." They said: "Yes, O Messenger of Allâh! We have decided to do that." Thereupon the Messenger of Allâh ﷺ said, "O Banû Salamah! Stay in your houses, because your footprints (when you come to the mosque) will be recorded." He said this twice. They said: "We would not have liked it, had we moved near the mosque." [*Muslim*]

١٠٥٦- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَلَتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ، فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا قُرْبَ الْمَسْجِدِ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ لَهُمْ: «بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ؟! قَالُوا: نَعَمْ يَا رَسُولَ اللهِ! قَدْ أَرَدْنَا ذٰلِكَ، فَقَالَ: «بَنِي سَلِمَةَ دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ» فَقَالُوا: مَا يَسُرُّنَا أَنَّا كُنَّا تَحَوَّلْنَا. رَوَاهُ مسلم، وَرَوَى الْبُخَارِي معناه من رواية أنس.

Commentary: This *Hadîth* mentions the merit of living at a distance from mosque. It is better that such people who lack the passion for worship and are not punctual in *Salât* should live near mosque so that they do not neglect the obligatory prayers.

1057. Abû Mûsa رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The person who will receive the highest reward for *Salât* (prayer) is the one who comes to perform it in the mosque from the farthest distance. And he who waits for *Salât* to perform it with the

١٠٥٧- وَعَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشًى، فَأَبْعَدُهُمْ، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا

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مَعَ الإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ» متفقٌ عَلَيه.

Imâm (in congregation) will have a greater reward than the one who observes it alone and then goes to sleep."
[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* tells us that a person who comes to the mosque for *Salât* from a longer distance earns a greater reward than the others who live near the mosque. It also mentions the merit of performing *Salât* in congregation and waiting for it till one performs it behind the *Imâm*.

١٠٥٨- وَعَنْ بُرَيْدَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَشِّرُوا الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ» رَوَاهُ أَبو داود، والتِّرْمِذِيُّ.

1058. Buraidah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Convey glad tidings to those who walk to the mosque in the darkness. For they will be given full light on the Day of Resurrection." [*At-Tirmidhî* and *Abû Dâwûd*]

Commentary: "In the darkness" here indicates the *Fajr* and *'Ishâ'* prayers which are performed when it is dark. Because of the street lighting nowadays we do not feel darkness in these hours in towns and cities but even then these lights do not overcome the darkness completely. Thus in spite of the lights, *Fajr* and *'Ishâ'* prayers are the prayers of the dark. Their merit mentioned in this *Hadîth* is that those Muslims who go to the mosque for these prayers will be endowed with perfect light on the Day of Requital by means of which they will easily cross *As-Sirât*, while those who will be deprived of this light will be facing great trouble in crossing it.

١٠٥٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ الله! قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى

1059. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Shall I not tell you something by which Allâh effaces the sins and elevates the ranks (in *Jannah*)." The Companions said: "Yes (please tell us), O Messenger of Allâh." He said, "Performing the *Wudu'* properly in

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spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next *Salât* (prayer) after a observing a *Salât*; and that is *Ar-Ribât*, and that is *Ar-Ribât*." [*Muslim*]

الْمَسَاجِدِ، وَانْتِظَارُ الصَّلاةِ بَعْدَ الصَّلاةِ؛ فَذٰلِكُمُ الرِّبَاطُ، فَذٰلِكُمُ الرِّبَاطُ» رَوَاهُ مسلم وَقوله: إِسْبَاغُ الوضوء، أي: استيعاب أعضائه بالغسل والمسح. مع استيفاء آدابه ومكملاته، و«على» بمعنى «مع». والمكاره جمع مكره، وهو المشقة.

Commentary: This *Hadîth* has already been mentioned. It has been repeated here to show that meticulous care in respect of purification, *Salât* and worship is akin to *Jihâd* for the sake of Allâh, and fight against the enemy in the battlefield. See the commentary on *Hadîth* No. 1030.

1060. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When you see a man frequenting the mosque, testify that he is a believer because Allâh says: 'Allâh's mosques are visited only by those who believe in Allâh and the Last Day.'" [*At-Tirmidhî*]

١٠٦٠- وَعَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ فَاشْهَدُوا لَهُ بِالْإِيمانِ، قَالَ اللهُ عَزَّ وَجَلَّ: ﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ﴾» الآية: [التوبة: ٨] رَوَاهُ التِّرْمِذِي وَقَال: حَدِيث حسن.

Commentary: One who goes to the mosque again and again to perform *Salât* in congregation deserves that one bears witness to his faith. This *Hadîth* also brings into prominence the merit and distinction of those who have an attachment to mosque, a passion for worship and remembrance of Allâh, and fondness for the construction and maintenance of the mosque. This *Hadîth* is weak in authenticity but correct in its meanings and significance.

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CHAPTER 190
THE EXCELLENCE OF WAITING FOR *AS-SALÂT* (THE PRAYER)

١٩٠- بابُ فضل انتظار الصَّلَاة

1061. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Everyone among you will be deemed to be occupied in *Salât* (prayer) constantly so long as *Salât* (the prayer) detains him (from worldly concerns), and nothing prevents him from returning to his family but *Salât.*" [*Al-Bukhârî* and *Muslim*]

١٠٦١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْبِسُهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ» متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us the merits of waiting for *Salât*. As long as a person sits in mosque waiting for *Salât*, all his time is reckoned as being in the state of *Salât* and so eligible for the same reward.

1062. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The angels supplicate in favour of one of you so long as he remains in the place where he has performed *Salât* (prayer) in a state of *Wudu'*. They (the angels) say: 'O Allâh! Forgive him, O Allâh! Have mercy on him.'" [*Al-Bukhârî*]

١٠٦٢- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحْدِثْ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ» رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* has inducement for sitting in the place where one has performed *Salât*, provided one keeps his *Wudu'* intact, when a person does so, angels pray Allâh to forgive him and have mercy upon him.

1063. Anas رضي الله عنه reported: Once the Messenger of Allâh ﷺ delayed the night prayer (*'Ishâ'*) till midnight. He ﷺ turned to us after

١٠٦٣- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ أَخَّرَ لَيْلَةً صَلَاةَ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ ثُمَّ أَقْبَلَ عَلَيْنَا

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Salât (prayer) and said, "The people slept after performing their *Salât*, but you who waited, will be accounted as engaged in *Salât* throughout the period of your waiting." [*Al-Bukhârî*]

بِوَجْهِهِ بَعْدَمَا صَلَّى فَقَالَ: «صَلَّى النَّاسُ وَرَقَدُوا وَلَمْ تَزَالُوا فِي صَلَاةٍ مُنْذُ انْتَظَرْتُمُوهَا». رَوَاهُ الْبُخَارِي.

Commentary: We learn from this *Hadîth* that it is an act of merit and reward to sit and wait for the *Imâm* and the *Jamâ'ah* (congregation) and one who does so will be treated as one who is engaged in *Salât*. We also learn from this *Hadîth* that if a person performs *Salât* when its time is due, it is quite fair, although in that case he will not get the reward of waiting for the *Imâm* and the *Jamâ'ah*.

CHAPTER 191
THE EXCELLENCE OF PERFORMING *SALÂT* (PRAYERS) IN CONGREGATION

١٩١- بَابُ فضل صَلاة الجماعة

1064. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "*Salât* in congregation is twenty-seven times more meritorious than a *Salât* performed individually." [*Al-Bukhârî* and *Muslim*]

١٠٦٤- عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً». متفقٌ عَلَيه.

1065. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A man's *Salât* in congregation is twenty-five times more rewarding than his *Salât* at home or in his shop, and that is because when he performs his *Wudu'* properly and proceeds towards the mosque with the purpose of performing *Salât* in congregation, he does not take a step without being raised a degree (in rank) for it and

١٠٦٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذٰلِكَ أَنَّهُ إِذا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ، لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ، لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ

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having a sin remitted for it, till he enters the mosque. When he is performing *Salât*, the angels continue to invoke Blessings of Allâh on him as long as he is in his place of worship in a state of *Wudu'*. They say: 'O Allâh! Have mercy on him! O Allâh! Forgive him.' He is deemed to be engaged in *Salât* as long as he waits for it." [*Al-Bukhârî* and *Muslim*]

لَهُ بِهَا دَرَجَةٌ، وَحُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ، مَا لَمْ يُحْدِثْ، تَقُولُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انْتَظَرَ الصَّلَاةَ» متفقٌ عَلَيه. وهٰذَا لفظ الْبُخَارِي.

Commentary: This *Hadîth* tells us that *Salât* in congregation is far more in reward than *Salât* offered alone. In the preceding *Hadîth* it has been held 27 times and in the present, 25 times more rewarding. The reason for this variation offered by some *'Ulamâ'* is that at first it was told to the Prophet ﷺ 25 times and then it was increased to 27 and he communicated to his Companions what was revealed to him. Some other scholars have linked it with the form, spirit and concentration of the *Salât*. The more meticulous one is about its details, the greater will be the reward for it. Another difference of opinion in this respect is regarding the nature of *Salât* in congregation. How does one become eligible for higher reward? Does he become eligible for it by performing *Salât* in congregation anywhere, i.e., at home, in business premises, at an open place, in the desert etc., or in that congregation which gathers in a mosque? Some *'Ulamâ'* go with the first opinion while others agree with the second. Hâfiz Ibn Hajar preferred the second view on the grounds that the words (وذلك أنه . . .) occuring in the text of this *Hadîth* support this view.

1066. Abû Hurairah رضي الله عنه reported: A blind man came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh! I have no one to guide me to the mosque." He, therefore, sought his permission to perform *Salât* (prayer) in his house. He (ﷺ) granted him permission. When the man turned away, he called him back, and said, "Do you hear the *Adhân* (call

١٠٦٦- وَعَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى، فَقَالَ: يَا رَسُولَ اللهِ! لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّي فِي بَيْتِهِ؛ فَرَخَّصَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ فَقَالَ لَهُ: «هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟» قَالَ: نَعَمْ، قَالَ:

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to prayer)?" He replied in the affirmative. The Messenger of Allâh ﷺ then directed him to respond to it. [*Muslim*]

«فَأَجِبْ» رَوَاهُ مسلم.

1067. 'Abdullâh bin Umm Maktûm, the *Mu'adhdhin* رضي الله عنه reported: I said to the Messenger of Allâh ﷺ: "There are many poisonous insects and wild beasts in Al-Madinah, and I am blind. Please grant me permission to perform *Salât* at home." He ﷺ enquired whether he could hear the call: *Hayya 'alas-Salâh; Hayya 'alal-Falâh* (Come to the prayer, come to the salvation). When he replied in affirmative, the Messenger of Allâh ﷺ directed him to come (to mosque) for prayer." [*Abû Dâwûd*]

١٠٦٧- وَعَنْ عَبْدِ الله - وَقِيلَ: عَمْرو ابْنِ قَيْسٍ الْمَعْرُوفِ بابْنِ أُمِّ مَكْتُوم الْمُؤَذِّنِ رَضِيَ الله عَنْهُ أَنَّهُ قَالَ: يَا رَسُولَ الله! إِنَّ الْمَدِينَةَ كَثِيرَةُ الهَوَامِّ والسِّبَاعِ. فَقَالَ رَسُولُ الله ﷺ: «تَسْمَعُ حَيَّ عَلَى الصَّلاةِ، حَيَّ عَلَى الْفَلَاحِ؛ فَحَيَّهَلًا». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حسنٍ. وَمَعْنَى «حَيَّهَلًا»: تَعَالَ.

Commentary: These two *Ahâdîth* relate to Ibn Umm Maktûm. In spite of the fact that he was blind, he was not allowed by the Prophet ﷺ to perform *Salât* at home. The *Hadîth* signifies the importance of performing *Salât* in congregation in the mosque abundantly clear.

1068. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "By Him in Whose Hand my life is, I sometimes thought of giving orders for firewood to be collected, then for proclaiming the *Adhân* for *Salât*. Then I would appoint an *Imâm* to lead *Salât*, and then go to the houses of those who do not come to perform *Salât* in congregation, and set fire to their houses on them."
[*Al-Bukhârî* and *Muslim*]

١٠٦٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْتَطَبَ، ثُمَّ آمُرَ بالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ» متفقٌ عَلَيه.

Commentary: This *Hadîth* and the incident relating to Ibn Umm Maktûm are quoted by such people who hold that those who are physically fit, resident and have no

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valid reason for not coming to the mosque for *Salât*, for them *Salât* in the mosque (*Jamâ'ah*) is a must. Those who do not accept that *Salât* in mosque is obligatory and regard it *Fard Kifâyah* (collective duty, i.e., if one Muslim performs it, the rest of the Muslim community will not be obliged to perform it, and thus will not be deemed sinful for doing so), for them such *Ahâdîth* refer to the hypocrites who did not come to the mosque for *Salât*. Some people are of the view that it is *Sunnah Mu'akkadah* (an established *Sunnah*, hence compulsory) and they take such *Ahâdîth* for inducement because if performance of *Salât* in congregation was obligatory, those who missed it would have been punished by the Prophet ﷺ, but we do not find any instance of it in his life. It clearly shows that it is *Sunnah*. If we go by logic, this view seems to be more correct. But we cannot, at the same time, lose sight of the importance that has been attached to the *Salât* in congregation especially the fact that it is 25 times more rewarding than the *Salât* offered individually.

This *Hadîth* also tells us that it is permissible to take criminals and sinful people from their homes by surprise.

١٠٦٩- وَعَنِ ابنِ مسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللهَ تَعَالَى غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هٰؤُلاءِ الصَّلَوَاتِ، حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى، وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هٰذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومُ النِّفَاقِ، وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ، يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ. رَوَاهُ مسلم.

1069. Ibn Mas'ûd رضي الله عنه reported: He who likes to meet Allâh tomorrow (i.e., on the Day of Requital) as a Muslim, should take care and observe the *Salât* when the *Adhân* is announced for them. Allâh has expounded to your Prophet ﷺ the ways of right guidance, and these (the prayers) are part of the right guidance. If you have to perform *Salât* in your houses, as this man who stays away (from the mosque) and performs *Salât* in his house, you will abandon the *Sunnah* (practice) of your Prophet ﷺ, and the departure from the *Sunnah* of your Prophet ﷺ will lead you astray. I have seen the time when no one stayed behind except a well-known hypocrite. I also saw that a man was brought swaying (on account of weakness)

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between two men till he was set up in a row (in the mosque). [*Muslim*]

وَفِي رِوَايَةٍ لَهُ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ عَلَّمَنَا سُنَنَ الْهُدَى؛ وَإِنَّ مِنْ سُنَنِ الْهُدَى، الصَّلَاةَ فِي الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ.

Commentary: This *Hadîth* makes the following four points:

1. Emphasis on performing *Salât* in congregation.
2. The passion of the Companions of the Prophet ﷺ for *Salât*.
3. Evasion from *Salât* with congregation is a practice of hypocrites.
4. Inducement for following the *Sunnah* of the Prophet ﷺ because evasion from it is bound to lead one astray.

1070. Abûd-Dardâ' رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "If three men in a village or in the desert, make no arrangement for *Salât* in congregation, Satan must have certainly overcome them. So observe *Salât* in congregation, for the wolf eats up a solitary sheep that stays far from the flock." [*Abû Dâwûd*]

١٠٧٠- وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ. فَعَلَيْكُمْ بِالْجَمَاعَةِ؛ فَإِنَّمَا يَأْكُلُ الذِّئْبُ مِنَ الْغَنَمِ الْقَاصِيَةَ» رَوَاهُ أَبُو دَاود. بِإِسْنَادٍ حسن.

Commentary: This *Hadîth* also stresses the importance of offering *Salât* in congregation and mentions the disadvantages of offering it individually. One who remains aloof from the congregation, is like the sheep which is separated from its herd and becomes a victim of the wolf. One who lives alone is easily overpowered by satanic doubts.

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CHAPTER 192
URGING TO OBSERVE *'ISHÂ'* AND *FAJR* PRAYERS IN CONGREGATION

١٩٢- باب الْحَثِّ عَلى حضور الجماعة في الصّبح والعِشاء

1071. 'Uthmân bin 'Affân رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "One who performs *'Ishâ'* prayer in congregation, is as if he has performed *Salât* for half of the night. And one who performs the *Fajr* prayer in congregation, is as if he has performed *Salât* the whole night." [*Muslim*] The narration of *At-Tirmidhî* says: 'Uthman bin Affân رضي الله عنه narrated that he had heard the Messenger of Allâh ﷺ saying: "He who attends *'Ishâ'* in congregation, is as if he has performed *Salât* for half of the night; and he who attends *'Ishâ'* and *Fajr* prayers in congregation, is as if he has performed *Salât* for the whole night."

١٠٧١- عَنْ عُثْمَانَ بن عَفَّانَ رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ، فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ، فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ» رَوَاهُ مسلم.

وَفِي رِوَايَةِ التِّرْمِذِي عَنْ عُثْمَانَ بنِ عَفانَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ شَهِدَ الْعِشَاءَ فِي جَمَاعَةٍ كَانَ لَهُ قِيَامُ نِصْفِ لَيْلَةٍ، وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ. كَانَ لَهُ كَقِيَامِ لَيْلَةٍ» قَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صحيحٌ.

Commentary: This *Hadîth* tells us that the reward of performing *'Ishâ'* and *Fajr* prayers in congregation is so great that it equals the worship of the whole night.

1072. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "If they knew the merits of *Salât* after nightfall (*'Ishâ'*) and the morning (*Fajr*) *Salât*, they would come to them even if they had to crawl to do so." [*Al-Bukhârî* and *Muslim*] This is part of a

١٠٧٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ والصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا» متفقٌ عَلَيه. وَقَدْ سَبَقَ بطوله.

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long *Hadîth* which has already been mentioned. See *Hadîth* No. 1033.

1073. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "No *Salât* is more burdensome to the hypocrites than the *Fajr* (dawn) prayer and the *'Ishâ'* (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so." [*Al-Bukhârî* and *Muslim*]

١٠٧٣- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَيْسَ صَلاةٌ أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنْ صَلاةِ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا». متفقٌ عَلَيه.

Commentary: *'Ishâ'* and *Fajr* prayers were, and still are, very hard for the hypocrites for the reason that they performed *Salât* only to make a show of it and not for the fear of Allâh. Therefore, Muslims should not show any laziness in them at all, lest they develop a resemblance with the hypocrites.

CHAPTER 193
STRICT ORDERS FOR OBSERVANCE OF OBLIGATORY *SALÂT*

١٩٣- باب الأمر بالمحافظة عَلَى الصَّلوات المكتوبات والنهي الأكيد والوعيد الشديد في تركهن

Allâh, the Exalted, says:

"Guard strictly (the five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e., the best prayer - *'Asr*)." (2:238)

"But if they repent and perform *As-Salât (Iqâmat-as-Salât)* and give *Zakât*, then leave their way free." (9:5)

قَالَ الله تَعَالَى: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [الْبَقَرة: ٢٣٨] وَقَالَ تَعَالَى: ﴿فَإِن تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ فَخَلُّواْ سَبِيلَهُمْ﴾ [التوبة: ٥].

1074. Ibn Mas'ûd رضي الله عنه reported: I asked the Messenger of

١٠٧٤- وَعَنِ ابنِ مسعودٍ رَضِيَ الله عَنْهُ قَالَ: سَأَلْتُ رَسُولَ الله ﷺ: أَيُّ

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الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلاةُ عَلَى وَقْتِهَا» قُلتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ الله» متفقٌ عَلَيه.

Allâh ﷻ: "Which act is the best?" He ﷺ said, "*As-Salât* at their fixed times." I asked, "What next?" He ﷺ said, "Being dutiful to parents." I asked, "What next?" He ﷺ said, "Striving (*Jihâd*) in the way of Allâh." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has already been mentioned. Here it is repeated to indicate that every *Salât* should be performed at its proper time. Deliberate delay in performing is wrong. The ultimate result of deliberate delay is that one becomes sluggish and begins to ignore and neglect it by force of habit, which is obviously very dangerous. Imâm Ash-Shâfi'î is of the opinion that if a person shows such laziness in offering *Salât* that he misses its proper time, then he is liable to make penitence for it. If he does not do so, he should be killed.

١٠٧٥- وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ الله، وَإِقَامِ الصَّلاةِ؛ وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» متفقٌ عَلَيه.

1075. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "Islâm is based on five (pillars): testifying that there is no true god except Allâh and that Muhammad (ﷺ) is His slave and Messenger; performing of *Salât (Iqâmat-as-Salât)*; the payment of *Zakât*; performing *Hajj* (pilgrimage) to the House [of Allâh (Ka'bah)]; and *Saûm* (fasting) during the month of Ramadân." [*Al-Bukhârî* and *Muslim*]

Commentary: In this *Hadîth*, Islâm has been compared to a building which rests on five pillars. As a building cannot stand without its foundation, similarly, Islâm cannot exist without these pillars. For this reason, he who denies any one of these obligations is a disbeliever, and he who neglects any of them due to slackness or want of attention is a sinful and impious Muslim.

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١٠٧٦- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذٰلِكَ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللهِ» متفقٌ عَلَيه.

1076. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "I have been commanded to fight against the people till they testify *Lâ ilâha illallâh* (There is no true god except Allâh) and that Muhammad (ﷺ) is His slave and Messenger, and to establish *As-Salât (Iqâmat-as-Salât)*, and to pay *Zakât*; and if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allâh."

[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has already appeared before. Here the word "*An-Nâs*" (الناس) translated 'the people' in the *Hadîth* stands for those who associate others with Allâh in worship. The people of the Book are not included among them. "*Haqqul-Islâm*" translated here as "the rights of Islam" denotes legal castigation, etc. That is, the punishments which are given for crimes like fornication, murder, etc.

"Their accountability is left to Allâh" means what is hidden in their hearts is left to Allâh or the crimes which go undetected by the authorities concerned are in the Purview of Allâh, Who will decide their case in the Hereafter.

١٠٧٧- وَعَنْ معاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، فَإِنْ أَطَاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ اللهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ اللهَ تَعَالَى

1077. Mu'âdh رضي الله عنه reported: The Messenger of Allâh ﷺ sent me as a governor to Yemen and (at the time of departure) he instructed me thus: "You will go to people of the Scripture (i.e., the Jews and the Christians). First of all invite them to testify that *Lâ ilâha illallâh* (There is no true god except Allâh) and that Muhammad (ﷺ) is His slave and Messenger; and if they accept this, then tell them that Allâh has enjoined upon them five *Salât* (prayers) during the day and

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night; and if they accept it, then tell them that Allâh has made the payment of *Zakât* obligatory upon them. It should be collected from their rich and distributed among their poor; and if they agree to it, don't take (as a share of *Zakât*) the best of their properties. Beware of the supplications of the oppressed, for there is no barrier between it and Allâh." [*Al-Bukhârî* and *Muslim*]

افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ» متفقٌ عَلَيْهِ.

Commentary: This *Hadîth* has already been mentioned and is repeated here to emphasize the importance of obligations and their meticulous performance. See *Hadîth* No. 290.

1078. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Between a man and disbelief and paganism is the abandonment of *Salât* (prayer)." [*Muslim*]

١٠٧٨- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلاةِ» رَوَاهُ مسلم.

Commentary: He who will be having the quality of Islâm and will be particular in performing *Salât* regularly, will raise a wall between himself and *Kufr*. He who does not perform *Salât* after coming to the fold of Islâm, does not have a frontier which separates him from infidelity. Leaving *Salât* is like demolishing the wall that separates Islâm from *Kufr*. Thus, we learn from this *Hadîth* that leaving *Salât* is *Kufr*. Some *'Ulamâ'* are of the opinion that this injunction is for one who believes leaving *Salât* is permissible whereas the one who leaves it because of slackness is not *Kâfir*. Some scholars, however, think that if such a person does not repent, he is liable to *Hadd*, i.e., death punishment. There are other *'Ulamâ'* who think that rather than death punishment such a person should be subjected to corporal punishment till he starts offering *Salât*. This *Hadîth* makes the importance of *Salât* in Islâm abundantly clear.

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1079. Buraidah رضي الله عنه reported: Messenger of Allâh ﷺ said, "That which differentiates us from the disbelievers and hypocrites is our performance of *Salât*. He who abandons it, becomes a disbeliever." [*At-Tirmidhî*]

١٠٧٩- وَعَنْ بُرَيْدَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: The purport of this *Hadîth* is the same as that of the preceding one.

1080. Shaqiq bin 'Abdullâh reported: The Companions of the Messenger of Allâh ﷺ did not consider the abandonment of any action as disbelief except neglecting *Salât*. [*At-Tirmidhî*]

١٠٨٠- وَعَنْ شَقِيقِ بنِ عَبْدِ اللهِ التَّابِعِيِّ الْمُتَّفَقِ عَلَى جَلالَتِهِ رَحِمَهُ اللهُ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ لَا يَرَوْنَ شَيْئًا مِنَ الأَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرَ الصَّلاةِ. رَوَاهُ التِّرْمِذِيُّ فِي كِتَابِ الإيمانِ بِإِسْنَادٍ صحيحٍ.

Commentary: The opinion of the Companions of the Prophet ﷺ was based on the information contained in the *Ahâdîth* which have been mentioned above. They did not take the *Ahâdîth* which interpreted the leaving of *Salât* as *Kufr* mere scolding or reproof. They considered slackness and negligence in *Salât* as *Kufr* and apostasy and regarded *Salât* a symbol of Islâm.

1081. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be *Salât*. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory *Salât*, the

١٠٨١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ، فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ، فَقَدْ خَابَ وَخَسِرَ، فَإِنِ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْئًا، قَالَ الرَّبُّ، عَزَّ

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وَجَلَّ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ، فَيُكَمَّلُ مِنْهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ؟ ثُمَّ يَكُونُ سَائِرُ أَعْمَالِهِ عَلَى هٰذَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Glorious and Exalted *Rubb* will command to see whether His slave has offered any voluntary *Salât* so that the obligatory *Salât* may be made up by it. Then the rest of his actions will be treated in the same manner." [*At-Tirmidhî*]

Commentary: The rights mentioned in this *Hadîth* are the Rights of Allâh. The first of them for which one has to render account is *Salât*. In the rights of people, the first to be decided will be blood shed by a person of his fellow being. This *Hadîth* also makes the following points:

1. Stress on the performance of the obligatory acts.
2. Inducement for voluntary prayers to make up the deficiency of the obligations.

١٩٤- بابُ فضل الصَّف الأَوَّل والأَمر بإتمام الصفوف الأُوَل وتسويتها والتراصّ فيها

CHAPTER 194 THE EXCELLENCE OF STANDING IN THE FIRST ROW (IN *SALÂT*)

١٠٨٢- عَنْ جَابِرِ بْنِ سَمُرَةَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ، ﷺ، فَقَالَ: «أَلا تُصَفُّونَ كَمَا تَصُفُّ الْمَلائِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللهِ! وَكَيْفَ تَصُفُّ الْمَلائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الأُوَلَ، وَيَتَرَاصُّونَ فِي الصَّفِّ» رَوَاهُ مسلم.

1082. Jâbir bin Samurah رضي الله عنهما reported: The Messenger of Allâh ﷺ came out to us (once) and said, "Why do you not stand in rows as the angels do before their *Rubb*?" We asked: "O Messenger of Allâh! how do the angels stand in rows before their *Rubb*?" He ﷺ replied, "They complete each row beginning with the first and filling all the gaps." [*Muslim*]

Commentary: *Tarâs* (تراص) means to stand in the style of a wall, each brick of which is interlocked with another so much so that there is not even the slightest gap between

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two of its bricks. When people array themselves for *Salât*, they should keep their feet and shoulders so close with one another on their left and right that there is no gap or space between them. Moreover, the front rows should be completed first. One should never take place in the second row if there is place in the first. Similarly, one should never take place in the third row if there is room in the second line. And so on and so forth.

1083. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "If people came to know the blessing of calling *Adhân* and the standing in the first row, they could do nothing but would draw lots to secure these privileges." [*Al-Bukhârî* and *Muslim*]

١٠٨٣- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا» متفقٌ عَلَيه.

Commentary: This *Hadîth* has already been mentioned. It is repeated here to emphasize the merits of getting a place in the first row for *Salât* which is offered in congregation.

1084. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The best of the men's rows (in *Salât*) is the first row and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first." [*Muslim*]

١٠٨٤- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا» رَوَاهُ مسلم.

Commentary: Islâm has strongly condemned the association of men and women and enjoined women to keep away from mixing with men and observe *Hijâb* (veil). The merit and demerit of place, in the rows in prayer, mentioned in this *Hadîth* is with reference to this background because in the days of the Prophet ﷺ women used to perform *Salât* in the Prophet's mosque and their rows were at the end of the gathering. There was no gallery nor a separate section for them. Thus, for men the best place for performing *Salât* in congregation is the first row because it is farthest from women. The best place for women in *Salât* in congregation is the last row because it is farthest from men. On the contrary, the last row of men was near the first row of women and

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for this reason it was regarded as the worst one. Every row of the people performing *Salât* is good but due to the reason just mentioned, the first row of men and the last row of women are more meritorious, while the last row of men and the first row of women have a lesser merit.

١٠٨٥- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ، رَأَى فِي أَصْحَابِهِ تَأَخُّرًا، فَقَالَ لَهُمْ: «تَقَدَّمُوا فَأْتَمُّوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللهُ» رَوَاهُ مسلم.

1085. Abû Sa'îd Al-Khudrî رضي الله عنه reported: When the Messenger of Allâh ﷺ perceived a tendency among his Companions to stand in the back rows, he said to them, "Come forward and be close to me and let those who come after you, follow your lead. If people continue to fall behind (i.e., in acquiring virtues), Allâh puts them behind." [*Muslim*]

Commentary: In the context of the chapter, this *Hadîth* tells us that the Prophet ﷺ disliked those who occupied a place in the rear rows in *Salât* offered in congregation, and exhorted people to find a place in the front rows for the reason that by virtue of that place they could closely observe his manner of offering *Salât* and emulate him, while people in the rear rows could emulate those who were in front of them. In this connection, he used a sentence which has become very common and can also apply to other matters besides *Salât*. One should not lag behind in the acquisition of knowledge and practice and in matters of merit and honour because those who lag behind in such matters are also pushed back by Allâh, while those who strive hard to acquire merit and honour are helped by Allâh and He makes their way convenient.

This *Hadîth* also stresses the need to stand close to the *Imâm* and has an inducement for excelling each other in virtues.

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1086. Abû Mas'ûd رضي الله عنه reported: The Messenger of Allâh ﷺ used to gently pat our shoulders when we were standing in rows at the time of *Salât* and say, "Keep (the rows) straight; do not differ from each other lest your hearts should suffer from discord. Let those of you who are mature and prudent be nearer to me, and then those who are next to them." [*Muslim*]

١٠٨٦- وَعَنْ أَبِي مسعودٍ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ، يَمْسَحُ مَنَاكِبَنَا فِي الصَّلاةِ، وَيَقُولُ: «اسْتَوُوا وَلا تَخْتَلِفُوْا فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِنِي مِنْكُمْ أُولُو الأَحْلام وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» رَوَاهُ مسلم.

Commentary: "To gently pat our shoulders" means that he would set their shoulders right to straighten the row. "Do not differ from each other" here means that they should stand shoulder to shoulder and ankle to ankle in a straight line. The reason is that disorder will have a spiritual effect and will create discord. The latter would eventually result in the domination of enmity. Thus, we learn from this *Hadîth* that the *Imâm* should stress on his followers the importance of setting their rows straight; and if his exhortation fails, he should go to them personally and set their lines in order. We also learn from this *Hadîth* that men known for wisdom, knowledge and piety should stand in the first row and these should be followed by those who come next to them in these virtues.

1087. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Keep your rows straight (during *Salât* in congregation), for keeping the rows straight is part of the perfection of *Salât*." [*Al-Bukhârî* and *Muslim*]

١٠٨٧- وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «سَوُّوا صُفُوفَكُمْ؛ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلاةِ» متفقٌ عَلَيه.

وَفي رِوَايَةِ الْبُخَارِي: «فإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلاةِ»

Commentary: This *Hadîth* also highlights the importance of setting the rows straight. In fact, this is part of the perfection of *Salât*. In other words, *Salât* in congregation does not become perfect without setting the rows in order.

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١٠٨٨- وَعَنْهُ قَالَ: أُقِيمَتِ الصَّلَاةُ؛ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللهِ، ﷺ، بِوَجْهِهِ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي» رَوَاهُ الْبُخَارِي بِلَفْظِهِ، وَمُسْلِمٌ بِمَعْنَاهُ.

وَفِي رِوَايَةٍ لِلْبُخَارِي: وَكَانَ أَحَدُنَا يُلْزِقُ مَنكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَقَدَمَهُ بِقَدَمِهِ».

1088. Anas رضي الله عنه reported: When the *Iqâmah* had been announced, the Messenger of Allâh ﷺ turned his face towards us and said: "Make your rows straight and stand close together, for I can see you from behind my back." [*Al-Bukhârî*]

Commentary: This *Hadîth* mentions a miracle of the Prophet ﷺ, namely that he could see people standing in the back rows when he was leading the *Salât* in congregation. But it does not mean that he was always capable of doing so, as is being impressed by certain people. The true position is that it was a miracle which happened with the Will of Allâh at the time when the Prophet ﷺ was leading the *Salât* in congregation. It must be borne in mind that a miracle happens with the Will of Allâh only. It is not at all in the power of the Prophet ﷺ. Had he been capable of working a miracle on his own, he would have shown it at his own pleasure. But no Prophet was ever capable of it, nor was the Prophet ﷺ an exception to this rule.

The second point that we learn from this *Hadîth* is that of setting the rows straight, which, in practical terms, means that those who stand up for offering *Salât* in congregation must stand so close to each other that their shoulders and feet are in touch. The Prophet ﷺ used the word "*Tarâssô*" (تراصوا) to describe this position which means that they should stand like a brick wall, each unit of which is riveted with the other. This is the meaning which the Companions of the Prophet ﷺ understood from it and this is what they actually practised. Many people nowadays do not stand in *Salât* shoulder to shoulder and foot to foot. Some people dislike this practice. May Allâh grant guidance to the Muslims so that they can offer *Salât* according to the *Sunnah* of the Prophet ﷺ.

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1089. An-Nu'mân bin Bashîr رضي الله عنهما reported: I heard the Messenger of Allâh ﷺ saying, "Straighten your rows; otherwise, Allâh will create dissension among you." [*Al-Bukhârî* and *Muslim*]

١٠٨٩- وَعَنِ النُّعْمَانِ بنِ بشيرٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وجُوهِكُمْ» مُتَّفَقٌ عَلَيْهِ.

The narration in *Muslim* is: An-Nu'mân bin Bashîr رضي الله عنهما said: The Messenger of Allâh ﷺ directed us to keep our rows as straight as arrows. He continued stressing this until he realized that we had learnt it from him (recognized its significance). One day he came into the mosque and stood up. He was just about to say *Takbîr* (Allâh is Greater) when he noticed a man whose chest was projected from the row, so he said, "O slaves of Allâh, you must straighten your rows or Allâh will certainly put your faces in opposite directions."

وَفِي رِوَايَةٍ لمُسلِمٍ، أَنَّ رَسُولَ الله ﷺ، كَانَ يُسَوِّي صُفُوفَنَا، حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ، حَتَّى رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ، ثُمَّ خَرَجَ يَوْمًا فَقَامَ حَتَّى كَادَ يُكَبِّرُ، فَرَأَى رَجُلًا بَادِيًا صَدرُهُ مِنَ الصَّفِّ؛ فَقَالَ: «عِبَادَ الله، لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

Commentary: This *Hadîth* has been mentioned earlier and is repeated here for its being germane to this chapter. "Put your faces in opposite directions" signifies that "Allâh will create enmity in you", which will create dissension rather than unity, weakness rather than strength and power, and the Muslims will then be overwhelmed with the fear and terror of their enemies. This phrase can also have a literal meaning, that is in consequence of confusion in your ranks, Allâh will turn your face towards the napes of your necks and distort them. May Allâh save the Muslims from both these punishments.

1090. Al-Barâ' bin 'Âzib رضي الله عنهما reported: The Messenger of Allâh ﷺ used to pass between the rows from one end to the other, touching our chest and shoulders (i.e., arranging the

١٠٩٠- وَعَنِ البَرَاءِ بنِ عَازِبٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ الله ﷺ، يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ، يَمْسَحُ صُدُورَنَا، وَمَنَاكِبَنَا،

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rows) in line and saying, "Do not be out of line; otherwise your hearts will be in disagreement". He would add, "Allâh and His angels invoke blessings upon the first rows." [*Abû Dâwûd*]

وَيَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ» وَكَانَ يَقُولُ: «إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصُّفُوفِ الأُوَلِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَنٍ.

1091. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "Arrange the rows in order, stand shoulder to shoulder, close the gaps, be accommodating to your brothers, and do not leave gaps for Satan. Whoever joins up a row, he will be joined to Allâh (i.e., to the Mercy of Allâh); and whoever cuts off a row, he will be cut off from Allâh (i.e., from His Mercy)." [*Abû Dâwûd*]

١٠٩١- وَعَنِ ابنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «أَقِيمُوا الصُّفُوفَ، وَحَاذُوا بَيْنَ الْمَنَاكِبِ، وَسُدُّوا الْخَلَلَ، وَلِينُوا بِأَيْدِي إِخْوَانِكُمْ، وَلَا تَذَرُوا فُرُجَاتٍ لِلشَّيْطَانِ، وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللهُ، وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللهُ» رَوَاهُ أَبُو داود بِإِسْنَادٍ صحيحٍ.

Commentary: This *Hadîth* also tells us about the straightening of rows. Here the phrase "be accommodating to your brothers" means that one must cooperate with him who tries to set the rows in order, and rather than feeling annoyance on his action, one should happily set the rows right according to his instructions.

This *Hadîth* tells us that leaving gaps in rows amounts to leaving space for Satan to get in them. To join rows means that no space should be left between the two persons who stand in a line. Similarly, a second row should not be started without completing the first one. To break a row means to leave space in it or start the second row without completing the first. (قطعه الله) and (وصله الله) can be the words of prayer as well as imprecation, for what they mean is "May Allâh join him or break him." This is a prayer from the Prophet ﷺ for the person who straightens the rows as well as an imprecation for the one who breaks the rows.

1092. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Stand close together in your rows, keep nearer to one another, and put your necks in line, for by Him in Whose

١٠٩٢- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «رُصُّوا صُفُوفَكُمْ، وَقَارِبُوا بَيْنَهَا، وَحَاذُوا بِالأَعْنَاقِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي

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Hands my soul is, I see the Satan entering through the opening in the row like *Al-hadhaf* (i.e., a type of small black sheep found in Yemen)." [*Abû Dâwûd*]

لَأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ، كَأَنَّهَا الْحَذَفُ» حَدِيثٌ صحيحٌ رَوَاهُ أَبُو داود بِإِسْنَادٍ عَلَى شَرْطِ مسلم.

«الحذَفُ» بِحَاءٍ مهملةٍ وذالٍ معجمةٍ، مفتُوحَتَينِ، ثُمَّ فاءٌ وَهِيَ: غَنَمٌ سُودٌ صغارٌ تَكُونُ بِاليَمَنِ.

Commentary: This *Hadîth* stresses that the rows made for *Salât* should not only be integrated like a solid wall but be set vertically close to each other also. This means that there should not be much space between the two rows. The maximum space allowed for it is three spans. Space in excess of this is disapproved and takes away the merit of offering *Salât* in congregation. This formula does not apply to the rows of women because a larger distance between the rows of men and women is more meritorious. (*Ibn 'Allân*).

"Put your necks in line" here means to stand shoulder to shoulder - a point which has already been stressed. Viewing Satan secretly entering into the space left in the rows can be correct literally as well as technically. In the former case, it is a miracle of the Prophet ﷺ while in the latter it is *Wahy* (Revelation). Almighty Allâh informed him that Satan enters the rows of the people offering prayers through the spaces left by them in their rows. Satan is pleased to see these gaps as they make his task of creating doubts in the minds of worshippers easy.

1093. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Fill (complete) the first row, then the one next to it; and if there is any deficiency (incompleteness), it should be in the last row." [*Abû Dâwûd*]

١٠٩٣- وَعَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَالَ: «أَتِمُّوا الصَّفَّ الْمُقَدَّمَ، ثُمَّ الَّذِي يَلِيهِ؛ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ» رَوَاهُ أَبُو داود بِإِسْنَادٍ حَسَن.

Commentary: This *Hadîth* tells us that completion of rows in their sequence is essential, that is to say, first of all the first row should be completed, then the second,

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then the third, and so on and so forth. The last row may be left incomplete if it is short of a full row.

1094. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ said, "Allâh and His angels invoke blessings upon those who are on the right side of the rows." [*Abû Dâwûd*]

١٠٩٤- وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، قَالَتْ: قَالَ رَسُولُ الله، ﷺ: «إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ عَلَى شَرْطِ مُسْلِمٍ، وَفِيهِ رَجُلٌ مُخْتَلَفٌ فِي تَوْثِيقِهِ.

1095. Al-Barâ' رضي الله عنه reported: Whenever we performed *Salât* behind the Messenger of Allâh ﷺ, we liked to be on his right side so that his face might turn towards us (at the end of the *Salât*). One day, I heard Messenger of Allâh ﷺ supplicating, "O my *Rubb*! Shield me from Your Torment on the Day when You will gather (or said, 'resurrect') Your slaves." [*Muslim*]

١٠٩٥- وَعَنِ الْبَرَاءِ، رَضِيَ الله عَنْهُ، قَالَ: «كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللهِ، ﷺ، أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ؛ يُقْبِلُ عَلَيْنَا بِوَجْهِهِ، فَسَمِعْتُهُ يَقُولُ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ - أَوْ تَجْمَعُ - عِبَادَكَ» رَوَاهُ مسلم.

Commentary: This *Hadîth* describes the merit of standing on the right side of the *Imâm* and tells us that for the *Imâm* it is *Sunnah* of the Prophet ﷺ to sit after the congregational *Salât* with his face towards his followers.

1096. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Let the *Imâm* stand in the middle (so that those praying behind him should be standing both on his right and his left) and close the gaps." [*Abû Dâwûd*]

١٠٩٦- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «وَسِّطُوا الإِمَامَ، وَسُدُّوا الْخَلَلَ» رَوَاهُ أَبُو داود.

Commentary: Sheikh Al-Albânî has stated that two narrators of this *Hadîth* are *Majhûl* (unknown). The second part of it, however, is correct because it is supported by a narration of Ibn 'Umar quoted earlier.

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CHAPTER 195
THE EXCELLENCE OF OPTIONAL PRAYERS (*SUNNAH MU'AKKADAH*) ALONG WITH THE OBLIGATORY PRAYERS

١٩٥- بابُ فضل السّنن الراتبة مع الفرائض وبيان أقلها وأكملها وما بينهما

1097. Umm Habîbah رضي الله عنها the Mother of the Believers reported: I heard the Messenger of Allâh ﷺ saying, "A house will be built in *Jannah* for every Muslim who offers twelve *Rak'ah* of optional *Salât* other than the obligatory *Salât* in a day and a night (to seek the Pleasure of Allâh)." [*Muslim*]

١٠٩٧- عَنْ أُمِّ الْمُؤمِنِينَ أُمِّ حَبِيبَةَ رَمْلَةَ بِنتِ أَبِي سُفْيَانَ، رَضِيَ الله عَنْهُمَا، قَالَتْ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لله تَعَالَى كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ الْفَرِيضَةِ، إِلَّا بَنَى الله لَهُ بَيْتًا فِي الْجَنَّةِ! أَوْ: إِلَّا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ» رَوَاهُ مسلم.

Commentary: *Tatawwu'* (تطوع) means to offer more *Nawâfil* (optional prayers) on one's own after performing the *Farâid* (obligatory prayers). Thus, this *Hadîth* tells us the merits of optional prayers and holds promise of (*Jannah*) for those who make it a practice.

1098. Ibn 'Umar رضي الله عنهما reported: I performed along with the Messenger of Allâh ﷺ two *Rak'ah* of optional prayers before *Zuhr* and two after the *Zuhr* (noon prayer), and two after the Friday prayer, and two after the *Maghrib* (evening) prayer, and two after the *'Ishâ'* (night) prayer." [*Al-Bukhârî* and *Muslim*]

١٠٩٨- وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ، ﷺ، رَكْعَتَينِ قَبْلَ الظُّهْرِ، ورَكْعَتَينِ بَعْدَهَا، وَرَكْعَتَينِ بعدَ الجُمُعَةِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ. متفقٌ عَلَيه.

Commentary: There are two kinds of *Nawâfil* which are performed before or after

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the obligatory prayer. Firstly, the one which were performed by the Prophet ﷺ more frequently. According to the present *Hadîth*, their total comes to ten *Rak'ah* while in other *Ahâdith* their total is twelve or fourteen *Rak'ah*. They are called *Sunnah Mu'akkadah* (سنن مؤكدة) or *As-Sunnan Ar-Rawâtib* (السنن رواتب). That is, the *Rak'ah* which are proved from the saying and practice of the Prophet ﷺ and which were performed by him usually. These are said to be Compulsory prayers. Secondly, such *Nawâfil* which were not performed by the Prophet ﷺ regularly. These are called *Sunnah Ghair Mu'akkadah* (غير مؤكدة), and are said to be Optional prayers. In any case, *Nawâfil* have great importance in creating a special link between the worshipper and Allâh, and for this reason the believers do not neglect them. But their status in *Sharî'ah* is of *Nawâfil* the performing of which is rewarding and omission of which is not sinful. One thing that should be borne in mind in respect of *As-Sunnan Ar-Rawâtib* or *Mu'akkadah* is that it is better to perform them at home. This was the usual practice of the Prophet ﷺ, and this is what he ordained the Muslims.

1099. 'Abdullâh bin Mughaffal رضي الله عنه reported: The Messenger of Allâh ﷺ said, "There is a *Salât* (prayer) between every *Adhân* and *Iqâmah*; there is a *Salât* between every *Adhân* and *Iqâmah*." (While saying the same for the) third time (he ﷺ added), "It is for him who desires (to perform it)." [*Al-Bukhârî* and *Muslim*]

١٠٩٩- وَعَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلاةٌ» قَالَ في الثَّالِثَةِ: «لِمَنْ شَاءَ» متفقٌ عَلَيه.

الْمُرَادُ بِالأَذَانَيْنِ: الأَذَانُ وَالإِقَامَةُ.

Commentary: The two *Adhân* (أذان) here means *Adhân* and *Iqâmah*, as has been elucidated by Imâm An-Nawawî. That is, offering of two *Rak'ah* between *Adhân* and *Iqâmah* is *Mustahabb* (desirable). It comes in the category of *Ghair Râtiba* or *Ghair Mu'akkadah Nawâfil*. These *Nawâfil* can be performed after the *Adhân* of every *Salât* before the congregation stands for the obligatory *Salât*.

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CHAPTER 196
EMPHASIS ON PERFORMING TWO *RAK'AH SUNNAH* BEFORE DAWN (*FAJR*) PRAYER

١٩٦- بابُ تأكيد ركعتي سُنّةِ الصّبح

1100. 'Âishah رضي الله عنها reported: The Prophet ﷺ never omitted four *Rak'ah* prayer before the *Zuhr* prayer and two *Rak'ah* prayers before dawn (*Fajr*) prayer. [*Al-Bukhârî*]

١١٠٠- عَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ لَا يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ. رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* tells us the practice of the Prophet ﷺ in respect of the four *Rak'ah Sunnah* of *Zuhr* prayers and the two of *Fajr* prayers. He ﷺ used to perform both regularly. Such *Rak'ah* are called *Sunnah Rawâtib* or *Sunnah Mu'akkadah* (compulsory prayers).

1101. 'Âishah رضي الله عنها reported: The Prophet ﷺ did not attach more importance to any *Nawâfil* prayer than the two *Rak'ah* of prayer before dawn (*Fajr*) prayer. [*Al-Bukhârî* and *Muslim*]

١١٠١- وَعَنْهَا قَالَتْ: لَمْ يَكُنِ النَّبِيُّ، ﷺ، عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ تَعَاهُدًا مِنْهُ عَلَى رَكْعَتَيِ الْفَجْرِ. مُتَّفَقٌ عَلَيهِ

Commentary: This *Hadîth* tell us about the special preparation which the Prophet ﷺ used to make for performing the two *Rak'ah* of *Fajr* prayers.

1102. 'Âishah رضي الله عنها reported: The Prophet ﷺ said, "The two *Rak'ah* before the dawn (*Fajr*) prayer are better than this world and all it contains." [*Muslim*] Another narration goes: "The two *Rak'ah* before the dawn (*Fajr*) prayer are dearer to me than the whole world."

١١٠٢- وَعَنْهَا عَنِ النَّبِيِّ، ﷺ، قَالَ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيا وَمَا فِيهَا» رَوَاهُ مسلم.

وَفِي رِوَايَةٍ: «لَهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا».

Commentary: This *Hadîth* tells us the merits of the two *Rak'ah* of *Fajr* prayers.

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All the *Ahâdith* mentioned above prove that the two *Rak'ah* of *Fajr* are highly meritorious, and one should not show any slackness or negligence in offering them.

1103. Abû 'Abdullâh Bilâl bin Rabâh رضي الله عنه, the *Mu'adhdhin* of Messenger of Allâh ﷺ reported: I went to inform the Messenger of Allâh ﷺ about the time of the dawn (*Fajr*) prayer, and 'Âishah رضي الله عنها kept me busy and began to ask me about something till the day grew bright. Then I got up and informed the Messenger of Allâh ﷺ of the time of *Salât*. I informed him again but he did not came out immediately to lead *As-Salât*. When he came out, he led *As-Salât*. I said to him: 'Âishah (رضي الله عنها) kept me busy and thus diverted my attention by asking about something and the morning grew bright. You also came out late. Upon that the Messenger of Allâh ﷺ said, "I was engaged in performing two *Rak'ah* of *Fajr* prayer." Bilâl رضي الله عنه said: "O Messenger of Allâh! You delayed *As-Salât* so long as the morning grew bright." He ﷺ replied, "Even if the morning had become brighter than it had, I would have performed two *Rak'ah* of prayer in an excellent manner." [*Abû Dâwûd*]

١١٠٣- وَعَنْ أَبِي عَبْدِ الله بِلالِ بنِ رَبَاحٍ، رَضِيَ الله عَنْهُ، مُؤَذِّنِ رَسُولِ الله، ﷺ، أَنَّهُ أَتَى رَسُولَ الله، ﷺ، لِيُؤْذِنَهُ بِصَلاةِ الْغَدَاةِ، فَشَغَلَتْ عَائِشَةُ بِلالًا بِأَمْرٍ سَأَلَتْهُ عَنْهُ، حَتَّى أَصْبَحَ جِدًّا، فَقَامَ بِلالٌ فآذَنَهُ بِالصَّلاةِ، وَتَابَعَ أَذَانَهُ، فَلَمْ يَخرُجْ رَسُولُ اللهِ، ﷺ، فَلَمَّا خَرَجَ صَلَّى بِالنَّاسِ، فَأَخْبَرَهُ أَنَّ عَائِشَةَ شَغَلَتْهُ بِأَمْرٍ سَأَلَتْهُ عَنْهُ حَتَّى أَصْبَحَ جِدًّا، وَأَنَّهُ أَبْطَأَ عَلَيْهِ بِالْخُرُوجِ، فَقَالَ - يَعْنِي النَّبِيَّ، ﷺ -: «إِنِّي كُنْتُ رَكَعْتُ رَكْعَتَيِ الْفَجْرِ» فَقَالَ: يَا رَسُولَ الله! إِنَّكَ أَصْبَحْتَ جِدًّا! قَالَ: «لَوْ أَصْبَحْتُ أَكْثَرَ مِمَّا أَصْبَحْتُ، لَرَكَعْتُهُمَا، وَأَحْسَنْتُهُمَا، وَأَجْمَلْتُهُمَا» رَوَاهُ أَبُو داود بِإِسْنَادٍ حسن.

Commentary: This *Hadîth* also tells us about the importance of the two *Rak'ah* of *Fajr* prayers and stresses the need to perform them with full concentration.

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CHAPTER 197
BRIEFNESS TO BE ADOPTED IN PERFORMING THE TWO *RAK'AH SUNNAH* BEFORE *FAJR* PRAYER, THEIR TIME AND THE *SURAH* TO RECITE IN THEM

١٩٧- بابُ تخفيف ركعتي الفجر وبيان ما يقرأ فيهما، وبيان وقتهما

1104. 'Âishah رضي الله عنها reported: The Prophet ﷺ used to perform two *Rak'ah* short prayer between the *Adhân* (call to prayer) and the *Iqâmah* of the dawn (*Fajr*) prayers. [*Al-Bukhârî* and *Muslim*]

In another narration, 'Âishah رضي الله عنها said: The Messenger of Allâh ﷺ used to perform two supererogatory *Rak'ah* prayer of *Fajr* and make them so short in duration that I used to think whether he (ﷺ) had recited *Sûrat Al-Fâtihah* (in it) or not. [*Al-Bukhârî* and *Muslim*]

In the narration of *Muslim*, 'Âishah رضي الله عنها said: When the Messenger of Allâh ﷺ used to hear the *Adhân* (of *Fajr* prayer) he would perform two supererogatory *Rak'ah* prayer and would make them short.

١١٠٤- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ، ﷺ، كَانَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ. متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لَهُمَا: يُصَلِّي رَكْعَتَيِ الْفَجْرِ، إِذَا سَمِعَ الأَذَانَ فَيُخَفِّفُهُما حَتَّى أَقُولَ: هَل قَرَأَ فِيهما بِأُمِّ الْقُرْآنِ!

وَفِي رِوَايَةٍ لِمُسْلِمٍ: كَانَ يُصَلِّي رَكْعَتَيِ الْفَجْرِ إِذَا سَمِعَ الأَذَانَ وَيُخَفِّفُهُمَا. وَفِي رِوَايَةٍ: إِذَا طَلَعَ الْفَجْرُ.

Commentary: "*Takhfîf*" (تخفيف) here means that the Prophet ﷺ used to shorten the standing, recitation, bowing, prostration, etc., in the two *Rak'ah* of *Fajr* prayer because soon after performing them he had to lead the *Fajr* prayer in which he would prolong his recitation. He would also offer these two *Sunnah* soon after the daybreak or *Adhân*, which gives an idea of the preparation he made for them.

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١١٠٥- وَعَنْ حَفصَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ، ﷺ، كَانَ إِذَا أَذَّنَ الْمُؤَذِّنُ لِلصُّبْحِ، وَبَدَا الصُّبحُ، صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ. متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لمسلم: كَانَ رَسُولُ الله، ﷺ، إِذَا طَلَعَ صَلَّى الْفَجْرَ لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ خَفِيفَتَيْنِ.

1105. Hafsah رضي الله عنها reported: The Messenger of Allâh ﷺ used to perform two short *Rak'ah* prayer when it was dawn and the *Mu'adhdhin* had called *Adhân* (for the *Fajr* prayer). [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* tells us that the two *Rak'ah* of *Fajr* prayer should be performed after the daybreak not before it. One should also be brief in these two *Rak'ah* so that he is active and alert for performing the *Fard* (obligatory prayer).

١١٠٦- وَعَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ الله، ﷺ، يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، وَيُوتِرُ بِرَكْعَةٍ مِنْ آخِرِ اللَّيْلِ، وَيُصَلِّي الرَّكْعَتَيْنِ قَبْلَ صَلاةِ الْغَدَاةِ، وَكَأَنَّ الأَذَانَ بِأُذُنَيْهِ. متفقٌ عَلَيه.

1106. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ used to perform his optional night prayers at night, two *Rak'ah* followed by two *Rak'ah*, and at the end he would conclude with an odd *Rak'ah* (*Witr*). Then he would perform two *Rak'ah* prayer before the dawn (*Fajr*) prayer after hearing the *Adhân*, and he would make them so brief as if he could hear the *Iqâmah* being called. [*Al-Bukhârî* and *Muslim*]

Commentary: "As if he could hear the *Iqâmah* being called" here means that he would hasten the two *Rak'ah* of *Fajr* prayer to the point that one had the impression that he was hearing the voice of *Iqâmah* and he was making haste for fear of missing of the *Salât*.

This *Hadîth* also makes the following three points:

1. The optional prayer of the night should be offered in a series of two *Rak'ah*.
2. One *Rak'ah* of *Witr* is also correct.

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3. The *Sunnah* of *Fajr* prayer should be offered soon after the *Adhân*, and one should be brief in them.

1107. Ibn 'Abbas رضي الله عنهما reported: The Messenger of Allâh ﷺ used to recite during the two *Rak'ah* of *Fajr* prayer: "Say (O Muslims): We believe in Allâh and that which has been sent down to us..." (2:136) which is in *Sûrat Al-Baqarah* in the first *Rak'ah* and the Verse: "We believe in Allâh, and bear witness that we are Muslims (i.e., we submit to Allâh." (3:52) in the second *Rak'ah*.

According to another narration, he (ﷺ) recited from *Sûrat Âl-'Imrân* the Verses: "Come to a word which is just between us and you..." (3:64). [*Muslim*]

١١٠٧- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله، ﷺ، كَانَ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ فِي الْأُولَى مِنْهُمَا: ﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ الآيَةُ [١٣٦] الَّتِي فِي البقرة، وفي الآخِرَةِ مِنْهُمَا: ﴿ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٥٢].

وَفِي رِوَايَةٍ: فِي الآخِرَةِ الَّتِي فِي آل عِمْرانَ: ﴿تَعَالَوْاْ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ﴾ [آل عمران: ٦٤] رَوَاهُما مسلم.

Commentary: In the two *Sunnah* of *Fajr* prayer, the Prophet ﷺ used to recite the two short Verses mentioned in this *Hadîth*, after *Sûrat Al-Fâtihah*.

1108. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ recited in the two supererogatory *Rak'ah* of the *Fajr* prayer *Sûrat Al-Kâfirûn* (No. 109) [in the first *Rak'ah*], and *Sûrat Al-Ikhlâs* (No. 112) [in the second *Rak'ah*]. [*Muslim*]

١١٠٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله، ﷺ، قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ: ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ رَوَاهُ مسلم.

1109. Ibn 'Umar رضي الله عنهما reported: I observed the Prophet ﷺ for one month reciting in the two supererogatory *Rak'ah* of the *Fajr* prayer *Sûrat Al-Kâfirûn* (No. 109) [in

١١٠٩- وَعَنِ ابنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، قَالَ: رَمَقْتُ النَّبِيَّ، ﷺ، شَهْرًا وَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ: ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾،

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the first *Rak'ah*], and *Sûrat Al-Ikhlâs* (No. 112) [in the second *Rak'ah*]. [*At-Tirmidhî*]

و: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. رَوَاهُ التِّرْمِذِي وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: One can recite any *Sûrah* or *Âyah* in the two *Sunnah* of *Fajr* prayer, but if one recites the Verses mentioned in this *Hadîth*, he will have the benefit of following the *Sunnah* of the Prophet ﷺ. Every Muslim should strive to follow the practice of the Prophet ﷺ for the enrichment of his mind, soul and actions.

CHAPTER 198
DESIRABILITY OF LYING DOWN ON ONE'S RIGHT SIDE AFTER THE *SUNNAH OF FAJR* PRAYER

١٩٨- باب اسْتِحْبَاب الاضطِجاع بَعْدَ ركعتي الفجر على جنبه الأيمن والحث عليه سواء كان تهجَّدَ بالليل أم لا

1110. 'Âishah رضي الله عنها reported: When the Prophet ﷺ had performed two *Rak'ah* before the *Fajr* prayer, he would lie down on his right side. [*Al-Bukhârî*]

١١١٠- عَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا قَالَتْ: كَانَ النَّبِيُّ، ﷺ، إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ، اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ. رَوَاهُ الْبُخَارِي.

1111. 'Âishah رضي الله عنها reported: When the Prophet ﷺ finished the *'Ishâ* prayer, he would perform eleven *Rak'ah* before the *Fajr* prayer, concluding each two *Rak'ah* with *Taslîm* (i.e., saying *As-Salâmu 'Alaikum*) and observing the *Witr* (odd) at the end. When the *Mu'adhdhin* finished proclaiming *Adhân* for the *Fajr* prayer and it was dawn, he would rise and perform two short *Rak'ah*, and then would lie

١١١١- وَعَنْهَا قَالَتْ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ، وَيُوتِرُ بِوَاحِدَةٍ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلاةِ الْفَجْرِ، وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ

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down on his right side till the *Mu'adhdhin* came to (inform) him about *Iqâmah*. [*Muslim*]

الأَيْمَنِ، هٰكَذَا حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلْإِقَامَةِ. رَوَاهُ مُسْلِمٌ.

قَوْلُهَا: «يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ» هٰكَذَا هُوَ فِي مُسْلِمٍ وَمَعْنَاهُ: بَعْدَ كُلِّ رَكْعَتَيْنِ.

Commentary: This *Hadîth* tells us that the Prophet ﷺ was in the habit of lying down on his right side after the two *Sunnah* of *Fajr* prayer. It also mentions his offering of *Tahajjud* prayer, which consists of eleven *Rak'ah*. He would perform this *Salât* in the form of four couplets and one *Witr*. According to some narrations, he would perform four couplets and supplement them with three *Rak'ah* of *Witr*. Both these forms are right. This *Hadîth*, also proves the validity of one *Witr*.

This *Hadîth* also tells us that the time for the *Tahajjud* and *Witr* prayer is from *'Ishâ'* prayer to the daybreak. One can perform *Tahajjud* prayer at any time during this period. But, the best time for it is the third part of the night for the reason that after *Tahajjud* one can, after a while, perform *Fajr* prayer in congregation (*Jamâ'ah*).

The *Tarâwîh* (تراويح) (optional night prayer) performed in the month of Ramadân is this *Tahajjud* prayer which is also termed as *Qiyâm-ul-Lail* (قيام الليل). For the sake of convenience and benefit of congregational prayer, it is offered soon after *'Ishâ'* prayer in the month of Ramadân. The right number of *Rak'ah* in the *Tarâwîh* prayer is eight because the Prophet ﷺ never offered more than eight *Rak'ah*; with three *Witr* in the month of Ramadân or otherwise. 'Âishah's statement to this effect quoted in *Sahih Al-Bukhârî* also supports this fact. In *Hadîth* literature, the *Nawâfil* of the night have been termed as *Qiyâm-ul-Lail* (قيام الليل) for which the word "*Tahajjud*" has also been used in the Qur'ân and *Hadîth*. The word "*Tarâwîh*" does not figure anywhere in *Hadîth*. The word "*Tarâwîh*" for "*Qiyâm-ul-Lail*" became popular after the era of the Prophet ﷺ and his Companions. Thus, that number of *Tarâwîh* prayer agrees with the *Sunnah* of the Prophet ﷺ which is proved by the actual practice of the Prophet ﷺ, that is eight *Rak'ah* and three *Witr* only. It is not in any case twenty *Rak'ah*. Authentic *Ahâdith* prove this point abundantly.

1112. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When anyone of you has performed two of *Sunnah* before the

١١١٢- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِذَا صَلَّى أَحَدُكُمْ رَكْعَتَيِ الْفَجْرِ،

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Fajr prayer, he should lie down on his right side." [*Abû Dâwûd* and *At-Tirmidhî*]

فَلْيَضْطَجِعْ عَلَى يَمِينِهِ».

رَوَاهُ أَبو دَاود، والتِّرْمِذِي بِأَسَانِيدَ صَحِيحَةٍ.

قَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: The preceding *Ahâdith* described the practice of the Prophet ﷺ while the present one tells us about his order that one should lie down on his right side after offering the two *Sunnah* of *Fajr* prayer. Thus, this practice is proved by his speech as well as action which does not leave any doubt about it being a *Sunnah* and *Mustahabb* (desirable).

CHAPTER 199
SUNNAH OF *ZUHR* PRAYER

١٩٩- بابُ سُنَّة الظهر

1113. Ibn 'Umar رضي الله عنهما reported: I performed with the Messenger of Allâh ﷺ two *Rak'ah* before and two after *Zuhr* prayers. [*Al-Bukhârî* and *Muslim*]

١١١٣- عَنِ ابْنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ، ﷺ، رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا. متفقٌ عليه.

Commentary: This *Hadîth* has already been mentioned. See Commentary on *Hadîth* No. 1098.

1114. 'Âishah رضي الله عنها reported: The Prophet ﷺ never omitted four *Rak'ah* supererogatory prayer before *Zuhr* prayers. [*Al-Bukhârî*]

١١١٤- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ لَا يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ، رَوَاهُ الْبُخَارِيُّ.

Commentary: Some *Ahâdith* state that he ﷺ used to perform two *Rak'ah* before and two after *Zuhr* prayer. The present *Hadîth* says that he used to perform four *Rak'ah* before *Zuhr* prayer. Both narrations are correct and can be followed according to conditions and circumstances.

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1115. 'Âishah رضي الله عنها reported: Whenever the Prophet ﷺ stayed in my house, he would perform four *Rak'ah* (supererogatory prayer) before *Zuhr* prayer. Then he would go out and lead *Salât*. He ﷺ would then come back and perform two *Rak'ah* (supererogatory prayer). He would lead the *Maghrib* prayer and come back and perform two *Rak'ah* (supererogatory prayer). When he ﷺ had led the *'Ishâ'* prayer, he would enter the house and perform two *Rak'ah* (supererogatory prayer). [*Muslim*]

١١١٥- وَعَنْهَا قَالَتْ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ، فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي، فَيُصَلِّي رَكْعَتَيْنِ. رَوَاهُ مسلم.

1116. Umm Habîbah رضي الله عنها reported: The Messenger of Allâh ﷺ said, "Whoever observes the practice of performing four *Rak'ah* before *Zuhr* prayer and four after the *Zuhr* prayer, Allâh will shield him against the Fire (of Hell).
[*Abû Dâwûd* and *At-Tirmidhî*]

١١١٦- وَعَنْ أُمِّ حَبِيبَةَ، رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله، ﷺ: «مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَأَرْبَعٍ بَعْدَهَا، حَرَّمَهُ الله عَلَى النَّارِ».
رَوَاهُ أَبُو دَاود والتِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.

Commentary: This *Ahâdith* mean that a person who follows this course of practice, will die as a Muslim and will not remain in Hell for ever like the *Kuffâr* (infidels) unless Allâh has forgiven all his sins for him and would, as a result, save him from Fire altogether. That is, Almighty Allâh will not let him live in Hell for ever. According to some *Ahâdith*, the fire of Hell will not touch him, which also amounts to saying that he will not be kept in Hell for all eternity. If a Muslim is liable to punishment, his stay in Hell - for a few days or weeks or months depending on the nature of his sins - is not a contravention of such *Ahâdith* because he will ultimately be released from Hell and

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brought to *Jannah*. "Allâh will shield him against the Fire" should not be taken to mean that a Muslim will not be sent to Hell no matter what he does. If Almighty Allâh does not forgive him in the very first instance, he will have to suffer the torment of Hell as long as He would like and then he will be sent to *Jannah*.

1117. 'Abdullâh bin As-Sâ'ib رضي الله عنه reported: The Messenger of Allâh ﷺ used to perform four *Rak'ah* prayer after the declining of the sun before *Zuhr* prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time." [*At-Tirmidhî*]

١١١٧- وَعَنْ عَبْدِ اللهِ بنِ السَّائِبِ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ، وَقَالَ: «إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ، فَأُحِبُّ أَنْ يَصْعَدَ لِي فِيها عَمَلٌ صَالِحٌ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: The Prophet ﷺ used to perform the four *Rak'ah Sunnah* of *Zuhr* prayer when the sun started declining. In fact, except for *'Ishâ'* prayer, he would perform every *Salât* at its early hours.
The phrase "the gates of heaven are opened" to means that the good deeds that people do are lifted to heavens at that time.

1118. 'Âishah رضي الله عنها reported: If the Prophet ﷺ could not perform four *Rak'ah* before *Zuhr* prayer, he would perform them after it (i.e., after the obligatory prayer). [*At-Tirmidhî*]

١١١٨- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا لَمْ يُصَلِّ أَرْبَعًا قَبْلَ الظُّهْرِ، صَلَّاهُنَّ بَعْدَهَا. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* tells us about the preparation which the Prophet ﷺ used to make for performing the *Sunnah*. Every Muslim should, therefore, make full preparation for performing *Sunnah*. If one is unable to perform it before the *Fard* prayer, then one must do it afterwards.

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CHAPTER 200
SUNNAH OF THE *'ASR* PRAYER

٢٠٠- بابُ سُنّة الْعَصْر

1119. 'Ali bin Abû Tâlib رضي الله عنه reported: The Prophet ﷺ used to perform four *Rak'ah* before the *'Asr* prayer, separating them with *Taslîm* (i.e., offering blessings) on the favourite angels who are near Allâh's proximity and the Muslims and the believers who come after them. [*At-Tirmidhî*]

١١١٩- عَنْ عَلِيِّ بنِ أَبِي طَالِبٍ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ، يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ عَلَى الْمَلائِكَةِ الْمُقَرَّبِينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: The phrase "separating them with *Taslîm*" means that he would perform four *Rak'ah* in two couplets.

1120. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "May Allâh have mercy on a man who performs four *Rak'ah* before the *'Asr* prayer." [*Abû Dâwûd* and *At-Tirmidhî*]

١١٢٠- وَعَنِ ابنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «رَحِمَ اللهُ امْرَءًا صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا». رَوَاهُ أَبُو دَاود ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: These four *Rak'ah* can be performed in two couplets also, as was the practice of the Prophet ﷺ, according to the preceding *Hadîth*. It can be performed with one *Taslîm* also. Both forms are correct and permissible. Some scholars are of the opinion that the former method is better. *'Ulamâ'* have stated that these four *Sunnah* of *'Asr* prayer are *Ghair Mu'akkadah* (optional prayers). Its importance is however evident from the fact that the Prophet ﷺ prayed for mercy on those who performed these *Sunnah*.

1121. 'Ali bin Abû Tâlib رضي الله عنه reported: The Prophet ﷺ used to

١١٢١- وَعَنْ عَلِيِّ بنِ أَبِي طَالِبٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ ﷺ، كَانَ

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perform two *Rak'ah* before the *'Asr* prayer. [*Abû Dâwûd*]

يُصَلِّي قَبْلَ الْعَصْرِ رَكْعَتَيْنِ. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: We learn from this *Hadîth* that one can also perform two *Sunnah* before *'Asr* prayer. But Sheikh Al-Albânî has stated that the word "two *Rak'ah* " occurring in this *Hadîth* is rare. Four *Rak'ah* are secure and should, therefore, be preferred.

CHAPTER 201
SUNNAH OF THE *MAGHRIB* PRAYER

٢٠١- باب سُنَّةِ الْمَغْرِب بَعْدَها وقبلها

[In the previous chapter, the practice of the Prophet ﷺ has been reported by 'Umar and 'Âishah رضي الله عنهما that he ﷺ used to perform two *Rak'ah Sunnah* after the obligatory *Maghrib* prayer].

تَقَدَّمَ فِي هٰذِهِ الأَبْوَابِ حَدِيثُ ابنِ عُمَرَ، وَحَدِيثُ عَائِشَةَ وَهُمَا صَحِيحَانِ أَنَّ النَّبِيَّ، ﷺ، كَانَ يُصَلِّي بَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ.

1122. 'Abdullâh bin Mughaffal رضي الله عنه reported: The Prophet ﷺ said, "Perform two *Rak'ah* before *Maghrib* prayer." He ﷺ repeated it twice; when repeating it for the third time he added: "He who may so wish." [*Al-Bukhârî*]

١١٢٢- وَعَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «صَلُّوا قَبْلَ الْمَغْرِبِ» قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ» رَوَاهُ الْبُخَارِي.

Commentary: This *Salât* means that the two *Rak'ah* are performed after the *Adhân* of *Maghrib* prayer but before the *Fard Salât*. This is elucidated by other *Ahâdith*. Although this has the position of *Sunnah Ghair Mu'akkadah*, its importance is evident from the fact that the Prophet ﷺ stressed it three times. Usually an order (*Amr*) signifies that the act is "essential" but here the decency embedded in the words "He

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who may so wish" has turned it to "desirable". In any case, inducement and stress of the Prophet ﷺ on this *Salât* has left no room to doubt that it is desirable. *Ahâdith* which follow lend further support to this contention.

1123. Anas رضي الله عنه reported: I saw the principal Companions of Messenger of Allâh ﷺ rushing to the pillars (of the mosque) to perform two *Rak'ah* prayers behind them before the *Maghrib* prayer. [*Al-Bukhârî*]

١١٢٣- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: لَقَدْ رَأَيْتُ كِبَارَ أَصْحَابِ رَسُولِ اللهِ، ﷺ، يَبْتَدِرُونَ السَّوَارِيَ عِنْدَ الْمَغْرِبِ. رَوَاهُ الْبُخَارِي.

Commentary: "Rushing to the pillars" here refers to the haste which the Companions of the Prophet ﷺ usually showed in occupying the place near the pillars to perform the two *Rak'ah* before *Maghrib* prayer. Thus, this *Hadîth* confirms the practice of the Companions of the Prophet ﷺ in respect of the two *Rak'ah* performed before *Maghrib* prayer.

1124. Anas رضي الله عنه reported: In the lifetime of the Messenger of Allâh ﷺ, we used to perform two *Rak'ah* (optional prayer) after sunset before the *Maghrib* prayer. It was asked: "Did Messenger of Allâh ﷺ perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so." [*Muslim*]

١١٢٤- وَعَنْهُ قَالَ: كُنَّا نُصَلِّي عَلَى عَهْدِ رَسُولِ اللهِ، ﷺ، رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ الْمَغْرِبِ، فَقِيلَ: أَكَانَ رَسُولُ اللهِ، ﷺ، صَلَّاهُمَا؟ قَالَ: كَانَ يَرَانَا نُصَلِّيهِمَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا. رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* mentions the practice of the Companions of the Prophet ﷺ in respect of two *Rak'ah* performed before *Maghrib* prayer. They sometimes performed these *Rak'ah* in the presence of the Prophet ﷺ. Thus according to the narration of Anas رضي الله عنه, their being in practice is proved. But this statement of Anas is according to his own knowledge, otherwise, we have already seen a *Hadîth* in which the Prophet ﷺ stressed the need to perform them by way of inducement. Thus, it is proved by his speech as well.

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١١٢٥- وَعَنْهُ قَالَ: كُنَّا بِالْمَدِينَةِ فَإِذَا أَذَّنَ الْمُؤَذِّنُ لِصَلَاةِ الْمَغْرِبِ، ابْتَدَرُوا السَّوَارِيَ، فَرَكَعُوا رَكْعَتَيْنِ، حَتَّى إِنَّ الرَّجُلَ الْغَرِيبَ لَيَدْخُلُ الْمَسْجِدَ فَيَحْسَبُ أَنَّ الصَّلَاةَ قَدْ صُلِّيَتْ مِنْ كَثْرَةِ مَنْ يُصَلِّيهِمَا. رَوَاهُ مُسْلِمٌ.

1125. Anas bin Mâlik رضي الله عنه reported: When we were in Al-Madinah, the moment the *Mu'adhdhin* finished the *Adhân* of the *Maghrib* prayer, the people hastened to the pillars of the mosque and performed two *Rak'ah* prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them. [*Muslim*]

Commentary: This *Hadîth* shows that it was usual with the Companions of the Prophet ﷺ to perform two *Rak'ah* before *Maghrib* in the Prophet's mosque. But in spite of this fact these are *Sunnah Ghair Mu'akkadah* while the two performed after the *Salât* are *Sunnah Mu'akkadah*.

CHAPTER 202
SUNNAH OF THE *'ISHÂ'* PRAYER

٢٠٢- بابُ سُنَّةِ الْعِشاءِ بَعدها وقبلها

فِيهِ حَدِيثُ ابنِ عُمَرَ السَّابِقُ: صَلَّيْتُ مَعَ النَّبِيِّ، ﷺ، رَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَحَدِيثُ عبْدِ الله بنِ مُغَفَّلٍ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ» مُتَّفَقٌ عَلَيهِ. كَمَا سَبَقَ.

[Ibn 'Umar رضي الله عنهما has narrated that he performed two *Rak'ah* after the *Fard* prayer of *'Ishâ'* with the Prophet ﷺ. 'Abdullâh bin Maghaffal has narrated that the Messenger of Allâh ﷺ has said, "There is a *Salât* between every *Takbîr* and *Adhân*."

This proves that apart from the four *Rak'ah Fard*, there are also two *Rak'ah Sunnah* of the *'Ishâ'* prayer). See *Ahâdîth* No. 1098 and 1099.

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CHAPTER 203
SUNNAH OF FRIDAY PRAYER

٢٠٣- بابُ سُنّة الجمعَة

فِيهِ حَدِيثُ ابنِ عُمَرَ السَّابِقُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ، ﷺ، رَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ. متفقٌ عَلَيه.

'Abdullâh bin 'Umar رضي الله عنهما reported: I performed along with the Prophet ﷺ two *Rak'ah* (*Sunnah* prayer) after the *Jumu'ah* prayer. [*Al-Bukhârî* and *Muslim*]

١١٢٦- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «إِذَا صَلَّى أَحَدُكُمُ الْجُمُعَةَ، فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا» رَوَاهُ مسلم.

1126. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "If anyone of you performs the *Friday* prayer, he should perform four *Rak'ah* (*Sunnah*) after it." [*Muslim*]

١١٢٧- وَعَنِ ابنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَيْنِ فِي بَيْتِهِ، رَوَاهُ مسلم.

1127. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ would not perform any *Salât* (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two *Rak'ah* there. [*Muslim*]

Commentary: In one *Hadîth*, there is mention of four *Rak'ah*, while in the other it is mentioned as two *Rak'ah*. It can be deduced that both of these are acceptable. *'Ulamâ'* are of the opinion that one who performs them in the mosque, should perform four *Rak'ah*; whereas the one performing them at home, should perform two *Rak'ah* with one *Taslîm*. It is better to perform them in twos as the Prophet ﷺ is reported to have said, "Perform the *Nawâfil* of the day and night in twos." (*Al-Bukhârî*).

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CHAPTER 204
DESIRABILITY OF OFFERING *NAWÂFIL* (VOLUNTARY OR OPTIONAL) PRAYERS AT HOME

٢٠٤- باب استِحباب جَعل النوافل في البيت سواء الراتبة وغيرها والأمر بالتحول للنافلة من موضع الفريضة أو الفصل بينهما بكلام

1128. Zaid bin Thâbit رضي الله عنه reported: The Prophet ﷺ said, "O people! perform your (voluntary) *Salât* (prayers) in your homes because the best *Salât* of a man is the one he performs at home, except the obligatory *Salât*." [*Al-Bukhârî* and *Muslim*]

١١٢٨- عَنْ زيدِ بنِ ثابتٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ قَالَ: «صَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ؛ فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ» متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us that the *Nawâfil* and *Sunnah* prayers should be performed at home. It goes without saying that all the *Fard* constituents of every *Salât* are to be performed in the mosque (*Masjid*) in congregation. The order to perform the *Nawâfil* prayers at home shows its merits. Firstly, it saves a person from showing off, and secondly, houses are blessed due to them.

1129. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "Observe part of the [*Nawâfil* (voluntary)] *Salât* (prayers) in your homes. Do not turn your homes into graves." [*Al-Bukhârî* and *Muslim*]

١١٢٩- وَعَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ، ﷺ، قَالَ: «اجْعَلُوا مِنْ صَلَاتِكُمْ فِي بُيُوتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا» متفقٌ عَلَيه.

Commentary: "Observe part of the *Salât* (prayers) in your homes" here means *Nawâfil* and *Sunnah*. The houses in which *Nawâfil* are not performed are like graveyards. Such houses are like graves which have no scope for action and worship and are thus deprived of their reward, which is a great deprivation indeed.

1130. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When

١١٣٠- وَعَنْ جَابِرٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «إِذَا

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you have finished your (*Fard*) *Salât* (prayer) in the mosque, you should observe some of your (*Sunnah* and *Nawâfil*) *Salât* at home; Allâh will bless your homes because of your *Salât* (in your homes)." [*Muslim*]

قَضَى أَحَدُكُمْ صَلاتَهُ فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلاتِهِ؛ فَإِنَّ اللهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلاتِهِ خَيْرًا» رَوَاهُ مسلم.

Commentary: This *Hadîth* has the same message which is conveyed by the preceding *Ahâdith* namely that the *Fard Salât* should be performed in the *Masjid* (mosque) while some of the supererogatory, optional and voluntary prayers should be performed at home.

1131. 'Umar bin 'Atâ reported that Nâfi' bin Jubair sent him to Sâ'ib bin Ukht Namir to ask him about something that Mu'âwiyah had seen him doing in *Salât* (prayer). He said: "Yes, I performed the Friday prayer along with him in the enclosure (*Maqsûrah*), and when the *Imâm* concluded the *Salât* with *Taslîm*, I stood up in my place and performed the *Sunnah* prayer. When Mu'âwiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another *Sunnah* prayer till you have spoken to some one or have shifted your place; because the Messenger of Allâh ﷺ ordered us not to follow up the congregational *Salât* with any other *Salât* until we have talked (to some one) or moved from the place." [*Muslim*]

١١٣١- وَعَنْ عُمَرَ بْنِ عَطَاءٍ أَنَّ نَافِعَ ابْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ ابنِ أُخْتِ نَمِرٍ يَسْأَلُهُ عَنْ شَيْءٍ رَآهُ مِنْهُ مُعَاوِيَةُ فِي الصَّلَاةِ فَقَالَ: نَعَمْ صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا سَلَّمَ الإِمَامُ، قُمتُ فِي مَقَامِي، فَصَلَّيْتُ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لا تَعُدْ لِمَا فَعَلْتَ. إِذَا صَلَّيْتَ الْجُمُعَةَ، فَلا تَصِلْهَا بِصَلاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ؛ فَإِنَّ رَسُولَ اللهِ، ﷺ، أَمَرَنَا بِذٰلِكَ، أَنْ لَا نُوصِلَ صَلَاةً بِصَلاةٍ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ. رَوَاهُ مسلم.

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Commentary: "*Maqsurah*" (مقصورة) was an enclosure in a mosque or a place which was made there for the security of rulers. When Muslim caliphs and rulers used to perform their prayers in congregation, they would occupy this place. The word "Friday" (*Jumu'ah*) has been mentioned here because of the incident reported in it, otherwise, this order applies to every *Salât* and is not restricted to *Jumu'ah* alone. There is a standing order that one must separate the *Fard* and the *Sunnah* of a *Salât* by some means, like conversation, changing place of the *Salât*, going out of the *Masjid*, etc., as has been mentioned in a *Hadîth* narrated earlier. What Muâwiyah has stated here is in the light of this *Hadîth*.

CHAPTER 205
WITR PRAYER, ITS TIME AND RULING

٢٠٥- باب الحثّ على صَلاة الوتر وبيان أنه سُنة مؤكدة وبيان وقته

1132. 'Ali (bin Abû Tâlib) رضي الله عنه reported: The *Witr* prayer is not obligatory as the prescribed *Salât* (prayers), but the Messenger of Allâh ﷺ observed it as his regular practice (*Sunnah*). He ﷺ said, "Allâh is *Witr* (single, odd) and loves what is *Witr*. So perform *Witr* prayer. O followers of Qur'ân, observe *Witr* (prayer)."
[*At-Tirmidhî* and *Abû Dâwûd*]

١١٣٢- عَنْ عَلِيٍّ، رَضِيَ اللهُ عَنْهُ قَالَ: الوِترُ لَيْسَ بِحَتْمٍ كَصَلاةِ الْمَكْتُوبَةِ، وَلٰكِنْ سَنَّ رَسُولُ اللهِ، ﷺ، قَالَ: «إِنَّ اللهَ وِتْرٌ يُحِبُّ الْوِتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ» رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: "*Witr*" literally means odd number. "Allâh is *Witr*" means He is One in Attributes and Actions and has no equal. *Witr* prayer is also called *Witr* for the reason that it is performed in one, three, five and seven *Rak'ah*. It is not permissible to perform it in an even number, like two, four, six, eight etc. Thus, we learn from this *Hadîth* that *Witr* is not *Fard* and *Wâjib* but *Sunnah Mu'akkadah* (compulsory). But it would not be correct to show any slackness in performing them to this reason because every Muslim should do his level best to follow the *Sunnah* of the Prophet ﷺ.

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1133. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ observed *Witr* prayer in every part of night at the beginning, middle and at the last part. He ﷺ, however, would finish his *Witr* prayer before dawn. [*Al-Bukhârî* and *Muslim*]

١١٣٣- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللهِ، ﷺ، مِنْ أَوَّلِ اللَّيْلِ، وَمِنْ أَوْسَطِهِ، وَمِنْ آخِرِهِ، وَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ» متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us the timing of *Witr* prayer. Its earliest time is soon after *'Ishâ'* prayer and its time is just before dawn.

1134. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "Make *Witr* prayer the last of your *Salât* at night." [*Al-Bukhârî* and *Muslim*]

١١٣٤- وَعَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِتْرًا» متفقٌ عَلَيه.

Commentary: Some *'Ulamâ'* are of the opinion that after performing the *Witr* prayer, it is not permissible to perform any other *Nawâfil* prayers because the Prophet ﷺ ordered to make it the last *Salât*. But Imâm An-Nawawî and some other scholars have interpreted it as "desirable" rather than an order, because we do find instances in which the Prophet ﷺ performed two *Rak'ah Nafl* prayer in the sitting position after *Witr* prayer. It is, therefore, better to go by this *Hadîth*. But if someone wants to perform two *Rak'ah Nafl* prayer after *Witr*, prayer it is permissible.

1135. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Prophet ﷺ said, "Perform *Witr* prayer before dawn." [*Muslim*]

١١٣٥- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا» رَوَاهُ مسلم.

1136. 'Âishah رضي الله عنها reported: The Prophet ﷺ used to perform his voluntary prayer at night (i.e., *Tahajjud* prayer) while she was sleeping in front

١١٣٦- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ يُصَلِّي صَلَاتَهُ بِاللَّيْلِ، وَهِيَ مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ،

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of him; and when the *Witr* prayer was yet to be observed, he would awaken her to perform her *Witr* prayer. [*Muslim*]

فَإِذَا بَقِيَ الْوِتْرُ، أَيْقَظَهَا فَأَوْتَرَتْ. رَوَاهُ مسلم.

وَفِي رِوَايَةٍ لَه: فَإِذَا بَقِيَ الْوِتْرُ قَالَ: «قُومِي فَأَوْتِرِي يَا عَائِشَةُ».

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

1. It is permissible to pray with someone sleeping in front of us.
2. It is desirable to awaken one's own family members for *Nafl* prayer.
3. One can perform, *Witr* prayer before *Fajr* prayer.

1137. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "Hasten to perform the *Witr* prayer before dawn."
[*Abû Dâwûd* and *At-Tirmidhî*]

١١٣٧- وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «بَادِرُوا الصُّبْحَ بِالْوِتْرِ» رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ صحيحٌ.

1138. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who apprehends that he may not get up in the later part of the night, should observe the *Witr* prayer in the first part of it; and he who is certain to get up in the last part of it, he should observe *Witr* at the end of the night, because *Salât* at the end of the night is attended (by the angels), and that is better." [*Muslim*]

١١٣٨- وَعَنْ جَابِرٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ؛ فَلْيُوتِرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذٰلِكَ أَفْضَلُ» رَوَاهُ مسلم.

Commentary: If a person is confident that he will get up to perform *Witr* prayer before dawn, it is better for him to perform it in the late hours of the night; otherwise, it will be well to do so after *'Ishâ'* prayer.

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CHAPTER 206
MERIT OF THE (OPTIONAL) *DUHA* (FORENOON) PRAYER

٢٠٦- بابُ فضل صَلاة الضحىٰ وبيان أقلها وَأكثرها وأوسطها، والحث على المحافظة عليها

1139. Abû Hurairah رضي الله عنه reported: My *Khalîl* (the Messenger of Allâh ﷺ) directed me to fast three days of each month, and to observe two *Rak'ah Duha* (optional prayer) at forenoon, and to perform the *Witr* prayer before going to bed. [*Al-Bukhârî* and *Muslim*]

١١٣٩- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: أَوْصَانِي خَلِيلِي، ﷺ بِصِيامِ ثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَي الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ» متفقٌ عَلَيه.

وَالإِيتَارُ قَبْلَ النَّوْمِ إِنَّمَا يُسْتَحَبُّ لِمَنْ لَا يَثِقُ بِالاستِيقَاظِ آخِرَ اللَّيْلِ، فَإِنْ وَثِقَ، فَآخِرُ اللَّيْلِ أَفْضَلُ.

Commentary: "Three days" can be any three days of a month, but it is better if one opts 13th, 14th and 15th of every lunar month because the Prophet ﷺ used to observe fasting on these days.

This *Hadîth* also highlights the importance of *Duha* and *Witr* prayer, and proves the merit of giving counsel persuasion and inducement for virtuous deeds.

1140. Abû Dharr رضي الله عنه reported: The Prophet ﷺ said, "In the morning, charity is due on every joint bone of the body of everyone of you. Every utterance of Allâh's Glorification (i.e., saying *Subhân Allâh*) is an act of charity, and every utterance of His Praise (i.e., saying *Al-hamdu lillâh*) is an act of charity and every utterance of declaration of His Greatness (i.e., saying *Lâ ilâha illallâh*) is an

١١٤٠- وَعَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكمْ 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

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act of charity; and enjoining *M'arûf* (good) is an act of charity, and forbidding *Munkar* (evil) is an act of charity, and two *Rak'ah Duha* prayers which one performs in the forenoon is equal to all this (in reward)." [*Muslim*]

مِنَ الضُّحَى» رَوَاهُ مسلم.

Commentary: "Charity is due from every joint bone" means that when a person gets up in the morning, it is obligatory for him to thank Allâh for having every joint of his intact. Therefore, one must praise and glorify Allâh. Since a single invocation of the words mentioned in this *Hadîth* is equivalent to one *Sadaqah*, one must say these words for 360 times - a number which equals the number of joints in man's body. Moreover, to enjoin someone to do what is good and dissuade somebody from vice constitutes *Sadaqah*. However, if one performs two *Rak'ah* of *Duha* prayer, it will serve for *Sadaqah* for all the joints of the body. Thus, this *Hadîth* highlights the merits and importance of *Duha* prayer. We also learn from this *Hadîth* that *Sadaqah* is not restricted to spending money alone but also has a vast meaning and covers all forms of virtues mentioned here.

1141. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ used to perform four *Rak'ah* of *Duha* prayer (at the forenoon) and would add to them whatever Allâh wished. [*Muslim*]

١١٤١- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا، قَالَتْ: كَانَ رَسُولُ الله، ﷺ، يُصَلِّي الضُّحَى أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللهُ. رَوَاهُ مسلم

Commentary: We learn from this *Hadîth* that the Prophet ﷺ used to perform usually four *Rak'ah* in *Duha* prayers but sometimes he also performed more. In some of the *Ahâdith*, their number varies from two to eight. One is therefore free to perform two, four or eight *Rak'ah* according to his convenience.

1142. Umm Hâni, daughter of Abû Tâlib رضي الله عنها reported: I went to the Messenger of Allâh ﷺ on the day of the conquest of Makkah. He was taking a bath at that time. When he

١١٤٢- وَعَنْ أُمِّ هَانِىءٍ فَاخِتَةَ بِنْتِ أَبِي طَالِبٍ، رَضِيَ الله عَنْهَا، قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ الله، ﷺ، عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، فَلَمَّا فَرَغَ مِنْ

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finished the bath, he performed eight *Rak'ah* (of optional) prayers. This was during the *Duha* (forenoon). [*Al-Bukhârî* and *Muslim*]

غُسْلِهِ، صَلَّى ثَمَانِيَ رَكَعَاتٍ، وَذٰلِكَ ضُحًى» متفقٌ عَلَيه. وَهٰذَا مختصر لفظِ إِحْدَى رِوَايَاتِ مسلم.

Commentary: This *Hadîth* holds that *Duha* prayer consists of eight *Rak'ah*. Another *Hadîth* elaborates that the Prophet ﷺ performed these *Rak'ah* in four couplets. What is the time of *Duha* prayer? Is *Duha* prayer and *Ishrâq* prayer one and the same? There is a difference of opinion on these issues. Some people think that *Duha* and *Ishrâq* are two different names for one and the same prayer, and this is performed soon after sunrise. While others think that the earliest time of *Duha* prayer is soon after sunrise and the last is a little before the sun begins to decline. The one performed in the early hours is called *Ishrâq* prayer, while the one performed in the late hours is called *Duha* prayer. Some people say that the two *Rak'ah* performed at the time when the sun is at a height of a lance in the sky is *Ishrâq*, and the one, comprising four *Rak'ah*, performed when the sun covers one fourth of the sky is *Duha*. (For more details, see *Mirâtul-Mafâtih*, a commentary of *Mishkât Al-Masâbih*, Chapter *Duha* prayer). The majority of Muslim scholars consider this prayer as *Mustahabb* (desirable).

CHAPTER 207
TIME FOR THE *DUHA* (FORENOON OPTIONAL) PRAYER

٢٠٧- باب تجوز صَلاة الضحىٰ من ارتفاع الشمس إلى زوالها والأفضل أن تصلي عند اشتداد الحرِّ وارتفاع الضحى

1143. Zaid bin Arqam رضي الله عنه reported: I saw some people performing *Duha* (prayers) in the early forenoon and warned them (saying): These people must know that performing *Salât* a little later is better. The Messenger of Allâh ﷺ said, "The

١١٤٣- عَنْ زَيْدِ بنِ أَرْقَمَ، رَضِيَ اللهُ عَنْهُ، أَنَّهُ رَأَى قَوْمًا يُصَلُّونَ مِنَ الضُّحَى، فَقَالَ: أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلَاةَ فِي غَيْرِ هٰذِهِ السَّاعَةِ أَفْضَلُ، إِنَّ رَسُولَ الله، ﷺ، قَالَ: «صَلَاةُ

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Salât of the penitent is to be observed when the young ones of camels feel the heat of the sun (i.e., when it becomes very hot)." [*Muslim*]

الأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ» رَوَاهُ مسلم.

«تَرمَضُ» بفتح التاء والميم وبالضاد المعجمة، يعني: شدة الحرّ. «وَالْفِصَالُ» جَمْعُ فَصِيلٍ وَهُوَ: الصَّغِيرُ مِنَ الإِبِلِ.

Commentary: This *Hadîth* confirms the opinion of those who hold that *Duha* prayer is different from *Ishrâq* prayer. *Ishrâq* prayer must be performed when the sun rises about a lance in the sky while the time for *Duha* prayer occurs when the hoofs of the animals begin to burn and they feel troubled with the heat of the sun. Usually the six *Rak'ah* performed after *Maghrib* prayer are called *Salât-ul-Awwâbin* (prayer of the penitent) which is founded on a weak *Hadîth*. In the present authentic *Hadîth*, *Duha* prayer is interpreted as *Salât-ul-Awwâbin*. Thus *Salât-ul-Awwâbin* is in fact *Duha* prayer.

CHAPTER 208
INDUCEMENT TO PERFORM *TAHIYYAT-UL-MASJID* (UPON ENTERING THE MOSQUE)

٢٠٨- باب الحثّ عَلى صَلاة تحية المسجد وكراهة الجلوس قبل أن يصلي ركعتين في أي وقت دخل وسواء صلَّى ركعتين بنية التحية أو صلاة فريضة أو سُنة راتبة أو غيرها

1144. Abû Qatâdah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When anyone of you enters the mosque, he should perform two *Rak'ah* (of voluntary prayer) before sitting." [*Al-Bukhârî* and *Muslim*]

١١٤٤- عَنْ أَبِي قَتَادَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ» متفقٌ عَلَيه.

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1145. Jâbir رضي الله عنه reported: I came to the Prophet ﷺ when he was in the mosque, and he said to me, "Perform two *Rak'ah* prayer." [*Al-Bukhârî* and *Muslim*]

١١٤٥- وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ، ﷺ، وَهُوَ فِي الْمَسْجِدِ، فَقَالَ: «صَلِّ رَكْعَتَيْنِ» متفقٌ عَلَيه.

Commentary: Both the foregoing *Ahâdith* stress on performing two *Rak'ah* upon entering the mosque. According to Imâm An-Nawawî's title of the chapter, everyone who comes to the mosque and performs *Fard Salât* or *Sunnah Râtibah* (compulsory), he will be exempted from performing two *Rak'ah*. Some *'Ulamâ'* are of the opinion that the order in this respect makes it compulsory, and for this reason they held *Tahiyyat-ul-Masjid* (تحية المسجد) as *Wâjib* (obligatory), while others think that it is a liked act (i.e., *Mandûb*) and thus comes in the category of *Mustahabb* (desirable).

CHAPTER 209
THE EXCELLENCE OF PERFORMING TWO *RAK'AH* OF VOLUNTARY PRAYER AFTER ABLUTION

٢٠٩- بابُ استِحباب ركعتين بَعْدَ الوضوء

1146. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said to Bilâl رضي الله عنه, "Tell me about the most hopeful act (i.e., one which you deem the most rewarding with Allâh) you have done since your acceptance of Islâm because I heard the sound of the steps of your shoes in front of me in *Jannah*." Bilâl said: "I do not consider any act more hopeful than that whenever I make *Wudu'* (or took a bath) in an hour of night or day, I would immediately perform *Salât*

١١٤٦- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ لِبِلَالٍ: «يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الإِسْلَامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ» قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي مِنْ أَنِّي لَمْ أَتَطَهَّرْ طُهُورًا فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذٰلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ. مُتَّفَقٌ عَلَيه وهذا لفظُ الْبُخَارِي.

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(prayer) for as long as was destined for me to perform." [*Al-Bukhârî* and *Muslim*]

«الدَّفُّ» بالفاءِ: صَوْتُ النَّعْلِ وَحَرَكَتُهُ عَلَى الأَرْضِ، والله أَعْلَم.

Commentary: The word "*Tuhûr*" is used for *Wudu*", *Ghusl* and *Tayammum* because one gets the ritual purity by all these means and then one can perform *Salât* freely. It means that everytime during the day or night Bilal made *Wudu"* or *Ghusl*, he would invariably perform some *Nafl* prayer. Some of the *Ahâdith* explicitly say two *Rak'ah*. This act of his so much pleased Allâh that he was blessed with the distinction which was witnessed by the Prophet ﷺ himself. This *Hadîth* proves the merit of performing two *Rak'ah* prayer after ablution. Some *'Ulamâ'* hold that this two *Rak'ah* prayer as well as *Tahiyyat-ul-Masjid* (تحية المسجد) are permissible even in hours when *Salât* is *Makrûh* (undesirable), while others stick to the injunctions which regard *Nafl Salât* after *Fajr* and *'Asr* prayer undesirable.

CHAPTER 210
THE EXCELLENCE OF FRIDAY PRAYER

٢١٠- بَابُ فَضْلِ يوم الجمعَة ووُجوبها والاغتِسال لها والتطيب والتبكير إليها والدعاء يوم الجمعة والصلاة على النبيّ ﷺ فيه وبيان ساعة الإجابة واستحباب إكثار ذكر الله بعد الجمعة

Allâh, the Exalted, says:

"Then when the (*Jumu'ah*) *Salât* is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much: that you may be successful." (62:10)

قَالَ الله تَعَالَى: ﴿فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلْأَرْضِ وَٱبْتَغُواْ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾ [الجمعة: ١٠].

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١١٤٧- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «خَيْرُ يَومٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ: فِيهِ خُلِقَ آدمُ، وَفيه أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا» رَوَاهُ مسلم.

1147. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The best day on which the sun has risen is Friday. On that day Âdam was created, he was admitted to *Jannah*, and he was expelled therefrom." [*Muslim*]

Commentary: This *Hadîth* tells us of the excellence of *Jumu'ah*. Many achievements were made on this day which also go to prove its excellent position in Islâm.

١١٤٨- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ: وَزِيادَةُ ثَلاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَىٰ، فَقَدْ لَغَا» رَوَاهُ مسلم.

1148. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "If anyone performs *Wudu'* properly, then comes to the Friday prayer, listens to the *Khutbah* (religious talk) attentively and keeps silent, his (minor) sins between that Friday and the following Friday will be forgiven, with the addition of three more days; but he who touches pebbles has caused an interruption." [*Muslim*]

Commentary:

1. "If anyone performs ablution properly" means does it in accordance with the *Sunnah* of the Prophet ﷺ, that is to say, one should not exceed the prescribed limits, nor should one use water extravagantly. One should wash every organ of the body involved in *Wudu"*, at the most for three times. One should neither use water in excess of the need nor leave any of the organs unwashed or partly washed in *Wudu'*. This *Hadîth* also makes it evident that it is more meritorious to perform *Wudu'* at home.

2. Sins of ten days are pardoned because every virtue has at least ten-times reward. Here sins means minor sins as the major ones are not forgiven without sincere repentance nor are *Huqûq-ul-'Ibâd* (حقوق العباد) (i.e., rights of people) forgiven without compensation.

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3. One should listen to the *Khutbah* (خطبة) quietly with full attention. One must avoid toying with anything (such as straws, one's watch, etc.) as this is a useless exercise, which will doubtlessly deprive one of the Friday reward.

1149. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "The five daily (prescribed) *Salât*, and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadân to the next Ramadân, is expiation of the sins committed in between them, so long as major sins are avoided." [*Muslim*]

١١٤٩- وَعَنْهُ عَنِ النَّبِيِّ، ﷺ، قَالَ «الصَّلَواتُ الْخَمْسُ والْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتُنِبَتِ الْكَبَائِرُ» رَوَاهُ مسلم.

Commentary: This *Hadîth* makes it clear that the good actions mentioned in it are means of forgiveness of sins but only if one saves oneself from major sins. Thus, it is abundantly clear that the sins which are pardoned through these good actions are minor sins. Major sins will not be forgiven by means of *Salât* and *Saûm* (fasting). Sincere repentance for them is indispensable.

1150. Ibn 'Umar and Abû Hurairah رضي الله عنهم reported: We heard the Messenger of Allâh ﷺ saying (while delivering *Khutbah* on his wooden pulpit), "Either some people (i.e., hypocrites) stop neglecting the Friday prayers, or Allâh will seal their hearts and they will be among the heedless." [*Muslim*]

١١٥٠- وَعَنْهُ وَعَنِ ابنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمْ، أَنَّهُمَا سَمِعَا رَسُولَ اللهِ، ﷺ، يَقُولُ عَلَى أَعْوَادِ مِنْبَرِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ» رَوَاهُ مسلمٌ.

Commentary: "They will be among the heedless" means those who will become utterly unmindful of the remembrance of Allâh and His Orders. Such people are *Munâfiqûn* (hypocrites), whose abode will be Hell. It means that negligence of

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Jumu'ah for a long time is such a serious offence that it can even seal a man's heart, which finishes all hopes and chances of one's improvement.

1151. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "When one of you intends to come for the Friday prayer, he should take a bath." [*Al-Bukhârî* and *Muslim*]

١١٥١- وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُما، أَنَّ رَسُولَ الله ﷺ، قَالَ: «إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ، فَلْيَغْتَسِلْ» متفقٌ عَلَيه.

1152. Abû Sa'îd Al-Khudrî رضي الله عنه: The Messenger of Allâh ﷺ said, "Taking a bath (before coming to Friday prayers) is obligatory on every adult." [*Al-Bukhârî* and *Muslim*]

١١٥٢- وَعَنْ أَبِي سعيدٍ الْخُدْرِيِّ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ» متفقٌ عَلَيه.

الْمُرَادُ بِالْمُحْتَلِمِ: الْبَالِغُ. وَالْمُرَادُ بِالْوُجُوبِ: وُجُوبُ اخْتِيَارٍ، كَقَوْلِ الرَّجُلِ لِصَاحِبِهِ: حَقُّكَ وَاجِبٌ عَلَيَّ. والله أَعْلَم.

Commentary: On the strength of this *Hadîth*, some *'Ulamâ'* have regarded bath for *Salât-ul-Jumu'ah* as *Wâjib* (obligatory), and those who differ from this view, like Imâm An-Nawawî, to resort the interpretation of *Wâjib* made here. Whether *Ghusl* is *Wâjib* or desirable, it applies to women as well, if they like to go to the mosque for *Salât-ul-Jumu'ah*. The manner of taking a bath for the Friday prayer is similar to the manner of performing *Ghusl* after sexual intercourse.

1153. Samurah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "It suffices to perform *Wudu'* properly for the Friday prayer; but it is better to take a bath."
[*Abû Dâwûd* and *At-Tirmidhî*

١١٥٣- وَعَنْ سَمُرَةَ، رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ، فَبِهَا وَنِعْمَتْ، وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ» رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

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Commentary: This *Hadîth* supports the contention of those who do not hold the *Ghusl* obligatory for two reasons. Firstly, it allows one to perform *Wudu'*. In fact, it has been regarded good. Secondly, the *Ghusl* has been regarded better, from which one can safely infer the permission to leave it. In any case, there is no doubt about its being *Masnûn* (مسنون) (*Sunnah* of the Prophet ﷺ) and *Mustahabb* (desirable). The time of the *Ghusl* is from the daybreak to the time of *Salât-ul-Jumu'ah*.

1154. Salmân رضي الله عنه reported: The Messenger of Allâh ﷺ said, "If a man takes bath on Friday, (or) purifies himself as much as he can with *Wudu'*, oils his hair, applies whatever perfume available in his house, sets forth for the mosque, does not separate two people (to make a seat for himself), performs *Salât* what is prescribed for him, remains silent when the *Imâm* speaks, his (minor) sins between that Friday and the following Friday will be forgiven." [*Al-Bukhârî*]

١١٥٤- وَعَنْ سَلمَانَ، رَضِيَ الله عَنْهُ، قَالَ: 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 إِذَا تَكَلَّمَ الإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى». رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* stresses the following four points:

1. The need to purify oneself as much as possible on *Jumu'ah*. One must use hair oil and perfume so that others do not feel any irritation on the bad smell which may rise from one's clothes.
2. One is advised to go for *Salât-ul-Jumu'ah* early so that he has not to jump over the shoulders of others, nor has to sit tightly between two persons. If a person goes to the mosque late, then he should occupy the available seat and observe full manners.
3. One should perform *Nawâfil* after reaching the mosque.
4. One should listen to the *Khutbah* quietly. A person who observes all the manners mentioned in this *Hadîth* will receives full benefits of *Salât-ul-Jumu'ah*.

1155. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who takes a bath on Friday, like the bath for ceremonial purity, and

١١٥٥- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ

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الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الأُولَى، فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ؛ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ، حَضَرَتِ الْمَلائِكَةُ يَسْتَمِعُونَ الذِّكرَ» متفقٌ عَلَيه.

قَوْلُهُ: «غُسْلَ الْجَنَابَةِ»؛ أَيْ: غُسْلًا كَغُسْلِ الْجَنَابَةِ فِي الصِّفَةِ.

then goes (to the mosque), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allâh; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allâh; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the *Imâm* ascends the pulpit, the angels (who write the names of those who come to the mosque before the coming of the *Imâm*) close (their record) in order to listen to the *Khutbah*." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* mentions the merits of going early for *Salât-ul-Jumu'ah* and narrates inducements provided for it. The earlier a person goes for it, the greater his reward will be. In fact, the reward for it goes on diminishing in proportion to the delay that he makes in reaching the mosque for this purpose so much so that he who reaches the *Masjid* after the *Khutbah*, will be totally deprived of the benefits which go with it because his name does not figure in the register which shows men of merits. *Salât-ul-Jumu'ah* is also attended by angels. This fact shows the eminence for the *Khutbah* of *Salât-ul-Jumu'ah* and the *Salât* itself.

The *Ghusl* performed on *Jumu'ah* should be done with the same meticulous care as is done in *Ghusl Janâbah* (post-coition bath).

١١٥٦- وَعَنْهُ أَنَّ رَسُولَ الله، ﷺ، ذَكَرَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «فِيهَا سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللهَ شَيْئًا، إِلَّا

1156. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said while talking about the merits of Friday, "There is a time on Friday at which a Muslim, while he (or she) is performing *Salât* and is supplicating,

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أَعْطَاهُ إِيَّاهُ» وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا، متفقٌ عَلَيه.

will be granted whatever he (or she) is supplicating for." And he ﷺ pointed with his hand to indicate that this period of time is very short.
[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* mentions another distinction of *Jumu'ah*, namely a moment in which every prayer that a person then makes is granted with the condition that what one is asking for is good and lawful. It is a very short moment and its time has also not been revealed. For this reason one should remember Allâh frequently and pray to Him on *Jumu'ah* so that one attains that moment when prayers are answered. Prayers can also be answered outside *Salât* if one happens to be supplicating at the specified moment.

١١٥٧- وَعَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الأَشْعَرِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ عَبْدُاللهِ بْنُ عُمَرَ رَضِيَ الله عَنْهُمَا: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ الله، ﷺ، فِي شَأْنِ سَاعَةِ الْجُمُعَةِ؟ قَالَ: قُلْتُ: نَعَمْ، سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الإِمَامُ إِلَى أَنْ تُقْضَى الصَّلاةُ» رَوَاهُ مُسْلِم.

1157. Abû Burdah bin Abû Mûsâ Al-Ash'arî رضي الله عنه reported: 'Abdullâh bin 'Umar رضي الله عنهما said to me: "Did you hear your father narrating something from the Messenger of Allâh ﷺ about the special moment during Friday?" I said: "Yes, I heard him report from the Messenger of Allâh ﷺ: 'It occurs between the time when the *Imâm* sits down (on the pulpit after the first *Khutbah*) and the time *Salât* is over.'" [*Muslim*]

Commentary: There is a difference of opinion among *'Ulamâ'* in respect of this moment. Some *'Ulamâ'* prefer the version given in this *Hadîth*, that is, this moment could be any time in the period from the time the *Imâm* sits down after the first *Khutbah* and the end of *Salât-ul-Jumu'ah*. But Sheikh Al-Albânî has regarded this *Hadîth* as "*Mauqûf*" (موقوف) (i.e., its chain of narrators does not reach up to the Prophet ﷺ) (See *Riyâdh-us-Saliheen* edited by Sheikh Al-Albânî). For this reason other *'Ulamâ'* have inclined to a *Marfû' Hadîth* (i.e., its chain of narrators reaches up to the Prophet ﷺ) and urged to find this moment in the last hour of *'Asr* before the *Maghrib*.

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١١٥٨- وَعَنْ أَوْسِ بنِ أَوْسٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ؛ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ؛ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

1158. Aûs bin Aûs رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Among the best of your days is Friday. On that day pray to Allâh to exalt my mention frequently, for your such supplications are presented to me." [*Abû Dâwûd*]

Commentary: This *Hadîth* brings forth the following three points:

1. The auspiciousness of time further enhances the merits of virtuous deeds, as is evident from the stress on reciting more and more salutation on the Prophet ﷺ on Friday.

2. On *Jumu'ah*, salutation is presented to the Prophet ﷺ. This statement goes to prove that he does not hear salutation of anyone directly, either from near or from far. There is a famous *Hadîth* which says that he hears it from near but this is not "*Sahîh*" technically. Therefore, the truth of the matter is that he does not hear it directly. It is the angels who convey it to him.

3. The most well-worded salutation is "Ibrâhîmi salutation" because the Prophet ﷺ himself taught it to his Companions. The salutation is: *Allâhumma salli 'ala Muhammadin wa 'ala âli Muhammadin, kamâ sallaita 'ala Ibrâhîma, wa 'ala âli Ibrâhîma, innaka Hamîdun Majeed. Allâhumma bârik 'ala Muhammadin wa 'ala âli Muhammadin, kama bârakta 'ala Ibrâhîma, wa 'ala âli Ibrâhîma, innaka Hamîdun Majeed.*

٢١١- باب استِحْبَابِ سُجُودِ الشكر عند حصول نعمة ظاهرة أو اندفاع بلية ظاهرة

CHAPTER 211 THE DESIRABILITY OF PROSTRATING OUT OF GRATITUDE

١١٥٩- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، رَضِيَ الله عَنْهُ، قَالَ: خَرَجْنَا مَعَ رَسُولِ الله ﷺ، مِنْ مَكَّةَ نُرِيدُ الْمَدِينَةَ،

1159. Sa'd bin Abû Waqqâs رضي الله عنه reported: We left Makkah with the Messenger of Allâh ﷺ for Al-Madinah, and when we were near

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فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْوَرَاءَ نَزَلَ ثُمَّ رَفَعَ يَدَيْهِ، فَدَعَا اللهَ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيلًا، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا - فَعَلَهُ ثَلاثًا - وَقَالَ: إِنِّي سَأَلْتُ رَبِّي، وَشَفَعْتُ لأُمَّتِي، فَأَعْطَانِي ثُلُثَ أُمَّتِي، فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي، فَسَأَلْتُ رَبِّي لِأُمَّتِيْ، فَأَعْطَانِي ثُلُثَ أُمَّتي، فَخَرَرْتُ ساجدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِيْ، فَسَأَلْتُ رَبِّي لِأُمَّتِيْ، فأَعْطَانِي الثُّلُثَ الآخَرَ، فَخَرَرْتُ سَاجِدًا لِرَبِّي» رَوَاهُ أَبُو داودَ.

'Azwarâ,' he ﷺ alighted (from his riding-camel) raised his hands in supplication to Allâh for a while and prostrated himself. He remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself (again), and remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself for the third time. Then he (ﷺ) said, "I supplicated my *Rubb* and made intercession for my *Ummah*, and He granted me one-third of them. So I again prostrated myself in gratitude to my *Rubb*. Then I raised my head and supplicated my *Rubb* for my *Ummah*, and He granted me another third of them. Again I raised my head and supplicated my *Rubb* for my *Ummah* and He granted me the last third of them. So I fell into prostration out of gratitude before my *Rubb*."
[*Abû Dâwûd*]

Commentary: The phrase "I supplicated my *Rubb* and made intercession for my *Ummah*" means that the Prophet ﷺ prayed to Allâh to pardon his *Ummah* and to admit them to *Jannah*. The interpretation of this *Hadîth* is stated to be that ultimately all the Muslims will be sent to *Jannah*. They will not abide in Hell for ever. Some of them will go to *Jannah* after suffering the punishment for their major sins, some through the intercession of the Prophet ﷺ, and some by the Special Grace of Allâh. This interpretation is no doubt true. This is confirmed by other *Ahâdith* and forms the belief of the followers of *Sunnah* of the Prophet ﷺ. But the *Hadîth* under discussion is not "*Sahîh*". However, *Sujûd-ush-Shukr* (prostrations for thanksgiving), in support of which Imâm An-Nawawî has reproduced this *Hadîth* here, is also proved by other

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Ahâdith. To prostrate in gratitude to Allâh is correct and permissible . The incident of K'ab bin Mâlik is included in *Sahîh Bukhâri* and *Sahîh Muslim*, which shows that after he came to know that his repentance was accepted, he prostrated to give thanks to Allâh. According to the *Shâfi'î* school of thought, the basic elements of *Sujûd-ush-Shukr* (or prostrations to express thanks to Allâh) are: (a) the intention (in the heart), (b) the *Takbir*, (c) prostration and (d) *Taslim*; the Hanafi school of thought, however, maintain that it is an act of prostration between two *Takbir*. It is permissible to perform it outside *Salât*, but not during it because it will invalidate it, if one does so deliberately.

CHAPTER 212
EXCELLENCE OF STANDING IN PRAYERS AT NIGHT

٢١٢- بابُ فضل قيام الليل

Allâh, the Exalted, says:

"And in some parts of the night (also) perform the *Salât* (prayer) with it (i.e., recite the Qur'ân in the prayer) as an additional prayer (*Tahajjud* optional prayer - *Nawâfil*) for you (O Muhammad ﷺ). It may be that your *Rubb* will raise you to *Maqâm Mahmûd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)." (17:79)

"Their sides forsake their beds..." (32:16)

"They used to sleep but little by night [invoking their *Rubb* (Allâh) and praying, with fear and hope]." (51:17)

قالَ اللهُ تَعَالَى: ﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ [الإسراء: ٧٩]. وَقَالَ تَعَالَى: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾ [السجدة: ١٦]. وَقَالَ تَعَالَى: ﴿كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ﴾ [الذاريات: ١٧].

1160. 'Âishah رضي الله عنها reported: The Prophet ﷺ kept standing (in

١١٦٠- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ النَّبِيُّ، ﷺ، يَقُومُ مِنَ

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prayer) so long that the skin of his feet would crack. I asked him: "Why do you do this, while you have been forgiven of your former and latter sins?" He said, "Should I not be a grateful slave of Allâh?" [*Al-Bukhârî* and *Muslim*]

اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقُلْتُ لَهُ: لِمَ تَصْنَعُ هٰذَا، يَا رَسُولَ اللهِ، وَقَد غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا!» متفقٌ عَلَيه. وَعَنِ الْمُغِيرَةِ بنِ شُعبةَ نحوهُ، متفقٌ عَلَيه.

Commentary: This *Hadîth* has already been mentioned. It is reproduced here to illustrate the practice of the Prophet ﷺ in respect of *Qiyâm-ul-Lail*. It tells us that:
1. The *Nafl Salât* should be performed with full concentration and peace of mind.
2. The more one is endowed with gifts from Allâh, the greater gratitude and worship one should express for them to Allâh.
3. The best time for showing one's humility before Allâh and for worship is the later period of night.

1161. 'Ali رضي الله عنه reported: The Prophet ﷺ visited me and Fâtimah (رضي الله عنها) one night and said, "Do you not observe prayer (at night)?" [*Al-Bukhârî* and *Muslim*]

١١٦١- وَعَنْ عَلِيٍّ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، طَرَقَهُ وَفاطِمَةَ لَيْلًا؛ فَقَالَ: «أَلَا تُصَلِّيَانِ؟» متفقٌ عَلَيه.

«طَرَقَهُ»: أَتَاهُ لَيْلًا.

Commentary: This *Hadîth* tells us that one should also awaken others at night for prayer so that they also avail the benefits of performing prayer at this particular time.

1162. Sâlim bin 'Abdullâh bin 'Umar bin Al-Khattâb رضي الله عنهم reported, on the authority of his father, that the Messenger of Allâh ﷺ said, "What an excellent man 'Abdullâh is! If only he could perform

١١٦٢- وَعَنْ سالِمِ بنِ عَبْدِ الله بنِ عُمَرَ بنِ الْخَطَّابِ، رَضِيَ الله عَنْهُمْ، عَن أَبِيهِ: أَنَّ رَسُولَ الله، ﷺ، قَالَ: «نِعْمَ الرَّجُلُ عَبْدُ اللهِ لَو كَانَ يُصَلِّي مِنَ اللَّيْلِ» قَالَ سَالِمٌ: فَكَانَ عَبْدُ الله

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optional prayers at night." Sâlim said that after this, (his father) 'Abdullâh slept very little at night.
[*Al-Bukhârî* and *Muslim*]

بَعْدَ ذٰلِكَ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا . متفقٌ عَلَيه .

Commentary: This *Hadîth* points out the excellence of 'Abdullâh bin 'Umar رضي الله عنهما as well as the merits of *Qiyâm-ul-Lail*. It also tells us that it is permissible to praise someone in his presence if one is sure that he will not become proud due to that praise. Another aspect of this *Hadîth* is that it induces one to wish for others' welfare and happiness.

1163. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Messenger of Allâh ﷺ said to me, "Do not be like so-and-so O 'Abdullâh! He used to pray during the night, then stopped the practice." [*Al-Bukhârî* and *Muslim*]

١١٦٣- وَعَنْ عَبْدِ الله بنِ عَمْرِو بنِ الْعَاصِ، رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «يَا عَبْدَ اللهِ لَا تَكُنْ مِثْلَ فُلانٍ: كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ» متفقٌ عَلَيه .

1164. 'Abdullâh bin Mas'ûd رضي الله عنه reported: Mention was made before the Prophet ﷺ of a man who slept throughout the night till morning. The Messenger of Allâh ﷺ remarked, "He is a man in whose ears Satan urinated." [*Al-Bukhârî* and *Muslim*]

١١٦٤- وَعنِ ابنِ مَسْعُودٍ، رَضِيَ الله عَنْهُ، قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ! قَالَ: «ذاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ - أَو قال: فِي أُذُنِهِ -» متفقٌ عَلَيه .

Commentary: This *Hadîth* holds inducement for *Qiyâm-ul-Lail* and highlights its merits. It also urges one to perpetuate his good actions, follow the practice of the righteous and avoid the way of those who are negligent or become negligent in the performance of virtuous deeds. Urination of Satan in a person's ear or ears can be literally true (although we cannot perceive it) because if a person does not seek the protection of Allâh against Satan, then Satan joins him in food and other activities, as is evident from other *Ahâdith*. Therefore, urination of Satan is also possible. Some people think it is a metaphor to the effect that he who does not get up at night for prayer and goes on enjoying his sleep, Satan 'closes' his ears until he does not hear the remembrance of Allâh. Some others consider it a metaphor for the contempt and insult of Satan. In either case, we learn from this *Hadîth* that missing the *Qiyâm-ul-Lail*

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is disliked because it provides Satan an opportunity to create mischief, and he succeeds in creating obstructions in the worship and obedience of Allâh.

1165. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When any one of you sleeps, Satan ties three knots at the back of his neck. He recites this incantation at every knot: 'You have a long night, so sleep.' If he awakes and remembers Allâh, one knot is loosened. If he performs *Wudu'*, the (second) knot is loosened; and if he performs prayer, (all) knots are loosened. He begins his morning in a happy and refreshed mood; otherwise, he gets up in bad spirits and sluggish state." [*Al-Bukhârî* and *Muslim*]

١١٦٥- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ، إِذَا هُوَ نَامَ، ثَلاثَ عُقَدٍ، يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنِ اسْتَيْقَظَ، فَذَكَرَ اللهَ تَعَالَى انحَلَّت عُقْدَةٌ، فَإِن تَوَضَّأَ، انْحَلَّتْ عُقْدَةٌ، فَإِن صَلَّى، انحَلَّتْ عُقَدُهُ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ» متفقٌ عَلَيه.

قافِيَةُ الرَّأْسِ: آخِرُهُ.

Commentary: "Tying knots" can be literal, the way magicians do it in their magical exercises. With this practice Satan tries to withhold people from the worship of Allâh. Some people are of the opinion that it is a metaphor for sleepiness/dozing. In any case, Satan does his level best to withhold a person from the worship of Allâh. Satan experiences frustration if someone gets up at night for prayer; he also experiences happiness if he manages to keep someone asleep until dawn.

1166. 'Abdullâh bin Salâm رضي الله عنه reported: The Prophet ﷺ said, "O people, promote the greetings, feed (the poor and needy) and perform *Salât* when others are asleep so that you will enter *Jannah* safely." [*At-Tirmidhî*]

١١٦٦- وَعَن عَبْدِ اللهِ بْنِ سَلَامٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ قَالَ: «أَيُّهَا النَّاسُ أَفْشُوا السَّلامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيامٌ، تَدخُلُوا الْجَنَّةَ بِسَلامٍ»

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رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حديثٌ حَسَنٌ صحيحٌ.

Commentary: This *Hadîth* has glad tidings for those who enthusiastically do all the good works mentioned in this *Hadîth*. "Enter *Jannah* in peace" here means that they will enter *Jannah* without suffering any punishment in Hell.

1167. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The best month for observing *Saûm* (fasting) after Ramadân is Muharram, and the best *Salât* after the prescribed *Salât* is *Salât* at night." [*Muslim*]

١١٦٧- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ الله الْمُحَرَّمُ، وَأَفْضَلُ الصَّلاةِ بَعْدَ الْفَرِيضَةِ صَلاةُ اللَّيْلِ» رَوَاهُ مُسْلِمٌ.

Commentary: The month of Muharram is related to Allâh which makes its eminence clear. It shows that in the optional *Saûm* (fasting) the most meritorious are those which are observed in this month. After the obligatory *Salât*, the most meritorious is the optional *Salât* performed at night.

1168. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "*Salât* during the night should consist of pairs of but if you fear that morning is near, then pray one *Rak'ah* as *Witr*." [*Al-Bukhârî* and *Muslim*]

١١٦٨- وَعَنِ ابنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدةٍ» متفقٌ عَلَيه.

1169. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ performed the night prayer in pairs (i.e., *Rak'ah*) and made it odd number by observing one *Rak'ah* (as *Witr*).
[*Al-Bukhârî* and *Muslim*]

١١٦٩- وَعَنْهُ قَالَ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، وَيُوتِرُ بِرَكْعَةٍ. متّفقٌ عَلَيه.

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Commentary: Both the foregoing *Ahâdith* tell us that the *Nafl Salât* performed at night should be in the form of couplets followed by one *Rak'ah* of *Witr*. Thus, this *Hadîth* not only brings out justification for one *Rak'ah Witr* but also proves its superiority. Even if one has to perform three *Rak'ah Witr,* he should first perform two and then perform one separately.

1170. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ used to leave off observing *Saûm* (fasting) during a month until we thought that he would not observe *Saûm* at all during it; and (sometimes) he would observe *Saûm* till we began to think that he would not omit any day of that month. If one wished to see him performing *Salât* during the night, he could do that; and if one wished to see him sleeping at night, he could do that.
[*Al-Bukhârî*]

١١٧٠- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ، ﷺ، يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لَا يَصُومَ مِنْهُ، وَيَصُومُ حَتَّى نَظُنَّ أَنْ لَا يُفْطِرَ مِنْهُ شَيْئًا؛ وَكَانَ لا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ، وَلَا نَائِمًا إِلَّا رَأَيْتَهُ. رَوَاهُ الْبُخَارِي.

Commentary: What this *Hadîth* tells us is that whether it was optional *Saûm* (fasting) or optional *Salât* (*Nawâfil*) of the night, that is to say *Qiyâm-ul-Lail*, the Prophet ﷺ did not have a permanent routine for it. Sometimes it so happened that almost the month passed but he did not observe fasting and then a few days before the end of the month he would start fasting. Sometimes, he would fast day after day continuously, and it would appear as if he would continue fasts for the whole month, but he would then suddenly terminate fasts. Similar was the case of *Tahajjud*. Sometimes, he would perform *Tahajjud* prayer in the first portion of the night, sometimes in the second, and sometimes in its later portion. Thus, he was found sleeping and performing *Salât* in every part of the night.

1171. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ used to perform eleven *Rak'ah* (of *Tahajjud*) prayers at night. He ﷺ would prostrate

١١٧١- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّ رَسُولَ اللهِ، ﷺ، كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً - تَعْنِي فِي

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so long as one of you might recite fifty *Âyât* (of the Qur'ân). Thereafter, he would perform two *Rak'ah* before *Fajr* prayers and would lie down on his right side till the *Mu'adhdhin* would come and inform him about the time of (*Fajr*) prayer. [*Al-Bukhârî*]

اللَّيْلِ- يَسْجُدُ السَّجْدَةَ مِنْ ذٰلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُنَادِي للصَّلاةِ، رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* tells us that it was a practice of the Prophet ﷺ to sleep on his right side after performing two *Sunnah* of *Fajr* prayer. It also tells us that he used to make long prostrations in *Tahajjud* prayer, because one gets closer to Allâh in a state of prostration. This *Hadîth* also stresses on utmost concentration in *Salât* as it is highly pleasing to Allâh and there is a greater possibility of acceptance of prayer which is made in a state of prostration.

1172. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ did not observe more than eleven *Rak'ah* (of *Tahajjud* prayers), be in Ramadân or any other month. First of all he would perform four *Rak'ah*. Ask not about their excellence and their length. He ﷺ would then perform four more *Rak'ah*; and do not ask about their excellence and their length. Then he would perform three *Rak'ah* (*Witr* prayer). ('Âishah رضي الله عنها added) I submitted: "O Messenger of Allâh! Do you sleep before performing the *Witr* prayer?" He ﷺ said, "O 'Âishah! My eyes sleep but my heart does not sleep." [*Al-Bukhârî* and *Muslim*]

١١٧٢- وَعَنْهَا قَالَتْ: مَا كَانَ رَسُولُ الله، ﷺ، يَزِيدُ - فِي رَمَضَانَ وَلا فِي غَيْرِهِ - عَلَى إِحْدَى عَشْرَةَ رَكْعَةً: يُصَلِّي أَرْبَعًا فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ! ثُمَّ يُصَلِّي أَرْبَعًا فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ! ثُمَّ يُصَلِّي ثَلاثًا. فَقُلْتُ: يَا رَسُولَ الله! أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ إِنَّ عَيْنَيَّ تَنَامَانِ وَلا يَنَامُ قَلْبِي» متفقٌ عَلَيه.

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Commentary:

1. "My heart does not sleep" signifies that "usually I am not so overwhelmed by sleep that I miss the *Salât*". Some people give a different interpretation of this by saying that his *Wudu'* remained intact as his heart was awake. This is one of the attributes of the Prophet ﷺ. This *Hadîth* stresses on performing *Salât* with full decorum and concentration because this is the way the Prophet ﷺ did it. The real beauty of *Salât* lies in performing it in accordance with the *Sunnah* of the Prophet ﷺ and with full peace of mind.

2. If one is confident of getting up in the later part of the night, one can perform *Witr* after *Tahajjud* prayer; but if one is not sure of getting up at the time of *Tahajjud* then it is better to perform *Witr* after *'Ishâ'* prayer.

1173. 'Âishah رضي الله عنها reported: The Prophet ﷺ would sleep during the early part of night and stand in *Salât* during the latter part. [*Al-Bukhârî* and *Muslim*]

١١٧٣- وَعَنْهَا أَنَّ النَّبِيَّ، ﷺ، كَانَ يَنَامُ أَوَّلَ اللَّيْلِ، وَيقومُ آخِرَهُ فَيُصَلِّي. متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us about the ordinary routine of the Prophet ﷺ. Ordinarily, he would go to sleep in the first part of the night and perform *Tahajjud* prayer in the later portion, which is the best time for it. But, as already mentioned in the preceding *Ahâdith*, he sometimes also performed it in the early as well as middle hours of the night.

1174. Ibn Mas'ûd رضي الله عنه reported: One night I joined the Prophet ﷺ in his (optional) *Salât*. He ﷺ prolonged the *Qiyâm* (standing) so much that I made up my mind to commit an act of wrong. He was questioned: "What did you intend to do?" He replied: "I intended to sit down and stop following him (in *Salât*)." [*Al-Bukhârî* and *Muslim*]

١١٧٤- وَعَنِ ابنِ مَسْعُودٍ، رَضِيَ الله عَنْهُ، قَالَ: صَلَّيتُ مَعَ النَّبِيِّ، ﷺ لَيْلَةً، فَلَمْ يَزلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ. قِيل: مَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَهُ. متفقٌ عَلَيه.

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Commentary: We learn from this *Hadîth* that:

1. *Qiyâm-ul-Lail* (*Tahajjud* prayer) must be fairly long and every constituent of it should be performed with full peace of mind.
2. It is permissible to perform *Nafl Salât* in congregation.
3. In case an *Imâm* inordinately lengthens a *Salât*, it is permissible for his followers to detach themselves from the congregation. But Ibn Mas'ûd has regarded his intention to do so as bad, and for this reason its justification becomes doubtful. Since the *Imâm* has been exhorted to take care of his followers in *Salât*, this apparently furnishes justification for the detachment.

1175. Hudhaifah رضي الله عنه reported: I performed *Salât* with the Prophet ﷺ one night, and he started reciting *Sûrat Al-Baqarah*. I thought that he would go in *Rukû'* (bowing posture in *Salât*) at the end of one hundred *Âyât*, but he continued (reciting); and I thought that he would perhaps recite (this *Sûrah*) in the whole *Rak'ah* (prayer), but he continued the recitation; I thought he would perhaps bow on completing (this *Sûrah*). He ﷺ then started reciting *Sûrat An-Nisâ'* which he followed with *Sûrat Âl-Imrân*. He recited leisurely. When he recited an *Âyah* which mentioned the *tasbeeh*, he would say *Subhan Allâh* and when he recited the *Âyah* which tells how the *Rubb* is to be asked, the Messenger of Allâh ﷺ would then ask from Him; and when he ﷺ recited an *Âyah* asking one to seek Protection Allâh, he would seek Protection of Allâh. Then he bowed and said, "*Subhâna Rabbiyal-Azîm* (My *Rubb* the Great is free from imperfec-

١١٧٥- وَعَنْ حُذَيْفَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ، ﷺ، ذَاتَ لَيْلَةٍ فَافْتَتَحَ الْبَقَرَةَ، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَةِ، ثُمَّ مَضَى، فَقُلْتُ: يُصَلِّي بِهَا فِي رَكْعَةٍ، فَمَضَى، فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ، فَقَرَأَهَا، يَقْرَأُ مُتَرَسِّلًا إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ، سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ، سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ، تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، ثُمَّ قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ، ثُمَّ قَامَ طَوِيلًا قَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: سُبْحَانَ رَبِّيَ الأَعْلَى، فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ. رَوَاهُ مسلم.

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tion)"; his bowing lasted about the same length of time as his standing, (and then on returning to the standing posture after *Ruku'*) he would say, "*Sami' Allâhu liman hamidah, Rabbanâ lakal-hamd* (Allâh listens to him who praises Him. Praise be to You, Our *Rubb*!)," and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say, "*Subhâna Rabbiyal-A'la* (My *Rubb* the Supreme is free from imperfection)," and his prostration lasted nearly the same length of time as his standing (*Qiyâm*). [*Muslim*]

Commentary: This *Hadîth* has already been mentioned. In his commentary on *Sahîh Muslim*, Imâm An-Nawawî has interpreted the words (occuring in this *Hadîth*) as "I thought he would perhaps recite in the whole *Rak'ah*." Here *Rak'ah* means complete *Salât* (two *Rak'ah*). This interpretation is necessary for the reason that in its absence, the meanings of the next sentence go wrong. Due to this reason, we have kept these meanings in view in our translation. In any case, it furnishes justification for the desirability of long *Qiyâm* (standing in *Salât*), the desirability of congregation in *Nafl Salât*, and the maintenance of the correct sequence in the recitation of the *Sûrah* of the Qur'ân in prayers, which is not accepted by many people.

1176. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ was asked: "Which *Salât* is the best?" He replied, " The best *Salât* is that in which *Qiyâm* (the duration of standing) is longer." [*Muslim*]

١١٧٦- وَعَنْ جَابِرٍ، رَضِيَ الله عَنْهُ قَالَ: سُئِلَ رَسُولُ الله، ﷺ: أَيُّ الصَّلاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ» رَوَاهُ مسلم.

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Commentary: We learn from this *Hadîth* that of all the articles of *Salât* (*Rukû'*, *Sujûd*, etc.), it is best to lengthen the *Qiyâm* because the greater the *Qiyâm* is, the longer the recitation of the Qur'ân will be. Since the recitation of the Qur'ân is the best form of remembrance of Allâh, the lengthening of the *Qiyâm* is also most meritorious.

1177. 'Abdullâh bin 'Amr رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "The *Salât* which is dearest to Allâh is that of (Prophet) Dâwûd; and *As-Saûm* (the fasting) which is dearest to Allâh is that of (Prophet) Dâwûd. He used to sleep half the night, get up to perform *Salât* for one-third of it, then sleep through the remaining one-sixth of it; and he used to observe *Saûm* on alternative days." [*Al-Bukhârî* and *Muslim*]

١١٧٧- وَعَنْ عَبْدِ الله بنِ عَمْرِو بنِ الْعَاصِ، رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «أَحَبُّ الصَّلاةِ إِلى اللهِ صَلاةُ دَاوُدَ، وَأَحَبُّ الصِّيامِ إِلى الله صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا» متفقٌ عَلَيه.

Commentary: Since Islâm has strictly forbidden self-affliction to the extent that it has forbidden hardship even in worship, compulsory awakening for *Salât* at midnight and observing *Saûm* (fasting) for the whole month (except of the month of Ramadân) is disapproved. The model set by the Prophet ﷺ is the ideal pattern of moderation in this respect. In this *Hadîth* the fasting and the prayer of Prophet Dâwûd have been regarded most pleasing to Allâh, because their conduct had a moderation which is enjoined by Islâm.

1178. Jâbir رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "Every night there is a special time during which whatever a Muslim asks Allâh of any good relating to this life or the Hereafter, it will be granted to him; and this moment comes every night." [*Muslim*]

١١٧٨- وَعَنْ جَابِرٍ، رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً، لَا يُوَافِقُهَا رَجُلٌ مُسلِمٌ يَسْأَلُ الله تَعَالَى خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذٰلِكَ كُلَّ لَيْلَةٍ» رَوَاهُ مسلم.

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Commentary: Like the special moment in *Jumu'ah*, the time when this special moment occurs every night is not determined. But it is generally in the late hours of the night because that is the best time for worship. As in the case of *Lailat-ul-Qadr* the wisdom of keeping it secret lies in the inducement to search it by means of worship and prayer, praise and remembrance of Allâh.

1179. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "When one of you gets up at night to perform (*Tahajjud*) prayer, let him start *Salât* with two short *Rak'ah*." [*Muslim*]

١١٧٩- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «إِذَا قَامَ أَحَدُكُم مِنَ اللَّيْلِ فَلْيَفْتَتِحِ الصَّلاةَ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ» رَوَاهُ مُسْلِمٌ.

1180. 'Âishah رضي الله عنها reported: Whenever the Messenger of Allâh ﷺ stood for *Salât* at night, he would start his prayer with two brief *Rak'ah*. [*Muslim*]

١١٨٠- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ، ﷺ، إِذا قَامَ مِنَ اللَّيْلِ افتَتَحَ صَلاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ، رَوَاهُ مسلم.

Commentary: These two *Ahâdîth* point out the desirability of performing two brief *Rak'ah* before one embarks on *Tahajjud* prayers, as this was the practice of the Prophet ﷺ. The wisdom behind this is to drive away laziness and pave the way for the nocturnal prayers in a proper manner. Allâh knows better.

1181. 'Âishah رضي الله عنها reported: If the Messenger of Allâh ﷺ missed his night (*Tahajjud*) *Salât* because of indisposition or the like, he would perform twelve *Rak'ah* during the day. [*Muslim*]

١١٨١- وَعَنْهَا، رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ، ﷺ، إِذَا فَاتَتْهُ الصَّلاةُ مِنَ اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ ثِنتَي عَشَرَةَ رَكْعَةً. رَوَاهُ مسلم.

1182. 'Umar bin Al-Khattâb رضي الله عنه reported: The Messenger of Allâh ﷺ said: "If anyone falls asleep and therefore fails to observe his *Hizb* (share) or part of it, if he observes it

١١٨٢- وَعَنْ عُمَرَ بنِ الْخَطَّابِ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلاةِ

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between the *Fajr* and the *Zuhr* prayers, it will be recorded for him as though he had observed it during the night." [*Muslim*]

الْفَجْرِ وَصَلاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* has already been mentioned. The word "*Hizb*" literally means "share" and "turn". Here it means that (daily round of recitation) which a person determines for himself, such as prayer or recitation of the Qur'ân. For instance, if a person decides that he will perform eight *Rak'ah* in *Tahajjud*, recite one *Juz'* (part) of the Qur'ân everyday, remember Allâh in such and such form for so many times etc., etc. And then he makes every possible effort to put into practice his decision, but if casually he is unable to fulfill his routine, he should do it afterwards. This action of his will be credited to his account by Allâh as if he completed it at the appointed time. This *Hadîth* furnishes justification for the performance of optional righteous acts even after their due time.

1183. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "May Allâh show mercy to a man who gets up during the night and performs *Salât*, awakens his wife to pray and if she refuses, he sprinkles water on her face (to make her get up). May Allâh show mercy to a woman who gets up during the night and performs *Salât*, awakens her husband for the same purpose; and if he refuses, she sprinkles water on his face." [*Abû Dâwûd*]

١١٨٣- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «رَحِمَ اللهُ رَجُلًا قَامَ مِنَ اللَّيْلِ، فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، رَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ، وَأَيْقَظَتْ زَوْجَهَا فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Commentary: This *Hadîth* tells us about the conduct of pious husbands and wives. Its outstanding feature mentioned here is that they help each other in acts of virtue and obedience of Allâh.

1184. Abû Sa'îd and Abû Hurairah رضي الله عنهما reported: The Messenger of

١١٨٤- وعنه وعن أبي سعيدٍ، رَضِيَ اللهُ عنهما - قالا: قال رسولُ اللهِ

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Allâh ﷺ said, "When a man awakens his wife during the night and they both perform two *Rak'ah Salât* together, they are recorded among the men and women who celebrate remembrance of Allâh." [*Abû Dâwûd*]

ﷺ: «إذا أيقظَ الرَّجُلُ أهلَه من اللَّيْلِ فَصَلَّيا - أو صَلَّى رَكْعَتَيْنِ جميعًا، كُتِبا في الذَّاكِرِيْنَ والذَّاكِرَاتِ». رواه أبو داود بإسناد صحيح.

Commentary: This *Hadîth* points out the excellence of performing *Tahajjud* prayers with one's wife. Those who do so will be recorded as والذاكرين الله كثيراً والذاكرات (i.e., the men and the women who remember Allâh much, with their hearts and tongues). For such people, as the Verse concludes [Allâh has prepared for them forgiveness and a great reward (i.e., *Jannah*)]. (33:35)

1185. 'Âishah رضي الله عنها reported: The Prophet ﷺ said, "When one of you dozes off while performing *Salât*, he should lie down till his drowsiness has gone away from him. When one of you performs *Salât* while dozing, he may abuse himself instead of seeking pardon (as a result of drowsiness)." [*Al-Bukhârî* and *Muslim*]

١١٨٥- وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ النَّبِيَّ ﷺ، قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاةِ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ» متفقٌ عَلَيْهِ.

1186. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When anyone of you stands up for *Salât* at night and finds it difficult to recite the Qur'ân accurately and he is unaware of what he is reciting, he should go back to sleep." [*Muslim*]

١١٨٦- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِذَا قَامَ أَحَدُكُمْ، مِنَ اللَّيْلِ فَاسْتَعْجَمَ الْقُرْآنُ عَلَى لِسَانِهِ؛ فَلَمْ يَدْرِ مَا يَقُولُ، فَلْيَضْطَجِعْ» رَوَاهُ مُسْلِمٌ.

Commentary: Since peace of mind and concentration are essential for performing *Salât*, it should be performed when one is fresh and free from tiredness and drowsiness. This is the reason Muslims have been prohibited through these two

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Ahâdith from performing *Salât* when they are overwhelmed by sleep. In such conditions one cannot make proper expression of one's humility before Allâh, which is the essence of *Salât*. Therefore, in such conditions one should first have some sleep because only then one will get real pleasure from the recitation of the Qur'ân, prayer and praise of Allâh, and will be in a position to beseech Him earnestly for pardoning one's sins.

CHAPTER 213
THE EXCELLENCE OF OPTIONAL (*TARÂWÎH*) PRAYER DURING RAMADÂN

٢١٣- باب استِحباب قيام رَمضان وهو التراويح

1187. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who observes optional prayer (*Tarâwîh* prayers) throughout Ramadân, out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned." [*Al-Bukhârî* and *Muslim*]

١١٨٧- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا واحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» متفقٌ عَلَيه.

1188. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ used to urge (the people) to perform (optional *Tarâwîh*) prayer at night during the month of Ramadân. He did not order them or make it obligatory on them. He ﷺ said, "Whosoever performs (optional *Tarawîh*) prayers at night during the month of Ramadân, with Faith and in the hope of receiving Allâh's reward, will have his past sins forgiven." [*Muslim*]

١١٨٨- وَعَنْهُ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ، يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ؛ فيقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا واحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» رَوَاهُ مُسْلِمٌ.

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Commentary: This *Hadîth* highlights the following points:

1. *Qiyâm* in the month of Ramadân is a much-stressed act and has great importance from the viewpoint of reward and award.

2. The sins which are pardoned through it are minor sins because major sins are not forgiven unless one makes sincere repentance and compensates those whom he has wronged.

3. That *Qiyâm* during the month of Ramadân was the practice of the Prophet ﷺ. During the course of a Ramadân, he made *Qiyâm* for three nights consecutively, that is, he performed this *Nafl Salât* in congregation with his Companions. On the fourth night, when his Companions gathered for this purpose he said to them, "I am afraid it will be made obligatory for you." So, in spite of their desire to join him in this prayer, he did not lead the *Salât* that night. How many *Rak'ah* did he perform in congregation in these three nights is a pertinent question here. According to *Ahâdith* their total comes to eleven; eight *Rak'ah* and three *Witr*. Thus the *Masnûn* number of *Rak'ah* of *Qiyâm* Ramadân is eleven.

4. This *Nafl Salât* has been interpreted in *Ahâdith* as *Qiyâm* Ramadân. Later on they were named *Tarâwîh* (تراويح). *Tarâwîh* is the plural of *Tarwîhah* (ترويحه). Since the Companions of the Prophet ﷺ and the successors to the Companions used to make a lengthy *Qiyâm* in them and they would take rest after performing every four *Rak'ah*. This is how these came to be named *Tarâwîh* (Rest prayer). (Four *Rak'ah* are called *Tarwîhah*).

5. *Tarâwîh* are in fact *Tahajjud* prayers. For the sake of convenience and benefit of the maximum number of people, it is performed in the month of Ramadân soon after *'Ishâ'* prayer, along with the latter, which is the early time for *Tahajjud* prayers.

6. That the *Tarâwîh* were performed in congregation is established from the conduct of the Prophet ﷺ. He led this *Salât* on 23rd, 25th and 27th of Ramadân. During his caliphate, 'Umar رضي الله عنه started it again and ordered Ubayy bin K'ab and Tamim Ad-Dârî to perform them in congregation. He enjoined them to perform eight *Rak'ah Tarâwîh* and three *Rak'ah Witr*. This practice has been going on ever since.

7. Some people say that performing *Tarâwîh* in congregation is a *Bid'ah* (innovation in religion) because it was introduced in the reign of 'Umar رضي الله عنه. But this is not correct because it is established that the Prophet ﷺ did not continue it out of fear that it will be made obligatory; otherwise he would have carried on with it. When the fear that this practice be made obligatory was over, 'Umar رضي الله عنه gave it the form of a *Nafl* prayer and revived the mode of performing it collectively, and thus fulfilled the desire of the Prophet ﷺ. In spite of all these facts, it is still permissible for one to perform *Tarâwîh* individually in the late hours of the night. Since ordinary people are

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not capable of performing it individually, the step taken by 'Umar رضي الله عنه is perfectly correct. If this had not been done, the majority of the people will have remained deprived of the blessings and reward of *Qiyâm-ul-Lail*, which would have been a great deprivation indeed.

8. Twenty *Rak'ah Tarâwîh* is not confirmed from any authentic *Hadîth*, nor its ascription to 'Umar رضي الله عنه is proved from any reliable *Muttasil* (متصل - connected) *Hadîth*. A claim has been made in a *Munqati'* منقطع (disconnected) narration that in the days of 'Umar رضي الله عنه, people used to perform twenty, thirty-six and forty *Rak'ah* of *Tarâwîh* out of which one can at best infer the justification for more than eight *Rak'ah Nafl* prayer. Even then the *Masnûn Tarâwîh* will be eight *Rak'ah* only, and more or less than that will be *Ghair-Masnûn*.

9. In *Tarâwîh*, that is *Qiyâm* Ramadân, lengthy *Qiyâm* is *Masnûn*, but it must be borne in mind that the Qur'ân must be recited according to the principles of *'Ilm-ut-Tajwîd* (علم التجويد) with clear and distinct voice at a slow pace. Many of the *Qurra* recite so fast that it is hard for one to understand, let alone concentrate on what is being recited. Such recitation is a means of retribution rather than reward. A new system is now in vogue: According to this fashion, the whole Qur'ân is finished within a few days and eight to ten parts of it are recited daily in *Tarâwîh*. There are hundreds of thousands people in the audience. After listening the Qur'ân for a few days, these people console themselves that they have heard the entire Qur'ân in *Tarâwîh* and are now free to pay full attention to their business to make the best of the *'Eid* season. They do not care to know whether the *Qâri* is reciting the Qur'ân or something else.

CHAPTER 214
THE SUPERIORITY OF *LAILAT-UL-QADR* (THE NIGHT OF DECREE)

٢١٤- باب فضل قيام ليلة القدْر وَبيان أرجىٰ لياليها

Allâh, the Exalted, says:

"Verily, We have sent it (this Qur'ân) down in the Night of *Al-Qadr* (Decree). And what will make you know what the Night of *Al-Qadr* (Decree) is? The Night of *Al-Qadr*

قَالَ اللهُ تَعَالَى: ﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ﴾ [القدر: ١] إِلَى آخِرِ السورة.

وَقَالَ تَعَالَى: ﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ﴾ الآيات [الدخان: ٣].

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(Decree) is better than a thousand months (i.e., worshipping Allâh in that night is better than worshipping Him a thousand months, i.e., 83 years and 4 months). Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees. (All that night), there is peace (and goodness from Allâh to His believing slaves) until the appearance of dawn." (97:1-5)

"We sent it (this Qur'ân) down on a blessed night [(i.e., the Night of *Al-Qadr*, *Sûrah* No:97) in the month of Ramadân, the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. Therein (that night) is decreed every matter of ordainments (i.e., the matters of deaths, births, provisions, and calamities for the whole (coming) year as decreed by Allâh). As a Command (or this Qur'ân or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers). (As) a Mercy from your *Rubb*, Verily! He is the All-Hearer, the All-Knower." (44:3-6)

1189. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Whosoever performs *Qiyâm* during *Lailat-ul-Qadr* (Night of Decree), with

١١٨٩- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ

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Faith and being hopeful of Allâh's reward, will have his former sins forgiven." [*Al-Bukhârî* and *Muslim*]

مَا تَقَدَّمَ مِنْ ذَنْبِهِ». متفقٌ عَلَيه.

Commentary: *Qiyâm* here means what keeps one awake to one's capacity and for worship and makes one perform *Nawâfil*, impels one to beg pardon for sins from Allâh, urges one to praise Him. Specially, if a person performs *'Ishâ* prayer and *Fajr* prayer in congregation, he will hopefully attain all those distinctions which are mentioned in this *Hadîth*.

1190. Ibn 'Umar رضي الله عنهما reported: Some of the Companions of the Prophet ﷺ saw *Lailat-ul-Qadr* (Night of Decree) in their dreams in the last seven nights of Ramadân, whereupon the Messenger of Allâh ﷺ said, "I see that your dreams all agree upon the last seven nights. Whosoever seeks it, let him seek it in the last seven nights." [*Al-Bukhârî* and *Muslim*]

١١٩٠- وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الأَوَاخِرِ، فَقَالَ رَسُولُ الله ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيَهَا، فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ» مُتَّفَقٌ عَلَيه.

Commentary: "*Tawât'at*" تواطأت linguistically means to step or walk on, that is, to place foot over the place where one's fellow kept his foot. Here, it is used in the sense of correspondence. In other words, "I see that your dreams all agree upon the last seven nights" stands to mean "you had similar dreams". This was done by showing all of them the (spectacle) of *Lailat-ul-Qadr*. On the strength of these dreams, the Prophet ﷺ said that *Lailat-ul-Qadr* should be sought in the last seven nights of Ramadân. The wisdom of keeping it secret is to keep people awake to engage in worship for a larger number of nights in this auspicious month.

1191. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ used to seclude himself (in the mosque) during the last ten nights of Ramadân. He would say, "Search for *Lailat-ul-Qadr*

١١٩١- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، وَيَقُولُ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي

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(Night of Decree) in the last ten nights of Ramadân." [*Al-Bukhârî* and *Muslim*]

الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ» متفقٌ عَلَيه.

1192. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ used to observe *I'tikâf* in the last ten days of Ramadân and say, "Seek *Lailat-ul-Qadr* (Night of Decree) in the odd nights out of the last ten nights of Ramadân."
[*Al-Bukhârî*]

١١٩٢- وَعَنْهَا، رَضِيَ الله عَنْهَا، أَنَّ رَسُولَ الله، ﷺ، قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ» رَوَاهُ الْبُخَارِي.

Commentary: We learn from this *Hadîth* that *Lailat-ul-Qadr* occurs in any of the five odd nights - 21st, 23rd, 25th, 27th and 29th - of the last ten nights of Ramadân. Its exact date has not been revealed for the reason that people keep themselves awake for prayer for a larger number of nights. Had its date been fixed, people would have kept awake for prayer only on that night. There is a general belief among the scholars that it is fixed, on the 27th night of Ramadân. But this is not correct. *Ahâdith* do not confirm this view.

1193. 'Âishah رضي الله عنها reported: When the last ten nights (of Ramadân) would begin, the Messenger of Allâh ﷺ would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship. [*Al-Bukhârî* and *Muslim*]

١١٩٣- وَعَنْهَا، رَضِيَ الله عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ: إِذا دَخَلَ الْعَشْرُ الأَوَاخِرُ مِنْ رَمَضَانَ، أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَّ وَشَدَّ الْمِئْزَرَ. مُتفقٌ عَلَيهِ.

1194. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ used to strive more in worship during Ramadân than he strove in any other time of the year; and he would devote himself more (in the worship of Allâh) in the last ten nights of Ramadân than he strove in earlier part of the month. [*Muslim*]

١١٩٤- وَعَنْهَا قَالَتْ: كَانَ رَسُولُ الله ﷺ، يَجْتَهِدُ فِي رَمَضَانَ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ، وَفِي الْعَشْرِ الأَوَاخِرِ مِنْهُ، مَا لَا يَجْتَهِدُ فِي غَيْرِهِ» رَوَاهُ مُسلمٌ.

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Commentary: We learn from this *Hadîth* that:

1. One should concentrate more on prayers and worship on the last ten nights of Ramadân than the first twenty nights, in the same way as one should do more worship in Ramadân than in the other months.
2. One should keep oneself awake for prayer, worship and glorification of Allâh in the last ten nights of Ramadân so that one can attain the blessings of *Lailat-ul-Qadr*.
3. One should also persuade his family members to keep themselves awake for prayer and worship in the last ten odd nights of Ramadân so that they can also make efforts to please Allâh.
4. *I'tikâf* (اعتكاف - seclusion in the mosque for prayers) in the last ten days of Ramadân is also a meritorious act for its being a practice of the Prophet ﷺ.

1195. 'Âishah رضي الله عنها reported: I asked: "O Messenger of Allâh! If I realize *Lailat-ul-Qadr* (Night of Decree), what should I supplicate in it?" He ﷺ replied, "You should supplicate: *Allâhumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'annî* (O Allâh, You are Most Forgiving, and You love forgiveness; so forgive me)." [*At-Tirmidhî*]

١١٩٥- وَعَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: «قُولِي: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: Although no specific sign of *Lailat-ul-Qadr* has been mentioned in the *Ahâdith*, some eminent scholars have stated, on the basis of their own experiences and observation, that since angels descend on this night, one feels a peculiar tranquillity and peace of mind and one is overwhelmed with a unique tenderness of heart. The night is neither very hot nor very cold but a temperate one. Similarly, the sun that rises on the next day is also not very hot etc. etc. Allâh knows the truth of the matter despite all that has been said in this regard. In any case, on this auspicious night every Muslim should earnestly pray to Allâh for the forgiveness of his sins with reference to His Attribute of Forgiveness.

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CHAPTER 215
THE EXCELLENCE OF USING *MISWÂK* (TOOTH-STICK)

٢١٥- بابُ فضل السِّواك وخصال الفطرة

1196. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Had I not thought it difficult for my *Ummah*, I would have commanded them to use the *Miswâk* (tooth-stick) before every *Salât*."
[*Al-Bukhârî* and *Muslim*]

١١٩٦- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله ﷺ، قَالَ: «لَوْلا أَنْ أَشُقَّ عَلَى أُمَّتِي - أَوْ عَلَى النَّاسِ - لأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلاةٍ» مُتَّفَقٌ عَلَيه.

Commentary: We learn from this *Hadîth* that the Prophet ﷺ liked to clean his teeth with *Miswâk* (a softened stick used as tooth brush for cleaning the teeth) with every *Salât*, but he did not made it obligatory for the reason that it would be inconvenient for his followers. It shows that he was extremely affectionate and kind to his *Ummah*.
This *Hadîth* also shows that using *Miswâk* is an admirable act. Every Muslim should make it a routine to use it as frequently as possible especially before performing prayers.

1197. Hudaifah رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ got up (from sleep), he would rub his teeth with *Miswâk* (tooth-stick).
[*Al-Bukhârî* and *Muslim*]

١١٩٧- وَعَنْ حُذَيْفَةَ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ، ﷺ، إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ. متفقٌ عَلَيه.
«الشَّوْصُ»: الدَّلْكُ.

Commentary: When a person awakes from sleep, he has an unpleasant breath because of the smell in his mouth. For this reason, the Prophet ﷺ would cleanse his teeth with *Miswâk*. We should also follow him and make this *Sunnah* a routine.

1198. 'Âishah رضي الله عنها reported: We used to prepare for the Messenger

١١٩٨- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كُنَّا نُعِدُّ لِرَسُولِ الله ﷺ،

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of Allâh ﷺ a *Miswâk* (tooth-stick) and the water for making *Wudu'*. Whenever Allâh wished to awaken him from sleep at night, he ﷺ would brush his teeth with *Miswâk*, make *Wudu'*, and perform *Salât*. [*Muslim*]

سِوَاكَهُ وَطَهُورَهُ، فَيَبْعَثُهُ اللهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ. فَيَتَسَوَّكُ، وَيَتَوَضَّأُ وَيُصَلِّي» رَوَاهُ مُسلمٌ.

Commentary: This *Hadîth* shows how particular the Prophet ﷺ was about using *Miswâk*. Besides pointing out the importance of *Miswâk*, it also throws light on the noble conduct of the wives of the Prophet ﷺ as it shows how keen they were about his needs, habits and temperament.

1199. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "I stress upon you to use *Miswâk* (tooth-stick)." [*Al-Bukhârî*]

١١٩٩- وَعَنْ أَنسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «أَكْثَرْتُ عَلَيْكُم فِي السِّوَاكِ» رَوَاهُ الْبُخَارِيُّ.

1200. Shuraih bin Hâni رضي الله عنه reported: I asked 'Âishah رضي الله عنها: "What was the first thing which the Prophet ﷺ would do when he entered his house?" She replied: "He would use *Miswâk* (tooth-stick)." [*Muslim*]

١٢٠٠- وَعَنْ شُرَيحِ بنِ هَانِيءٍ قَالَ: قُلْتُ لِعَائِشَةَ، رَضِيَ اللهُ عَنْهَا: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ، ﷺ، إِذَا دَخَلَ بَيْتَهُ. قَالَتْ: بِالسِّوَاكِ. رَوَاهُ مُسْلِمٌ.

1201. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: I came to the Prophet ﷺ once and noticed the tip of *Miswâk* (tooth-stick) on his tongue. [*Al-Bukhârî* and *Muslim*]

١٢٠١- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ، وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ. مُتَّفَقٌ عَلَيْهِ، وَهذا لَفْظُ مُسْلِمٍ.

1202. 'Âishah رضي الله عنها reported: The Prophet ﷺ said, "The *Miswâk* (tooth-stick) cleanses and purifies the mouth and pleases the *Rubb*." [*An-Nasa'i* and *Ibn Khuzaimah*]

١٢٠٢- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، قَالَ: السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ» رَوَاهُ النَّسَائِيُّ، وابن خُزَيْمَةَ، فِي صَحِيحِهِ بِأَسَانِيدَ صَحِيحَةٍ.

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Commentary: "*Mataharah*" (مَطهره) means a medium and means of purification. "*Mitaharah*" (مِطهره) means an instrument/tool for purification. In other words, on the one side, *Miswâk* is a means of cleaning and purifying the mouth, and on the other, a way to attain the Pleasure of Allâh.

1203. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "There are five acts which conform to the pure nature: Circumcision, removing of the pubic hair, clipping the nails, plucking the underarm hair and trimming the moustache." [*Al-Bukhârî* and *Muslim*]

١٢٠٣- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «الْفِطْرَةُ خَمْسٌ، أَوْ خَمْسٌ مِنَ الفِطْرَةِ: الْخِتَانُ، وَالِاسْتِحْدَادُ، وَتَقْلِيمُ الأَظفَارِ، وَنَتفُ الإِبْطِ، وَقَصُّ الشَّارِبِ» مُتفقٌ عَلَيه.

الاسْتِحْدَادُ: حَلْقُ الْعَانَةِ، وَهُوَ حَلقُ الشَّعْرِ الَّذي حَوْلَ الفَرْجِ.

Commentary: "*Fitrah*" (فطرة) literally means beginning, innovation, invention or making something altogether new, but here it means instinct or such nature or disposition which is inborn. Some people have defined it as that old way which was liked by all the Prophets and on which all the Divine laws had full agreement. That is to say, they are natural to man. In any case, one should adopt all these five good qualities in such a way as if they are a part of his nature. Moreover, they are also highly important from the point of view of cleanliness and purification.

1204. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ said, "There are ten demands of pure nature: trimming the moustache, letting the beard grow, using *Miswâk* (tooth-stick), snuffing up water into the nose (in ablution), paring the nails, washing the bases of the finger joints; plucking the underarm hair, removing of the pubic hair and removing

١٢٠٤- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ، ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، واسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الأَظْفَارِ، وَغَسْلُ البَرَاجِمِ، وَنَتْفُ الإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ» قَالَ الرَّاوِي:

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impurities with water from the affected part after a call of nature."

The subnarrator said: I forgot the tenth but it might possibly be the rinsing of the mouth (in ablution). [*Muslim*]

وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ؛ قَالَ وَكِيعٌ - وَهُوَ أَحَدُ رُوَاتِهِ -: انتِقَاصُ الْمَاءِ؛ يَعْنِي: الاسْتِنْجَاءَ. رَوَاهُ مُسْلِمٌ.

«الْبَرَاجِمُ» بِالْبَاءِ الْمُوَحَّدَةِ والْجِيمِ، وَهِيَ: عُقَدُ الْأَصَابِعِ، «وَإِعْفَاءُ اللِّحْيَةِ» مَعْنَاهُ: لا يَقُصُّ مِنْهَا شَيْئًا.

Commentary: This *Hadîth* tells us about ten qualities which are natural to human beings. Some *'Ulamâ'* are of the opinion that the tenth quality among them is circumcision. Anyway, the importance of these ten qualities and the stress on them are evident. The first thing among them is the trimming of moustache. This is *Sunnah* of the Prophet ﷺ and is meant to cut the projected hair on the upper lip.

2. In the opinion of *'Ulamâ'*, keeping the beard is compulsory but its extent is not determined. On the basis of Ibn 'Umar's practice, some *'Ulamâ'* hold that the size of handful is essential and beyond that cutting is permissible, or according to a weak narration some consider its trimming towards length and breadth quite fair. But this opinion is not correct. In the words of *Al-Bukhârî* and *Muslim*, the Prophet ﷺ used five words for it which are اعفوا، اوفوا، ارخوا، ارجوا، وقروا and all of them have similar meanings that the beard should be left alone on natural growth. But, for a few exceptional cases, the common injunction in this behalf is that one should keep full beard. One should neither trim it in length and breadth nor make it handful in size. One can, however, bring it to a normal size in case of its wild growth if one fears that it will cause derision and laughter.

3,4. The *Miswâk* and the rinsing of mouth, and putting water into the nostrils are necessary for *Wudu'*. "*Istinshâq*" (استنشاق) means to draw water with full force in the nostrils as one does for smelling perfume. Except during *Saûm*, *Istinshâq* is stressed in *Wudu'*.

5. Paring of the nails is also necessary for cleanliness. If this is not done, filthy matter will go to the mouth through the nails. The fashion of keeping long nails, similar to beasts and animals, now in vogue in women as well as men is not only against nature but is also a sign of beastliness and ferocity.

6. The washing of the joints of fingers is also necessary for cleanliness.

7,8. The removal of the underarm hair and below the naval is an integral part of

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cleanliness and inordinate delay in it is disliked. According to a *Hadîth*, delay in it beyond forty days is disgusting.

9. Cleaning with water after evacuation is a must for purification because one cannot perform *Salât* without it. It is permissible to use clod or toilet tissue, etc., but such things used for this purpose should be odd in number, i.e., 3,5,7. But it is better to follow this with water, as water is a natural cleanser.

10. Circumcision is also an old tradition or practice. According to the general opinion of *'Ulamâ'*, it is obligatory. Some of them are of the view that it is desirable on the seventh day. It is, however, permissible afterwards.

1205. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "Trim the moustaches and let the beard grow." [*Al-Bukhârî* and *Muslim*]

١٢٠٥- وَعَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَىٰ» مُتفقٌ عَلَيه.

Commentary: *Ahfû* (أحفوا) means trim excessively. Thus, keeping of long moustaches will be against this injunction. The meanings of the word *A'fû* (أعفو) have been stated above, that is, leave the beard to follow its natural growth.

CHAPTER 216
THE EXCELLENCE AND OBLIGATION OF THE PAYMENT OF *ZAKÂT*

٢١٦- بابُ تأكيد وجُوب الزكاة وبَيان فضلها وَمَا يَتَعَلَّق بِهَا

Allâh, the Exalted, says:

"And perform *Salât* (*Iqâmat-as-Salât*), and give *Zakât*." (2:43)

"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to

قَالَ الله تَعَالى: ﴿وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ﴾ [البقرة: ٤٣]. وَقَالَ تَعَالَى: ﴿وَمَآ أُمِرُوٓا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَآءَ وَيُقِيمُوا الصَّلَوٰةَ وَيُؤْتُوا الزَّكَوٰةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ﴾ [البينة: ٥] وَقَالَ

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Him), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and that is the right religion." (98:5)

"Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it." (9:103)

تَعَالَى: ﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾ [التوبة: ١٠٣].

1206. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "(The structure of) Islâm is built on five (pillars): Testification of '*Lâ ilâha illallâh*' (none has the right to be worshipped but Allâh), that Muhammad (ﷺ) is his slave and Messenger, the establishment of *Salât*, the payment of *Zakât*, the pilgrimage to the House of Allâh (Ka'bah), and *Saûm* during the month of Ramadân."
[*Al-Bukhârî* and *Muslim*]

١٢٠٦- وَعَنِ ابنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» متفقٌ عَلَيه.

Commentary: This *Hadîth* has already been mentioned. Here it is repeated to emphasize that *Zakât* is one of the five pillars of Islâm. Every Muslim who has fifty-two and a half *Tola* (a *Tola* is about 12 grams) silver or cash equivalent to it in excess of his need, and a year has passed since its possession is liable to pay it. One who has seven and a half *Tola* or more gold also comes in this category. It should be evaluated in terms of money and *Zakât* at the rate of 2.5% to be paid on it.

1207. Talhah bin 'Ubaidullâh رضي الله عنه reported: A person with dishevelled hair, one of the people of Najd, came to the Messenger of Allâh ﷺ. We heard the humming of his voice but could not fully understand what he was saying, till he approached close to the Messenger of Allâh ﷺ. Then I came to

١٢٠٧- وَعَنْ طَلْحَةَ بنِ عُبَيْدِ اللهِ، رَضِيَ اللهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ، ﷺ، مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ، وَلَا نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا مِنْ رَسُولِ اللهِ، ﷺ، فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ،

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فَقَالَ رَسُولُ اللهِ، ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَّوَّعَ» فَقَالَ رَسُولُ اللهِ، ﷺ: «وَصِيَامُ شَهْرِ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَّوَّعَ» قَالَ: وَذَكَرَ لَهُ رَسُولُ اللهِ، ﷺ، الزَّكَاةَ فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَّوَّعَ» فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللهِ لَا أَزِيدُ عَلَىٰ هٰذا وَلا أَنْقُصُ مِنْهُ؛ فَقَالَ رَسُولُ اللهِ، ﷺ: «أَفْلَحَ إِنْ صَدَقَ»

متفقٌ عَلَيهِ.

know that he was asking about Islâm. The Messenger of Allâh ﷺ said: "There are five (obligatory) *Salât* during the day and the night." He said: "Am I obliged to perform any other (*Salât*) besides these?" The Messenger of Allâh ﷺ said, "No, but whatever you observe voluntarily." He ﷺ added, "There is the *Saûm* of Ramadân." The inquirer asked: "Am I obliged to do anything besides this?" The Messenger of Allâh ﷺ said, "No, but whatever you do out of your own free will. You may observe voluntary fasting." And the Messenger of Allâh ﷺ told him about the *Zakât* (obligatory charity). The inquirer asked: "Am I obliged to pay anything besides this?" The Messenger of Allâh ﷺ said, "No, but whatever you pay voluntarily out of your own free will." That man turned back saying: "By Allâh! I will neither make any addition to this nor will I decrease anything from it." (Upon hearing this) the Messenger of Allâh ﷺ remarked, "He is successful if he proves truthful (to what he is saying)." [*Al-Bukhârî* and *Muslim*]

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

1. The status of some of the important obligations and voluntary prayers.
2. By mentioning practice with the precepts, it has made the fact evident that the two are inseparable.
3. It indicates the sagacious mode of preaching and invitation, and tells that ordinary people should be first of all taught the obligations of Islâm and then gradually told to follow the *Sunnah* and *Mustahabbât* (desirable acts).

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1208. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ appointed Mu'âdh رضي الله عنه as governor of Yemen, and at the time of his departure, he instructed him thus: "First of all, call the people to testify '*Lâ ilâha illallâh*' (there is no true god except Allâh) and that I (Muhammad) am the Messenger of Allâh, and if they accept this (declaration of Faith), then tell them that Allâh has enjoined upon them five *Salât* during the day and night; and if they obey you, tell them that Allâh has made the payment of *Zakât* obligatory upon them. It should be collected from their rich and distributed among their poor." [*Al-Bukhârî* and *Muslim*]

١٢٠٨- وَعَنِ ابنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، بَعَثَ مُعَاذًا رَضِيَ اللهُ عَنْهُ، إِلى الْيَمَنِ فَقَالَ: «ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ اللهَ، تَعَالَى، افتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ، وَتُرَدُّ عَلَى فُقَرَائِهِمْ» مُتَّفَقٌ عَلَيْهِ.

Commentary: This *Hadîth* has already been mentioned. Here it is repeated to emphasize the importance of *Zakât*. We learn from it that *Zakât* is collected from the affluent of the locality and distributed among the poor of that very locality. If there is any surplus, then that alone can be sent to the needy of other areas. In the same spirit, the amount of *Zakât* will be spent on the needy Muslims only and not among the non-Muslims. Alms and charity can, however, be spent on the poor of other communities. This *Hadîth* also tells us the wisest course of invitation and preaching.

1209. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "I have been commanded to fight people till they testify '*Lâ ilâha illallâh*' (there is no true god except Allâh) that Muhammad (ﷺ) is his slave and Messenger, and they establish *Salât*,

١٢٠٩- وَعَنِ ابنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا

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and pay *Zakât*; and if they do this, their blood (life) and property are secured except when justified by law, and it is for Allâh to call them to account." [*Al-Bukhârî* and *Muslim*]

الصَّلاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذٰلِكَ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللهِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: "Except when justified by law" means that after the acceptance of Islâm, if someone commits a crime which is punishable by *Hadd* this will be certainly imposed on him, or her, i.e., cutting of hand in case of theft, one hundred stripes or stoning to death in case of fornication, capital punishment in retaliation for murdering an innocent person. In this *Hadîth* the words "it is for Allâh to call them to account" means that if they are not sincere in the acceptance of Islâm and would put up an appearance of Islâm like hypocrites, or would commit a crime which is liable for *Hadd* but is somehow not detected by the Islâmic court or authorities concerned, they will be taken to account for it by Allâh, that is Allâh will decide about them on the Day of Judgement. It is evident from this *Hadîth* that so long as *Kufr* is present in this world, it is necessary to wage *Jihâd* against it to finish it off, and so long as all the disbelievers do not openly accept Islâm and adopt the Islâmic way of life, Muslims are duty-bound to make *Jihâd* against them.

1210. Abû Hurairah رضي الله عنه reported: When the Messenger of Allâh ﷺ passed away, Abû Bakr رضي الله عنه was appointed as his successor (caliph). Amongst the Arabs some men apostatised. Abû Bakr رضي الله عنه resolved to fight them. 'Umar bin Al-Khattâb رضي الله عنه said to Abû Bakr: "How can you fight them when the Messenger of Allâh ﷺ has declared: 'I have been commanded to fight people till they testify *Lâ ilâha illallâh* (there is no true god except Allâh); and if they do it, their blood (life) and property

١٢١٠- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ، ﷺ، وَكَانَ أَبُو بَكْرٍ، رَضِيَ اللهُ عَنْهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ، ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلٰهَ إِلَّا اللهُ، فَمَنْ قَالَهَا، فَقَدْ عَصَمَ مِنِي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ»؟! فَقَالَ

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أَبُو بَكْرٍ: وَاللهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ. واللهِ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللهِ، ﷺ، لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. قَالَ عُمَرُ، رَضِيَ اللهُ عَنْهُ: فَوَاللهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ، مُتَّفَقٌ عَلَيْهِ.

are secured except when justified by law, and it is for Allâh to call them to account.'" Upon this Abû Bakr رضي الله عنه said: "By Allâh, I would definitely fight him who makes distinction between *Salât* and the *Zakât*, because it is an obligation upon the rich to pay *Zakât*. By Allâh I will fight them even to secure the piece of rope which they used to give to the Messenger of Allâh ﷺ." 'Umar رضي الله عنه said: "I realized that Allâh opened the heart of Abû Bakr رضي الله عنه for fighting those who refused to pay *Zakât*, and I fully recognized that Abû Bakr (رضي الله عنه) was right." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* brings into prominence the excellence of Abû Bakr As-Siddîq's determination, religious firmness and deep understanding of the Islâmic law. It also tells us that one who does not accept that *Zakât* is obligatory in Islâm, is a *Kâfir* like the one who renounces *Salât*. The stand taken by Abû Bakr was ultimately accepted by all the Companions of the Prophet ﷺ, and this is how they unanimously agreed to wage *Jihâd* against those who refused to pay *Zakât*. This unanimous consent on the issue of *Zakât* was based on the order of *Sharî'ah*.

١٢١١- وَعَنْ أَبِي أَيُّوبَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ، ﷺ: أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، قَالَ: «تَعْبُدُ اللهَ لا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ» مُتَّفَقٌ عَلَيْهِ.

1211. Abû Ayyûb رضي الله عنه reported: A man said to the Prophet ﷺ: "Direct me to a deed which may admit me to *Jannah*." Upon this he (the Messenger of Allâh ﷺ) said, "Worship Allâh and never associate anything with Him in worship, establish *Salât*, pay *Zakât*, and strengthen the ties of kinship." [*Al-Bukhârî* and *Muslim*]

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Commentary: This *Hadîth* mentions the compassion for relatives along with the *Salât* and *Saûm* which are obligatory in Islâm. It indicates the importance of compassion for relation in Islâm. The term 'strengthen the ties of kinship' implies nice treatment of one's relatives regardless of circumstances, maintenance of contact with them and fulfillment of the requirements of relationship with them.

١٢١٢- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ، ﷺ فَقَالَ: يَا رَسُولَ الله دُلَّنِي عَلَىٰ عَمَلٍ إِذَا عَمِلْتُهُ، دَخَلْتُ الْجَنَّةَ. قَالَ: «تَعْبُدُ الله لَا تُشْرِكُ بِهِ شَيئًا، وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ» قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لا أَزِيدُ عَلَىٰ هٰذا. فَلَمَّا وَلَّى، قَالَ النَّبِيُّ، ﷺ، «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَىٰ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هٰذا» متفقٌ عَلَيه.

1212. Abû Hurairah رضي الله عنه reported: A bedouin came to the Prophet ﷺ and said: "O Messenger of Allâh! Direct me to a deed by which I may be entitled to enter *Jannah*." The Prophet ﷺ said, "Worship Allâh, and never associate anything with Him, establish *Salât*, pay the *Zakât* which has been enjoined upon you, and observe *Saûm* of Ramadân." He (the bedouin) said: "By Him in Whose Hand my soul is, I will never add anything to these (obligations)." When he turned his back, the Prophet ﷺ said, "He who wants to see a man from the dwellers of *Jannah*, let him look at him (bedouin)." [*Al-Bukhârî* and *Muslim*]

Commentary:

1. The bedouin mentioned in this *Hadîth* was a new Muslim and for this reason the Prophet ﷺ told him some essential obligations of Islâm so that he did not feel over-burdened with exhortation. Imâm At-Tabarânî said: "This *Hadîth* and its like was addressed to bedouins who were newly – converted to Islâm. The Prophet ﷺ told them no more than to fulfill the main obligatory acts of Islâm so that they would not feel over-burdened, and therefore bored." Following the Divine injunctions in a gradual manner is very important. For once the hearts of the newly converted start to open to the understanding of the Divine injuctions, they will automatically start practising the optional and voluntary acts of devotion with a view to gain Allâh's reward and pleasure.

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2. There are two categories of people who have been granted *Jannah*. First, those who are called *Al-'Asharah Al-Mubashsharah*. They are ten most distinguished of the Prophet's followers whose entrance into *Jannah* was foretold by the Prophet ﷺ himself. Second, some other persons who were given glad tidings of *Jannah* by the Prophet ﷺ. The bedouin mentioned in this *Hadîth* is a case in point. The Prophet ﷺ also declared Hasan and Hussain, the two sons of 'Ali رضي الله عنهم, the chiefs of young-men of *Jannah* and also gave glad tidings of *Jannah* to his wives and his daughter Fatimah رضي الله عنها. May Allâh be pleased with them.

1213. Jarîr bin 'Abdullâh رضي الله عنه reported: I pledged allegiance to the Prophet ﷺ to establish *Salât*, to pay the *Zakât* and to have the welfare of every Muslim at heart. [*Al-Bukhârî* and *Muslim*]

١٢١٣- وَعَنْ جَرِيرِ بنِ عَبْدِ الله، رَضِيَ الله عَنْهُ، قَالَ: بَايَعْتُ النَّبِيَّ، ﷺ، عَلَى إِقَامِ الصَّلاةِ، وَإِيتَاءِ الزَّكَاةِ، والنُّصْحِ لِكُلِّ مُسْلِمٍ، مُتَّفَقٌ عَلَيه.

Commentary: This *Hadîth* has already been mentioned and has been repeated here for its relevance to this chapter. Here the phrase "To pledge allegiance to establish *Salât*" and "to pay the *Zakât*" means acceptance of Islâm because these are such important articles of Islâm that one cannot think of Islâm without them. Allegiance to them is, in other words, allegiance to Islâm. It is a pledge which was taken by the Prophet ﷺ from everyone who embraced Islâm. He would also take a pledge for *Jihâd* when there was a need for it. The third pledge is pledge of *Khalîfah* which was taken by *Khulafâ Ar-Rashidûn* (the rightly-guided caliphs) and subsequently the Muslim rulers. These are the three pledges which are proved from the rightly-guided Muslims. The oath accepted by mystics and spiritual guides is an innovation of the later times - much after the *Khair-ul-Qurûn* (خير القرون), that is the first three generations of Muslims.

1214. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the *Zakât*); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of

١٢١٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «مَا مِنْ صَاحِبِ ذَهَبٍ، وَلا فِضَّةٍ، لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ

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Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allâh's) slaves, and he will be shown his final abode, either to *Jannah* or to Hell." It was asked, "How about someone who owns camels and does not pay what is due on him (i.e., their *Zakât*)?" He ﷺ replied, "In the same way the owner of camels who does not discharge what is due in respect of them (their due includes their milking on the day when they are taken to water) will be thrown on his face or on his back in a vast desert plain on the Day of Resurrection and they will trample upon him with their hoofs and bite him with their teeth. As often as the first of them passes him, the last of them will be made to return during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allâh's) slaves, he will be shown his final abode either to *Jannah* or to Hell." It was (again) asked: "O Messenger of Allâh, what about cows (cattle) and sheep?" He ﷺ said, "If anyone who possesses cattle and sheep and does not pay what is due on them (i.e., their *Zakât*); on the Day of Resurrection, he will be thrown on his face in a vast plain

عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَىٰ بِهَا جَنْبُهُ، وَجَبِينُهُ، وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَىٰ بَيْنَ الْعِبَادِ فَيُرَى سَبِيلُهُ، إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ» قِيلَ: يَا رَسُولَ اللهِ فَالْإِبِلُ؟ قَالَ: «وَلَا صَاحِبِ إِبِلٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا، وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ أَوْفَرَ مَا كَانَتْ، لَا يَفْقِدُ مِنْهَا فَصِيلًا وَاحِدًا، تَطَؤُهُ بِأَخْفَافِهَا، وَتَعَضُّهُ بِأَفْوَاهِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولَاهَا، رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَىٰ بَيْنَ الْعِبَادِ، فَيُرَى سَبِيلُه، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللهِ فَالْبَقَرُ وَالْغَنَمُ؟ قَالَ: «وَلَا صَاحِبِ بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ، بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، لَا يَفْقِدُ مِنْهَا شَيْئًا، لَيْسَ فِيهَا عَقْصَاءُ، وَلَا جَلْحَاءُ، وَلَا عَضْبَاءُ، تَنْطَحُهُ بِقُرُونِهَا، وَتَطَؤُهُ بِأَظْلَافِهَا، كُلَّمَا مَرَّ

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desert. He will find none of the animals missing with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample upon him with their hoofs. As often as the first of them passes him, the last of them will be made to return to him during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allâh's) slaves; and he will be shown his final abode either to *Jannah* or to Hell." It was asked: "O Messenger of Allâh, what about the horses?" Upon this he ﷺ said, "The horses are of three types. One, which is a burden for the owner; another which is a shield, and another one which makes its owner entitled to reward. The one for whom these are a burden is the person who rears them for show or for pride or for causing injury to the sentiments of the Muslims. They will be a cause of torment for their owners. The one for whom these are a shield is the person who rears them for the sake of Allâh but does not forget the Right of Allâh concerning their backs and their necks (i.e., he lets a needy ride on them), and so they are a shield for him. Those which bring reward to the one who rears them in pastures and gardens are the ones that are used in the Cause of Allâh (*Jihâd*) by the Muslims. Whatever they eat from the meadows and the gardens will be recorded on his

عَلَيْهِ أُوْلَاهَا، رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيُرَى سَبِيلُهُ إِمَّا إِلى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللهِ فَالْخَيْلُ؟ قَالَ: «الْخَيْلُ ثَلاثَةٌ: هِيَ لِرَجُلٍ وِزْرٌ، وَهِيَ لِرَجُلٍ سِتْرٌ، وَهِيَ لِرَجُلٍ أَجْرٌ، فَأَمَّا الَّتِي هِيَ لَهُ وِزْرٌ فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْرًا وَنِوَاءً عَلَى أَهْلِ الإِسْلَامِ، فَهِيَ لَهُ وِزْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ، ثُمَّ لَمْ يَنْسَ حَقَّ اللهِ فِي ظُهُورِهَا، وَلا رِقَابِهَا، فَهِيَ لَهُ سِتْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ لِأَهْلِ الْإِسْلَامِ فِي مَرْجٍ، أَوْ رَوْضَةٍ، فَمَا أَكَلَتْ مِنْ ذٰلِكَ الْمَرْجِ أَوِ الرَّوْضَةِ مِنْ شَيْءٍ إِلَّا كُتِبَ لَهُ عَدَدَ مَا أَكَلَتْ حَسَنَاتٌ، وَكُتِبَ لَهُ عَدَدَ أَرْوَاثِهَا وَأَبْوَالِهَا حَسَنَاتٌ، وَلَا تَقْطَعُ طِوَلَهَا فَاسْتَنَّتْ شَرَفًا أَو شَرَفَيْنِ إِلَّا كَتَبَ اللهُ لَهُ عَدَدَ آثَارِهَا وَأَرْوَاثِهَا حَسَنَاتٍ، وَلا مَرَّ بِهَا صَاحِبُهَا عَلَى نَهْرٍ، فَشَرِبَتْ مِنْهُ، وَلا يُرِيدُ أَنْ يَسْقِيَهَا إِلَّا كَتَبَ اللهُ لَهُ

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behalf as good deeds so much so that their droppings and urine will be counted for an equal number of good deeds for him. Even when they break their tying rope and every height from which they climb and every hoofprint which they leave will be counted as a good deed on behalf of the owner. When their owner leads them through a stream from which they drink, though he does not intend to quench their thirst, yet Allâh would record for him the quantity (of water) of what they would drink on his behalf as good deeds." It was asked: "O Messenger of Allâh, what about the donkeys?" Upon this he ﷺ said, "Nothing has been revealed to me in regard to the donkeys in particular except this one Verse of a comprehensive nature: 'So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.'" (99: 8,9).
[*Al-Bukhârî* and *Muslim*]

عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ».

قِيلَ: يَا رَسُولَ اللهِ فَالْحُمُرُ؟ قَالَ: «مَا أُنْزِلَ عَلَيَّ فِي الْحُمُرِ شَيْءٌ إِلَّا هٰذِهِ الآيَةُ الْفَاذَّةُ الْجَامِعَةُ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ○ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾.

متفقٌ عَلَيه. وهٰذا لَفْظُ مُسْلِمٍ.

Commentary: This *Hadîth* tells us that those people who do not pay *Zakât* on their property will be punished with this same property which will become an anguish for them on the Day of Resurrection.

The phrase "and he will be shown his final abode, either to *Jannah* or to Hell" clearly means that this would happen on the Day of Judgement and the punishment to defaulters would be given before one's entry into *Jannah* or Hell. If Almighty Allâh will consider this punishment sufficient for a Muslim, He will send him to *Jannah*, otherwise He will consign him to Hell. In case he is a Muslim, he will be ultimately sent to *Jannah* (after suffering the punishment in Hell) otherwise, he will be sent to

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Hell, where he will live for ever.

The phrase "As often as the first of them passes him, the last of them will be made to return" means that the process will be repeated again and again. Some people say that there is some alteration in the wording of this *Hadîth*. According to them the correct wording is: "When the first camel will have passed, the last in the line will be returned on him". This wording makes the text more orderly and evident and this is how it occurs in some of the narrations. Allâh knows the truth.

In this *Hadîth* the words "*Fi sabîlillâh*" في سبيل الله (for the sake of Allâh, or in the Cause of Allâh) have been repeated twice in connection with horses. In the first instance these words are used for noble intention. That is to fulfill humanly needs with it so that one does not have to beg them from others. In the second instance these words stand for *Jihâd*. That is one breeds horses to make use of them in *Jihâd*. The breeding of horses with this intention is eligible to reward, while in the former case is a means of covering one's poverty.

CHAPTER 217
THE EXCELLENCE OF OBSERVING *SAÛM* (FASTS) DURING RAMADÂN

٢١٧- باب وُجُوب صَوم رَمَضَان وَبيان فَضل الصّيام وما يتعلّق به

Allâh, the Exalted, says:

"O you who believe! the fasting is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious). (Fasting) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day). But whoever does good of

قَالَ الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ﴾ إِلَى قَوۡلِهِ تَعَالَى: ﴿شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ وَمَن كَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ﴾ الآية [البقرة: ١٨٣-١٨٥].

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وَأَمَّا الأَحَادِيثُ فَقَدْ تَقَدَّمَتْ فِي الْبَابِ الَّذِي قَبْلَهُ.

his own accord, it is better for him. And that you fast is better for you if only you know. The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân, i.e., is present at his home), he must fast that month, and whoever is ill or on a journey, the same number (of days which one did not fast must be made up) from other days." (2:183-185)

١٢١٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ. والصِّيَامُ جُنَّةٌ، فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ. لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ» متفقٌ عَلَيه.

1215. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Allâh the Exalted and Majestic said: 'Every act of the son of Âdam is for him, except *As-Siyâm* (the fasting) which is (exclusively) for Me, and I will reward him for it.' Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: 'I am fasting.' By Him in Whose Hand the soul of Muhammad is, the breath of one observing *Saûm* is sweeter to Allâh than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when

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he meets his *Rubb*." [*Al-Bukhârî* and *Muslim*]

In a narration by *Al-Bukhârî*, the Messenger of Allâh ﷺ said, "Allâh says: '(The person observing *Saûm*) has abstained from food and drink, and sexual pleasures for My sake; fasting is for Me, and I will bestow its reward. Every good deed has ten times its reward'."

In a narration by *Muslim*, the Messenger of Allâh ﷺ said, "The reward of every (good) deed of a person is multiplied from ten to seven hundred times. Allâh عز وجل says: 'The reward of observing *Saûm* is different from the reward of other good deeds; *Saûm* is for Me, and I Alone will give its reward. The person observing *Saûm* abstains from food and drink only for My sake.' The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his *Rubb*. Surely, the breath of one observing *Saûm* is better smelling to Allâh than the fragrance of musk."

وَهٰذَا لَفْظُ رِوَايَةِ الْبُخَارِي. وَفِي رِوَايَةٍ لَه:
«يَتْرُكُ طَعَامَهُ، وَشَرَابَهُ، وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا».

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ. قَالَ اللهُ تَعَالَى: إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ: يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي. لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ. وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

Commentary: "*Khulûf*" (خلوف) is the smell that comes from the mouth of person who observes *Saûm*. It results from the thirst and hunger which he has to suffer during the *Saûm*. The *Hadîth* not only tells us the merits of *Saûm* but also brings into focus the true significance of it. *Saûm* is not thus mere abstention from food, drink and sexual intercourse, but also keeping away from all evils and vices and embracing virtues.

1216. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who spends a pair in the way

١٢١٦- وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ

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of Allâh will be called from the gates of *Jannah*: 'O slave of Allâh! This gate is better for you' and one who is constant in *Salât* (prayer), will be called from the Gate of *Salât*; and whoever is eager in fighting in the Cause of Allâh, will be called from the Gate of *Jihâd*; and who is regular in observing *Saûm* will be called from *Ar-Raiyân* Gate. The one who is generous in charity will be called from the Gate of Charity." Abû Bakr رضي الله عنه said: "O Messenger of Allâh ﷺ! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, "Yes, and I hope that you will be one of them." [*Al-Bukhârî* and *Muslim*]

نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ: يَا عَبْدَ اللهِ هٰذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاةِ دُعِيَ مِنْ بَابِ الصَّلاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ» قَالَ أَبُو بَكرٍ، رَضِيَ اللهُ عَنْهُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ! مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدعَىٰ أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ» متفقٌ عَلَيه.

Commentary: "Pair" means two; in other channels of transmission, it has been explained thus: "They asked him, 'Pair of what?' He ﷺ said, 'A pair of horses, cows or camels'." "Pair" in this *Hadîth*, however, can be all-inclusive; i.e., fasting two days or performing two prayers, etc. This *Hadîth* also mentions special distinction of Abû Bakr As-Siddîq رضي الله عنه and the esteem in which he was held by the Prophet ﷺ. It also transpires from this *Hadîth* that one can praise such a person right on his face about whom one does not fear that it will make him proud. This *Hadîth* has also an inducement for giving in *Sadaqah* two instead of a single item.

1217. Sahl bin Sa'd رضي الله عنه: The Prophet ﷺ said, "In *Jannah* there is a gate which is called *Ar-Raiyân* through which only those who observe *Saûm* (fasting) will enter on the Day of

١٢١٧- وَعَنْ سَهلِ بنِ سعدٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا

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يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُم، يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَقُومونَ لا يَدْخُلُ مِنْهُ أَحَدٌ غَيرُهُم، فَإِذا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ» متفقٌ عَلَيه.

Resurrection. None else will enter through it. It will be called out, "Where are those who observe fasting?" So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate." [*Muslim*]

Commentary: This *Hadîth* tells us about the special distinction of those who observe *Saûm*. "Only those who observe *Saûm*" signify the faithful who not only observe *Saûm* during the month of Ramadân but also frequently observe voluntary fasts over and above the obligatory ones, otherwise *Saûm* of Ramadân are compulsory for every Muslim. Similar is the case of the people of *Salât*, people of *Sadaqah* and people of *Jihâd*, who have been mentioned in the preceding *Ahâdith* otherwise all Muslims are on par so far as the *Salât*, *Sadaqah*, etc., are concerned.

١٢١٨- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ الله إِلَّا بَاعَدَ اللهُ بِذٰلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا» متفقٌ عَلَيه.

1218. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Every slave of Allâh who observes *Saûm* (fasting) for one day for the sake of Allâh, Allâh will draw his face farther from Hell-fire to the extent of a distance to be covered in seventy years." [*Al-Bukhârî* and *Muslim*]

Commentary: "Every slave of Allâh" includes men, women, the free and the unfree, because they are slaves of Allâh. The *Hadîth* highlights the excellence of fasting for the sake of Allâh which will serve, on the Day of Resurrection, as shield against Hell-fire.

١٢١٩- وعَنْ أبي هُرَيْرَةَ، رَضِيَ الله عنه، عن النبي ﷺ، قال: «مَنْ صَامَ رَمَضَانَ إيمانًا واحتِسَابًا، غُفِرَ لهُ ما

1219. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "He who observes fasting during the month of Ramadân with Faith while seeking

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its reward from Allâh, will have his past sins forgiven." [*Al-Bukhârî* and *Muslim*]

تَقَدَّم مِنْ ذَنْبِهِ» متفقٌ عليه.

Commentary: "Sins" here means minor sins which relate to the Rights of Allâh.

1220. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When Ramadân begins, the gates of *Jannah* are opened, the gates of Hell are closed, and the devils are chained." [*Al-Bukhârî* and *Muslim*]

١٢٢٠- وعنه، رَضِيَ الله عَنْهُ، أَنَّ رسولَ اللهِ ﷺ، قَالَ: «إِذَا جَاءَ رَمَضَانُ، فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ» متفقٌ عَلَيه.

Commentary: This is a special distinction of the month of Ramadân during which Muslims become more inclined towards the worship of Allâh. They pay greater attention to the recitation of the Qur'ân, remembrance of Allâh, worship, and seeking pardon for sins.

1221. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Observe *Saûm* (fast) on sighting the crescent and terminate it on sighting it (the new moon), but if the sky is cloudy before you, then complete the number (thirty days) of the month."
[*Al-Bukhârî* and *Muslim*]

١٢٢١- وَعَنْهُ أَنَّ رَسُولَ الله، ﷺ، قَالَ: «صُوْمُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِيَ عَلَيْكُم، فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاثِينَ» متفقٌ عَلَيه، وَهٰذَا لَفْظُ الْبُخَارِي

وَفِي رِوَايَةِ مسلم: «فَإِن غُمَّ عَلَيكم فَصُوموا ثَلاثِينَ يَوْمًا».

Commentary: The words "*Ghabiya*" (غبي) and "*Ghumma*" (غم) both have the same meanings, namely clouded sky or sky overcast with clouds, as a result of which the moon is not visible. In that case, the injunction is that thirty days of the month be completed. If the moon of Ramadân is not sighted on the 29th Sha'bân, then its thirty

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days be completed and Ramadân's *Saûm* be started on the next day. Similarly, if the moon for the month of Shawwâl is not sighted on the 29th of Ramadân, thirty days of *Saûm* must be completed before celebrating *'Eid-ul-Fitr*. This means that the sighting of the moon is necessary for keeping the *Saûm* of Ramadân. Counting by celestial system is not sufficient for this purpose. Moreover, the evidence of reliable witnesses for the crescent of Ramadân and the evidence of two dependable witnesses for the crescent of Shawwâl are sufficient. This amount of evidence will fulfill the requirement of sighting the moon. Whether the sighting of the moon at one place is sufficient for another place is controversial and arguments of both the groups of *'Ulamâ'*, who support and oppose it, are based on this *Hadîth*. The group which contend that the sighting of the moon at one place is valid for another holds that the words "*Sûmû*" (صوموا) and "*Aftirû*" (افطروا) are addressed to all the Muslims, and for this reason the sighting at one place holds good for another place. The group which holds that the sighting of the moon at one place is not enough for the Muslims of other localities contend that the words are addressed to the people who have actually sighted the moon. The Muslims of the localities of other areas who have not sighted the moon are not addressed by these words. They say that the sighting of the moon goes with each area according to which they will decide about starting of *Saûm* and celebrating *'Eid*. There is a third group also, which is of the opinion that for such areas which are in close proximity and do not have much difference in the timings of sunrise and sunset, the sighting of the moon at one place holds good for the other. In any case, it is a moderate view, which can be implemented without fear of its being wrong. According to this view, at least in one country the sighting of the moon at one place holds good for all other areas.

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CHAPTER 218
THE EXCELLENCE OF SPENDING OUT CHARITY DURING RAMADÂN

٢١٨- باب الجود وفعل المعروف والإكثار من الخير في شهر رمضان والزيادة من ذٰلك في العشر الأواخر منه

1222. Ibn 'Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ was the most generous of the men; and he was the most generous during the month of Ramadân when Jibrîl visited him every night and recited the Qur'ân to him. During this period, the generosity of Messenger of Allâh ﷺ waxed faster than the rain bearing wind. [*Al-Bukhârî* and *Muslim*]

١٢٢٢- وَعَنِ ابنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللهِ، ﷺ، أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللهِ، ﷺ، حِينَ يَلْقَاهُ جِبْرِيلُ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ» متفق عَلَيه.

Commentary: This *Hadîth* induces us to do two good things frequently and with full preparation in the month of Ramadân. First, benevolence and generosity so that people get maximum time for worship and reduce their mundane affairs during this month. Second, recitation of the Qur'ân and *Mudârsah* (مدارسة — reading and hearing the Qur'ân from one another) as is done by two *Huffâz* in this manner. The reason for the stress on the Qur'ân is that the Qur'ân and the month of Ramadân are closely linked with each other. The Qur'ân was revealed in this month.

1223. 'Âishah رضي الله عنها reported: When the last ten nights (of Ramadân) would begin, the Messenger of Allâh ﷺ would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship. [*Al-Bukhârî* and *Muslim*]

١٢٢٣- وعَنْ عائشةَ رَضِيَ اللهُ عنها قالت: «كان رسول اللهِ ﷺ إذا دَخَلَ العَشْرُ أحيَى اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَشَدَّ الْمِئْزَرَ» متفق عليه.

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Commentary: The entire month of Ramadân is a spring season for virtues, worship and obedience of Allâh, but its last ten days are the peak of this season of worship. Therefore, one must strive hard in the last ten days and nights of this month to follow the practice of the Prophet ﷺ, to seek the Pleasure of Allâh and to attain the benefits of *Lailat-ul-Qadr*, which occurs during this period. The Prophet ﷺ used to make special arrangement for observing *I'tikâf*, and we must also follow this practice of his.

CHAPTER 219
THE PROHIBITION OF OBSERVING *SAÛM* (FASTING) AFTER THE MIDDLE OF SHA'BÂN

٢١٩- باب النَّهي عَنْ تقدّم رَمضان بصَوْم بعد نصف شعبان إلا لمن وصله بما قبله أو وافق عادةً له، بأن كان عادته صوم الاثنين والخميس فوافقه

1224. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Do not observe *Saûm* (fasting) for a day or two days preceding Ramadân. However, if a person is in the habit of observing *Saûm* on a particular day (which may fall on these dates), he may fast on that day." [*Al-Bukhârî* and *Muslim*]

١٢٢٤- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «لَا يَتَقَدَّمَنَّ أَحَدُكم رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ، فَلْيَصُمْ ذٰلِكَ الْيَوْمَ» متَّفَقٌ عَلَيه.

Commentary: "However, if a person is in the habit of observing *Saûm* on a particular day" means that if it is his routine to observe *Saûm* on these days, then he can do so two days before the advent of Ramadân. The reason being that in that case his *Saûm* will not be for the reception of Ramadân but a matter of routine. Some people have taken "one or two days before" to mean the first two days of the second half of Shawwâl on the grounds that some *Ahâdith* contain prohibition of observing *Saûm* in the second fortnight of Shawwâl. Because of this injunction, it is not permissible to observe *Saûm* in these days, except in case it is one's routine.

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1225. Ibn 'Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "Do not observe *Saûm* (fasting) before the advent of Ramadân. Observe *Saûm* at sighting of the crescent of Ramadân and terminate it at sighting the crescent (of Shawwâl). If the sky is overcast, complete (the month as) thirty (days)." [*At-Tirmidhî*]

١٢٢٥- وَعَنِ ابنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «لَا تَصُومُوا قَبْلَ رَمَضَانَ، صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ حَالَتْ دُونَهُ غَيَايَةٌ فَأَكْمِلُوا ثَلاثِينَ يَوْمًا» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

«الغَيَايَة» بِالْغَيْنِ الْمُعْجَمَةِ وبالياء المثناةِ مِنْ تَحْتُ المكررةِ، وَهِيَ: السَّحَابَةُ.

Commentary: "Before the advent of Ramadân" here signifies the second half of Shawwâl. That is, one should not observe voluntary *Saûm* after 15th of Sha'bân so that one's vitality is maintained for the *Saûm* of Ramadân approaching near. If the moon is not sighted due to clouds, then observing *Saûm* should be started after completing thirty days of Sha'bân. Similarly, if the moon of the of Shawwâl is not sighted, then thirty days of fasting Ramadân must be completed before celebrating *'Eid-ul-Fitr*.

1226. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When there comes the middle of Sha'bân, don't observe *Saûm* (fasting)."
[*At-Tirmidhî*]

١٢٢٦- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِذَا بَقِيَ نِصْفٌ مِنْ شَعْبَانَ فَلا تَصُومُوا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

1227. 'Ammâr bin Yâsir رضي الله عنهما reported: He who observes the fast on a doubtful day, has in fact disobeyed Abûl-Qâsim, (i.e., Messenger of Allâh ﷺ). [*Abû Dâwûd* and *At-Tirmidhî*]

١٢٢٧- وَعَنْ أَبِي الْيَقْظَانِ عَمَّارِ بْنِ يَاسِرٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: «مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ، ﷺ» رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

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Commentary: "Doubtful day" here signifies the day of 30th Sha'bân. In other words, if the moon is not sighted on 29th of Sha'bân because of clouds and a person observes *Saûm*, he will be in doubt whether it is the 30th of Sha'bân or the 1st of Ramadân. Thus, there is no need to observe *Saûm* on a doubtful day, and one should complete thirty days of the month of Sha'bân.

CHAPTER 220
SUPPLICATION AT THE SIGHT OF THE CRESCENT (AT THE OUTSET OF EVERY LUNAR MONTH)

٢٢٠- بَابُ ما يقال عِنْدَ رؤيةِ الْهِلَال

1228. Talhah bin Ubaiđullâh رضي الله عنه reported: At the sight of the new moon (of the lunar month), the Prophet ﷺ used to supplicate: "*Allâhumma ahillahu 'alainâ bil-amni wal-imân, was-salâmati wal-Islâm, Rabbî wa Rabbuk-Allâh, Hilâlu rushdin wa khairin* (O Allâh, let this moon appear on us with security and *Imân*; with safety and Islâm. (O moon!) Your *Rubb* and mine is Allâh. May this moon be bringing guidance and good)." [*At-Tirmidhî*]

١٢٢٨- عَنْ طَلْحَةَ بنِ عُبَيْدِ الله، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: «اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإِيمَانِ، وَالسَّلامَةِ وَالإِسْلَامِ، رَبِّي وَرَبُّكَ الله، هِلالُ رُشْدٍ وَخَيْرٍ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: After sighting the moon, one should recite the prayer which was recited by the Prophet ﷺ. The prayer cited in the text of this *Hadîth* is one of them.

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CHAPTER 221
MERIT OF *SUHÛR* (PREDAWN MEAL IN RAMADÂN) AND THE EXCELLENCE OF DELAYING HAVING IT TILL BEFORE DAWN

٢٢١- بابُ فضل السُّحور وتأخيره ما لم يخش طلوع الفجر

1229. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Eat *Suhûr* (predawn meal). Surely, there is a blessing in *Suhûr*." [*Al-Bukhârî* and *Muslim*]

١٢٢٩- عَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «تَسَحَّرُوا؛ فَإِنَّ فِي السَّحُورِ بَرَكَةً» متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us that *Suhûr* is *Masnûn* (*Sunnah* of the Prophet ﷺ), even if one takes a small quantity of food. This meal is blessed and maintains one's energy and vitality during *Saûm*. Against this, if a person goes to sleep after taking his dinner to save himself from the inconvenience of getting up before dawn or takes *Suhûr* early will be, on one side, disobeying Messenger of Allâh ﷺ, while on the other side, he will be feeling hunger and thirst very early and very much as he himself has increased the period of fasting by not taking the *Suhûr*. *Subhân Allâh*! How the weaknesses of man have been taken into account in the teachings of Islâm while suitable provision has been provided to overcome them!

1230. Zaid bin Thâbit رضي الله عنه reported: We took *Suhûr* (predawn meal) with the Messenger of Allâh ﷺ and then we stood up for (*Fajr*) *Salât* (prayer). It was asked: "How long was the gap between the two?" He replied: "The time required for the recitation of fifty *Âyât*." [*Al-Bukhârî* and *Muslim*]

١٢٣٠- وَعَنْ زيدِ بنِ ثابتٍ، رَضِيَ اللهُ عَنْهُ قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللهِ، ﷺ، ثُمَّ قُمْنَا إِلى الصَّلاةِ. قِيلَ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً. متفقٌ عَلَيه.

Commentary: We learn from this *Hadîth* that *Suhûr* should be taken towards the end of its timing. This is the *Sunnah* of the Prophet ﷺ. One should, however, take care that it is done before dawn.

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1231. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ had two *Mu'adhdhin*: Bilâl and Ibn Umm Maktûm (رضي الله عنهما). The Messenger of Allâh ﷺ said, "Bilâl proclaims *Adhân* [call to *Salât* (prayer)] at fag end of night, so eat and drink till Ibn Umm Maktûm pronounces *Adhân*." Ibn 'Umar رضي الله عنهما added: And the gap between their *Adhân* was not more than the time spent in one's getting down and the other's climbing (the minaret). [*Al-Bukhârî* and *Muslim*]

١٢٣١- وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا، قَالَ: كَانَ لِرَسُولِ الله، ﷺ مُؤَذِّنان: بِلَالٌ، وابنُ أُمِّ مَكْتُوم فَقَالَ رسولُ اللهِ ﷺ: «إِنَّ بِلالًا يُؤَذِّنُ بِلَيْلٍ؛ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُوم» قَالَ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا أَنْ يَنْزِلَ هٰذَا وَيَرْقَى هٰذا، متفقٌ عَلَيه.

Commentary: We learn from this *Hadîth* that in the days of the Prophet ﷺ there used to be two *Mu'adhdhin* (مؤذن) and two *Adhân* (أذان) in the morning. The first *Adhân* was meant to warn the people who were taking the *Suhûr* meals that the time for the *Suhûr* was about to finish and they should make preparation for *Fajr* prayer. Soon after that there was a second *Adhân* by another *Mu'adhdhin* which signified that the time for food was finished and people should attend to *Salât*. This practice was, however, terminated later so much so that we do not find it even in the times of the Companions of the Prophet ﷺ and that of *At-Tâbi'ûn* (the successors of the Prophet's Companions) and *Tâbi'ut-Tabi'în* (the followers of the Successors). In any case, this practice can be revived.

So far, the question of time between the two *Adhân* is concerned, *'Ulamâ'* have stated that after announcing the *Adhân*, Bilâl used to be engaged in prayer, etc., and waited for the daybreak. When the time for the daybreak drew near, he would then come down and inform Ibn Umm Maktûm who would then make *Wudu'*, and then proceed to call the *Adhân* at the beginning of the daybreak. (*Ibn Allân*).

1232. 'Amr bin Al-'Âs رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The difference between our observance of *Saûm* (fasting) and that of the people of the Scriptures is *Suhûr* (predawn meal in Ramadân)." [*Muslim*]

١٢٣٢- وَعَنْ عَمْرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحَرِ» رَوَاهُ مسلم.

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Commentary: We learn from this *Hadîth* that *Suhûr* is a distinctive mark with which Allâh has blessed the Muslim *Ummah*.

CHAPTER 222
THE SUPERIORITY OF HASTENING TO BREAK THE FAST, AND THE SUPPLICATION TO SAY UPON BREAKING IT

٢٢٢- بابُ فضل تعجيل الفطرِ وما يفطر عليه، وما يقوله بعد إِفْطَارِه

1233. Sahl bin Sa'd رضي الله عنه reported: The Messenger of Allâh ﷺ said, "People will continue to adhere to good as long as they hasten to break the *Saûm* (fasting)." [*Al-Bukhârî* and *Muslim*]

١٢٣٣- عَنْ سَهْلِ بنِ سَعْدٍ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ» متفقٌ عَلَيه.

Commentary: "Adhere to good" here means welfare of the religion as well as that of this world. Breaking the *Saûm* early does not mean that it is terminated before the prescribed time. What it really means is without any delay after the sunset. One should not delay it for the mere reason that the rigour one has gone through in the *Saûm* should be enhanced further, as is done by some *Sufi*. There is no merit in such things because the real merit lies in following the *Sunnah* of the Prophet ﷺ. Welfare of the Muslims will, therefore, come in the share of the Muslims because of their following the Prophet's *Sunnah* of breaking the *Saûm* in the early moments of the prescribed time.

1234. Abû Atiyyah رضي الله عنه reported: Masrûq and I visited 'Âishah رضي الله عنها and said: "O Mother of the Believers! There are two Companions of Muhammad ﷺ and neither of them holds back from doing good acts; but one of them hastens to break *Saûm* (fasting) and hastens to perform the *Maghrib* prayer,

١٢٣٤- وَعَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ، رَضِيَ اللهُ عَنْهَا فَقَالَ لَهَا مَسْرُوقٌ: رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ، ﷺ، كِلَاهُمَا لَايَأْلُو عَنِ الْخَيْرِ: أَحَدُهُمَا يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ، وَالآخَرُ يُؤَخِّرُ

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while the other delays breaking *Saûm* and delays performing *Salât* (prayer)." She asked, "Who is the one who hastens to break *Saûm* and perform the *Maghrib* prayer?" Masrûq said, "It is 'Abdullâh (meaning 'Abdullâh bin Mas'ûd)." She said, "The Messenger of Allâh ﷺ used to do so." [*Muslim*]

الْمَغْرِبَ وَالإِفْطَارَ؟ فَقَالَتْ: مَنْ يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ؟ قَالَ: عَبْدُ اللهِ - يَعنِي ابنَ مَسْعُودٍ - فَقَالَتْ: هكَذَا كَانَ رَسُولُ اللهِ، ﷺ، يَصْنَعُ. رَوَاهُ مسلم.

قوله: «لَا يَأْلُو» أَيْ لا يُقَصِّرُ فِي الْخَيْرِ.

Commentary: This *Hadîth* points out the practice of the Prophet ﷺ of breaking the *Saûm* and performing the *Maghrib* prayer in the early moments of the prescribed time.

1235. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Allâh the Most High says: 'From amongst my slaves, the quicker the one is in breaking the *Saûm* (fasting), the dearer is he to me.'" [*At-Tirmidhî*]

١٢٣٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: قَالَ اللهُ عَزَّ وَجَلَّ: «أَحَبُّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا» رَوَاهُ التِّرْمِذِيُّ وقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: The person who breaks the *Saûm* in its early time is best loved by Allâh because he is a true follower of the Prophet ﷺ.

1236. 'Umar bin Al-Khattâb رضي الله عنه reported: The Messenger of Allâh ﷺ said: "When the night approaches from this side (i.e., the east) and the day retreats from that side (i.e., west) and the sun sets, then it is time for a person observing *Saûm* (fasting) to break his fast."
[*Al-Bukhârî* and *Muslim*]

١٢٣٦- وَعَنْ عُمَرَ بنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا وَأَدْبَرَ النَّهَارُ مِنْ هٰهُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ» متفقٌ عَلَيه.

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Commentary: The words "break his fast" can be interpreted in two ways. First, it is time to break the *Saûm* . Second, the *Saûm* has reached its end. Whether one eats or not the *Saûm* is over because it comes to a close with sunset. Thus, the time for *Saûm* has been determined that it begins with the daybreak and ends at sunset. Any increase in this time is exaggeration which is disliked by Allâh.

1237. Abû Ibrâhîm 'Abdullâh bin Abû Aufâ رضي الله عنهما reported: We were with the Messenger of Allâh ﷺ on a journey and he was observing *Saûm* (fasting). When the sun set, he ﷺ said to a person, "Dismount and prepare the ground roasted barley drink for us." Upon this he replied, "O Messenger of Allâh, there is daylight still." The Messenger of Allâh ﷺ said, "Get down and prepare barley drink for us." He said, "But it is still daytime." The Messenger of Allâh ﷺ again said to him, "Get down and prepare barely drink for us." So he got down and prepared a barley liquid meal for him. The Prophet ﷺ drank that and then said, "When you perceive the night approaching from that side, a person observing *Saûm* (fasting) should break the fast." And he ﷺ pointed towards the east with his hand. [*Al-Bukhârî* and *Muslim*]

١٢٣٧- وَعَنْ أَبِي إِبراهيمَ عَبْدِ الله بنِ أَبِي أَوْفَىٰ، رَضِيَ الله عَنْهُمَا، قَالَ: سِرْنَا مَعَ رَسُولِ الله، ﷺ، وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ، قَالَ لِبَعْضِ الْقَوْمِ: «يَا فُلانُ انْزِلْ فَاجْدَحْ لَنَا» فَقَالَ: يَا رَسُولَ الله لَوْ أَمْسَيْتَ؟ قَالَ: «انْزِلْ فَاجْدَحْ لَنَا» قَالَ: إِنَّ عَلَيْكَ نَهَارًا، قَالَ: «انْزِلْ فَاجْدَحْ لَنَا» قَالَ: فَنَزَلَ فَجَدَحَ لَهُمْ فَشَرِبَ رَسُولُ اللهِ، ﷺ، ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هٰهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ» وَأَشَارَ بِيَدِهِ قِبَلَ الْمَشْرِقِ. متفقٌ عَلَيه.

قوله: «اجْدَحْ» بجيمٍ ثُمَّ دالٍ ثُمَّ حَاءٍ مُهْمَلَتين؛ أي: اخْلِطِ السَّوِيقَ بِالْمَاءِ

Commentary: This *Hadîth* stresses that *Saûm* must be broken soon after sunset and without delay.

1238. Salmân bin 'Âmir رضي الله عنه reported: I heard the Prophet ﷺ saying, "When one of you breaks his *Saûm* (fasting), let him break it on

١٢٣٨- وَعَنْ سَلْمَانَ بنِ عَامِرٍ الضَّبِّيِّ الصَّحَابِيِّ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ، فَلْيُفْطِرْ

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dates; if he does not have any, break his fast with water for it is pure." [*Abû Dâwûd*]

عَلَى تَمْرٍ، فَإِنْ لَمْ يَجِدْ، فَلْيُفْطِرْ عَلَى مَاءٍ فَإِنَّهُ طَهُورٌ» رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

1239. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ used to break his *Saûm* (fasting) before performing *Maghrib* prayer with three fresh date-fruits; if there were no fresh date-fruits, he will eat three dry dates; and if there were no dry date-fruits; he would take three draughts of water. [*At-Tirmidhî*]

١٢٣٩- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ، ﷺ، يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَىٰ رُطَبَاتٍ، فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَتُمَيْرَاتٍ؛ فَإِنْ لَمْ تَكُنْ تُمَيْرَاتٌ حَسَا حَسَوَاتٍ مِنْ مَاءٍ. رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: It is well to keep the priorities of things mentioned in the *Hadîth* as one gets the reward of following the *Sunnah* in breaking his *Saûm*.

CHAPTER 223
SAFEGUARDING *AS-SAÛM* *(THE FAST)*

٢٢٣- باب أمر الصَّائم بحفظ لِسانِهِ وَجَوارحه عن المخالفات والمشاتمة ونحوها

1240. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When any one of you is observing *Saûm* (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: 'I am observing fast.'" [*Al-Bukhârî* and *Muslim*]

١٢٤٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ، فَلا يَرْفُثْ وَلَا يَصْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ، أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ» متفقٌ عَلَيه.

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Commentary: This *Hadîth* has already been mentioned and is repeated here for its being relevant to this chapter. We learn from it that during *Saûm* not only food, drink and sex are prohibited but the improper use of the tongue and the other organs of the body as well. When one is observing *Saûm*, he should neither use abusive language nor talk foolishly nor tell lies nor make obscene conversation nor indulge in backbiting nor quarrel with anyone. If someone provokes him, he should keep himself quiet and remember that he is observing *Saûm* and he has to abstain from such things. As far as possible, he should keep his tongue engaged in the remembrance of Allâh and recitation of the Qur'ân.

١٢٤١- وَعَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلّٰهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ» رَوَاهُ الْبُخَارِي.

1241. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "If one does not eschew lies and false conduct, Allâh has no need that he should abstain from his food and his drink." [*Al-Bukhârî*]

Commentary: This *Hadîth* exhorts those observing *Saûm* to fulfill all the requirements of fasting. One should not conduct himself in such a manner that on the one side he observes *Saûm* and on the other he is fearless of Allâh. To save himself from Allâh's Wrath and to get the reward of the fasts, one must abstain from all sorts of vices, such as cheating, lying, backbiting, and using obscene language. The threat held against such people in this *Hadîth* should make them fear that their *Saûm* will go waste and they would be deprived of its reward. It does not mean that such people should start eating and drinking during *Saûm* but what is intended is that they should save themselves from all kinds of sins so that they may earn the reward of *Saûm*.

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CHAPTER 224
MATTERS RELATING TO *AS-SAÛM* (FASTING)

٢٢٤- بابٌ في مَسَائِل من الصّوم

1242. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "If any one of you forgetfully eats or drinks (while observing fasting) he should complete his *Saûm* (fasting), for Allâh has fed him and given him to drink." [*Al-Bukhârî* and *Muslim*]

١٢٤٢- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «إِذَا نَسِيَ أَحَدُكُمْ، فَأَكَلَ، أَو شَرِبَ، فَلْيُتِمَّ صَوْمَهُ؛ فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ». متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us of a kindness and convenience of Islâm that during the *Saûm* if a person inadvertently does any such thing which destroys his *Saûm*, i.e., eating, drinking, cohabitation with wife, etc., his *Saûm* will remain intact due to forgetfulness, provided one abandons the act as soon as he remembers that he is observing *Saûm* . He needs not make any expiation for such a *Saûm*.

1243. Laqît bin Sabirah رضي الله عنه reported: I requested the Messenger of Allâh ﷺ to talk to me about ablution. He said, "Perform the *Wudu'* well (by washing those parts of the body, such as the face, hands and feet beyond what is required, like washing the hands up to the upper-arm instead of the elbow). Cleanse the base of your fingers and sniff water deep into the nose except when you are observing fast." [*Abû Dâwûd* and *At-Tirmidhî*]

١٢٤٣- وَعَنْ لَقِيطِ بنِ صَبِرَةَ، رَضِيَ الله عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ الله أَخْبِرْنِي عَنِ الْوُضُوءِ؟ قَالَ: «أَسْبِغِ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الأَصَابِعِ، وَبَالِغْ في الاسْتِنْشَاقِ، إِلَّا أَنْ تَكُونَ صَائِمًا» رَوَاهُ أَبُو دَاود، والتِّرمِذي وَقَالَ: حَدِيثٌ حَسَنٌ صَحيحٌ.

Commentary: Ordinarily, it is necessary for *Wudu'* that one should pass water through the nose and rinse mouth thoroughly. But when one is observing *Saûm*, he has to take care that water does not go down the throat through the nose as this nullifies the *Saûm*.

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١٢٤٤- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ الله، ﷺ، يدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. مُتَّفَقٌ عَلَيه.

1244. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ would wake up at *Fajr* time in a state of *Janâbah*; so he would take bath before dawn and observe fasting.
[*Al-Bukhârî* and *Muslim*]

١٢٤٥- وَعَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ، رَضِيَ الله عَنْهُمَا، قَالَتَا: كَانَ رَسُولُ اللهِ، ﷺ، يُصْبِح جُنُبًا مِنْ غَيْرِ حُلُمٍ، ثُمَّ يَصُومُ. مُتَّفَقٌ عَلَيْهِ.

1245. 'Âishah, and Umm Salamah رضي الله عنهما reported: The Messenger of Allâh ﷺ would wake during Ramadân (fasting) in a state of major impurity without a wet dream, but on account of sexual intercourse and he would take a bath before dawn.
[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* sometimes and the one preceding it inform us that when the Prophet ﷺ would awake in the morning and was in need of bath as a result of coition with his wife, he would take *Sahûr* in that condition and then take a bath and perform *Fajr* prayer, because purification is essential for *Salât*. This condition of *Janâbah* (impurity) occurred without *Ihtilâm* (wet dream) and its cause was coitus with his wife because, according to a well-known saying, *Ihtilâm* is the result of Satan's suggestions from which Prophets are safe.

CHAPTER 225
THE EXCELLENCE OF OBSERVING *SAÛM* (FASTING) IN THE MONTHS OF MUHARRAM AND SHA'BÂN AND THE SACRED MONTHS

٢٢٥- باب بَيان فضل صَوم المحرّم وشعبان والأشهُر الْحرُم

١٢٤٦- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ:

1246. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ

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«أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ: شَهْرُ اللهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلاةِ بَعْدَ الْفَرِيضَةِ: صَلاةُ اللَّيْلِ» رَوَاهُ مسلمٌ.

said, "The best month for observing *Saûm* (fasting) next after Ramadân is the month of Allâh, the Muharram; and the best *Salât* (prayer) next after the prescribed *Salât* is *Salât* at night (*Tahajjud* prayers)." [*Muslim*]

Commentary: Reference of the month to Allâh is a sign of its distinction and auspiciousness like *Baitullâh* (بيت الله), *Nâqatullâh* (ناقة الله) etc. Muharram is one of the sacred months and it is this month with which the Islâmic year starts. The other three sacred months are Rajab, Dhul-Qa'dah, and Dhul-Hijjah. The *Hadîth* points out that fasting in the month of Muharram is better than any other month of the year after Ramadân.

١٢٤٧- وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، قَالَتْ: لَمْ يَكُنِ النَّبِيُّ، ﷺ، يَصُومُ مِنْ شَهْرٍ أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ. وَفِي رِوَايَةٍ: كَانَ يَصُومُ شَعبانَ إِلَّا قَلِيلًا. متفقٌ عَلَيهِ.

1247. 'Âishah رضي الله عنها reported: The Prophet ﷺ did not observe voluntary *Saûm* (fasting) so frequently during any other month as he did during Sha'bân. He observed *Saûm* throughout the month of Sha'bân.

Another narration is: He (ﷺ) observed *Saûm* during the whole month of Sha'bân except a few days. [*Al-Bukhârî* and *Muslim*]

Commentary: We learn from another *Hadîth* the reason why the Prophet ﷺ kept greater number of *Saûm* in the month of Sha'bân. He did so because deeds are presented before Allâh during this month. For this reason, he liked that when his deeds were presented, he should be observing *Saûm* (Nasa'i on the authority of Usâmah رضي الله عنه). In spite of this distinction of Sha'bân, Muslims have been ordered to observe *Saûm* in the first fortnight only, and not in the second in order to maintain their energy and vitality for the obligatory *Saûm* (i.e., Ramadân). The Prophet ﷺ had greater spiritual strength and *Saûm* did not cause him weakness due to this strength. Again, by virtue of this strength he would sometimes even observe *Saûm* which is termed "*Saûm-al-Wisâl*" (صوم الوصال) - observing *Saûm* continuous without a break in the evening). But he has forbidden his followers from such *Saûm*.

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1248. Reported Mujîbah Al-Bâhiliyah on the authority of her father or uncle that he visited the Messenger of Allâh ﷺ once and then went to see him again after a year. His appearance had totally changed. He asked the Messenger of Allâh ﷺ if he had recognized him. The Messenger of Allâh ﷺ asked, "Who are you?" He replied: "I am Al-Bâhilî who visited you last year." The Messenger of Allâh ﷺ said, "You were quite handsome, what has changed your appearance so much?" He replied, "Since my departure from here, I have not eaten anything except at night." The Messenger of Allâh ﷺ remarked, "You have put yourself to torture. Observe *Saûm* (fasting) during the Month of Patience (i.e., Ramadân) and fast one day from each month." He submitted, "Permit me to observe more voluntary fasts because I have capacity to do so." The Messenger of Allâh ﷺ said, "Then observe fasts for two days in every month." He said, "Permit me to observe more." The Messenger of Allâh ﷺ said, "Observe fasts on three days in every month." He requested that he should be allowed to observe more fasts. The Messenger of Allâh ﷺ said, "Fast three days during the sacred months and omit fasting for three days alternately." He ﷺ joined his three fingers together and left them apart while repeating this sentence

١٢٤٨- وَعَنْ مُجِيبَةَ الْبَاهِلِيَّةِ عَنْ أَبِيهَا أَوْ عَمِّهَا، أَنَّهُ أَتَى رَسُولَ الله، ﷺ، ثُمَّ انْطَلَقَ فَأَتَاهُ بَعْدَ سَنَةٍ، وَقَدْ تَغَيَّرَتْ حَالُهُ وَهَيْئَتُهُ، فَقَالَ: يَا رَسُولَ الله أَمَا تَعْرِفُنِي؟ قَالَ: «وَمَنْ أَنْتَ؟» قَالَ: أَنَا الْبَاهِلِيُّ الَّذِي جِئْتُكَ عَامَ الأَوَّلِ. قَالَ: «فَمَا غَيَّرَكَ، وَقد كُنْتَ حَسَنَ الْهَيْئَةِ؟» قَالَ: مَا أَكَلْتُ طَعَامًا مُنْذُ فَارَقْتُكَ إِلَّا بِلَيْلٍ. فَقَالَ رَسُولُ الله، ﷺ: «عَذَّبْتَ نَفْسَكَ!» ثُمَّ قَالَ: «صُمْ شَهْرَ الصَّبْرِ، وَيَوْمًا مِنْ كُلِّ شَهرٍ» قَالَ: زِدْنِي؛ فَإِنَّ بِي قُوَّةً، قَالَ: «صُمْ يَوْمَيْنِ» قَالَ: زِدْنِي، قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ» قَالَ: زِدْنِي، قَالَ: «صُمْ مِنَ الْحُرُمِ وَاتْرُكْ، صُمْ مِنَ الْحُرُمِ وَاتْرُكْ، صُمْ مِنَ الْحُرُمِ وَاتْرُكْ» وَقَالَ بِأَصَابِعِهِ الثَّلَاثِ فَضَمَّهَا، ثُمَّ أَرْسَلَهَا. رَوَاهُ أَبُو دَاوُدَ.

وَ«شَهْرُ الصَّبرِ»: رَمَضَانُ.

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thrice. [*Abû Dâwûd*]

Commentary: The name of Mujîbah Bâhiliyah's father was Abdullâh bin Hârith Al-Bâhlî, and if this incident relates to his uncle, his name is not well-known. In any case, he used to take meal at night only, that is, he used to observe *Saûm* daily. Because of this routine, his health was greatly affected and the Prophet ﷺ prohibited him from observing *Saûm* daily and stressed that he should keep *Saûm* thrice a month only, especially in the sacred months. With the formula of ten-fold reward, he could thus get reward of thirty days *Saûm* in a month. This is how he would be reckoned as one who observes *Saûm* throughout the year. People with weak health should not observe more than three *Saûm* in a month. Those who are healthy, are allowed to observe more *Saûm*, but it will be well if they do so in the style of Prophet Dâwûd, that is, on alternate days.

CHAPTER 226
THE EXCELLENCE OF *AS-SAÛM* (THE FAST) DURING THE FIRST TEN DAYS OF DHUL-HIJJAH

٢٢٦- باب فضل الصّوم وغيره في العشر الأول من ذي الحجَّة

1249. Ibn 'Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "There are no days during which the righteous action is so pleasing to Allâh than these days (i.e., the first ten days of Dhul-Hijjah)." He was asked: "O Messenger of Allâh, not even *Jihâd* in the Cause of Allâh?" He ﷺ replied, "Not even *Jihâd* in the Cause of Allâh, except in case one goes forth with his life and his property and does not return with either of it." [*Al-Bukhârî*]

١٢٤٩- عَنِ ابنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَا مِنْ أَيامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللهِ مِنْ هٰذِهِ الأَيَّامِ» يَعْنِي: أَيَّامَ الْعَشْرِ، قَالُوا: يَا رَسُولَ اللهِ وَلَا الجِهَادُ فِي سَبِيلِ اللهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ، وَمَالِهِ، فَلَمْ يَرجِعْ مِنْ ذٰلِكَ بِشَيْءٍ» رَوَاهُ الْبُخَارِيُّ.

Commentary: This *Hadîth* brings out the following two points:

1. Righteous deeds during the first ten days of the month of Dhul-Hijjah are far better

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and more rewarding than righteous deeds done on other days of the year, because they are *Hajj* days in the sacred season of pilgrimage. Because of their excellence and importance, Allâh عز وجل swore by them, thus: "By the Dawn; by the ten Nights..." (89:1,2)

2. *Jihâd* has great eminence in Islâm.

CHAPTER 227
THE EXCELLENCE OF OBSERVING *SAÛM* ON THE DAY OF *'ARAFAH, 'ÂSHÛRA' AND TÂSÛ'Â'* (i.e., 9th OF MUHARRAM)

٢٢٧- باب فضل صوم يوم عرفة وعاشوراء وتاسوعاء

1250. Abû Qatâdah رضي الله عنه reported: The Messenger of Allâh ﷺ was asked about the observance of *Saûm* (fasting) on the day of *'Arafâh*. He said, "It is an expiation for the sins of the preceding year and the current year." [*Muslim*]

١٢٥٠- عَنْ أَبِي قَتَادَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: سُئِلَ رَسُولُ اللهِ، ﷺ: عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ قَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ» رَوَاهُ مسلِمٌ.

Commentary: The ninth day of Dhul-Hijjah is called *Yaûm-'Arafah* (يوم عرفه). On this day, pilgrims stop and stand in prayers at 'Arafât which is the most important ritual of *Hajj*, so much so that *Hajj* is deemed incomplete without it. On that day, the pilgrims are engaged in the remembrance of Allâh and prayers as that is their most important worship on that day. For this reason, *Saûm* is not desirable for them, but for other people, *Saûm* has a special merit. The importance and merit of this *Saûm* can be judged from the fact that it expiates sins for two consecutive years: the previous year and the current year. But these sins relate only to the minor sins, not the major ones, or become a means of elevation of one's status.

1251. Ibn 'Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ observed *Saûm* (fasting) on the day of *'Âshûra'* and commanded us to fast on this day. [*Al-Bukhârî* and *Muslim*]

١٢٥١- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، أَنَّ رَسُولَ اللهِ، ﷺ، صَامَ يَوْمَ عَاشُورَاءَ، وَأَمَرَ بِصِيَامِهِ. متفقٌ عَلَيه.

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Commentary: *'Ashura'* (عاشوراء) is 10th of Muharram. In another *Hadîth*, it is stated that when the Prophet ﷺ emigrated from Makkah to Al-Madinah, he saw that the Jews were fasting on this day. He asked them why they did this on that day, and they told him that they did it for the reason that Allâh granted Prophet Mûsâ emancipation from Pharaoh on this day, and so they observed *Saûm* in token of their joy. On this, he ﷺ said that in this happiness of Prophet Mûsâ, Muslims have a greater right to observe *Saûm* than the Jews. Consequently, he also observed *Saûm* on 10th of Muharram. Then, he said that if he lived the following year, he would observe *Saûm* on 9th of Muharram also so that they would make themselves different from the Jews. According to another *Hadîth*, he ﷺ ordained the Muslims to observe *Saûm* on *'Âshûra'* and in addition one more *Saûm* on 9th or 11th of Muharram in opposition to the Jews. (*Musnad Ahmad*, Vol.4, P-21, edited by Ahmad Shâkir; and *Mujamma' Az-Zawâid*, Vol.3, P-188). Thus observance of two *Saûm* on this occasion is a *Sunnah* of the Prophet ﷺ. These two *Saûm* can be observed either on 9th and 10th or 10th and 11th of Muharram. It is regrettable indeed that present-day Muslims do not follow this *Sunnah* of the Prophet ﷺ and instead observe the baseless practices of mourning assemblies (*Majâlis*), which is a grave sin practised by *Shî'ah*.

١٢٥٢- وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، سُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ، فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ» رَوَاهُ مُسْلِمٌ.

1252. Abû Qatâdah رضي الله عنه reported: The Messenger of Allâh ﷺ was asked about observing *As-Saûm* (the fast) on the tenth day of Muharram, and he replied, "It is an expiation for the sins of the preceding year." [*Muslim*]

١٢٥٣- وَعَنِ ابنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «لَئِنْ بَقِيتُ إِلَى قَابِلٍ لأَصُومَنَّ التَّاسِعَ» رَوَاهُ مُسْلِمٌ.

1253. Ibn 'Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "If I remain alive till the next year, I shall also observe fast on the ninth of Muharram." [*Muslim*]

Commentary: Some people think these words stand to mean that 'he will observe *Saûm* on the 9th of Muharram only. But this interpretation does not agree with other *Ahâdith*. In order to oppose the Jews, he ﷺ resolved to observe one more *Saûm* with that of 10th of Muharram and ordained it for the Muslims. In this connection, we have quoted above the authority from *Musnad Ahmad*. Hence, the meanings we have given in the translation of the text are correct.

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CHAPTER 228
THE DESIRABILITY OF FASTING SIX DAYS IN THE MONTH OF SHAWWÂL

٢٢٨- باب اسْتِحْبَابِ صَوم سِتَّةِ أَيَّام مِنْ شوال

1254. Abû Ayyûb رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who observes *As-Saûm* (the fasts) in the month of Ramadân, and also observes *As-Saûm* for six days in the month of Shawwâl, it is as if he has observed *As-Saûm* for the whole year." (*Muslim*)

١٢٥٤- عَنْ أَبِي أَيُّوبَ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ» رَوَاهُ مُسْلِمٌ.

Commentary: According to the formula that there is at least ten-fold reward for every virtue, the *Saûm* of one month (Ramadân) are equivalent to *Saûm* of ten months. If one also observes six days of *Saûm* of Shawwâl, they will be equal to *Saûm* of two months. Thus, one becomes eligible for the reward of one full years' *Saûm*. He who makes it a permanent feature is like one who observes *Saûm* throughout his life. He will be considered by Allâh as one who observes *Saûm* permanently. Although voluntary in nature, they are highly important. One can observe these six-day *Saûm* at a stretch or with intervals, but their observance one after the other at the beginning of the month is better. Similarly, if a person has missed some *Saûm* of Ramadân due to illness, travelling etc., he should first make up the shortfall and then observe the voluntary six-day *Saûm* of Shawwâl.

CHAPTER 229
THE DESIRABILITY OF OBSERVING *SAÛM* (FASTING) ON MONDAY AND THURSDAY

٢٢٩- باب استِحباب صَوْم الاثنين والخميس

1255. Abû Qatâdah رضي الله عنه reported: The Messenger of Allâh ﷺ

١٢٥٥- عَنْ أَبِي قَتَادَةَ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، سُئِلَ عَنْ

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صَوْمِ يَوْمِ الاثْنَيْنِ فَقَالَ: «ذلكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ - أَوْ أُنْزِلَ عَلَيَّ - فِيهِ» رَوَاهُ مسلمٌ.

was asked about fasting on Mondays. He said, "That is the day on which I was born and the day on which I received Revelation." [*Muslim*]

Commentary: This *Hadîth* points out the excellence of fasting on Mondays. The reason behind this, as is stated in the *Hadîth*, is that the Prophet ﷺ was born on it and that it was the day on which he received the first Revelation. It coincided with the 17th Ramadân as well.

١٢٥٦- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ، ﷺ، قَالَ: «تُعْرَضُ الأَعْمَالُ يَوْمَ الاثْنَيْنِ والْخَمِيسِ، فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَرَوَاهُ مُسلمٌ بغيرِ ذِكْرِ الصَّوْمِ.

1256. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Deeds of people are presented (to Allâh) on Mondays and Thursdays. So I like that my actions be presented while I am fasting." [*At-Tirmidhî*]

Commentary: Observance of *Saûm* on Monday and Thursday is *Mustahabb* (desirable), and the reason for its being so has been mentioned in the *Hadîth*.

١٢٥٧- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ، ﷺ، يَتَحَرَّى صَوْمَ الاثْنَيْنِ وَالْخَمِيسِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1257. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ used to observe fast on Mondays and Thursdays.
[*At-Tirmidhî*]

Commentary: "*Yataharra*" (يتحري) in the *Hadîth* means to seek and search, that is, he ﷺ used to make special arrangements for it. The reason he was so particular about these *Saûm* has been mentioned in the previous *Hadîth*.

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CHAPTER 230
THE DESIRABILITY OF OBSERVING THREE DAYS OF FASTINGS IN EVERY MONTH

٢٣٠- باب استِحباب صَوم ثلاثة أيّام من كل شهر

وَالأَفْضَلُ صَومُهَا فِي الأَيَّامِ الْبِيضِ، وَهِيَ: الثَّالِثُ عَشَرَ، وَالرَّابِعُ عَشَرَ وَالْخَامِسُ عَشَر. وَقِيلَ: الثاني عَشَر، والثالِثَ عَشَرَ، والرَّابِعَ عَشَرَ، وَالصَّحِيحُ الْمَشْهُورُ هُوَ الأَوَّلُ.

1258. Abû Hurairah رضي الله عنه reported: My friend (the Messenger of Allâh) ﷺ directed me to observe fast for three days in every month, to perform two *Rak'ah* (optional) *Duha* prayer at forenoon and to perform the *Witr* prayer before going to bed. [*Al-Bukhârî* and *Muslim*]

١٢٥٨- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: أَوْصَانِي خَلِيلِي، ﷺ، بِثَلاثٍ: صِيَامِ ثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكعَتَيِ الضُّحَىٰ، وَأَن أُوتِرَ قَبْلَ أَنْ أَنَامَ. متفقٌ عَلَيهِ.

1259. Abûd-Dardâ رضي الله عنه reported: My friend (the Messenger of Allâh) ﷺ directed me to observe *Saûm* (fasting) for three days in every month, to perform two *Rak'ah* (optional) *Duha* prayer at forenoon, and to perform the *Witr* prayer before going to bed. [*Al-Bukhârî* and *Muslim*]

١٢٥٩- وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ الله عَنْهُ، قَالَ: أَوْصَانِي حَبِيبِي، ﷺ بِثَلاثٍ لَنْ أَدَعَهُنَّ مَا عِشْتُ: بِصِيامِ ثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاةِ الضُّحَىٰ، وَبِأَنْ لَا أَنَامَ حَتَّى أُوتِرَ. رَوَاهُ مُسْلِمٌ.

1260. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "Observing *Saûm* (fasting) on three days of every month is equivalent to a full month's fasting." [*Al-Bukhârî* and *Muslim*]

١٢٦٠- وَعَنْ عَبْدِ الله بنِ عَمْرِو بنِ الْعَاصِ، رَضِيَ الله عَنْهُمَا، قَالَ: قَالَ رَسُولُ الله ﷺ: صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ كُلِّه» مُتَّفَقٌ عَلَيْهِ.

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1261. Mu'âdhah Al-'Adawiyah رضي الله عنها reported: I asked 'Âishah رضي الله عنها, "Did the Messenger of Allâh ﷺ use to observe three days of *Saûm* (fasting) in every month?" She replied, "Yes." I asked, "On which days in the month did he observed fast?" She replied that he did not mind on which days of the month he observed fast. [*Muslim*]

١٢٦١- وَعَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا سَأَلَتْ عَائِشَةَ، رَضِيَ الله عَنْهَا: أَكَانَ رَسُولُ الله ﷺ، يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ. فَقُلْتُ: مِنْ أَيِّ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ الشَّهْرِ يَصُومُ. رَوَاهُ مسلمٌ.

Commentary: This *Hadîth* makes it clear that one can observe *Saûm* on any three days of the month, and it is not necessary to fix these days. However, it is more meritorious to observe *Saûm* on 13th, 14th and 15th of each lunar month because the Prophet ﷺ has so ordained it. He himself also used to take special care of these dates and observe *Saûm* on them, as is evident from the forthcoming *Ahâdîth*.

1262. Abû Dharr رضي الله عنه reported: The Messenger of Allâh ﷺ said, "If you want to observe *Saûm* on three days in a month, then fast on the thirteenth, fourteenth and fifteenth of the (lunar) month." [*At-Tirmidhî*]

١٢٦٢- وَعَنْ أَبِي ذَرٍّ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلاثًا، فَصُمْ ثَلاثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1263. Qatâdah bin Milhân رضي الله عنه reported: The Messenger of Allâh ﷺ directed us to observe *Saûm* (fasting) on the thirteenth, fourteenth and fifteenth of the (lunar) month. [*Abû Dâwûd*]

١٢٦٣- وَعَنْ قَتَادَةَ بنِ مِلْحَانَ، رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ، يَأْمُرُنَا بِصِيَامِ أَيَّامِ الْبِيضِ: ثَلاثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ. رَوَاهُ أَبُو دَاوُدَ.

1264. Ibn 'Abbâs رضي الله عنهما reported: It was the practice of the Messenger of Allâh ﷺ to not to omit fast on 'bright days' whether he was

١٢٦٤- وَعَن ابنِ عَبَّاسٍ، رَضِيَ الله عَنْهُمَا، قَالَ: كَانَ رَسُولُ الله، ﷺ، لَا يُفْطِرُ أَيَّامَ الْبِيضِ فِي حَضَرٍ وَلا

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staying at a place or on a journey. [*An-Nasa'i*]

سَفَرٍ. رَوَاهُ النَّسَائِي بِإِسْنَادٍ حَسَنٍ.

Commentary: "*Beed*" (بيض) is the plural of "*Abyad*" (ابيض) which means white. Three days of 13, 14 and 15 of lunar month are called "*Al-Ayyâm-ul-Beed*" for the reason that their nights are bright because of the moonlight. The moon begins to diminish gradually after these days. In any case, it is evident from the *Ahâdîth* mentioned here that observance of *Saûm* on these days is more meritorious but one can do so with benefit on other days also.

CHAPTER 231
THE MERIT OF PROVIDING SOMETHING TO THE PERSON OBSERVING *SAÛM* (FASTING) FOR BREAKING THE FAST

٢٣١- بَابُ فضل مَن فطّر صَائمًا وفضل الصَّائم الذي يُؤكل عنده ودعاء الآكل للمأكول عنده

1265. Zaid bin Khâlid Al-Juhanî رضي الله عنه reported: The Prophet ﷺ said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter." [*At-Tirmidhî*]

١٢٦٥- عَنْ زَيْدِ بنِ خَالِدٍ الْجُهَنِيِّ، رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ فَطَّرَ صَائِمًا، كَانَ لَهُ مِثْلُ أَجْرِهِ، غَيْرَ أَنَّهُ لا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْءٌ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.

1266. Umm 'Umârah Al-Ansâriyah رضي الله عنها reported: Once the Prophet ﷺ visited us and I served him some food. He ﷺ asked me to eat. I replied that I was observing (optional) fast. He ﷺ said, "When people eat by a person observing fast, the angels keep asking Allâh's forgiveness for that person

١٢٦٦- وَعَنْ أُمِّ عُمَارَةَ الأَنْصَارِيَّةِ، رَضِيَ اللهُ عنْهَا، أَنَّ النَّبِيَّ، ﷺ، دَخَلَ عَلَيْهَا، فَقَدَّمَتْ إِلَيْهِ طَعَامًا، فَقَالَ: «كُلِي» فَقَالَتْ: إِنِّي صَائِمَةٌ، فَقَالَ رَسُولُ اللهِ، ﷺ: «إِنَّ الصَّائِمَ تُصَلِّي عَلَيْهِ الْمَلَائِكَةُ إِذَا أُكِلَ عِنْدَهُ حَتَّى

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until they have had their fill." [*At-Tirmidhî*]

يَفْرُغُوا» وَرُبَّمَا قَالَ: «حَتَّى يَشْبَعُوا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* tells us the merits of the person who is himself observing *Saûm* but serves meals to others.

1267. Anas رضي الله عنه reported: The Prophet ﷺ came to visit Sa'd bin 'Ubâdah رضي الله عنه who presented bread and olive oil to him. The Prophet ﷺ ate it and said, "The observers of fast have broken their fast with you (this is the literal translation, but the meaning is: 'May Allâh reward you for providing a fasting people with food to break their fast'); the pious people have eat your food and the angels invoked blessings on you." [*Abû Dâwûd*]

١٢٦٧- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، جَاءَ إِلَى سَعْدِ بْنِ عُبَادَةَ، رَضِيَ اللهُ عَنْهُ، فَجَاءَ بِخُبْزٍ وَزَيْتٍ، فَأَكَلَ، ثُمَّ قَالَ النَّبِيُّ، ﷺ: «أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Commentary: The word "*Aftara*" (أفطر) is informative in nature, but it is used in the sense of a prayer. Thus, what it denotes is "May Allâh give you the reward of one who arranges for the *Iftâr* (breaking the *Saûm*) of somebody." Thus, it induces one to hospitality according to his means.

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9. THE BOOK OF *I'TIKÂF*

٩ - كتاب الاعتكاف

CHAPTER 232
I'TIKÂF (SECLUSION IN THE MOSQUE) IN THE MONTH OF RAMADÂN

٢٣٢- بابٌ الاعتكاف في رمضان

1268. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ used to observe *I'tikâf* in the last ten days of Ramadân. [*Al-Bukhârî* and *Muslim*]

١٢٦٨- عَنِ ابنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ الله، ﷺ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ. مُتَّفَقٌ عَلَيْهِ.

1269. 'Âishah رضي الله عنها reported: The Prophet ﷺ used to engage himself in *I'tikâf* (seclusion for prayers) in the mosque during the last ten nights of Ramadân till he passed away; thereafter, his wives followed this practice after him. [*Al-Bukhârî* and *Muslim*]

١٢٦٩- وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللهُ تَعَالَىٰ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ. متفقٌ عَلَيه.

1270. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ used to observe *I'tikâf* every year (during Ramadân) for ten days; in the year in which he passed away, he observed *I'tikâf* for twenty days. [*Al-Bukhârî*]

١٢٧٠- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ النَّبِيُّ، ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْمًا. رَوَاهُ الْبُخَارِي.

Commentary: We learn from these *Ahâdîth* that the observance of *I'tikâf* in the last ten days of Ramadân is *Sunnah* of the Prophet ﷺ. But it can be done only in mosque

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not at home. *I'tikâf* helps to enhance one's spiritual growth and to strive hard to worship Allâh better as there is nothing to distract one's attention from this noble pursuit.

10. THE BOOK OF *HAJJ*

١٠ - كتاب الحج

CHAPTER 233
THE OBLIGATION OF *HAJJ* (PILGRIMAGE) AND ITS EXCELLENCE

٢٣٣- بَابُ وُجوب الحج وفضله

Allâh, the Exalted, says:

"And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e., denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the *'Âlamîn* (mankind, jinn and all that exists)." (3:97)

قَالَ الله تَعَالَى: ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلْعَٰلَمِينَ﴾ [آل عمران: ٩٧].

1271. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "(The superstructure of) Islâm is based on five (pillars), testifying the fact that *Lâ ilâha illallâh wa anna Muhammad-ar-Rasûl-ullâh* [there is no true god except Allâh, and Muhammad (ﷺ) is the Messenger of Allâh],

١٢٧١- وَعَنِ ابنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ الله، ﷺ، قَالَ: «بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلاةِ وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» متفقٌ عَلَيه.

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establishing *As-Salât* (the prayers), paying *Zakât* (poor due), the pilgrimage to the House [of Allâh (Ka'bah)], and the *Saûm* (fasting) during the month of Ramadân." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has been mentioned earlier. Here it has been repeated in support of the obligation of the fourth pillar of Islâm. Thus, *Hajj* is compulsory for a person who fulfills the qualifications required for it and has the means for it.

1272. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ delivered a *Khutbah* and said, "O people! *Hajj* (pilgrimage to the House of Allâh) has been made incumbent upon you, so perform *Hajj*." A man inquired: "O Messenger of Allâh, is it prescribed every year?" He ﷺ remained silent till the man repeated it thrice. Then he ﷺ said, "Had I replied in the affirmative, it would have surely become obligatory, and you would not have been able to fulfill it." Afterwards he said, "Do not ask me so long as I do not impose anything upon you, because those who were before you were destroyed on account of their frequent questioning and their disagreement with their Prophets. So when I order you to do something, do it as far as you can; and when I forbid you from doing anything, eschew it." [*Muslim*]

١٢٧٢- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ قَدْ فَرَضَ اللهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا» فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَارَسُولَ اللهِ؟ فَسَكَتَ، حَتَّى قَالَهَا ثَلاثًا. فَقَالَ رَسُولُ اللهِ، ﷺ: «لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ، وَلَمَا اسْتَطَعْتُمْ» ثُمَّ قَالَ: «ذَرُونِي مَا تَرَكْتُكُمْ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ، وَاخْتِلافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ» رَوَاهُ مسلمٌ.

Commentary: This *Hadîth* brings out the following points:

1. *Hajj* is compulsory once in a lifetime for those who have the means for it.
2. Unnecessary questioning is disliked.

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3. Those who believe in Allâh and His Prophet ﷺ are required to do what they are ordained and abstain from what they are forbidden.

1273. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ was asked: "Which deed is the best?" He ﷺ replied, "Faith in Allâh and His Messenger." Then he was asked: "What is next?" He replied, "*Jihâd* (holy fighting) in the Cause of Allâh." Then he was asked, "What is after that?" He ﷺ replied, "*Hajj Mabrûr* (an accepted pilgrimage)." [*Al-Bukhârî* and *Muslim*]

١٢٧٣- وَعَنْهُ قَالَ: سُئِلَ النَّبِيُّ، ﷺ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللهِ وَرَسُولِهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ» متفقٌ عَلَيه.

«الْمَبْرُورُ» هُوَ الَّذِي لَا يَرتَكِبُ صَاحِبُهُ فِيهِ مَعْصِيَةً.

Commentary: This *Hadîth* points out the fact that *Hajj* is one of the most prominent religious acts, provided it is done sincerely and keeping oneself away from sins. Some people have interpreted the word "*Hajj Mabrûr*" (الحج المبرور) as an accepted *Hajj*. They say that the sign of an accepted *Hajj* is that one becomes a true worshipper of Allâh, which he was previously not.

1274. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Whoever performs *Hajj* (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during *Hajj*), then he returns from *Hajj* as pure and free from sins as on the day on which his mother gave birth to him." [*Al-Bukhârî* and *Muslim*]

١٢٧٤- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُولُ: «مَنْ حَجَّ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ» متفق عَلَيه.

Commentary: The true meanings of "*Rafath*" (رفث) is sexual intercourse but it also signifies obscene and frivolous talk and the expression of sexual desire to one's wife. Since coition with one's wife is forbidden during *Hajj*, so conversation with her on this subject or talking for amusement is also disliked. "*Fisq*" (فسق) means disobedience of

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Allâh and quarrelling with people. One must avoid both of them during *Hajj*. The *Hajj* which is performed with all these restrictions, has the merit that one is totally purged of sins. But this purification is from sins which come in the category of minor sins and which relate to the Rights of Allâh. Major sins relating to the Rights of Allâh and lapses in respect of the rights of people are not pardoned without sincere repentance and compensation to the aggrieved.

١٢٧٥- وَعَنْهُ أَنَّ رَسُولَ الله، ﷺ، قَالَ: «الْعُمْرَة إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ» متفقٌ عَلَيه.

1275. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "(The performance of) *'Umrah* is an expiation for the sins committed between it and the previous *'Umrah*; and the reward of *Hajj Mabrûr* (i.e., one accepted) is nothing but *Jannah*." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* tells us that the merit of *'Umrah* is that it is an expiation for sins. But this, too, is an expiation for minor sins. *'Umrah* includes assuming *Ihrâm*, circumambulation of Ka'bah, going between As-Safâ and Al-Marwah and *Halq* or *Taqsîr* (shaving of head or cutting hair). Whether or not *'Umrah* is an obligation like *Hajj* is arguable among the *'Ulamâ'*. Some people, like Imâm As-Shafi'î, hold that it is obligatory; others like the followers of the Hanafi school of thought regard it *Sunnah Mu'akkadah*; still others think it to be voluntary. Imâm Al-Bukhârî is inclined to the first view which is also endorsed by sayings of some Companions of the Prophet ﷺ about which some *Muhaddithûn* (scholars of *Hadîth*) have even claimed that these sayings are *Mausûl* (موصول), i.e., the chain of narrators reaches up to the Prophet ﷺ. (For further details, please see *Fath Al-Bârî*.) Otherwise, the view that it is non-obligatory is preferable.

١٢٧٦- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قلتُ: يَا رَسُولَ الله، نَرَى الْجِهَادَ أَفْضل الْعَمَلِ، أَفَلا نُجَاهِدُ؟ فَقَالَ: «لَكُنَّ أَفْضَلُ الْجِهَادِ حَجٌّ مَبرُورٌ» رَوَاهُ الْبُخَارِيُّ.

1276. 'Âishah رضي الله عنها reported: I said: "O Messenger of Allâh! We consider *Jihâd* as the best deed, should we not then go for *Jihâd*?" The Messenger of Allâh ﷺ said, "The best *Jihâd* for you women is *Hajj Mabrûr* (i.e., one accepted by Allâh)." [*Al-Bukhârî*]

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Commentary: In ordinary circumstances, *Hajj* is the best of *Jihâd* for women because in Islâm, politics, economy, government, military affairs etc., come in the purview of men and men alone. Women are exempted from all such matters. However, in case of war, if the need arises, women can be engaged for supply of food, first-aid of the wounded etc., on the internal front, provided they can do such works without crossing the bounds of the Islamic-type veil. But imparting military training to women and dispatching them to war front are sheer imitations of the western nations for which there is no scope in the teachings of Islâm. This *Hadîth* also confirms this view.

١٢٧٧ - وَعَنْهَا أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يَعْتِقَ اللهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ» رَوَاهُ مسلمٌ.

1277. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ said, "There is no day on which Allâh sets free more slaves from Hell than He does on the Day of *'Arafah.*" [*Muslim*]

Commentary: Almighty Allâh emancipates most of His slaves, both men and women from the Hell-fire on this great day. Millions of pilgrims, who by virtue of their sincere repentance, try to seek the Pleasure of Allâh certainly stand to earn Allâh's Pardon for their sins and thereby emancipation from the Hell-fire. May Allâh grant us this grace of His.

١٢٧٨ - وَعَنِ ابنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تَعدِلُ حَجَّةً - أَوْ حَجَّةً مَعِي» متفقٌ عَلَيه.

1278. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ said, "(The performance of) *'Umrah* during Ramadân is equal to *Hajj* (pilgrimage)." Or said, "Equal to the performance of *Hajj* with me."
[*Al-Bukhârî* and *Muslim*]

Commentary: "Equal to the performance of *Hajj*" means the return and reward to which *Hajj* is eligible. It does not mean that it will serve as a substitute for *Hajj* and absolve one from the need to perform it. This distinction of *'Umrah* in the month of Ramadân is perhaps for the reason, that in this way two acts of worship are combined at one time.

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١٢٧٩- وَعَنْهُ أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللهِ، إِنَّ فَرِيضَةَ اللهِ عَلَى عِبَادِهِ فِي الْحَجِّ، أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ». متفقٌ عَلَيه.

1279. Ibn 'Abbâs رضي الله عنهما reported: A woman came to the Messenger of Allâh ﷺ and said, "Allâh's obligation upon His slaves has become obligatory on my father in his old age. My father is very old and incapable of riding. May I perform *Hajj* on his behalf?" He ﷺ said, "Yes." [*Al-Bukhârî* and *Muslim*]

Commentary: "*Hajj* has become obligatory in old age" means that when Allâh has made *Hajj* obligatory, at that time, her father had attained old age, or he came to possess the means in his old age which made him liable for *Hajj*, but he is not capable of undertaking the journey because of his poor health. In such cases, the Prophet ﷺ has granted them permission for *Hajj* by representation. But we learn from other *Ahâdîth* that *Hajj* by representation can only be done through such a person who has already performed *Hajj*. Similarly, if a person of means dies without performing *Hajj*, it is essential that *Hajj* is performed on his behalf; otherwise, he will be answerable for this omission. This formula does not apply to parents who have died in poverty because they were not liable for it. If someone does it for the sake of reward, he will be hopefully granted the reward of voluntary *Hajj*.

١٢٨٠- وَعَنْ لَقِيطِ بنِ عَامِرٍ، رَضِيَ اللهُ عَنْهُ، أَنَّهُ أَتَى النَّبِيَّ، ﷺ، فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ، وَلَا الْعُمْرَةَ، وَلَا الظَّعْنَ؟ قَالَ: «حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ» رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.

1280. Laqît bin 'Âmir رضي الله عنه reported: I came to the Prophet ﷺ and said: "My father is a very old man and does not have strength to perform *Hajj* (pilgrimage) or *'Umrah* or to undertake the journey." The Prophet ﷺ said, "Perform *Hajj* and *'Umrah* on behalf of your father." [*Abû Dâwûd* and *At-Tirmidhî*]

Commentary: This *Hadîth* also stresses permission of *Hajj* through representative where a person is not capable of doing it. But it is essential that the representative agent must have already performed *Hajj*.

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1281. As-Sâi'b bin Yazîd رضي الله عنه reported: I was seven years old when I was taken to perform *Hajj* (pilgrimage). This was during the time the Messenger of Allâh ﷺ performed the *Hajjat-ul-Wadâ'* (Farewell Pilgrimage). [*Al-Bukhârî*]

١٢٨١- وَعَنِ السَّائِبِ بنِ يزيدَ، رَضِيَ اللهُ عَنْهُ، قَالَ: حُجَّ بي مَعَ رَسُولِ اللهِ، ﷺ، فِي حَجَّةِ الْوَدَاعِ، وَأَنَا ابنُ سَبعِ سِنِينَ. رَوَاهُ الْبُخَارِيُّ.

Commentary: This *Hadîth* points out the fact that it is permissible to take children to *Hajj*. The reward of their *Hajj* will be given to their parents. But when after attaining maturity the child becomes liable for *Hajj*, it will be necessary for him to perform it again because the one he has performed in childhood, will not be sufficient for him. The reason behind taking children to *Hajj* is to teach them how to perform this obligation.

1282. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ came across a caravan at Ar-Rauhâ' and asked who the people in the caravan were. They replied that they were Muslims. They asked: "Who are you?" He ﷺ said, "I am the Messenger of Allâh." Then a woman lifted up a boy to him and asked: "Would this child be credited with having performed the *Hajj* (pilgrimage)?" Whereupon he ﷺ said, "Yes, and you will have a reward." [*Muslim*]

١٢٨٢- وَعَنِ ابنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، لَقِيَ رَكْبًا بِالرَّوْحَاءِ، فَقَالَ: «مَنِ الْقَوْمُ»؟ قَالُوا: الْمُسْلِمُونَ. قَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللهِ» فَرَفَعَتِ امْرَأَةٌ صَبِيًّا فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ» رَوَاهُ مُسْلِمٌ.

1283. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ performed the pilgrimage on an unsaddled camel which also carried his provisions (i.e., his *Zâmilah*). [*Al-Bukhârî*]

١٢٨٣- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، حَجَّ عَلَى رَحْلٍ، وَكَانَتْ زَامِلَتَهُ. رَوَاهُ الْبُخَارِيُّ.

Commentary: "*Zâmilah*" (زاملة) is a mount like a horse, mule etc., on which luggage is loaded while travelling. What it means here is that the Prophet ﷺ travelled for *Hajj*

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on such a mount on which he kept his provision for the journey also. In other words, it was his *Zâmilah* as well. This incident happened during *Hajjat-ul-Wadâ'* (Farewell Pilgrimage). This *Hadîth* shows the Prophet's total humility and humbleness and his disregard for the life of the world.

1284. Ibn 'Abbâs رضي الله عنهما reported: Ukâz, Mijannah and Dhul-Majâz were markets during the pre-Islâmic period. The Companions disliked trading there till the following *Âyât* of the Noble Qur'ân were revealed: "There is no sin on you if you seek the Bounty of your *Rubb* (during pilgrimage by trading)..." (2:198)
[*Al-Bukhârî*]

١٢٨٤- وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُما، قَالَ: كَانَتْ عُكَاظُ وَمِجَنَّةُ، وَذُو الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ، فَتَأَثَّمُوا أَن يَتَّجِرُوا فِي الْمَوَاسِمِ، فَنَزَلَتْ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾ [الْبَقَرة: ١٩٨] فِي مَوَاسِمِ الْحَجِّ. رَوَاهُ الْبُخَارِيُّ.

Commentary: The Companions of the Prophet ﷺ considered trade and commerce during the months of *Hajj* as sinful because they thought that trade had a sort of resemblance with the bazaars which were arranged on the occasion of *Hajj* in the pre-Islâmic period. Through the *Âyah* quoted in this *Hadîth*, Almighty Allâh removed their misunderstanding. Therefore, trade and commerce on this occasion do not violate the *Hajj* and *'Umrah*. This is however, only a permission. If one wants to earn reward in the Hereafter through his utmost devotion to Allâh, it is more meritorious to avoid commercial activities and wholeheartedly concentrate on the remembrance of Allâh and His worship.

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11. THE BOOK OF *JIHÂD*

١١ - كتاب الجهاد

CHAPTER 234
OBLIGATION OF *JIHÂD*

٢٣٤- بابُ وجوب الجهاد

Allâh, the Exalted, says:

"And fight against the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqûn* (the pious)." (9:36)

"*Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know." (2:216)

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh" (9:41)

"Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the *Jannah*. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the

قَالَ الله تَعَالَى: ﴿وَقَـٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَـٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ﴾ [التَّوبَة: ٣٦] وَقَالَ تَعَالَى: ﴿كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾ [الْبَقَرة: ٢١٦] وَقَالَ تَعَالَى: ﴿ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَـٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ﴾ [التَّوبة: ٤١] وَقَالَ تَعَالَى: ﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾ [التوبة: ١١١] وَقَالَ الله تَعَالَى: ﴿لَّا

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Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success." (9:111)

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (*Jannah*), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful." (4:95, 96)

"O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in *'Adn* (Eden) *Jannah*; that is indeed the great success. And also (He will give you) another (blessing) which you love: help from Allâh (against your enemies) and

يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ۝ دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾ [النِّساء: ٩٥، ٩٦] وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ۝ تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ﴾ [الصف: ١٠-١٣] والآياتُ في الْبَابِ كَثِيرةٌ مَشْهُورَةٌ.

وَأَمَّا الأَحَادِيثُ فِي فَضْلِ الْجِهَادِ فَأَكْثَرُ مِنْ أَنْ تُحْصَرَ، فَمِنْ ذٰلِكَ:

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a near victory. And give glad tidings (O Muhammad ﷺ) to the believers." (61:10-13)

The Qur'ânic *Âyât* relating to the subject under study are many. The *Ahâdîth* are also many; these include the following:

1285. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ was asked, "Which deed is the best?" He ﷺ replied, "Faith in Allâh and His Messenger." He ﷺ was asked, "What is next?" He ﷺ replied, "*Jihâd* (holy fighting) in the Cause of Allâh." Then he was asked: "What is after that (in goodness)?" He ﷺ replied, "*Hajj Mabrûr* (which is accepted by Allâh)." [*Al-Bukhârî* and *Muslim*]

١٢٨٥- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: سُئِلَ رَسُولُ الله، ﷺ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمانٌ بِالله وَرَسُولِهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ» متفقٌ عَلَيه.

Commentary: This *Hadîth* has already been mentioned. See *Hadîth* No. 1274. Different acts have been regarded more meritorious in different *Ahâdîth*. For this reason, some scholars have performed the justification that the word "من" is the keynote in such cases. That is, such and such acts come in the category of eminent acts or they have been mentioned with reference to circumstances and time or place. For instance, at certain times or at certain places or for certain persons, performing *Salât* in the early prescribed hours is more meritorious, or *Hajj* through representative or *Jihâd* is more meritorious, etc.

Some scholars are of the opinion that the eminence of different acts has been stressed keeping the person addressed in view.

Linguistically, the word "*Hajj*" means 'journey to a place one respects'. Technically, it means 'journey to Makkah in order to perform the pilgrimage rites.' The word "*Mabrûr*" (مبرور) is from "*Birr*" (بر) meaning obedience, piety, but it signifies here an act which is done sincerely without committing a sin.

1286. Ibn Mas'ûd رضي الله عنه reported: I asked the Messenger of

١٢٨٦- وَعَنِ ابنِ مَسْعُودٍ، رَضِيَ الله عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، أَيُّ

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الْعَمَلِ أَحَبُّ إِلَى اللهِ تَعَالَى؟ قَالَ: «الصَّلاةُ عَلَى وَقْتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» متفقٌ عَلَيه.

Allâh ﷺ: "Which action is dearest to Allâh?" He ﷺ replied, "Performing *As-Salât* (the prayer) at its earliest fixed time." I asked, "What is next (in goodness)?" He ﷺ said, "Kindness towards parents." I asked, "What is next (in goodness)?" He ﷺ said, "To participate in *Jihâd* in the Cause of Allâh." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has already been mentioned. See Commentary on *Hadîth* No. 314. Imâm Al-Qurtubî says that the Prophet ﷺ mentioned these three deeds in particular because they are a sign of other acts of obedience: He who does not perform a *Salât* at its prescribed time, without a valid reason, and delays it beyond its time fully knowing that it is a light but highly rewarding work, is bound to neglect the other good deeds. One who does not treat his parents nicely, in spite of the fact that he knows that they have the greatest rights over him, is bound to treat others in a less proper manner. One who does not wage *Jihâd* against the infidels, although he is fully aware that they are avowed enemies of Islâm, he is bound to give up fighting against people who are guilty of sins and impious acts.

١٢٨٧- وَعَنْ أَبِي ذَرٍّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الإِيمَانُ بِاللهِ، وَالْجِهَادُ فِي سَبِيلِهِ» متفقٌ عَلَيه.

1287. Abû Dharr رضي الله عنه reported: The Messenger of Allâh ﷺ was asked: "Which deed is the best?" He ﷺ replied, "Faith in Allâh and *Jihâd* (fighting, struggle) in the Cause of Allâh." [*Al-Bukhârî* and *Muslim*]

١٢٨٨- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَغَدْوَةٌ فِي سَبِيلِ اللهِ، أَوْ رَوْحَةٌ، خَيْرٌ مِن الدُّنْيَا وَمَا فِيهَا» متفقٌ عَلَيه.

1288. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Verily! Setting out in the early morning or in the evening in order to fight in Allâh's way is better than the world and what it contains." [*Al-Bukhârî* and *Muslim*]

Commentary: The *Hadîth* points out the superiority of fighting in the way of Allâh. The moment one fights for Allâh's sake, be it in the early morning or the evening, is better than the world and all that is in it. The reason is that the world as well as what it possesses is transitory while the Hereafter is everlasting and eternal. Can anything that

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is temporary be a match for what is eternal?

1289. Abû Sa'îd Al-Khudrî رضي الله عنه reported: A man came to the Messenger of Allâh ﷺ and said, "Who is the best among men?" He ﷺ replied, "A believer who strives in the way of Allâh with his wealth and life." The man asked again, "Who is next to him (in excellence)?" He ﷺ said, "Next to him is a man who is engaged in worshipping his *Rubb* in a mountain valley, leaving the people secure from his mischief." [*Al-Bukhârî* and *Muslim*]

١٢٨٩- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى رَجُلٌ رَسُولَ اللهِ، ﷺ، فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَعْبُدُ اللهَ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ» متفقٌ عليه.

Commentary: This *Hadîth* has already been mentioned. See Commentary on *Hadîth* No. 598. It brings into focus the excellence of fighting *Jihâd* with one's wealth and life for the sake of Allâh.

1290. Sahl bin Sa'd رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Observing *Ribât* (e.g., guarding the Islamic frontier for the sake of Allâh) for a single day is far better than the world and all that it contains. A place in *Jannah* as small as the whip of your horse is far better than the world and all that it contains. An endeavour (fighting) in the Cause of Allâh in the evening or in the morning is far better than the world and all that it contains." [*Al-Bukhârî* and *Muslim*]

١٢٩٠- وَعَنْ سَهْلِ بنِ سَعْدٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «رِباطُ يَوْمٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللهِ، تَعَالَى، أَوِ الْغَدْوَةُ، خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا» متفقٌ عَلَيه.

Commentary: This *Hadîth* highlights the excellence of observing *Ribât* and fighting in the way of Allâh. It also highlights the insignificance of this world and the great reward in the Hereafter which can be attained through *Jihâd*.

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1291. Salmân رضي الله عنه reported: I heard the Messenger of Allâh ﷺ as saying, "Observing *Ribât* in the way of Allâh for a day and a night is far better than observing *Saûm* (fasting) for a whole month and standing in *Salât* (prayer) in all its nights. If a person dies (while performing this duty), he will go on receiving his reward for his meritorious deeds perpetually, and he will be saved from *Al-Fattân*." [*Muslim*]

١٢٩١- وَعَنْ سَلْمَانَ، رَضِيَ الله عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ الله، ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ فِيهِ جَرَىٰ عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفَتَّانَ» رَوَاهُ مُسلمٌ.

Commentary: Good deeds of a Muslim who dies or is martyred on the frontier will perpetuate and will be credited to his account till the Day of Resurrection; and like all other martyrs, sustenance will be provided to him even after his death. As Allâh says: 'Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their *Rubb*, and they have provision." (3:169)

"*Al-Fattân*" (الفتان) here means the interrogation in the grave which the two angels Munkir and Nakir will conduct. Some religious scholars said that observing *Ribât* serves the purpose of safeguarding religion and Islamic territories, while fastings benefit only the person who performs it. It is a great trial which everyone has to pass through. But one who is a *Mu'min* (righteous Muslim) goes through it easily by the Grace of Allâh, and he will answer all the questions correctly.

1292. Fadâlah bin 'Ubaid رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The actions of every dead person come to a halt with his death except the one who is on the frontier in Allâh's way (i.e., observing *Ribât*). This latter's deeds will be made to go on increasing for him till the Day of Resurrection, and he will be secure from the trials in the grave."
[*Abû Dâwûd* and *At-Tirmidhî*]

١٢٩٢- وَعَنْ فضَالَةَ بْنِ عُبَيْدٍ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَالَ: «كُلُّ مَيِّتٍ يُخْتَمُ عَلَىٰ عَمَلِهِ إِلَّا الْمُرَابِطَ في سَبِيلِ الله؛ فَإِنَّهُ يَنْمِي لهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ، وَيُؤَمَّنُ مِنْ فِتْنَةِ الْقَبْرِ» رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

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Commentary: This *Hadîth* also mentions the merits of *Jihâd*, especially of defending the frontiers (i.e., *Ribât*), as is mentioned in the preceding *Ahâdith*.

1293. 'Uthmân رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "Spending a day on the frontier in Allâh's way is better than one thousand days in any other place." [*At-Tirmidhî*]

١٢٩٣- وَعَنْ عُثْمَانَ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

1294. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Allâh guarantees that he who goes out to fight in His way believing in Him and affirming the truth of His Messenger, will either be admitted to *Jannah* or will be brought back to his home (safely) from where he has set out, with whatever reward or share of booty he may have gained. By Him in Whose Hand Muhammad's soul is, if a person is wounded in the way of Allâh, he will come on the Day of Resurrection with his wound in the same condition as it was on the day when he received it; its colour will be the colour of blood but its smell will be the smell of musk. By Him in Whose Hand Muhammad's soul is, if it were not to be too hard upon the Muslims, I would not lag behind any expedition to fight in the Cause of Allâh, but I have neither abundant means to provide

١٢٩٤- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «تَضَمَّنَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِي، وَإِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي؛ فَهُوَ ضَامِنٌ عَلَيَّ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أَرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ بِمَا نَالَ مِنْ أَجْرٍ، أَوْ غَنِيمَةٍ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ كَلْمٍ يُكْلَمُ فِي سَبِيلِ اللهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ يَوْمَ كُلِمَ؛ لَوْنُهُ لَوْنُ دَمٍ، وَرِيحُهُ رِيحُ مِسْكٍ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْلَا أَنْ أَشُقَّ عَلَى الْمُسْلِمِينَ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللهِ أَبَدًا، وَلٰكِنْ لا أَجِدُ سَعَةً فَأَحْمِلَهُمْ وَلَا يَجِدُونَ

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them conveyance (horses) nor all other Muslims have it, and it will be hard on them to remain behind when I go forth (for *Jihâd*). By Him in Whose Hand Muhammad's soul is, I love to fight in the way of Allâh and get killed, to fight again and get killed and to fight again and get killed." [*Muslim*]

سَعَةً، وَيَشُقُّ عَلَيْهِمْ أَن يَتَخَلَّفُوا عَنِّي. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوَدِدْتُ أَنْ أَغْزُوَ فِي سَبِيلِ اللهِ، فَأُقْتَلَ، ثُمَّ أَغْزُوَ، فَأُقتَلَ، ثُمَّ أَغْزُوَ؛ فَأُقْتَلَ» رَوَاهُ مسلمٌ وَرَوَى الْبُخَارِيُّ بَعْضَهُ.

«الْكَلْمُ»: الجرح.

Commentary:

1. Besides the merit of *Jihâd*, this *Hadîth* mentions the distinction of that *Mu'min* (righteous Muslim) who is wounded on the battlefield. It tells us that he will be so resurrected on the Day of Resurrection as if he was wounded on that day. Blood will be dripping from his body which will be emitting the fragrance of musk. This condition will show the distinction and majesty of the *Mujâhid* (warrior in the way of Allâh) on the Day of Judgement.

2. It also mentions the kindness and mercy which the Prophet ﷺ cherished for his *Ummah*.

3. It also mentions the Prophet's passion for *Jihâd* which is evident from the repeated expression of his desire for martyrdom - in fact an endless series of life for performing it again and again for the sake of Allâh. A similar desire is also made by other martyrs. They pray to Allâh that they be restored to life so that they can lay down their life again and again for His sake.

1295. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Whoever is wounded while fighting in the way of Allâh, will come on the Day of Resurrection with blood oozing from his wound having the colour of blood but with the fragrance of musk." [*Al-Bukhârî* and *Muslim*]

١٢٩٥- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَا مِنْ مَكلُومٍ يُكْلَمُ فِي سَبِيلِ اللهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ، وَكَلْمُهُ يَدْمَىٰ: اللَّوْنُ لونُ دَمٍ، وَالرِّيحُ رِيحُ مِسْكٍ» متفقٌ عليهِ.

1296. Muâdh رضي الله عنه reported: The Prophet ﷺ said, "*Jannah* becomes

١٢٩٦- وَعَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ قَاتَلَ فِي سَبِيلِ

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incumbent for a Muslim who fights for the Cause of Allâh for a period as long as the time between two consecutive turns of milking a she-camel. He who receives a wound or a bruise in the Cause of Allâh will appear on the Day of Resurrection as fresh as possible, its colour will be the colour of saffron and its fragrance will be that of musk." [*At-Tirmidhî* and *Abû Dâwûd*]

الله - من رَجُلٍ مُسْلِمٍ - فُواقَ ناقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ، ومن جُرِحَ جُرْحًا في سَبِيْلِ اللهِ أَوْ نُكِبَ نَكبَةً؛ فَإِنَّهَا تَجِيءُ يَوْمَ الْقِيَامَةِ كَأَغْزَرِ مَا كَانَتْ: لَوْنُهَا الزَّعْفَرَانُ، وَرِيحُهَا كَالْمِسْكِ» رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: "*Fawâq*" (فواق) is the period that intervenes between two consecutive turns of milking a she-camel. It is a very short interval and is an allusion to a very short period that one may spend in *Jihâd*. Even *Jihâd* for such a short time is so meritorious that his entitlement to *Jannah* is ensured by it, provided the *Mujâhid* is sincere in his intention and his past conduct is free from major sins and encroachment on the rights of others.

1297. Abû Hurairah رضي الله عنه reported: One of the Prophet's Companions came upon a valley containing a rivulet of fresh water and was delighted by it. He reflected: 'I wish to withdraw from people and settle in this valley; but I won't do so without the permission of the Messenger of Allâh ﷺ.' This was mentioned to the Messenger of Allâh ﷺ and he said (to the man), "Do not do that, for when any of you remains in Allâh's way, it is better for him than performing *Salât* (prayer) in his house for seventy years. Do you not wish that Allâh should forgive you and admit you to *Jannah*? Fight in Allâh's way, for he who fights

١٢٩٧- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: مَرَّ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ الله ﷺ، بِشِعْبٍ فِيهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَةٌ؛ فَأَعْجَبَتْهُ، فَقَالَ: لَوِ اعتزَلْتُ النَّاسَ فَأَقَمْتُ فِي هٰذَا الشِّعْبِ، وَلَنْ أَفْعَلَ حَتَّى أَسْتَأْذِنَ رَسُولَ الله، ﷺ، فَذَكَرَ ذٰلِكَ لِرَسُولِ الله ﷺ؛ فَقَالَ: «لَا تَفْعَلْ، فَإِنَّ مُقَامَ أَحَدِكُمْ فِي سَبِيلِ الله أَفْضَلُ مِنْ صَلاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا، أَلا تُحِبُّونَ أَنْ يَغْفِرَ اللهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ؟ اغْزُوا فِي سَبِيلِ الله، مَنْ

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قَاتَلَ فِي سَبِيلِ اللهِ فُوَاقَ نَاقَةٍ وَجَبَتْ لَه الْجَنَّةُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«والْفُوَاقُ»: مَا بَيْنَ الْحَلْبَتَيْنِ.

in Allâh's Cause as long as the time between two consecutive turns of milking a she-camel, will be surely admitted to *Jannah*." [*At-Tirmidhî*]

Commentary: This *Hadîth* brings out two important points:
First, *Jihâd* is far superior than voluntary *Salât*. This is perfectly true because the benefit of *Salât* is restricted to the one who performs it while the benefits of *Jihâd* reach a vast number of people because it is to safeguard the religion, raise the flag of Islâm high and safeguard the Islamic territories. But it is only possible when there is a general proclamation for *Jihâd* and there is such a severe fight that it is not permissible for anyone to stay behind; that is to say, it becomes obligatory. In the ordinary circumstances, when a general proclamation for *Jihâd* is not made, the voluntary *Salât*, is the best of all acts of worship. Second, the Companions of the Prophet ﷺ did not do anything without the permission of the Prophet ﷺ.

١٢٩٨- وَعَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللهِ، مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللهِ؟ قَالَ: «لَا تَسْتَطِيعُونَهُ» فَأَعَادُوا عَلَيهِ مَرَّتَيْنِ أَوْ ثَلاثًا كُلُّ ذٰلِكَ يَقُول: «لا تَسْتَطِيعُونَهُ!» ثُمَّ قَالَ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللهِ لا يَفْتُرُ مِنْ صِيَامٍ، وَلا صَلاةٍ، حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللهِ» متفقٌ عَلَيه. وَهٰذَا لَفْظُ مُسْلِمٍ.

وَفِي رِوَايَةِ الْبُخَارِيِّ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ

1298. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ was asked: "What other good deed could be an equivalent of *Jihâd* in the way of Allâh?" He ﷺ replied, "You do not have the strength to do it." (The narrator said:) The question was repeated twice or thrice, but every time he ﷺ answered, "You do not have the strength to do it." Then he ﷺ said, "One who goes out for *Jihâd* in the Cause of Allâh is like a person who observes *Saûm* (fasting), stands in *Salât* (prayer) constantly, recites the *Âyât* of the Qur'ân and does not exhibit any lassitude in fasting and prayer until the participant of *Jihâd* in

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the way of Allâh returns." [*Al-Bukhârî* and *Muslim*]

الْجِهَادَ؟ قَالَ: «لا أَجِدُهُ» ثُمَّ قَالَ: «هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا تَفْتُرَ، وَتَصُومَ وَلا تُفْطِرَ؟» فَقَالَ: وَمَنْ يَسْتَطِيعُ ذٰلِكَ؟!

Commentary: "*Alqânit*" (القانت) signifies one who makes recitation of the *Âyât* of the Noble Qur'ân with the fear of Allâh and humility, or is submissive and obedient to the Commands of Allâh. The example cited here means that so long a *Mujâhid* is engaged in *Jihâd*, he is like a person who keeps himself occupied in *Salât* at night and observes *Saûm* in the day time. The action of such a person can be equal in reward to the conduct of a *Mujâhid*. Thus, in special situations *Jihâd* is the most meritorious act. A worshipper cannot attain that reward for his worship which a *Mujâhid* achieves in *Jihâd*.

1299. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The best life is that of the man who holds his horse's rein in Allâh's way and flies on its back to the places from whence he hears a war cry or the clatter of arms, seeking martyrdom or slaughter on the battlefield; or that of a person who goes to stay on the top of the hill or in a valley, and there he performs *Salât* (prayer), pays the *Zakât* and worships his *Rubb* till death overtakes him. He has no concern with the affairs of anyone except the doing of good." [*Muslim*]

١٢٩٩- وَعَنْهُ أَنَّ رَسُولَ الله، ﷺ، قَالَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللهِ، يَطِيرُ عَلَى مَتْنِهِ كُلَّمَا سَمِعَ هَيعَةً، أَوْ فَزعَةً طَارَ عَلَيه، يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ أَوْ رَجُلٌ فِي غُنَيْمَةٍ أَوْ شَعَفَةٍ مِنْ هٰذِهِ الشَّعَفِ أَو بَطْنِ وَادٍ مِنْ هٰذِهِ الأَوْدِيَةِ يُقِيمُ الصَّلاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ، لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ» رَوَاهُ مسلمٌ.

Commentary: This *Hadîth* has already been mentioned. See Commentary on *Hadîth* No. 609. Besides highlighting the distinction of the *Mujâhid*, this *Hadîth*

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mentions the excellence of that person who leaves the cities when they are plagued with mischief and retreats to the valleys or hills and protects his Faith by flock-keeping and devotes himself to the obedience of Allâh, adherence to His Commands and His worship. One of his outstanding qualities is that he does what is beneficial to the people and he does nothing which causes harm to anyone.

1300. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "In *Jannah* there are a hundred grades which Allâh has prepared for those who fight in His Cause; and the distance between any two of those grades is like the distance between the heaven and the earth."
[*Al-Bukhârî*]

١٣٠٠- وَعَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَالَ: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ الله مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرضِ» رَوَاهُ الْبُخَارِيُّ.

Commentary: This *Hadîth* also tells us about the distinction of *Mujâhid* in the Hereafter and their elevation to high position.

1301. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "If anyone is pleased with Allâh as his *Rubb*, with Islâm as his religion and with Muhammad (ﷺ) as (Allâh's) Messenger, surely, he will be entitled to enter *Jannah*." Abû Sa'îd was delighted with this and requested the Messenger of Allâh ﷺ to repeat it. He ﷺ repeated it again and then said, "There is also another act by which Allâh will elevate the position of a (pious believing) slave in *Jannah* to a grade one hundred degrees higher. And the distance between any two grades is equal to the distance between

١٣٠١- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «مَنْ رَضِيَ بِالله رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا. وَجَبَتْ لَهُ الْجَنَّةُ» فَعَجِبَ لَهَا أَبُو سَعِيدٍ، فَقَالَ أَعِدْهَا عَلَيَّ يَا رَسُولَ الله، فَأَعَادَهَا عَلَيْهِ، ثُمَّ قَالَ: «وَأُخْرَى يَرْفَعُ الله بِهَا الْعَبْدَ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ» قَالَ: وَمَا هِيَ يَا رَسُولَ الله؟ قَالَ:

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heaven and earth." He asked the Messenger of Allâh ﷺ what it was and he (ﷺ) replied, "*Jihâd* in the way of Allâh; *Jihâd* in the way of Allâh." [*Muslim*]

«الْجِهَادُ فِي سَبِيلِ الله، الْجِهَادُ فِي سَبِيلِ الله» رَوَاهُ مُسْلِمٌ.

Commentary: We learn from this *Hadîth* that the people who will be sent to *Jannah* will be ranked there differently according to this merits of their deeds. There will be innumerable positions in *Jannah* and *Mujâhid* will have a hundred of them.

1302. Abû Bakr bin Abû Mûsâ Al-Ash'arî reported: I heard my father saying in the presence of the enemy: The Messenger of Allâh ﷺ said, "The gates of *Jannah* are under the shades of the swords." A man with a shaggy appearance got up and said, "O Abû Mûsâ! Did you hear the Messenger of Allâh ﷺ say that in person?" Abû Mûsâ replied in the affirmative; so he returned to his companions and said: "I tender you farewell greetings." Then he broke the scabbard of his sword and threw it away. He rushed towards the enemy with his sword and fought with it till he was martyred. [*Muslim*]

١٣٠٢- وَعَنْ أَبِي بَكْرِ بنِ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ: سَمِعْتُ أَبِي، رَضِيَ الله عَنْهُ، وَهُوَ بِحَضْرَةِ الْعَدُوِّ، يَقُولُ: قَالَ رَسُولُ الله، ﷺ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلالِ السُّيُوفِ» فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ فَقَالَ: يَا أَبَا مُوسَى أَأَنْتَ سَمِعْتَ رَسُولَ الله، ﷺ، يَقُولُ هٰذَا؟ قَالَ: نَعَمْ، فَرَجَعَ إِلَى أَصْحَابِهِ؛ فَقَالَ: أَقْرَأُ عَلَيْكُمُ السَّلامَ ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ، ثُمَّ مَشَى بِسَيْفِهِ إِلَى الْعَدُوِّ فَضَرَبَ بِهِ حَتَّى قُتِلَ» رَوَاهُ مسلمٌ.

Commentary: Besides highlighting the distinction of *Jihâd*, this *Hadîth* tells us about the Companions' passion for *Jihâd* and ardent love for Allâh and His Prophet ﷺ. It also tells about their firm faith in what was ordained by Allâh and His Prophet ﷺ. In fact, it was this certitude which inclined them more to the Hereafter rather than this world.

1303. Abû 'Abs 'Abdur-Rahmân bin Jabr رضي الله عنه reported: The

١٣٠٣- وَعَنْ أَبِي عَبْسٍ عَبْدِ الرَّحْمٰنِ ابنِ جَبْرٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ

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Messenger of Allâh ﷺ said, "It will not happen that the feet soiled with dust while (doing *Jihâd*) in the way of Allâh, will be touched by the fire (of Hell)." [*Al-Bukhârî*]

رَسُولُ الله، ﷺ: «مَا اغْبَرَّتْ قَدَمَا عَبْدٍ فِي سَبِيلِ الله فَتَمَسَّهُ النَّارُ» رَوَاهُ الْبُخَارِيُّ.

Commentary: "Feet soiled with dust" means participation in *Jihâd*. That is to say, a person takes part in *Jihâd* and yet goes to Hell is altogether impossible. What it signifies is that *Jihâd* is a means of expiation of sins and that it guarantees the admission into *Jannah*, provided he is not guilty of major sins. This exception is confirmed by other *Ahâdith*.

1304. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "No one who weeps out of Fear of Allâh will enter Hell until milk recedes to the udder, and the dust endured while striving in the Cause of Allâh and the smoke of Hell will never subsist together." [*At-Tirmidhî*]

١٣٠٤- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ. «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرعِ، وَلَا يَجْتَمِعُ عَلَى عَبْدٍ غُبَارٌ فِي سَبِيلِ الله وَدُخَانُ جَهَنَّمَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: This *Hadîth* makes use of a metaphor to stress the impossible. One who weeps for Fear of Allâh and one who is covered with the dust of the battlefield in the course of *Jihâd*, will in no case enter Hell until the milk drawn from udder goes back to it. The dust of the battlefield of *Jihâd* and the smoke of Hell cannot combine at one place. The mixing of the two is utterly impossible. However, this will apply only if one's *'Aqeedah* is correct and one's intention is correct (i.e., one participates in *Jihâd* with the intention to please Allâh Alone).

1305. Ibn 'Abbâs رضي الله عنهما reported: I heard the Messenger of Allâh ﷺ saying, "Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allâh and

١٣٠٥- وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ الله عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُولُ: «عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ الله،

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an eye which spends the night in guarding in the Cause of Allâh." [*At-Tirmidhî*]

وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* tells us about the eminence of the person who weeps out of Fear of Allâh and also brings into prominence the distinction of the *Mujâhid* who keeps a vigil during *Jihâd*.

1306. Zaid bin Khâlid رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who equips a *Ghâzî* (fighter) in the way of Allâh is as if he has taken part in the fighting himself; and he who looks after the dependants of a *Ghâzî* in his absence, is as if he has taken part in the fighting himself." [*Al-Bukhârî* and *Muslim*]

١٣٠٦- وَعَنْ زَيْدِ بنِ خَالِدٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا» متفقٌ عَلَيه.

Commentary: This *Hadîth* tells us about the mutual help of the Muslims and the reward of their cooperation with one another. To provide the needs of *Jihâd* of a *Mujâhid* and to arrange for the protection, supervision and requirements of the family of a *Mujâhid* during his absence from home due to *Jihâd* is as good as participation in *Jihâd*. Those who help the *Mujâhid* in this manner will have the same reward to which the *Mujâhid* is entitled.

1307. Abû Umâmah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The best of charities is to provide canopy in the Cause of Allâh, to pay wages to a servant in the way of Allâh, and to provide a camel in the way of Allâh (to be used by a *Mujâhid*)." [*At-Tirmidhî*]

١٣٠٧- وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِي سَبِيلِ اللهِ وَمَنِيحَةُ خَادِمٍ فِي سَبِيلِ اللهِ، أَوْ طَرُوقَةُ فَحْلٍ فِي سَبِيلِ اللهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

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Commentary: Here, the word canopy (tent) stands for a covered canopy tent which can provide a *Mujâhid* with shade for peace and comfort, and "pay wages" means to provide a servant who can help and serve him. "*Fahl*" (فحل) literally means camel and "*Tarûqah*" (طروقة) is that young she-camel which can bear offspring, that is a young healthy she-camel which can be of service to the *Mujâhid*. What all this means is that such work is highly meritorious which can provide a *Mujâhid* with comfort, power and food. Allâh holds promise of a rich reward for it.

١٣٠٨ - وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ فَتىً مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللهِ إِنِّي أُرِيدُ الْغَزْوَ وَلَيْسَ مَعِي مَا أَتَجَهَّزُ بِهِ، قَالَ: «ائْتِ فُلَانًا، فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضَ» فَأَتَاهُ فَقَالَ: إِنَّ رَسُولَ اللهِ، ﷺ، يُقْرِئُكَ السَّلَامَ وَيَقُولُ: أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ، قَالَ: يَا فُلَانَةُ، أَعْطِيهِ الَّذِي كُنْتُ تَجَهَّزْتُ بِهِ، وَلَا تَحْبِسِي مِنْهُ شَيْئًا، فَوَاللهِ لَا تَحْبِسِي مِنْهُ شَيْئًا فَيُبَارَكَ لَكِ فِيهِ. رَوَاهُ مُسْلِمٌ.

1308. Anas رضي الله عنه reported: A young man from the Aslam tribe said: "O Messenger of Allâh! I would very much like to fight in the way of Allâh but I do not have anything with which to equip myself for fighting." The Messenger of Allâh 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: "The Messenger of Allâh ﷺ sends you his greetings and says that you should hand over to me the equipment that you have procured." The man said to his wife: "Give him the equipment which I have collected for myself and do not withhold anything from him. By Allâh! Allâh won't bless something you withheld (in this respect)." [*Muslim*]

Commentary: This *Hadîth* also stresses the fact that if a person is unable to take part in *Jihâd* due to illness, for example, he should then provide such material to a *Mujâhid* which is helpful for him in *Jihâd*. If he does so, he will be eligible to the same reward which is due on *Jihâd*. This would also be a source of increase and growth in his possessions. On the basis of this argument it has been stated that one should always intend to expend his possession on something noble. He who does not get the opportunity to expend it on what he had intended should direct that material towards some other noble purpose.

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1309. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ sent an expedition to Banu Lahyân and said, "One man from every two should join the fighting force, and the reward will be shared amongst them equally." [*Muslim*]

Another narration in *Muslim* is: The Messenger of Allâh ﷺ said, "Let one of every two men go forth", and added: "Whoever stays behind (and looks well after the family and the property of those who have joined the expedition) will get half the reward of the warrior."

١٣٠٩- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، بَعَثَ إِلَى بَنِي لَحْيَانَ، فَقَالَ: «لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا، وَالأَجْرُ بَيْنَهُمَا» رَوَاهُ مسلمٌ.

وَفِي رِوَايَةٍ لَهُ: «لِيَخْرُجْ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ» ثُمَّ قَالَ لِلقَاعِدِ: «أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ».

Commentary: "The reward will be shared amongst them equally" or "will get half the reward" signifies one and the same thing. Some people might mistakenly think that these two narrations of *Sahîh Muslim* apparently contradict each other because they imply that he who takes part in *Jihâd* and he who provides material to a *Mujâhid* or looks after the family of a *Mujâhid* in his absence from home would get equal reward. For this reason, some people have taken the word "half" as superfluous thinking that some narrator has added it in the text on his own. But Al-Hâfiz Ibn Hajar is of the opinion that after the acceptance of the credibility of this *Hadîth* and the proofs furnished in this regard, it is unfair to ascribe addition of any word to the narrator. Its correct interpretation seems to be that when the total reward of it will be evenly distributed between the two, each of them will get the same amount of reward. Hence there is no contradiction in these two *Ahâdith*.

This *Hadîth* also tells us that *Jihâd* is not an express obligation; and if one of the two persons takes part in *Jihâd*, it will suffice for the other also. What can be inferred from this is that the others should take part in *Jihâd* in such a manner that those who have wealth, should arrange for the military requirements of the *Mujâhidûn* and look after their families, and in case any *Mujâhid* is martyred, they should provide financial help to his family if it does not have sufficient means for a respectable living. Similarly, people in other walks of life should also take part in *Jihâd* in every possible manner.

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١٣١٠- وَعَنِ الْبَرَاءِ، رَضِيَ اللهُ عَنْهُ، قَالَ: أَتَى النَّبِيَّ، ﷺ، رَجُلٌ مُقَنَّعٌ بِالْحَدِيدِ، فَقَالَ: يَا رَسُولَ اللهِ أُقَاتِلُ أَوْ أُسْلِمُ؟ قَالَ: «أَسْلِمْ، ثُمَّ قَاتِلْ» فَأَسْلَمَ، ثُمَّ قَاتَلَ فَقُتِلَ. فَقَالَ رَسُولُ اللهِ، ﷺ: «عَمِلَ قَلِيلًا وَأُجِرَ كَثِيرًا» متفقٌ عَلَيه، وَهٰذَا لَفْظُ الْبُخَارِيّ.

1310. Al-Barâ رضي الله عنه reported: A man equipped with arms came to the Prophet ﷺ and asked: "O Messenger of Allâh! Should I go and fight or should I embrace Islâm first?" He ﷺ replied, "Enter in the fold of Islâm and then fight." He embraced Islâm and fought until he was killed. Thereupon the Messenger of Allâh ﷺ said, "He accepted Islam for a short time but was rewarded much."
[*Al-Bukhârî* and *Muslim*]

Commentary: Sometimes Almighty Allâh awards with His Grace and Mercy abundant reward even on small virtues. This *Hadîth* also makes it absolutely clear that a person becomes eligible for reward for his good deeds after embracing the Faith. In the absence of Faith no virtue is acceptable to Allâh.

١٣١١- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا، فَيُقْتَلَ عَشْرَ مَرَّاتٍ؛ لِمَا يَرَى مِنَ الْكَرَامَةِ».

وَفِي رِوَايَةٍ: «لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ» متفقٌ عَلَيه.

1311. Anas رضي الله عنه reported: The Prophet ﷺ said, "No one who has entered *Jannah* will desire to return to this world even if he should be given all that the world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom."

Another narration is: "On account of the excellence and distinction, he will experience as a result of martyrdom." [*Al-Bukhârî* and *Muslim*]

Commentary: The distinction and high status which a martyr will get by virtue of his martyrdom will be such that he will desire to return to the world again and again to lay down his life for the sake of Allâh. Except for the martyr, nobody else from the people

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in *Jannah* will desire to return to this world for any worldly thing.

1312. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "Allâh forgives every sin of a martyr, except his debt." [*Muslim*]

Another narration in *Muslim* is: The Messenger of Allâh ﷺ said, "Being martyred in the Cause of Allâh expiates for everything, except debt."

١٣١٢- وَعَنْ عَبْدِ الله بنِ عَمْرِو بن الْعَاصِ، رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ الله، ﷺ، قَالَ: «يَغْفِرُ الله للشَّهِيدِ كُلَّ ذَنْبٍ إِلَّا الدَّيْنَ» رَوَاهُ مُسْلِمٌ.

وَفِي رِوَايَةٍ لَهُ: الْقَتْلُ فِي سَبِيلِ الله يُكَفِّرُ كُلَّ شَيْءٍ إِلَّا الدَّيْنَ.

Commentary: We learn from this *Hadîth* that the rights of people will not be forgiven even by martyrdom, nor would major sins be pardoned. For the forgiveness of major sins one has to make sincere repentance.

1313. Abû Qatâdah رضي الله عنه reported: The Messenger of Allâh ﷺ stood up among his Companions and said, "*Jihâd* in the way of Allâh and belief in Allâh (with all His Attributes) are the most meritorious of actions." A man stood up and said: "O Messenger of Allâh! Inform me if I am killed in the way of Allâh, will my sins be blotted out?" The Messenger of Allâh ﷺ said, "Yes, in case you are killed in the way of Allâh and you remained patient, hopeful of reward, and advancing forward without retracing back (i.e., while fighting)." Then he said, "What was your question?" He inquired again: "Inform me, if I am killed in the way of Allâh, will all my sins be blotted out?" The Messenger of Allâh ﷺ replied, "If you remained

١٣١٣- وَعَنْ أَبِي قَتَادَةَ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَامَ فِيهِمْ فَذَكَرَ أَنَّ الْجِهَادَ فِي سَبِيلِ الله، وَالإِيمَانَ بِالله، أَفْضَلُ الأَعْمَالِ، فَقَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ الله أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ الله أَتُكَفَّرُ 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

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patient, hopeful of reward and always fought without turning your back upon enemy, everything, except debt, will be forgiven. Jibrîl has told me this." [*Muslim*]

الدَّيْنَ، فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ قَالَ لِي ذٰلِكَ» رَوَاهُ مسلمٌ.

Commentary: This *Hadîth* tells us about the great merit and reward of martyrdom that it makes up for the shortcomings of the martyrs. This is, however, subject to four conditions which have been mentioned in the *Hadîth*.

The rights of people, such as debt, will not be forgiven. Similarly, major sins will not be pardoned without sincere repentance. Some scholars are of the opinion that debt here means such debt which one does not pay in spite of the fact that he is able to pay it. Such debts which a debtor intends to pay but their payment has been delayed due to the lack of means for it and he dies before paying them, will be hopefully forgiven by the Grace and Mercy of Allâh. There are other *Ahâdith* which lend support to this view.

1314. Jâbir رضي الله عنه reported: A man asked the Messenger of Allâh ﷺ: "Tell me where I will be if I am killed while fighting in the way of Allâh?" He ﷺ replied, "In *Jannah*." The man threw away the few dates which he had in his hand, jumped into the battlefield and fought on till he was killed. [*Muslim*]

١٣١٤- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَجُلٌ: أَيْنَ أَنَا يَا رَسُولَ الله إِنْ قُتِلْتُ؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ، رَوَاهُ مسلم.

Commentary: Sincere intention is bound to be rewarded by *Jannah*. Such people can be safely given the glad tidings of *Jannah*.

1315. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ and his Companions reached Badr before the polytheists, and when they arrived, he ﷺ directed: "Let no one of you advance ahead of me." When the polytheists came near, the Messenger of Allâh ﷺ said, "Now stand up and

١٣١٥- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ، قَالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ، وَجَاءَ الْمُشْرِكُونَ، فَقَالَ رَسُولُ الله ﷺ: «لَا يَقْدُمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ» فَدَنَا

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proceed towards *Jannah* which is as wide as are the heavens and the earth." 'Umair bin Al-Humâm رضي الله عنه asked: "Is *Jannah* as wide as are the heaven and the earth?" The Messenger of Allâh ﷺ replied in the affirmative. 'Umair remarked: "Great!" The Messenger of Allâh ﷺ asked him what had urged him to say so. He replied: "Nothing, O Messenger of Allâh! But hope that I might become one of the inhabitants of *Jannah*." The Messenger of Allâh ﷺ said, "You will definitely be among them." 'Umair then took some dates out of his quiver and began to eat them, but after a short time he said: "If I survive till I eat my dates, it will mean a long life." So he threw away the dates which he had with him and then fought with the enemy till he was killed. [*Muslim*]

الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللهِ ﷺ: «قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمٰوَاتُ وَالأَرْضُ» قَالَ: يَقُولُ عُمَيْرُ بْنُ الْحُمَامِ الأَنْصَارِيُّ رَضِيَ اللهُ عَنْهُ: يَا رَسُولَ اللهِ جَنَّةٌ عَرْضُهَا السَّمَوَاتُ وَالأَرْضُ؟ قَالَ: «نَعَمْ» قَالَ: بَخٍ بَخٍ! فَقَالَ رَسُولُ اللهِ ﷺ: «مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ؟» قَالَ: لَا وَاللهِ يَا رَسُولَ اللهِ! إِلَّا رَجَاءَ أَنْ أَكُونَ مِنْ أَهْلِهَا، قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا» فَأَخْرَجَ تَمَرَاتٍ مِنْ قَرَنِهِ، فَجَعَلَ يَأْكُلُ مِنْهُنَّ، ثُمَّ قَالَ: لَئِنْ أَنَا حَيِيتُ حَتَّى آكُلَ تَمَرَاتِي هٰذِهِ إِنَّهَا لَحَيَاةٌ طَوِيلَةٌ! فَرَمَى بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ، ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ. رَوَاهُ مُسلمٌ.

«القرن» بفتح القاف والراء: هو جُعْبَةُ النُّشَّابِ.

Commentary: This *Hadîth* brings out the following three points:

1. The importance of the obedience of the leader. Soldiers should wait for the orders of their commander, and should not take any step without his orders.
2. In order to infuse the true spirit of *Jihâd* among the soldiers, they should be told and reminded about the blessings of *Jannah* so that they fight with enthusiasm and valour for attaining it.
3. The *Hadîth* manifests the love of the Companions of the Prophet ﷺ for the Hereafter which overwhelmed their interests in the attractions of the life of the world.

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١٣١٦- وَعَنْهُ قَالَ: جَاءَ نَاسٌ إِلَى النَّبِيِّ ﷺ أَنِ ابْعَثْ مَعَنَا رِجَالًا يُعَلِّمُونَا الْقُرْآنَ وَالسُّنَّةَ، فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلًا مِنَ الأَنْصَارِ يُقَالُ لَهُمُ الْقُرَّاءُ، فِيهِم خَالي حَرَامٌ، يَقْرَءُوْنَ الْقُرْآنَ، وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ، وَكَانُوا بِالنَّهَارِ يَجِيئُونَ بِالْمَاءِ، فَيَضَعُونَهُ فِي الْمَسْجِدِ، وَيَحْتَطِبُونَ فَيَبِيعُونَهُ، وَيَشْتَرُونَ بِهِ الطَّعَامَ لأَهْلِ الصُّفَّةِ، وَلِلْفُقَرَاءِ، فَبَعَثَهُمُ النَّبِيُّ ﷺ، فَعَرَضُوا لَهُمْ فَقَتَلُوهُمْ قَبْلَ أَنْ يَبْلُغُوا الْمَكَانَ، فَقَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَد لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا، وَأَتَى رَجُلٌ حَرَامًا خَالَ أَنَسٍ مِنْ خَلْفِهِ، فَطَعَنَهُ بِرُمْحٍ حَتَّى أَنْفَذَهُ، فَقَالَ حَرَامٌ: فُزْتُ وَرَبِّ الْكَعْبَةِ، فَقَالَ رَسُولُ الله ﷺ: «إِنَّ إِخْوَانَكم قَد قُتِلُوا وَإِنَّهُمْ قَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَد لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا» متفقٌ عَلَيه، وهٰذَا لَفْظُ مسلم.

1316. Anas رضي الله عنه reported: Some people came to the Prophet ﷺ and said to him: "Send with us some men who may teach us the Qur'ân and the *Sunnah*." He ﷺ sent seventy men from the *Ansâr*. They were called *Al-Qurrâ'* (the reciters) and among them was my maternal uncle, Harâm. They used to recite the Qur'ân, ponder over its meaning and learn (its wisdom) at night. In the day, they used to bring water and pour it in pitchers in the mosque, then they would collect wood and sell it; and with the sale proceeds, they would buy food for the people of *As-Suffah* and the needy. The Prophet ﷺ sent the reciters with these people but these (treacherous people) fell upon them and killed them before they reached their destination. (While dying) they supplicated: "O Allâh convey from us the news to our Prophet that we have met You (in a way), that we are pleased with You and You are pleased with us." (The narrator said:) A man attacked Harâm from behind and smote him with a spear which pierced him. Whereupon Harâm said: "By the *Rubb* of Ka'bah, I have met with success. The Messenger of Allâh ﷺ said to his Companions, "Your brethren have been slain and they were saying: "O Allâh! Convey from us to our Prophet the news that we have met You (in a way) that we are pleased with You and You are

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pleased with us." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* mentions the following three points:

1. Through conspiracy infidels took with them seventy *Ansârî* Companions of the Prophet ﷺ, who were distinguished for studying and teaching the Noble Qur'ân, and martyred them in their region. This tragic incident goes to prove that the Prophet ﷺ did not have the knowledge of the Unseen. Had he possessed this knowledge, he would not have sent his Companions with the infidels. When the Companions of the Prophet ﷺ realized that they were trapped and there was no chance of their survival, they prayed to Allâh to convey their message to the Prophet ﷺ. Their prayer was answered by Allâh Who conveyed their message by means of *Wahy* (Revelation) to the Prophet ﷺ. On learning it through *Wahy*, he ﷺ informed this tragic incident to his Companions.

2. "*As-Suffah*" (الصفة) is a terrace in which people stayed, they had neither any permanent source of income nor any free public kitchen nor was there any arrangement for the supply of their food from individuals. They depended entirely on the Grace of Allâh.

Every now and then they received some *Sadaqah* or gift and they all shared it. Some of them would collect firewood and through its sale, raised some money to purchase food for themselves and their Companions.

3. The task of invitation to Islâm and dissemination of its teachings is an arduous one. People who undertake this task have to face bitter criticism from their friends and foes, and one has sometimes to lose one's life in this mission. But this is a mission of the Prophets and it should be undertaken by the savants as they are truly worthy of it.

١٣١٧ - وَعَنْهُ قَالَ: غَابَ عَمِّي أَنَسُ بنُ النَّضْرِ رَضِيَ الله عَنْهُ عَنْ قِتَالِ بَدْرٍ، فَقَالَ: يَا رَسُولَ الله غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ، لَئِنِ اللهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَّ اللهُ مَا أَصْنَعُ. فَلَمَّا كَانَ يَومُ أُحُدٍ انكَشَفَ الْمُسْلِمُونَ، فَقَالَ: اللَّهُمَّ إِنِّي أَعْتذِرُ إِلَيْكَ مِمَّا صَنَعَ

1317. Anas رضي الله عنه reported: My uncle Anas bin An-Nadr رضي الله عنه was absent from the battle of Badr. He said: "O Messenger of Allâh! I was absent from the first battle you fought against the pagans. (By Allâh!) if Allâh gives me a chance to fight against the pagans, no doubt, Allâh will see how (bravely) I will fight." On the Day of Uhud, when the Muslims turned their backs and fled, he said, "O Allâh! I

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apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., the pagans) have done." Then he advanced and Sa'd bin Mu'âdh met him. He said: "O Sa'd bin Mu'âdh! By the *Rubb* of An-Nadr, *Jannah*! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa'd said: "O Messenger of Allâh! I cannot achieve or do what he (i.e., Anas bin An-Nadr) did. We found more than eighty wounds by swords, spears and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his finger." We used to think that the following *Âyah* was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allâh (i.e., they have gone out for *Jihâd*, and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred)." (33:23).

هٰؤُلاءِ - يَعْنِي أَصْحَابَهُ - وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هٰؤُلاءِ - يَعْنِي الْمُشْرِكِينَ - ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ ابنُ مُعَاذٍ فَقَالَ: يَا سَعْدُ بْنَ مُعَاذٍ الْجَنَّةَ وَرَبِّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ! قَالَ سَعدٌ: فَمَا استَطَعْتُ يَا رَسُولَ اللهِ مَا صَنَعَ! قَالَ أَنَسٌ: فَوَجدْنا به بِضعًا وثمانين ضربةً، بالسَّيْف، أو طَعْنةً بِرُمْحٍ أو رَمْيَةً بِسَهْم، وَوَجَدْنَاهُ قد قُتِلَ وَمَثَّلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفَهُ أَحَدٌ إِلَّا أُخْتُهُ بِبَنَانِهِ. قَال أَنَسٌ: كُنَّا نُرَى - أَوْ نَظُنُّ - أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ﴾ إِلَى آخِرِهَا [الأحزاب: ٢٣] متفقٌ عَلَيه. وَقَدْ سَبَقَ فِي بَابِ الْمُجَاهَدَةِ [برقم ١٠٩].

Commentary: This *Hadîth* has been mentioned earlier. It was clarified there by Imâm An-Nawawi that the word "*Layarayann-Allâhu*" has been mentioned in two forms. The translation given above accords with its first form. In its second form, it means "Allâh will manifest to the people what I will do". Through these words Anas bin Nadr expressed, in very cautious words, his determination to fight chivalrously but refrained from making any claim or pretension. Here, we have a lesson that if one intends to do a good deed, he should not make any tall claims about it but do it with his utmost effort when it is time to do it. Almighty Allâh will certainly make it manifest

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to the people. On the contrary, if one does it for name and fame, the deed will go waste because then it will be suffused with hypocrisy rather than sincerity. For further notes please see the Commentary on *Hadîth* No. 109.

1318. Samurah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Last night two men (angels) came to me (in a dream) and made me ascend a tree and then admitted me into a nice and excellent house, the like of which I have never seen before. One of them said: 'This house is the house of martyrs'." [*Al-Bukhârî*]

١٣١٨- وَعَنْ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي، فَصَعِدَا بِي الشَّجَرَةَ، فَأَدْخَلَانِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ، لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا، قَالَا: أَمَّا هٰذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ» رَوَاهُ الْبُخَارِي. وَهُوَ بَعْضٌ مِنْ حَدِيثٍ طَوِيلٍ فِيهِ أَنْوَاعُ الْعِلْمِ سَيَأْتِي فِي بَابِ تَحْرِيمِ الْكَذِبِ إِنْ شَاءَ اللهُ تَعَالَى.

Commentary: The Prophet ﷺ was shown in the dream the high status of martyrs. What he observed in the dreams was true because the dreams of the Prophets are true. The two men who appeared in his dream were the angels, Jibrîl (Gabriel) and Mikâ'îl. On the behest of Almighty Allâh, angels can take the form of men.

1319. Anas رضي الله عنه reported: Umm Ar-Rubaiy'i bint Al-Barâ', who was the mother of Hârithah bin Surâqah, came to the Prophet ﷺ and said: "O Messenger of Allâh! Will you not tell me about Hârithah? (He was killed in the battle of Badr). If he is in *Jannah* I shall show endurance, but if he has met another fate, I may exert myself in weeping for him." He ﷺ replied, "O mother of Hârithah, in in the gardens of *Jannah* there are many ranks, and your son has attained *Al-*

١٣١٩- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ أُمَّ الرُّبَيِّعِ بِنْتَ الْبَرَاءِ وَهِيَ أُمُّ حَارِثَةَ ابْنِ سُرَاقَةَ، أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ أَلَا تُحَدِّثُنِي عَنْ حَارِثَةَ - وَكَانَ قُتِلَ يَوْمَ بَدْرٍ - فَإِنْ كَانَ فِي الْجَنَّةِ صَبَرْتُ، وَإِنْ كَانَ غَيْرَ ذٰلِكَ اجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ، فَقَالَ: «يَا أُمَّ حَارِثَةَ إِنَّهَا جِنَانٌ فِي الْجَنَّةِ، وَإِنَّ ابْنَكِ أَصَابَ الْفِرْدَوْسَ

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Firdaus, the highest." [*Al-Bukhârî*]

الأَعْلَى». رَوَاهُ الْبُخَارِي.

Commentary: *Jannat-ul-Firdaus* (جنة الفردوس) is the highest portion of *Jannah*. The allocation of this portion to the martyrs is a proof that *Jihâd* is very much liked by Allâh. It occurs in *Ahâdith* that when someone prays to Allâh, he should always pray for *Jannat-ul-Firdaus*.

1320. Jâbir bin 'Abdullâh رضي الله عنهما reported: The dead body of my father, who was mutilated by the enemy, was brought and placed before the Prophet ﷺ. I got up to uncover his face but the people stopped me, and the Prophet ﷺ said, "The angels continue to cover him with their wings." [*Al-Bukhârî* and *Muslim*]

١٣٢٠- وَعَنْ جَابِرِ بنِ عَبْدِ الله رَضِيَ الله عَنْهُمَا قَالَ: جِيءَ بِأَبِي إِلَى النَّبِيِّ ﷺ قَدْ مُثِّلَ بِهِ، فَوُضِعَ بَيْنَ يَدَيْهِ، فَذَهَبْتُ أَكْشِفُ عَنْ وَجْهِهِ فَنَهَانِي قَوْمِي فَقَالَ النَّبِيُّ ﷺ: «مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا» متّفقٌ عَلَيه.

Commentary: Many of the Companions of the Prophet ﷺ were treated by the infidels in the battle of Uhud in a beastly manner out of sheer spite and vengeance. But Islâm has strictly forbidden its followers from doing any such thing to its enemies. This *Hadîth* mentions the distinction of 'Abdullâh which he received by virtue of his martyrdom. He was martyred in the battle of Uhud and his dead body was badly mutilated by the enemies. The *Hadîth* also mentions the honour which martyrs receive from the angels that surround their bodies with their wings

1321. Sahl bin Hunaif رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who supplicates Allâh sincerely for martyrdom, Allâh will elevate him to the station of the martyrs, even if he dies on his bed." [*Muslim*]

١٣٢١- وَعَنْ سَهلِ بنِ حُنَيْفٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «مَنْ سَأَلَ اللهَ تَعَالَى الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ» رَوَاهُ مسلم.

Commentary: This *Hadîth* has already been mentioned. See the Commentary on *Hadîth* No. 57.

1322. Anas رضي الله عنه reported: The

١٣٢٢- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ

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Messenger of Allâh ﷺ said, "He who supplicates sincerely for martyrdom, it will be granted to him even though he is not killed on the battlefield." [*Muslim*]

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ طَلَبَ الشَّهَادَةَ صَادِقًا أُعْطِيَهَا وَلَو لَمْ تُصِبْهُ» رَوَاهُ مسلم.

Commentary: This *Hadîth* tells us the benefit and reward of good intention. It induces one to cherish good intentions and wish for noble deeds. Even if one is not able to fulfill some of them, he will get their reward. For this reason, every Muslim should wish for martyrdom so that he can attain this distinction.

1323. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The martyr experiences no more pain in being slain than one of you experiences from the stinging of an ant." [*At-Tirmidhî*]

١٣٢٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنْ مَسِّ الْقَرصَةِ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: This *Hadîth* tells us how convenient martyrdom has been made by Allâh. One who is martyred, feels as much pain in martyrdom as a person ordinarily feels with the sting of an ant.

1324. 'Abdullâh bin Abû Aufâ رضي الله عنهما reported: On one occasion the Messenger of Allâh ﷺ was confronting the enemy. He waited until the sun had declined. Then he stood up to address the people and said, "O people! Do not wish for an encounter with the enemy. Pray to Allâh to grant you safety; (but) when you encounter them, show patience, and know that *Jannah* is under the shades of the swords." Then he ﷺ said: "*Allâhumma munzilal-kitâb, wa mujriyas-sahâb, wa*

١٣٢٤- وَعَنْ عَبْدِ اللهِ بنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ انْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ، ثُمَّ قَامَ فِي النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ، لا تَتَمَنَّوا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهم فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ» ثُمَّ قَالَ: «اللَّهُمَّ مُنزِلَ

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الْكِتَابِ وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الأَحْزَابِ اهْزِمهُمْ وَانْصُرنَا عَلَيْهِمْ» مُتَّفَقٌ عَلَيه.

hâzimal-Ahzâb, ihzimhum wansurnâ alaihim (O Allâh, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and support us against them)." [*Al-Bukhârî* and *Muslim*]

Commentary:

1. This *Hadîth* has already been mentioned, and we learn from it that it is better to start war in the afternoon because this was the practice of the Prophet ﷺ.
2. The desire for war is prohibited, but when war becomes inevitable, one should not show his back to the enemy; rather, one should fight to the best of his ability and be steadfast in it.
3. Along with steadfastness and patience in fighting, one should also pray for victory because all powers lie with Allâh and no one can gain victory without His Will.

The *Hadîth* also mentions a supplication which one should make when he encounters the enemy.

١٣٢٥- وَعَنْ سَهْلِ بنِ سَعدٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُوْلُ الله ﷺ «ثِنْتَانِ لَا تُرَدَّانِ، أَوْ قَلَّمَا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النِّدَاءِ وَعِنْدَ البأْسِ حِينَ يُلْحِمُ بَعْضُهُمْ بَعْضًا» رَوَاهُ أَبو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

1325. Sahl bin Sa'd رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Supplications at two times are never turned down (or said, "Are seldom turned down"), a supplication after the *Adhân* has been proclaimed, and a supplication during the battle combating the enemy." [*Abû Dâwûd*]

١٣٢٦- وعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ إِذَا غَزَا قَالَ: «اللَّهُمَّ أَنْتَ عَضُدِي وَنَصِيرِي، بِكَ أَحُولُ، وَبِكَ أَصُولُ، وَبِكَ أُقَاتِلُ» رَوَاهُ أَبو دَاودَ والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1326. Anas رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ set out to participate in *Jihâd*, he would supplicate: "*Allâhumma Anta 'adudi wa nasiri, bika ahûlu, wa bika asûlu, wa bika uqâtilu* (O Allâh, You are my Supporter and my Helper. With Your help I get strength, and with

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Your help I bounce upon the enemy and defeat it, and with Your help I fight)."
[*Abû Dâwûd* and *At-Tirmidhî*]

Commentary: Along with the physical resources for war, one should also pray for victory, and for that, it is essential that one submits to Allâh, remembers Him and seeks His Help. Prayer is a great source of strength and support for a Muslim and he must make full use of it. The *Hadîth* also teaches us what to say when one sets out for *Jihâd*.

1327. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: When the Prophet ﷺ had any fear of an enemy, he used to supplicate: "*Allâhumma innâ naj'aluka fî nuhûrihim, wa na'ûdhu bika min shurûrihim* (O Allâh! We put You in front of them, and we seek refuge in You from their evils)." [*Ahmad* and *Abû Dâwûd*]

١٣٢٧- وَعَنْ أَبِي مُوسَى، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا خَافَ قَوْمًا قَالَ: اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: When one is gripped with fear, he should recite the prayer quoted in the text of this *Hadîth*. Since Allâh is the One Who saves from an enemy, one should therefore, pray to Him and beseech His Help.

1328. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "There is goodness in the forelocks of horses till the Day of Resurrection." [*Al-Bukhârî* and *Muslim*]

١٣٢٨- وَعَنِ ابنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ» متفقٌ عَلَيه.

Commentary: The "*Khair*" (خير) i.e., auspiciousness attributed to horses in the *Hadîth* is for those horses which are employed in *Jihâd*, because what *Khair*, in fact, signifies is return and reward, but war booty is also included in it. From this angle, the breeding of horses is a highly commendable act. The importance of horses for war in the past, needs no elucidation. Even in the present-day world, when the style of war has altogether changed and numerous dangerous weapons have been invented, horses are still playing an important role in the war.

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1329. 'Urwah Al-Bâriqî رضي الله عنه reported: The Prophet ﷺ said, "Goodness is tied to the foreheads of horses until the Day of Resurrection, i.e., reward (in the Hereafter) and spoils." [*Al-Bukhârî* and *Muslim*]

١٣٢٩- وَعَنْ عُرْوَةَ الْبَارِقِيِّ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ قَالَ «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: الأَجْرُ، وَالْمَغْنَمُ» متفقٌ عَلَيْهِ.

Commentary: Return and reward is a belated gain while booty is an immediate gain.

1330. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who keeps a horse for *Jihâd* purposes, having faith in Allâh and relying on His Promise, will find that its fodder, drink, droppings and urine will all be credited to him in his Scales on the Day of Resurrection." [*Al-Bukhârî*]

١٣٣٠- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنِ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللهِ، إِيمَانًا بِاللهِ، وَتَصْدِيقًا بِوَعْدِهِ، فَإِنَّ شِبَعَهُ، وَرِيَّهُ وَرَوْثَهُ، وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ» رَوَاهُ الْبُخَارِيُّ.

Commentary: Thus, this *Hadîth* performs an inducement for horse-breeding for the purpose of *Jihâd*. It is a highly rewarding act because one will be rewarded for whatever he would spend on them and whatever is excreted or discharged by them.

1331. Abû Mas'ûd رضي الله عنه reported: A man came to the Prophet ﷺ with a she-camel wearing a nose-string and said: "This is (a gift) in the Cause of Allâh." The Messenger of Allâh ﷺ replied, "You will have in return for it on the Day of Resurrection seven hundred she-camels and every one of them will be wearing a nose-string." [*Muslim*]

١٣٣١- وَعَنْ أَبِي مَسْعُودٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ، ﷺ، بِنَاقَةٍ مَخْطُومَةٍ فَقَالَ: هٰذِهِ فِي سَبِيلِ اللهِ، فَقَالَ رَسُولُ اللهِ، ﷺ: «لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُمِائَةِ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ» رَوَاهُ مسلم.

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Commentary: This *Hadîth* mentions the reward which will be given on the Day of Resurrection on virtues. Every virtue will be given at least a ten-fold reward but it will go to the extent of seven hundred times or more. Thus, this *Hadîth* has glad tidings of a reward of seven hundred times of a good action.

1332. 'Uqbah bin 'Âmir Al-Juhanî رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying from the pulpit, "Prepare to meet them (the enemy) with as much strength as you can afford. Verily! Strength is in archery, strength is in archery, strength is in archery." [*Muslim*]

١٣٣٢- وَعَنْ أَبِي حَمَّادٍ - وَيُقَالُ: أَبُو سُعاد، وَيُقَالُ: أَبُو أَسَدٍ، وَيُقَالُ: أَبُو عَامِرٍ، وَيُقَالُ: أَبُو عَمْرٍو، وَيُقَالُ: أَبُو الأَسْوَدِ، وَيُقَالُ: أَبُو عَبْسٍ - عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ، أَلا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلا إِنَّ الْقُوَّةَ الرَّمْيُ» رَوَاهُ مسلم.

Commentary: In accordance with the conditions of his times, the Prophet ﷺ ordained the Muslims to acquire every possible power and keep it ready for war. Elucidating his order on this point, he stated that by power he meant archery and then he repeated this word three times to stress its importance. He did it because the art of archery had fundamental importance in war at that time. In the present-day world, archery has lost its value as it has been replaced by other inventions like tanks, guns, missiles, atom bombs, etc. Similar is the case of devices which are used in air and naval war, and all these military wares have superb importance in modern warfare. In the present-day context, the injunction of the Noble Qur'ân to acquire power means manufacturing and possession of all these devices. It is incumbent on the Muslims that they equip themselves with all this material and show no carelessness in this regard. In modern times, Muslims have badly neglected this field with the result that non-Muslims have more knowledge of modern warfare and by dint of that they are dominating the world and making a claim of their supremacy all over the world. Unless Muslims pursue the Qur'ânic injunctions on this score and acquire greater or equal or at least similar measure and style of power, as is possessed by the non-

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Muslims, they will not be able to check the onslaught of their enemies, and to defeat them. It is incumbent upon the Muslims to overpower the might and power of the infidels for the glorification of Islâm.

1333. 'Uqbah bin 'Âmir Juhani رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "Lands shall be laid open to you, and Allâh will suffice you (against your enemies), but none of you should neglect practicing his skill in archery." [*Muslim*]

١٣٣٣- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «سَتُفْتَحُ عَلَيْكُمْ أَرَضُونَ، وَيَكفِيكُمُ اللهُ، فَلا يَعْجِزْ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ» رَوَاهُ مسلم.

Commentary: Muslims have been informed through this *Hadîth* that gates of conquest of many regions will be opened on them in future. Almighty Allâh will favour them with special help; and because of this help enemies will not be able to cause any harm to them. But it is essential that they should not slack in acquiring the material resources required for war, nor neglect military preparations and exercises. Modern military weapons and new style of warfare have now taken the place of archery, and Muslims should master all of them.

1334. 'Uqbah bin 'Âmir Al-Juhanî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who learnt archery and then neglected it, is not from us." (Or said,) "He has been guilty of disobedience (to Messenger of Allâh)." [*Muslim*]

١٣٣٤- وَعَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ عُلِّمَ الرَّمْيَ، ثُمَّ تَرَكَهُ، فَلَيْسَ مِنَّا، أَوْ فَقَدَ عَصَىٰ» رَوَاهُ مسلم.

Commentary: This *Hadîth* also stresses the importance of the art of archery to the extent that if a Muslim forgets it after learning without a valid reason, he is excluded from the followers of the Prophet ﷺ. Now this exhortation applies with equal force to modern military weapons, and if the present-day Muslims lose their command in handling these weapons, they will be exposed to the consequences of which they have been warned in this *Hadîth*, because their training in this field is essential for upholding the Word of Allâh and defending the Muslims. If the Muslims lose proficiency in it after acquiring it, they will be guilty of neglecting a very important Islâmic obligation.

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1335. 'Uqbah bin 'Âmir Al-Juhanî رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "Allâh will admit three persons to *Jannah* for one arrow; the maker who has a good motive in making it, the one who shoots it, and the one who hands it up for shooting. So shoot and ride, but I like your shooting (more) than your riding. He who gives up archery after becoming adept in it for lack of interest, neglects a (great) blessing." (Or said,) "One who does so is ungrateful." [*Abû Dâwûd*]

١٣٣٥- وَعَنْهُ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «إِنَّ اللهَ يُدخِلُ بِالسَّهمِ الْوَاحِدِ ثَلاثَةَ نَفَرٍ الْجَنَّةَ: صَانِعَهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ، وَالرَّامِيَ بِهِ، وَمُنْبِلَهُ. وَارْمُوا وَارْكَبُوا، وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا. وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ ما عُلِّمَهُ رَغْبَةً عَنْهُ، فَإِنَّهَا نِعْمَةٌ تَرَكَهَا» أَوْ قَالَ: «كَفَرَهَا». رَوَاهُ أَبُو دَاوُدَ.

Commentary: This *Hadîth* also highlights the importance and merit of preparation for war against the enemy. Arrow has been used here as a symbol. In modern times, a Muslim who manufactures war weapons with the intention that he will use them for *Jihâd*, will get a reward for it along with all those who in some way co-operate with him in manufacturing them. Instead of archery and horse-riding, Muslims should now get the training of handling modern military weapons and they should beware of forgetting it because if they forget after learning it, the warning contained in this *Hadîth* will also apply to them.

1336. Salamah bin Al-Akwa رضي الله عنه reported: The Prophet ﷺ happened to pass by a group of people who were having a shooting match. (Upon seeing them, he ﷺ) said, "Shoot, O sons of (Prophet) Ismâ'îl, for your father was an archer." [*Al-Bukhârî*]

١٣٣٦- وَعَنْ سَلَمَةَ بْنِ الأَكْوَعِ، رَضِيَ اللهُ عَنْهُ، قَالَ: مَرَّ النَّبِيُّ ﷺ، عَلَى نَفَرٍ يَنْتَضِلُونَ، فَقَالَ: «ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُم كَانَ رَامِيًا» رَوَاهُ الْبُخَارِي.

Commentary: Arabs are also called Banu Ismâ'îl because they are the descendants of Prophet Ibrâhîm's son, Ismâ'îl. This is the reason that Prophet Ibrâhîm is reckoned an ancestor of the Prophet ﷺ for his being his descendant.

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1337. 'Amr bin 'Abasah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "He who shoots an arrow for the sake of Allâh, will have a reward equal to the emancipation of a slave." [*Abû Dâwûd* and *At-Tirmidhî*]

١٣٣٧- وَعَنْ عَمْرِو بنِ عَبسَةَ، رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ فَهُوَ لَهُ عِدْلُ مُحرَّرةٍ» رَوَاهُ أَبُوْ دَاودَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

1338. Abû Yahya Khuraim bin Fâtik رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who makes a contribution in Allâh's way, will have his reward seven hundred times recorded to his credit." [*At-Tirmidhî*]

١٣٣٨- وَعَنْ أَبِي يَحْيىٰ خُرَيْم بنِ فاتِكٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللهِ كُتِبَ لَهُ سَبْعُمِائةِ ضِعْفٍ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1339. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Every slave of Allâh who observes *Saûm* (fasting) for a day in the Cause of Allâh, Allâh will keep his face from Hell-fire at a distance of seventy years." [*Al-Bukhârî* and *Muslim*]

١٣٣٩- وَعَنْ أَبِي سَعِيدٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللهِ إِلَّا بَاعَدَ اللهُ بِذٰلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا» متفقٌ عَلَيه.

Commentary: This *Hadîth* has already been mentioned. The above mentioned *Ahâdîth* give the glad tidings to those who spend in the way of Allâh and strive in His Cause. This means that every endeavour in the *Jihâd* has truthful reward.

1340. Abû Umâmah رضي الله عنه reported: The Prophet ﷺ said, "He who observes *Saûm* (fasting) for a day in the Cause of Allâh, Allâh will keep his face from Hell-fire at a distance

١٣٤٠- وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ جَعَلَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ

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equivalent to that between heaven and the earth." [*At-Tirmidhî*]

وَالأَرْضِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

1341. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who dies without having fought in the Cause of Allâh or without having thought of doing so, will die with one characteristic of hypocrisy in him." [*Muslim*]

١٣٤١- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ نَفْسَهُ بِغَزْوٍ، مَاتَ عَلَى شُعْبَةٍ مِنَ النِّفَاقِ» رَوَاهُ مسلمٌ.

Commentary: It is a different matter that one may not get a chance to take part in *Jihâd*, but it would be a hypocritical attitude if one does not ever think that if an opportunity ever comes in his way, he will certainly go for *Jihâd* in the way of Allâh against the infidels. The reason to that is that, to stay back at home at the time of *Jihâd* was a habit of the hypocrites. In the light of this, Imâm Al-Qurtubî has stated the principle that if one is not capable of doing some virtuous deeds, he should then make a resolve that whenever he will be capable of it, he will do that deed, so that his intention takes the place of his act. He who neither performs a good deed nor aspires for it, has a hypocritical disposition. This is specially true of a Muslim who does not even aspire to take part in *Jihâd*. Such a Muslim develops a resemblance with hypocrites.

1342. Jâbir رضي الله عنه reported: We accompanied the Prophet ﷺ in an expedition when he ﷺ said, "Some people have remained behind us in Al-Madinah, and we never cross a valley but they are with us. They share the reward with us because they have been held back by valid excuse."

In another narration the wordings are: "...by any genuine excuse."

In another narration the wordings are: "They are your partners in reward." [*Al-Bukhârî*]

١٣٤٢- وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: كُنَّا مَعَ النَّبِيِّ، ﷺ، فِي غَزَاةٍ فَقَالَ: «إِنَّ بِالْمَدِينَةِ لَرِجَالًا مَا سِرْتُمْ مَسِيرًا، وَلا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ، حَبَسَهُمُ الْمَرَضُ».

وَفِي رِوَايَةٍ: «حَبَسَهُمُ الْعُذْرُ». وَفِي رِوَايَةٍ: «إِلَّا شَرَكُوكُمْ فِي الأَجْرِ» رَوَاهُ الْبُخَارِي مِن رِوَايَةِ أَنَسٍ، وَرَوَاهُ مُسْلِمٌ مِنْ رِوَايَةِ جَابِرٍ واللفظ له.

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Commentary: This *Hadîth* has already been mentioned, and we learn from it that a person who does not have the energy to take part in *Jihâd*, his sincere intention to spend his wealth in the way of Allâh and to lay down his life for His sake is enough for him, because by virtue of his intention, he will share the reward of *Jihâd* with the *Mujâhidûn*.

1343. Abû Mûsâ رضي الله عنه reported: A bedouin came to the Prophet ﷺ and said: "O Messenger of Allâh! One man fights for booty, another fights to win fame, and the third fights for show off." Another narration is: "One fights for displaying his valour, another fights out of his family pride." Another narration is: "One fights out of rage." He asked: "Which of them is fighting in the Cause of Allâh?" The Messenger of Allâh ﷺ said, "The one who fights so that Word of Allâh (Islâm) be exalted, is the one who fights in the Cause of Allâh." [*Al-Bukhârî* and *Muslim*]

١٣٤٣- وَعَنْ أَبِي مُوسَىٰ، رَضِيَ اللهُ عَنْهُ، أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ، ﷺ، فَقَالَ: يَا رَسُولَ اللهِ، الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ؟

وَفِي رِوَايَةٍ: يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً.

وَفِي رِوَايَةٍ: وَيُقَاتِلُ غَضَبًا، فَمَنْ فِي سَبِيلِ اللهِ؟ فَقَالَ رَسُولُ اللهِ، ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللهِ» متفقٌ عَلَيه.

Commentary: We learn from this *Hadîth* that one who fights for any worldly interest is not a *Mujâhid*. Only he is a *Mujâhid* who fights for the religion of Allâh and to win His Pleasure alone.

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1344. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "A detachment of soldiers, large or small, who fights in the way of Allâh, gets its share of booty and returns safe and sound, receives in advance two-thirds of its reward (only one-third remaining to its credit will be received in the Hereafter). And a troop of soldiers, large or small, that returns disappointed and is afflicted by misery, will receive its full reward (in the Hereafter)." [*Muslim*]

١٣٤٤- وَعَنْ عَبْدِ الله بنِ عَمْرِو بنِ الْعَاصِ، رَضِيَ الله عَنْهُمَا، قَالَ: قَالَ رَسُوْلُ الله، ﷺ: «مَا مِنْ غَازِيَةٍ، أَوْ سَرِيَّةٍ تَغْزُو، فَتَغْنَمُ وَتَسْلَمُ، إِلَّا كَانُوا قَدْ تَعَجَّلُوا ثُلُثَي أُجُورِهِمْ، وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُخْفِقُ وَتُصَابُ إِلَّا تَمَّ أُجُورُهُمْ». رَوَاهُ مسلمٌ.

Commentary: This *Hadîth* means that the *Mujâhidûn* who return safe and sound from the battlefield and get their share of booty are inferior in reward to those who are martyred or wounded in *Jihâd* and do not get any share from the booty. We have a saying of the Companions of the Prophet ﷺ that "Many of us passed away and were martyred in such a situation that they did not get in this world any share from their reward, but there are many others whose fruits have ripened and they are picking them."

1345. Abû Umâmah رضي الله عنه reported: A man sought permission from the Messenger of Allâh ﷺ to travel in the land. He ﷺ said to him, "Travel for my people is *Jihâd* in the Cause of Allâh, glory be to Him." [*Abû Dâwûd*]

١٣٤٥- وَعَنْ أَبِي أُمَامَةَ، رَضِيَ الله عَنْهُ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ الله ائْذَنْ لِي فِي السِّيَاحَةِ فَقَالَ النَّبِيُّ، ﷺ: «إِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللهِ، عَزَّ وَجَلَّ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ جَيِّدٍ.

Commentary: This *Hadîth* does not mean that touring the world is prohibited in Islâm. What this *Hadîth* really means is that when the situation calls for *Jihâd* then the foremost priority of a Muslim should be *Jihâd*. In such an event his passion for touring the world should yield to the spirit of *Jihâd* against the infidels and then he must with

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his full force fight against the enemy. Tourism for the fun of it is disliked by Islâm. However, if the purpose of touring the world is to witness the Signs of Allâh, sad end of heretic communities, realities and secrets of the universe to gain knowledge of Allâh's, creations, then touring is both praiseworthy and desirable, and this reason has been stressed in the Noble Qur'ân at many places.

1346. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Prophet ﷺ said, "The return from an expedition is an act as meritorious as fighting." [*Abû Dâwûd*]

١٣٤٦- وَعَنْ عَبْدِ الله بنِ عَمْرِو بنِ الْعَاصِ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «قَفْلَةٌ كَغَزْوَةٍ» رَوَاهُ أَبُو دَاودَ. بِإِسْنَادٍ جَيِّدٍ.

«الْقَفْلَةُ»: الرُّجُوعُ، وَالْمُرَادُ: الرُّجُوعُ مِنَ الْغَزْوِ بَعْدَ فَرَاغِهِ؛ وَمَعْنَاهُ: أَنَّه يُثَابُ فِي رُجُوعِهِ بَعد فَرَاغِهِ مِنَ الْغَزْوِ.

Commentary: When a *Mujâhid* returns from the battlefield, he gets reward at that also, because there he attends the duties which are devolved on him by his family. Moreover, after his return, he again starts full preparation for going to *Jihâd* again, collects arms for this purpose and recuperates his energy. Thus, so far his intention and readiness are concerned, he is in a state of *Jihâd* even when he is at home and he will be entitled to reward which is due on *Jihâd*.

1347. As-Sâ'ib bin Yazîd رضي الله عنه reported: When the Prophet ﷺ returned from the battle of Tabûk, people went out from Al-Madinah to meet him and I also met him with other children at *Thaniyah-tul-Wadâ'*. [*Abû Dâwûd*]

١٣٤٧- وَعَنِ السَّائِبِ بنِ يَزِيدَ، رَضِيَ الله عَنْهُ، قَالَ: لَمَّا قَدِمَ النَّبِيُّ، ﷺ، مِنْ غَزْوَةِ تَبُوكَ تَلَقَّاهُ النَّاسُ، فَتَلَقَّيْتُهُ مَعَ الصِّبْيَانِ عَلَى ثَنِيَّةِ الْوَدَاعِ. رَوَاهُ أَبُو داود بِإِسْنَادٍ صَحِيحٍ بِهٰذَا اللفظ.

وَرَوَاهُ الْبُخَارِيُّ قَالَ: ذَهَبْنَا نَتَلَقَّى رَسُولَ الله، ﷺ، مَعَ الصِّبْيَانِ إِلَى ثَنِيَّةِ الْوَدَاعِ.

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Commentary: There is justification for the reception of those who return from *Jihâd*, but it should be without any formality and expense. The fashion now in vogue for reception on such occasions is that people are induced to make illumination, decoration, display fireworks, let off guns and other similar useless things, and national wealth is rashly spent on them. Such things are forbidden by Islâm and also go against the interests of the nation and the country. Instead of wasting wealth on such useless things, it should be spent on things which are beneficial to the country and the nation.

1348. Abû Umâmah رضي الله عنه reported: The Prophet ﷺ said, "He who neither takes part in fighting nor equips a warrior nor looks after his (the warrior's) family, will be afflicted by severe calamities before the Day of Resurrection." [*Abû Dâwûd*]

١٣٤٨- وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ لَمْ يَغْزُ، أَوْ يُجَهِّزْ غَازِيًا، أَوْ يَخْلُفْ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللهُ بِقَارِعَةٍ قَبْلَ يَوْمِ الْقِيَامَةِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Commentary: This *Hadîth* means that one who neither takes part in *Jihâd* nor provides arms to a *Mujâhid* nor looks after the families of the *Mujâhidûn* during their absence, is guilty of crimes for which he is punished in this world by Allâh. It is, therefore, the duty of the Muslim *Ummah* that it should in no way neglect the obligation of *Jihâd* and all its requirements; otherwise it will suffer punishment in this world and in the next.

1349. Anas رضي الله عنه reported: The Prophet ﷺ said, "Fight the polytheists with your wealth, lives and tongues." [*Abû Dâwûd*]

١٣٤٩- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: This *Hadîth* mentions three categories of *Jihâd*, namely *Jihâd* with wealth, *Jihâd* with one's life and *Jihâd* by speech. One should make *Jihâd* as is warranted by the situation one is confronted with. That is, where a Muslim is required

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to sacrifice his life, he must sacrifice his life; where he is required to sacrifice his wealth, he should spend wealth; and where he is required to make *Jihâd* by means of his speech, he should do it by speech. One should not hesitate to spend for the sake of Allâh what is required by the situation.

1350. An-Nu'mân bin Muqarrin رضي الله عنه reported: I was with the Messenger of Allâh ﷺ when I witnessed that if he did not begin fighting in the early part of the day, he would postpone fighting till the sun had declined, the blowing of the breeze had blown and the victory from Allâh had come. [*Abû Dâwûd* and *At-Tirmidhî*]

١٣٥٠- وَعَنْ أَبِي عَمْرٍو. وَيُقَالُ: أَبُو حَكِيمٍ النُّعْمَانِ بنِ مُقَرِّنٍ رَضِيَ الله عَنْهُ قَالَ: شَهِدْتُ رَسُولَ الله، ﷺ، إِذَا لَمْ يُقَاتِلْ مِنْ أَوَّلِ النَّهَارِ أَخَّرَ الْقِتَالَ حَتَّى تَزُولَ الشَّمْسُ، وَتَهبَّ الرِّيَاحُ، وَيَنزِلَ النَّصْرُ. رَوَاهُ أَبُو دَاود. وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: We learn from this *Hadîth* that war should either be started early in the morning or in the afternoon when the sun begins to decline. The reason behind this is that a Muslim is fresh in the early morning while the enemy is generally careless. In the latter case, if war is started when sun begins to decline, every kind of movement becomes easy and the help from Allâh also descends at that time. This is the significance of starting war at these times.

1351. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Do not wish for an encounter with the enemy. Pray to Allâh to grant you safety; (but) when you encounter them, show patience." [*Al-Bukhârî* and *Muslim*]

١٣٥١- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ، «لا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا الله الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُم، فَاصْبِرُوا» متفقٌ عَلَيه.

Commentary: This *Hadîth* has already been mentioned. See *Hadîth* No. 1325 and its commentary.

1352. Abû Hurairah and Jâbir رضي الله عنهما reported: The Prophet ﷺ said,

١٣٥٢- وَعَنْهُ وَعَنْ جَابِرٍ، رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، قَالَ:

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"War is deception." [*Al-Bukhârî* and *Muslim*]

«الْحَرْبُ خَدْعَةٌ» متفق عَلَيه.

Commentary: "*Khad'ah*" (خدعة) means deception, i.e., employing a strategy which causes misunderstanding to the enemy, and one's real intent does not become evident to them. This is permissible in Islâm in the state of war.

The *Ahâdith* mentioned in this chapter make the importance of *Jihâd* and the reason for so much stress on it abundantly clear. These also show how great a crime it is to ignore it. It is very unfortunate indeed that present-day Muslims are guilty of renouncing *Jihâd* in every part of the world. May Allâh help us to overcome this negligence.

CHAPTER 235
MARTYRDOM WITHOUT FIGHTING

٢٣٥- باب بَيان جماعة من الشهداء في ثواب الآخرة، ويغسلون ويصلى عليهم بخلاف القتيل في حرب الكفار

1353. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The martyrs are of five kinds: One who dies of plague; one who dies of disease of his belly; the drowned; one who dies under the debris (of construction, etc.), and one who dies while fighting in the way of Allâh." [*Al-Bukhârî* and *Muslim*]

١٣٥٣- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «الشُّهَدَاءُ خَمسَةٌ: الْمَطْعُونُ وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللهِ» متفق عَلَيهِ.

Commentary: The *Hadîth* mentioned four categories of people, besides those who were slain on the battlefield, whom Allâh will, by His Special Grace, give on the Day of Judgement an award similar to martyrs on condition that they are true believers and practising Muslims. In some other *Ahâdith*, certain other persons have also been mentioned who will be given the status of martyrs by Allâh. There is no contradiction in these *Ahâdith* for the reason that first of all the Prophet ﷺ was told about five categories of martyrs which were disclosed by him. Subsequently Almighty Allâh added some more people to them which were also mentioned by him. The real

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Shaheed is one who voluntarily gives his life for the sake of Allâh provided that he wholeheartedly fights on the battlefield.

1354. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Whom do you reckon to be martyr amongst you?" The Companions replied: "The one who is killed in Allâh's way." He said, "In that case, the martyrs among my people would be few." The Companions asked: "O Messenger of Allâh! Then who are the martyrs?" He replied, "He who is killed in the way of Allâh is a martyr; he who dies naturally in the Cause of Allâh is a martyr; he who dies of plague is a martyr; and he who dies of a belly disease is a martyr; and he who is drowned is a martyr." [*Muslim*]

This *Hadîth* shows the care Allâh has for this *Ummah*, which is the best *Ummah* of mankind. *(Editor's Note)*

١٣٥٤- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَا تَعُدُّونَ الشُّهَدَاءَ فِيكُمْ؟» قَالُوا: يَا رَسُولَ اللهِ مَنْ قُتِلَ فِي سَبِيلِ اللهِ، فَهُوَ شَهِيدٌ. قَالَ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذًا لَقَلِيلٌ!» قَالُوا: فَمَنْ هُمْ يَا رَسُولَ اللهِ؟ قَالَ: «مَنْ قُتِلَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ، وَالْغَرِيقُ شَهِيدٌ» رَوَاهُ مُسْلِمٌ.

Commentary: "He who dies naturally in the Cause of Allâh", here signifies such a person who does not die because of his being killed in the war by sword, lance, bullet, etc., but meets the death on account of some other causes while going for *Jihâd* such as falling from the horse, or who dies while defending his family or property, or defending other Muslims against attackers or robbers, etc. Such a person will also be a martyr.

1355. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "He who is killed while defending his property is a martyr." [*Al-Bukhârî* and *Muslim*]

١٣٥٥- وَعَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ الْعَاصِ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ» متفقٌ عَلَيهِ.

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Commentary: The *Hadîth* highlights the fact that whoever gets killed in an effort to protect his property is a martyr.

1356. Sa'îd bin Zaid bin 'Amr bin Nufail رضي الله عنه reported, one of the ten Companions who were given the glad tidings of entering *Jannah* reported: I heard the Messenger of Allâh ﷺ saying: "He who dies while defending his property is a martyr; he who dies in defence of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defence of his family is a martyr." [*Abû Dâwûd* and *At-Tirmidhî*]

١٣٥٦- وَعَنْ أَبِي الأَعْوَرِ سَعِيدِ بنِ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ، أَحَدِ الْعَشَرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، رَضِيَ الله عَنْهُمْ، قَالَ: سَمِعْتُ رَسُولَ الله، ﷺ. يَقُولُ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ» رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقال: حَدِيثٌ حَسَنٌ صحيحٌ.

Commentary: Those ten Companions of the Prophet ﷺ whom he gave the glad tidings of entering *Jannah* are known as "*Al-Asharatul-Mubashsharûna bil-Jannah* (العشرة المبشرون بالجنة). They are Abû Bakr As-Siddîq, 'Umar bin Al-Khâttab, 'Uthmân bin 'Affân, 'Ali bin Abû Tâlib, Talhah bin Ubaidullâh, Zubair bin Al-'Awwâm, 'Abdur-Rahmân bin 'Aûf, Sa'd bin Abû Waqqâs, Abû 'Ubaidah bin Al-Jarrâh and the narrator of this *Hadîth*, i.e., Sa'îd bin Zaid, may Allâh be pleased with all of them. The Prophet ﷺ also foretold that some other people will enter *Jannah*, but these ten people are called *Al-Asharatul-Mubashsharûna bil-Jannah* for the reason that the prophecy about these ten people was made at one time, in a single *Hadîth*. This *Hadîth* includes the names of some other people also who will be given the reward of martyrdom.

1357. Abû Hurairah رضي الله عنه reported: A man came to the Messenger of Allâh ﷺ and asked, "O Messenger of Allâh! What shall I do if someone comes to me with the intention of taking away my property?" He replied, "Do not hand over it to him." The man asked, "What shall I do if he fights me?" The Messenger of Allâh ﷺ said, "Then fight him." "What

١٣٥٧- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ الله، ﷺ، فَقَالَ: يَا رَسُولَ الله أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: «فَلَا تُعْطِهِ مَالَكَ» قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «قَاتِلْهُ» قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ

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will be my position in the Hereafter if he has killed me?" The Messenger of Allâh ﷺ replied, "In that case you are a martyr." The man asked: "What if I killed him?" The Messenger of Allâh ﷺ replied, "He will be in the Hell-fire." [*Muslim*]

شَهِيدٌ» قَالَ: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟: قَالَ: «هُوَ فِي النَّارِ» رَوَاهُ مُسلمٌ.

Commentary: We learn from this *Hadîth* that in the course of struggling to protect one's life and property, it is quite fair to kill a dacoit, robber or plunderer. Such a killing is not deemed a sin. In case he is a Muslim, he will go to *Jannah* after suffering the punishment of his attacking a Muslim. But if he regards the act of attacking Muslims and encroaching upon their property lawful, he will be in Hell forever. It should be borne in mind that if a person dies while struggling to protect his life and property, he will be granted the status of a martyr, with the difference that a martyr of this kind will be given bath and funeral prayer because he is a martyr by Divine order not by his own will and desire. He who is martyred in *Jihâd* at the battlefield is exempted from bath and the funeral prayer.

CHAPTER 236
THE MERIT OF EMANCIPATION OF SLAVES

٢٣٦- بابُ فضل العتق

Allâh, the Exalted, says:

"But he has not attempted to pass on the path that is steep (i.e., the path which will lead to goodness and success). And what will make you know the path that is steep? (It is) freeing a neck (slave)." (90:11-13)

قَالَ الله تَعَالَى: ﴿فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ○ فَكُّ رَقَبَةٍ﴾ [البلد: ١١-١٣].

1358. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who sets free a Muslim slave, Allâh will deliver from the fire of Hell

١٣٥٨- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللهِ، ﷺ: «مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ الله

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every limb of his body in return for every limb of the slave's body, even his private parts."
[*Al-Bukhârî* and *Muslim*]

بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ حَتَّى فَرْجَهُ بِفَرْجِهِ» متفقٌ عَلَيهِ.

Commentary: It was the result of such instructions that the Companions of the Prophet ﷺ did their best for the liberation of slaves. Abû Bakr As-Siddîq رضي الله عنه bought many slaves and set them free. 'Abdur-Rahmân bin 'Auf released as many as thirty thousand slaves. 'Abdullâh bin 'Umar liberated more than a thousand of them. It is stated that some Companions of the Prophet ﷺ released eight thousand slaves within one day. May Allâh be pleased with all of them. (*Ibn 'Allân* and *Nuzhat Al-Muttaqîn*).

1359. Abû Dharr رضي الله عنه reported: I asked the Messenger of Allâh ﷺ, "Which deed is most excellent?" He replied, "Faith in Allâh and *Jihâd* in His path." I then asked, "Which slaves are most excellent (to set free)?" He replied, "Those who are held in high esteem by their people and whose value is higher." [*Al-Bukhârî* and *Muslim*]

١٣٥٩- وَعَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الإِيمَانُ بِاللهِ، وَالْجِهَادُ فِي سَبِيلِ الله» قَالَ: قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفَسُهَا عِنْدَ أَهْلِهَا، وَأَكْثَرُهَا ثَمَنًا» مُتَّفَقٌ عَلَيْهِ.

Commentary: It is evident that a slave who is more valuable in the eyes of his master will be difficult to part with, whether he is purchased to set free or liberated on one's own accord. Hence, it will be more meritorious to free such a slave than ordinary ones. This conduct furnishes the principle that the reward of sacrificing something for Allâh goes with its quality. The more precious the thing sacrificed, the greater its reward will be. The Qur'ân expressly states:

"By no means shall you attain *Al-Birr* (البر - 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).

The institution of slavery is now finished, but its other forms do exist, i.e., debtor, guarantor, prisoners, etc. To liberate these from their burden is a meritorious act, and all these forms are covered by the Qurânic phrase "freeing a neck" (slave, etc.).

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CHAPTER 237
THE EXCELLENCE OF KIND ATTITUDE TOWARDS SLAVES

٢٣٧- بابُ فضل الإحْسَانِ إِلَى الْمملوك

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].

1360. Al-Ma'rûr bin Suwaid رضي الله عنه reported: I saw Abû Dharr رضي الله عنه wearing a nice gown, and his slave was also wearing one similar to it. I asked him about it, and he said that he had exchanged harsh words with a person during the lifetime of the Messenger of Allâh ﷺ and put him to shame by making a reference to his mother. That person came to the Messenger of Allâh ﷺ and made mention of that to him. Thereupon the Messenger of Allâh said, "You are a person who has remnants of the 'Days of Ignorance' in you. Your slaves are your brothers. Allâh has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do

١٣٦٠- وَعَنِ الْمَعْرُورِ بنِ سُوَيْدٍ قَالَ: رَأَيْتُ أَبَا ذرّ، رَضِيَ الله عَنْهُ، وَعَلَيهِ حُلَّةٌ، وَعَلَى غُلَامِهِ مِثْلُهَا، فَسَأَلْتُهُ عَنْ ذٰلِكَ، فَذَكَرَ أَنَّهُ سَابَّ رَجُلًا عَلَى عَهْدِ رَسُولِ الله، ﷺ، فَعَيَّرَهُ بِأُمِّهِ، فَقَالَ النَّبِيُّ، ﷺ: «إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، هُمْ إِخْوَانكُمْ، وَخَوَلُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ؛ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ». متفقٌ عَلَيهِ.

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not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them." [*Al-Bukhârî* and *Muslim*]

Commentary:

1. This *Hadîth* enjoins good treatment of the slaves and contains the elucidation that one should give them the same food and clothes which one has for oneself, or one should give them such wages that they can have the same food and clothes which he has for himself because as far as religion and humanity are concerned, the slaves have the status of one's brother, and their human needs are not different from the needs of their masters. This order also applies to labourers who work in factories, shops and homes. They should be given wages for their work on the strict consideration that they are also human beings and brothers - as if they are members of one's family. It is regrettable indeed that these teachings of Islâm have been reglected in the Islamic countries. Not to speak of treating them as brothers, the factory owners, shopkeepers and capitalists of these countries are not prepared to treat them as human beings. The result is that while these employers are rolling in luxury, they do not give to their employees even such wages which can suffice for their human needs. May Allâh grant them the ability to act upon the teachings of their religion.

2. It is equally important that the employees and labourers should not be burdened with such heavy work which they are unable to bear. If the employees are ever given any such work, the employers must share such work with them.

3. Pride on one's own ancestory and condemnation of others on this account are remnants of the Age of Ignorance which were rooted out by Islâm. Muslims should keep themselves away from such vainglorious thoughts. It is a pity that this evil of the pre-Islâmic age has now been adopted again by Muslims. We find it very common in the present-day Muslim societies.

4. By issuing the instruction mentioned in this *Hadîth*, Islâm has arranged to establish equality in the true sense of the word. Islâm does not make any claim of uniting the labour class and weaker segments of the society for confrontation with the capitalists because this breeds class hatred which ruins the peace and progress of the society. Instead of creating enmity, Islâm fosters brotherhood between the employer and employed, the master and the slave, the ruler and the ruled. It also exhorts them to be sympathetic and helpful to each other. By stressing the rights of people, it teaches both classes to love and respect each other. This is the reason why in Islâm the merit for

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distinction is not wealth and abundance but Faith and fear of Allâh alone which even the poorest of the poor can possess and which may be missing even in the richest of the rich in society.

1361. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When your servant brings food for you and you do not seat him with you, you should at least give him a morsel or two out of it because he has prepared it himself." [*Al-Bukhârî*]

١٣٦١- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أُكْلَةً أَوْ أُكْلَتَيْنِ؛ فَإِنَّهُ وَلِيَ عِلَاجَهُ» رَوَاهُ الْبُخَارِي.

«الأُكْلَةُ» بِضَمِّ الْهَمْزَةِ: هِيَ اللُّقْمَةُ.

Commentary: The sense of equality of people inculcated by Islâm warrants that if a servant brings meal to his master, this latter should make him sit by his side to take the meal with him. If this is not possible for a reason or another, then he should give some portion of the meal to the servant. He must not eat up the whole meal himself or leave for him only the leftovers. Alas! we should adopt the teachings of our religion.

CHAPTER 238
THE MERIT OF THE DUTIFUL SLAVE

٢٣٨- باب فضل المملوك الّذي يؤدّي حَقّ الله وَحَقّ مَوَاليه

1362. Ibn 'Umar رضي الله عنهما reported: I heard the Messenger of Allâh ﷺ saying, "When a slave is sincere to his master and worships Allâh well, He will have a double reward." [*Al-Bukhârî* and *Muslim*]

١٣٦٢- عَنِ ابنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ» مُتَّفَقٌ عَلَيه.

Commentary: Looking to the welfare of the master mean that the slave serves his master honestly and takes good care of his possessions. Worship of Allâh here means

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obedience of Islâmic injunctions and obligations. A slave who is loyal to his master and adheres to religious injunctions stands to earn a double reward.

1363. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The faithful and diligent slave will have a double reward." (Abû Hurairah added:) By Him in Whose Hand the soul of Abû Hurairah is! but for *Jihâd* in the Cause of Allâh, and *Hajj* and kindness to my mother, I would have preferred to die as a slave. [*Al-Bukhârî* and *Muslim*]

١٣٦٣- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الْمُصْلِحِ أَجْرَانِ» وَالَّذِي نَفسُ أَبِي هُرَيْرَةَ بِيَدِهِ لَوْلَا الْجِهَادُ فِي سَبِيلِ اللهِ، وَالْحَجُّ، وَبِرُّ أُمِّي، لَأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ. مُتَّفَقٌ عَلَيهِ.

Commentary: "*Muslih*" (مصلح) translated here as "faithful" is that slave who is a well-wisher of his master and a devout worshipper of Allâh. When a person is a slave he can neither take part in *Jihâd* on his own nor perform *Hajj* nor serve his parents because he is bound by the will of his master. What Abû Hurairah has stated here is that had it not been of the excellence of *Jihâd*, *Hajj* and righteousness to the parents, he would have liked to be a slave because then he would have got double reward promised by the Prophet ﷺ.

1364. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A slave who worships his *Rubb* (Allâh) well and discharges efficiently and faithfully the duties which are assigned to him by his master, will have a double reward." [*Al-Bukhârî*]

١٣٦٤- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «لِلْمَمْلُوكِ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي عَلَيْهِ مِنَ الْحَقِّ، وَالنَّصِيحَةِ، وَالطَّاعَةِ، أَجْرَانِ» رَوَاهُ الْبُخَارِيُّ.

Commentary: In this *Hadîth* the services of the master, his obedience and loyalty are subject to the condition that in all these matters the slave does not go against the Divine injunctions. That is, he obeys only such orders of his master which do not incur the disobedience of Allâh because in that case obedience of anyone is forbidden. In fact, the disobedience of unlawful orders is essential.

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1365. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Three kinds of people will have a double reward: A man from the People of the Book who believes in his Prophet and (also) believes in Muhammad; a slave who discharges properly the duties towards Allâh and towards his master; and a man who possesses a slave-girl and teaches her manners, educates her well, and frees her and then marries her." [*Al-Bukhârî* and *Muslim*]

١٣٦٥- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «ثَلاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَآمَنَ بِمُحَمَّدٍ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللهِ، وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ» مُتَّفَقٌ عَلَيهِ.

Commentary:

1. *Ahlul-Kitâb* means the people of the Scriptures, that is the Jews and the Christians. This *Hadîth* has an inducement for them that if they embrace Islâm, they will be entitled to a double reward.

2. Similarly, a sincere and well-wishing slave will also be entitled to a double reward because, on the one side, he obeys his master and bears all the trouble that is involved in his obedience, and on the other side, he also does justice to the worship of Allâh.

3. Muslims have been enjoined to impart proper education and training to their slaves, especially their slave-girls. In the latter case, they have been advised to liberate and marry them with all the essentials of marriage. That is, they should be given a dower and all other rights to which wives are entitled. There is a double reward for all these types of people.

CHAPTER 239
THE EXCELLENCE OF WORSHIP IN THE TIME OF TRIBULATIONS

٢٣٩- بابُ فضل الْعِبَادَةِ في الْهَرج وهو الاختلاط والفتن ونحوها

1366. Ma'qil bin Yasâr رضي الله عنه reported: The Messenger of Allâh ﷺ

١٣٦٦- عَنْ مَعْقِلِ بنِ يَسَارٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

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said, "The reward of worship performed at a time of trials is equal in reward to an emigration to me." [*Muslim*]

«الْعِبَادَةُ فِي الْهَرْجِ كَهِجْرَةٍ إِلَيَّ» رَوَاهُ مُسْلِمٌ.

Commentary: When turmoil is rampant and society is plagued with evils, the worship and obedience of Allâh becomes very difficult. The reason being that in such a situation evils are widespread and therefore everyone easily inclines to them. In such circumstances, worship of Allâh and compliance of His Orders are merits of great eminence and their reward have been likened to the reward of going for *Hijrah* (Emigration) to Al-Madinah at that time when this migration was *Wâjib* (obligatory). Emigration was at that time obligatory and to bid farewell to home, property, business and homeland was sacrifice of the highest order. But this sacrifice was worth its reward. A similar reward is promised to those who will be obedient to Allâh and worship Him in an age of mischief. A believer should avoid taking part in turmoil and occupy himself worshipping Allâh instead. *(Editor's Note)*

CHAPTER 240
EXCELLENCE OF FAIR BARGAINING AND MATTERS RELATING TO IT

٢٤٠ - بابُ فضل السّمَاحة فِي الْبَيْعِ والشراء والأخذ والعطاء، وحسن القضاء والتقاضي، وإرجاح المكيال والميزان والنهي عن التطفيف، وفضل إنظار الموسرِ الْمُعْسرَ والوضع عنه

Allâh, the Exalted, says:

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

"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people." (11:85)

"Woe to *Al-Mutaffifûn* (those who give less in measure and weight). Those who, when they have to receive

قَالَ اللهُ تَعَالَى: ﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ [البقرة: ٢١٥] وَقَالَ تَعَالَى: ﴿وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ﴾ [هود: ٨٥] وَقَالَ تَعَالَى: ﴿وَيْلٌ لِلْمُطَفِّفِينَ ○ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ○ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ

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يُخْسِرُونَ ○ أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ○ لِيَوْمٍ عَظِيمٍ ○ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾ [المطففين: ١-٦].

by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day? The Day when (all) mankind will stand before the *Rubb* of the *'Âlamîn* (mankind, jinn and all that exists)?" (83:1-6)

١٣٦٧- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَجُلًا أَتَى النَّبِيَّ، ﷺ يَتَقَاضَاهُ فَأَغْلَظَ لَهُ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ اللهِ، ﷺ: «دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا» ثُمَّ قَالَ: «أَعْطُوهُ سِنًّا مِثْلَ سِنِّهِ» قَالُوا: يَا رَسُولَ اللهِ لَا نَجِدُ إِلَّا أَمْثَلَ مِنْ سِنِّهِ، قَالَ: «أَعْطُوهُ فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً» مُتَّفَقٌ عَلَيْهِ.

1367. Abû Hurairah رضي الله عنه reported: A man demanded of the Prophet ﷺ for repayment of a loan and was harsh to him. His Companions were about to attack him, but he ﷺ said, "Leave him, as the creditor is entitled to make a demand. Give him a camel of the same age as the camel that is due to him." They said: "We find a better camel senior to it in age." He ﷺ said, "Then buy it and give it to him; verily the best of you is the one who is the best in discharging his obligations (repayment of loans)." [*Al-Bukhârî* and *Muslim*]

Commentary:

1. It is stated that the lender was Zaid bin Shu'bah Al-Kinânî who had not yet embraced Islâm and that accounts for his not showing due regard to the Prophet ﷺ, and for his being stern in his demand. The Prophet ﷺ advised his Companions that it is well for the affluent to demand his loan in a polite manner; but if someone does not show politeness in it, his rudeness should be ignored because he who has a rightful claim, can tend to anger although he should not cross the limits laid down by *Sharî'ah* in this respect.

2. At the time of repayment of loan, it is *Mustahabb* (desirable) for the debtor to pay

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with his own pleasure something more than due to the lender; but if the lender demands more, this extra money will be deemed interest *Ribâ* (or usury) which is neither lawful to receive nor to pay.

1368. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ said, "May Allâh show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans." [*Al-Bukhârî*]

١٣٦٨- وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «رَحِمَ اللهُ رَجُلًا سَمْحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى» رَوَاهُ الْبُخَارِيُّ.

Commentary: "Adopts a kind attitude when he sells, buys, and demands for the repayment of loans" means that the buyer purchases in such a manner that the seller does not suffer any loss, and the seller sells his goods in such a way that the buyer does not feel any irritation. This also means that he feels so liberal that if the buyer wants to return what he has purchased he should accept it. Another meaning of this is that while making a purchase the customer pays more than the due price and the seller gives more goods than are due against the price that he receives. Moreover, if one has to get his claim from someone, he should do it in a polite manner. In no case should one cross the limits of civility. If the debtor is poor, he should be given more time for the repayment of his debt, or the loan should be remitted, as it will be in accordance with the Qur'ânic instruction that "If you remit by way of charity, that is better for you." (2:280)

1369. Abû Qatâdah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who likes Allâh to deliver him from the calamities of the Day of Resurrection, let him either give respite to a debtor or grant him remission (of loans) in straitened circumstances." [*Muslim*]

١٣٦٩- وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُنَجِّيَهُ اللهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، فَلْيُنَفِّسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ» رَوَاهُ مسلمٌ.

Commentary: One meaning of the word "*Falyunaffis*" (فلينفس) is to defer demanding payment of the amount from the one who may be in straitened circumstances, until such a time when he has sufficient means to pay his debts. Another meaning is to relieve the debtor of the trouble he is in by giving him some money so that he can settle his debt with it. Such sympathetic attitude will save that person from the tensions

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of the Day of Judgement when everyone will be tense with worries and anxieties.

1370. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "There was a person who used to loan money to the people and he used to say to his servant: 'When an insolvent person comes to you, show him leniency so that Allâh may forbear our faults.' So when he met Allâh (i.e., when he died), Allâh forgave him." [*Al-Bukhârî* and *Muslim*]

١٣٧٠- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «كَانَ رَجُلٌ يُدَايِنُ النَّاسَ، وَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ، لَعَلَّ اللهَ أَن يَتَجَاوَزَ عَنَّا، فَلَقِيَ اللهَ فَتَجَاوَزَ عَنْهُ» مُتَّفَقٌ عَلَيهِ.

Commentary: "Show him leniency" implies three things in the present context - polite dealing, extension in the period of payment and remittance of debt. All these qualities are desirable and praiseworthy in *Sharî'ah*. The incident reported in this *Hadîth* relates to some person of a community of the ancient times, but it is such an illustrious example that it was liked by the Prophet ﷺ because he recommended it to his followers through his advice and practice. This action is certainly a means of winning the Pleasure of Allâh as well.

1371. Abû Mas'ûd Al-Badrî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A person from amongst the people who lived before you was called to account by Allâh on the Day of Resurrection. No good deeds were found in his credit except that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to those who were in straitened circumstances. Upon this Allâh, the Exalted, and Majestic said: 'I am more entitled to this attribute, so waive (his faults).'" [*Muslim*]

١٣٧١- وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ، إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ، وَكَانَ مُوسِرًا، وَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ. قَالَ اللهُ عَزَّ وَجَلَّ: نَحْنُ أَحَقُّ بِذٰلِكَ مِنْهُ، تَجَاوَزُوا عَنْهُ» رَوَاهُ مُسْلِمٌ.

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Commentary: "Was called to account by Allâh on the Day of Resurrection" is in the nature of a news of the Day of Judgement which was revealed to the Prophet ﷺ and which he quoted as an illustration. What it signifies is that on the Day of Resurrection, Almighty Allâh will deal with such people generously and forgive their sins because forgiveness depends on the quality of actions done by a person in this world.

1372. Hudhaifah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A slave of Allâh whom He had endowed with wealth, will be brought before Him. Allâh will ask him: 'What did you do in the world?' (They cannot conceal anything from Allâh.) He will say: 'O my *Rubb*, You endowed me with Your wealth; I used to enter into transactions with people and it was my nature to be lenient to the insolvent ones. I used to give respite to those who were in straitened circumstances.' Whereupon Allâh will say: 'I am more entitled than you to do this. So forgive my slave'." 'Uqbah bin 'Âmir and Abû Mas'ûd Al-Ansârî رضي الله عنهما said, "Thus we heard it from the Messenger of Allâh ﷺ." [*Muslim*]

١٣٧٢- وَعَنْ حُذَيْفَةَ، رَضِيَ الله عَنْهُ، قَالَ: أُتِيَ اللهُ، تَعَالَى، بِعَبْدٍ مِنْ عِبَادِهِ آتَاهُ الله مَالًا، فَقَالَ لَهُ: مَاذَا عَمِلْتَ فِي الدُّنْيَا؟ قَالَ: - وَلا يَكْتُمُونَ الله حَدِيثًا - قَالَ: يَا رَبِّ آتَيْتَنِي مَالَكَ، فَكُنْتُ أُبَايِعُ النَّاسَ، وَكَانَ مِنْ خُلُقِي الْجَوَازُ، فَكُنْتُ أَتَيَسَّرُ عَلَى الْمُوسِرِ، وَأُنْظِرُ الْمُعْسِرَ. فَقَالَ اللهُ تَعَالَى: «أَنَا أَحَقُّ بِذا مِنْكَ، تَجَاوَزُوا عَنْ عَبْدِي» فَقَالَ عُقْبَةُ بنُ عَامِرٍ، وَأَبُو مَسْعُودٍ الأَنْصَارِيُّ، رَضِيَ الله عَنْهُمَا: هٰكَذَا سَمِعْنَاهُ مِنْ فِي رَسُولِ الله، ﷺ. رَوَاهُ مسلمٌ.

1373. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who gives respite to someone who is in straitened circumstances, or grants him remission, Allâh will shelter him in the shade of His Throne, on the Day of Resurrection, when there will be no shade except its shade." [*At-Tirmidhî*]

١٣٧٣- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ، «مَنْ أَنْظَرَ مُعْسِرًا، أَوْ وَضَعَ لَهُ، أَظَلَّهُ اللهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لا ظِلَّ إِلَّا ظِلُّهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

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Commentary: On the Day of Resurrection, the sun will come very close to people's heads who will then be badly sweating to the extent that sweat will reach up to their ankles, or knees or shoulders; some will be totally overwhelmed with their sweat (depending on their sins). Those people who will have the privilege of getting in the shade of the Throne will be then very lucky indeed. Among such lucky people, there will be a person who used not only to give loans to the poor and the needy but also gave them convenience in the payment of their debts or would forgive a part of the loan or all of it. This *Hadîth* has food for thought for the affluent. Nowadays people usually lend money to people of their own status and do not like to give loan to the poor because they think that it is difficult to recover from them. As far as remitting a loan is concerned, we have totally forgotten this precept. In any case, to refuse loan to a poor, when a person is in a position to lend money to him, is hateful. To lend money to a needy and then to show him leniency in its payment or to remit it altogether is a praiseworthy act, the best reward for which will be given to him on the Day of Resurrection. May Allâh enable us to be generous to the poor on this account.

1374. Jâbir رضي الله عنه reported: The Prophet ﷺ purchased a camel from me and weighed more than its price. [*Al-Bukhârî* and *Muslim*]

١٣٧٤- وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، اشْتَرَى مِنْهُ بَعِيرًا، فَوَزَنَ لَهُ، فَأَرْجَحَ. مُتَّفَقٌ عَلَيْهِ.

Commentary: In the era of the Prophet ﷺ, and for a long time afterwards, all business transactions were made by means of dirham and dinâr - the former was a gold coin while the latter was a silver one. The price of the camel which was settled in gold or silver was paid by the Prophet ﷺ in weight, and he paid it in excess of the agreed amount.

1375. Abû Safwân Suwaid bin Qais رضي الله عنه reported: Makhramah Al-'Abdî and I procured some drapery from Hajar and brought them to Makkah. The Prophet ﷺ came and bargained with us for some trousers and we sold them to him. We had a

١٣٧٥- وَعَنْ أَبِي صَفْوَانَ سُوَيْدِ بنِ قَيْسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: جَلَبْتُ أَنَا وَمَخْرَمَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرَ، فَجَاءَنَا النَّبِيُّ، ﷺ، فَسَاوَمَنَا بِسَرَاوِيلَ، وَعِنْدِي وَزَّانٌ يَزِنُ

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person who weighed the cloth in order to fix the price. The Prophet ﷺ said to him, "Weigh and add a little to it." [*Abû Dâwûd* and *At-Tirmidhî*]

بِالأَجْرِ، فَقَالَ النَّبِيُّ، ﷺ، لِلْوَزَّانِ: «زِنْ وَأَرْجِحْ» رَوَاهُ أَبُو دَاوَدَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: This *Hadîth* highlights the desirability on part of the customer of paying in excess of the agreed price. The seller is induced to give more than the agreed (quality/weight/number of goods etc.) against the settled price. This is a step ahead of justice - that is *Ihsân*, which has very salutary effects on society. On the contrary, if people are in the habit of encroaching up others' rights, it will doubtless create jealousy and enmity, which are ruinous to the society.

12. THE BOOK OF KNOWLEDGE

١٢ - كِتابُ العِلم

CHAPTER 241
VIRTUES OF KNOWLEDGE WHICH IS LEARNT AND TAUGHT FOR THE SAKE OF ALLÂH

٢٤١- بابُ فضل العلم تعلمًا وتعليمًا لله تعالى

Allâh, the Exalted, says:

"And say: 'My *Rubb*! Increase me in knowledge." (20:114)

"Are those who know equal to those who know not?"" (39:9)

"Allâh will exalt in degree those of you who believe, and those who have been granted knowledge." (58:11)

"It is only those who have knowledge among His slaves that fear Allâh." (35:28)

قالَ الله تَعَالَى: ﴿وَقُل رَّبِّ زِدْنِى عِلْمًا﴾ [طه: ١١٤] وَقَالَ تَعَالَى: ﴿قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ﴾ [الزمر: ٩] وَقَالَ تَعَالَى: ﴿يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ﴾ [المجادلة: ١١] وَقَالَ تَعَالَى: ﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴾ [فاطر: ٢٨].

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1376. Mu'âwiyah رضي الله عنه reported: The Messenger of Allâh said, "When Allâh wishes good for someone, He bestows upon him the understanding of *Deen*." [*Al-Bukhârî* and *Muslim*]

١٣٧٦- وَعَنْ مُعَاوِيَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: Knowledge and understanding of *Deen* (religion) here stands for the understanding of the Qur'ân and *Hadîth*, religious injunctions, and knowledge of the lawful and the unlawful. This *Hadîth* highlights the excellence of knowledge and the fact that it is a sign of Allâh's Help to the person who possesses it and acts upon it.

1377. 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*]

١٣٧٧- وَعَنِ ابنِ مَسْعُودٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا، وَيُعَلِّمُهَا» مُتَّفَقٌ عَلَيْهِ.

وَالْمُرَادُ بِالْحَسَدِ الْغِبْطَةُ، وَهُوَ أَنْ يَتَمَنَّى مِثْلَهُ.

Commentary: According to Imâm An-Nawawî's explanation, the word *Hasad* (jealousy) is used in the sense of *Ghibtah* (غبطة), i.e., envy. In Islâm, jealousy is forbidden and is held unlawful. The reason being that one who is jealous wants that the person, who possesses the quality of which he is jealous, be deprived of that quality. Envy is permissible for the reason that when one seems that a person has been graced by Allâh with certain gifts and qualities, he also desires to be blessed with those gifts. In the latter case, he does not grumble and grieve but eagerly prays to Allâh for those gifts. 'Knowledge' here stands for the knowledge of the Qur'ân and *Hadîth* because this knowledge alone is beneficial for man, and it is through this knowledge that correct judgements can be made among the people. This *Hadîth* has an inducement for acquiring useful knowledge along with wealth to spend in the ways ordained by Allâh.

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1378. Abû Mûsâ رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The guidance and knowledge with which Allâh has sent me are like abundant rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allâh has benefited people, who drank from it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allâh and receives benefit from the Message entrusted to me by Allâh, so he himself has learned and taught it to others; such is also the similitude of the person who has stubbornly and ignorantly rejected Allâh's Guidance with which I have been sent." [*Al-Bukhârî* and *Muslim*]

١٣٧٨- وَعَنْ أَبِي مُوسَى، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ، ﷺ: «مَثَلُ مَا بَعَثَنِيَ اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا؛ فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ، وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ؛ فَشَرِبُوا مِنْهَا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَى إِنَّمَا هِيَ قِيعَانٌ، لا تُمْسِكُ مَاءً، وَلا تُنْبِتُ كَلَأً، فَذٰلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ، وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذٰلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ» متفقٌ عَلَيه.

Commentary: This *Hadîth* has already been mentioned, and is repeated here to highlight the eminence of knowledge and to induce Muslims to gain it. We learn from this *Hadîth* that there are three categories of people. First, those who acquire knowledge of the Qur'ân and *Hadîth*, act upon it and also impart it to others. Such people benefit from this knowledge themselves and extend this benefit to others also. By virtue of this quality they are the best of all. Second, those people who acquire knowledge and impart it to others, but do not fulfill the requirements of that knowledge. Such people are inferior in rank to the people of the first category and can be taken to task for their omissions. Third, those who shun the knowledge of the Qur'ân and *Hadîth*. Neither they study and hear the two themselves for their own benefit, nor do they acquire knowledge to impart it to others for their benefit. This is the worst category of people. Every Muslim should try to be in the first category of the people.

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1379. Sahl bin Sa'd رضي الله عنه reported: The Prophet ﷺ said to 'Ali رضي الله عنه, "By Allâh, if a single person is guided by Allâh through you, it will be better for you than a whole lot of red camels." [*Al-Bukhârî* and *Muslim*]

١٣٧٩- وَعَنْ سَهْلِ بنِ سَعْدٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، قَالَ لِعَلِيٍّ، رَضِيَ اللهُ عَنْهُ: «فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: "Better for you than red camels" is an allegory for every thing that is better than anything else. Red camels used to be precious in Arabia, and their reference here is to highlight the value of guidance. Thus, this *Hadîth* brings into prominence the importance of calling people towards Allâh. But before calling others to the path of Allâh, one must himself know it, and for this purpose, the knowledge of the Qur'ân and *Hadîth* is essential because one cannot provide any guidance in this respect without this knowledge.

1380. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Prophet ﷺ said, "Convey from me even an *Âyah* of the Qur'ân; relate traditions from Banû Israêl, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in the Hell." [*Al-Bukhârî*]

١٣٨٠- وَعَنْ عَبْدِ اللهِ بنِ عمرِو بنِ الْعَاصِ، رَضِيَ اللهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ» رَوَاهُ الْبُخَارِيُّ.

Commentary: This *Hadîth* contains the following three important points:

1. It stresses the importance of acquiring knowledge of the Qur'ân and *Hadîth* and imparting it to others. No matter whether one has more or less knowledge, he must communicate it to others. There is no justification to presume that preaching or inviting to the Message of Allâh is the duty of religious scholars and those who are well-versed in this sphere. In fact, it is a duty upon every Muslim, so much so that if a person knows even a single Verse of the Qur'ân, that is to say if he knows only one injunction of Allâh, he is duty bound to communicate it to other people.
2. It allows the communication of Jewish Traditions but this permission is subject to the condition that such Traditions are not against the elucidations of the Qur'ân and *Hadîth*.

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3. There is a stern warning on attributing any false saying to the Prophet ﷺ. This demands strict scrutiny of *Ahâdith*. If a *Hadîth* does not have a reliable authority or whose chain of narrators has a false link or a person of doubtful integrity, that is to say if it is weak, then it is a serious offense to quote it as a *Hadîth* of the Prophet ﷺ. There are various grades of weakness, and this requires deep knowledge of the narrators and principles of *Hadîth* to know them since scholars who are expert in this discipline are few and far. The safest course for ordinary scholars is to refrain from stating such *Ahâdith* which are weak, no matter whether the weakness is serious or slight. The reason is that although the majority of *Muhaddithûn* consider the slightly weak *Ahâdith* acceptable but they cannot be identified by everybody. Thus, every *Hadîth* which is marked as weak should not be mentioned. In the present age Sheikh Nâsiruddîn Al-Albânî has done a very remarkable work in this field. He has separated the weak *Ahâdith* found in the four famous volumes of *Ahâdith* (*Sunnan Abû Dâwûd, At-Tirmidhî, An-Nasa'i* and *Ibn Mâjah*) from the authentic and prepared separate volumes of authentic and weak *Ahâdith*. This work of Al-Albânî has made it easy for the ordinary *'Ulamâ'* to identify the weak *Ahâdith*. Only a man of Sheikh Al-Albânî's calibre can do research on it. The ordinary *'Ulamâ'* and religious scholars of the Muslims are heavily indebted to him for this great work and they should keep it in view before mentioning any *Hadîth*. They should mention only the authentic *Ahâdith* and refrain from quoting the weak ones. It is wrong to ignore this work on the ground that Sheikh Al-Albânî is not the last word on the subject. There can be a possibility of error in his work because it is after all a human effort, but it will be very unfair to regard his effort of no account merely because of a possible error. It is regrettable indeed that only because of this possible error many people refuse to accept even the correctness of the *Sahîhain*. (i.e., *Sahîh Al-Bukhârî* and *Sahih Muslim*). Should we then accept their view? No, certainly not. So there is no sense in not making use of Sheikh Al-Albânî's matchless contribution. As *Muhaddithûn* have done a great service to the Muslim *Ummah* by collecting and compiling the *Ahâdith*, similarly in the style of *Muhaddithûn*, and in keeping with the principles laid down by them, the research carried out to separate the authentic *Ahâdith* from the weak is in fact an effort to complete their mission. In this age, Almighty Allâh has bestowed this honour on Sheikh Al-Albânî. May Allâh protect him, give him the best of the reward and give him a long life.

We now revert to the subject under discussion and say that no such saying and practice should be attributed to the Prophet ﷺ the authenticity of which is doubtful. On this principle, weak *Ahâdith*, should not be mentioned. It is very unfortunate indeed that in

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spite of such a stern warning, many of our *'Ulamâ'* are not careful in this matter. Not to speak of weak *Ahâdith*, they do not hesitate to mention even *Ahadîth Maudû'ah* (موضوعة) (forged *Ahâdith*) only to adorn their speech. May Allâh guide them to the Right Path. In fact, there is a class of religious scholars who try to refute the authentic *Ahâdîth* and validate the weak ones only to add credence to their own juristic school. May Allâh save us from such evils.

1381. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Allâh makes the way to *Jannah* easy for him who treads the path in search of knowledge." [*Muslim*]

١٣٨١- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* has already been mentioned in full. See the Commentary on *Hadîth* No. 247. A part of it which relates to the eminence of knowledge has been reproduced here. In this *Hadîth*, knowledge means the knowledge of the religion, that is to say the correct knowledge of the Qur'ân and *Hadîth* which is acquired without any prejudice of any juristic school. Otherwise juristic prejudice can turn knowledge into great obstruction. May Allâh bestow His Mercy on us.

1382. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished in any respect on that account." [*Muslim*]

١٣٨٢- وَعَنْهُ، أَيْضًا، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذٰلِكَ مِنْ أُجُورِهِمْ شَيْئًا» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* has already been mentioned. This *Hadîth* has glad tidings for those who learn the knowledge of religion, teach it and impart it to others.

1383. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When a man dies, his deeds come to an end except for three things:

١٣٨٣- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ،

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أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ» رَوَاهُ مسلمٌ.

Sadaqah Jâriyah (ceaseless charity); a knowledge which is beneficial, or a virtuous decendant who prays for him (for the deceased)." [*Muslim*]

Commentary: "His deeds come to an end" means that he does not any longer receive the return and reward on his actions. But there are three categories of actions on which he receives reward even after his death. First, *Sadaqah Jâriyah* such as building a mosque, or a hospital, or digging a well. As long as people will benefit from these, he will receive a reward for them. Second, "knowledge which is beneficial" means to impart knowledge to others or to propagate knowledge by means of one's books. As long as this medium of teaching will continue and his books will be studied and people will benefit from them, he will receive a reward for it. Third, virtuous descendants. Training of children on the right lines is essential so that after a person's death they continue to pray for him. The prayer of children in favour of parents is highly useful.

١٣٨٤- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُولُ: «الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا ذِكْرَ اللهِ تَعَالَى، وَمَا والاهُ، وَعَالِمًا، أَوْ مُتَعَلِّمًا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

قَوْلُهُ «وَمَا وَالاهُ» أَيْ: طَاعَةُ الله.

1384. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The world, with all that it contains, is accursed except for the remembrance of Allâh that which pleases Allâh; and the religious scholars and seekers of knowledge." [*At-Tirmidhî*]

Commentary: This *Hadîth* has already been mentioned. It does not mean that this world, and whatever is in it, is really cursed. What it in fact means is that such things of this world are cursed which make a person negligent of the remembrance of Allâh; or it is cursed for those who in their whole life do not remember Allâh. This *Hadîth* has been mentioned in the present chapter, which relates to knowledge for the reason that acquisition of knowledge is essential to know that such and such work will be a source of winning the Pleasure of Allâh and such and such act will incur His displeasure. This is the reason the teacher and the learner have been included in the exemptions from the curse.

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1385. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who goes forth in search of knowledge is considered as struggling in the Cause of Allâh until he returns." [*At-Tirmidhî*]

١٣٨٥- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ، كَانَ فِي سَبِيلِ اللهِ حَتَّى يَرْجِعَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: In this *Hadîth* the acquisition of knowledge has been equated with *Jihâd* for the sake of Allâh. Sheikh Al-Albânî has regarded this *Hadîth* weak in his "*Takhrîju Fiqh As-Sunnah*" (تخريج فقه السنة).

1386. Abû Sa'îd Al-Khudrî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A believer never satisfies doing good until he reaches *Jannah*." [*At-Tirmidhî*]

١٣٨٦- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ، ﷺ، قَالَ: «لَنْ يَشْبَعَ مُؤْمِنٌ مِنْ خَيْرٍ حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: According to this *Hadîth*, it is a quality of a Muslim that he is very much concerned about acquiring virtues and doing good, and he is never tired of struggling for them and live by them so much so that in this struggle he reaches the end of his life. By mentioning this *Hadîth* in *Kitâb-ul-'Ilm* (كتاب العلم) it has been made evident that the best of the virtues is learning and teaching of religious knowledge because it is actually this knowledge which enables a person to distinguish between good and evil.

1387. Abû Umâmah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The superiority of the learned over the devout worshipper is like my superiority over the most inferior amongst you (in good deeds)." He went on to say, "Allâh, His angels, the dwellers of the heaven and the earth,

١٣٨٧- وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ» ثُمَّ قَالَ رَسُولُ اللهِ، ﷺ: «إِنَّ اللهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمٰوَاتِ وَالأَرْضِ حَتَّى النَّمْلَةَ فِي

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and even the ant in its hole and the fish (in water) supplicate in favour of those who teach people knowledge." [*At-Tirmidhî*]

جُحْرِهَا وَحَتَّى الْحُوتَ لَيُصَلُّونَ عَلَى مُعَلِّمِي النَّاسِ الْخَيْرَ» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ حَدِيثٌ حَسَنٌ.

Commentary: *'Âlim* (learned person) here means scholar of the Qur'ân and *Hadîth*, who adheres to *Farâid* and *Sunnah* and remains busy in learning and imparting knowledge. *'Âbid* (devout worshipper) is one who spends most of his time in the worship of Allâh. The benefit of his voluntary prayer and remembrance of Allâh is restricted to his own self while the benefit of knowledge of the scholar reaches others also. Hence, of the two, the latter is far superior.

If *Salât* is mentioned with reference to Allâh, it denotes "Allâh's Grace with Mercy;" if it is mentioned with reference to the angels, it denotes "to pray for forgiveness;" and if it is mentioned with reference to other creatures - men, animals, etc., - then it means prayer and supplication. Thus, Allâh graces that person with His Mercy who teach people the beneficial knowledge, i.e., the knowledge of Islâm; angels pray to Allâh to forgive his (or her) sins; and other creatures pray for his (or her) well-being. In this way, this *Hadîth* stresses the distinction of religious scholars and highlights the esteem in which they are held by Allâh, His angels and His other creatures.

1388. Abûd-Dardâ رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who follows a path in quest of knowledge, Allâh will make the path of *Jannah* easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinâr nor dirham but

١٣٨٨- وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ، «مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضاً بِمَا يَصْنَعُ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ

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only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." [*Abû Dâwûd* and *At-Tirmidhî*]

لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَّثُوا الْعِلْمَ. فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

Commentary: Like the preceding *Ahâdîth*, this *Hadîth* also mentions the eminence of learning religious knowledge, and respecting and honouring *'Ulamâ'*.

1389. Ibn Mas'ûd رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "May Allâh freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words). Many a recepient of knowledge understands it better than the one who has heard it." [*At-Tirmidhî*]

١٣٨٩- وَعَنِ ابنِ مَسْعُودٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ يَقُولُ: «نَضَّرَ اللهُ امْرَءًا سَمِعَ مِنَّا شَيْئًا، فَبَلَّغَهُ كَمَا سَمِعَهُ، فَرُبَّ مُبَلَّغٍ أَوْعَىٰ مِنْ سَامِعٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: Besides mentioning the eminence of knowledge, this *Hadîth* contains inducement for preaching and inviting people towards the path of Allâh. It also urges us to communicate knowledge exactly as we have heard it, without changing anything in the least.

1390. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who is asked about knowledge (of religion) and conceals it, will be bridled with a bridle of fire on the Day of Resurrection." [*Abû Dâwûd* and *At-Tirmidhî*]

١٣٩٠- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ» رَوَاهُ أَبُو دَاوُدَ والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: We learn from this *Hadîth* that to withhold guidance in the matter of religion from anybody who seeks it, is a grave sin which is threatened with Hell. Unfortunately, the religious scholars who are shackled in religious prejudices and terribly lack interest in juristic matters have developed a habit of concealing religious knowledge from people. In fact, this grave sin has become so alarming that any further

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delay to eradicate it will prove ruinous for us. May Allâh grant us true guidance.

1391. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who does not acquire knowledge with the sole intention of seeking the Pleasure of Allâh but for worldly gain, will not smell the fragrance of *Jannah* on the Day of Resurrection." [*Abû Dâwûd*]

١٣٩١- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ الله عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ» يَعْنِي: رِيحَها. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Commentary: This *Hadîth* has an inducement for acquiring knowledge for the Pleasure of Allâh alone. If a religious scholar acquires it to make it a means of worldly gains, then it turns to such a serious crime that such a scholar will not even smell the fragrance of *Jannah* (i.e., he will not enter it along with the saved). May Allâh save us from it. However, if a scholar gains wealth and worldly gains through it without any intention, then it is altogether a different matter. In that case, it is not harmful for him as long as he uses it in a manner pleasing to Allâh.

1392. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: I heard the Messenger of Allâh ﷺ saying: "Verily, Allâh does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray." [*Al-Bukhârî* and *Muslim*]

١٣٩٢- وَعَنْ عَبْدِ الله بنِ عَمرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ الله لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُسًا جُهَّالًا، فَسُئِلُوا، فَأَفْتَوا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا» متفق عَلَيهِ.

Commentary: It is a sign of the nearness of the Day of Judgement that the world will be deprived of genuine religious scholars, and illiterate people will become leaders who will

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have neither the knowledge of the Qur'ân nor that of the *Hadîth*. Despite their ignorance of the Qur'ân and the *Hadîth*, they will be called *Mujtahid* (jurist entitled to independent reasoning) and *Imâm* (leader) and will mislead people with their legal opinions and self-created problems. Besides urging us to acquire religious knowledge with a view to producing more scholars in the society, this *Hâdith* also warns us against the ignorant self-styled *'Ulamâ'*. It also warns us against entrusting religious leadership to them.

13. THE BOOK OF PRAISE AND GRATITUDE TO ALLÂH

١٣ - كتاب حمدالله تعالى وشكره

CHAPTER 242
THE OBLIGATION OF GRATITUDE

٢٤٢- بابُ وجوب الشكر

Allâh the Exalted says:

"Therefore, remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me." (2:152)

"If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings)." (14:7)

"And say: 'All the praises and thanks be to Allâh.'" (17:111)

"And the close of their request will be: *'Al-hamdu lillâhi Rabbil-'âlamîn* [All the praise is due to Allâh, the *Rubb* of *'Âlamîn* (mankind, jinn and all that exists)]." (10:10)

قَالَ اللهُ تَعَالَى: ﴿فَاذْكُرُونِيٓ أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ [البقرة: ١٥٢] وَقَالَ تَعَالَى: ﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ [إبراهيم: ٧]. وَقَالَ تَعَالَى: ﴿وَقُلِ ٱلْحَمْدُ لِلَّهِ﴾ [الإسراء: ١١١] وَقَالَ تَعَالَى: ﴿وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [يونس: ١٠].

1393. Abû Hurairah رضي الله عنه reported: On the Night of *Al-Isrâ* (the Night of Ascension) the Prophet ﷺ was presented with two drinking

١٣٩٣- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا

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vessels: one full of wine and the other one full of milk. He looked at them. Then he took the vessel which was full of milk. Thereupon Jibrîl (Gabriel) said: "*Al-hamdu lillâh* (praise be to Allâh) Who has guided you to that, which is in accord with *Fitrah* (i.e., Islamic Monotheism; pure nature of Islâm). Had you selected wine, your people would have gone astray." [*Muslim*]

فَأَخَذَ اللَّبَنَ. فَقَالَ جِبْرِيلُ ﷺ: «الْحَمْدُ لله الَّذِي هَدَاكَ لِلْفِطْرَةِ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ» رَوَاهُ مسلم.

Commentary: This *Hadîth* highlights the following points:

1. Islâm is a religion which matches with the pure nature. Every sensible person accepts it instinctively.
2. One who is endowed with the capacity and aptitude to do good should praise Allâh.
3. Wine is the root of all evils and for this reason has been regarded the "Mother of Vices".
4. To take good omen from agreeable signs is *Mustahabb* (desirable).

1394. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Any matter of importance which is not begun with *Al-hamdu lillâh* (praise be to Allâh) remains defective." [*Abû Dâwûd*]

١٣٩٤- وَعَنْهُ عَنْ رَسُولِ الله ﷺ قَالَ: «كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِـ: الْحَمْدُلله فَهُوَ أَقْطَعُ» حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وغَيْرُهُ.

Commentary: There is another *Hadîth* to the effect that every important work which is not started with the invocation "*Bismillâh*" is devoid of Allâh's Grace. Sheikh Al-Albânî's opinion about these two *Ahâdîth* is that their text is confused and its authority is weak. He has, however, regarded it as acceptable "*Mursal*" (*Ahâdîth* narrated by a student of a Companion deleting the Companion's name). (For details please see *Irwâ-ul-Ghalîl*, vol. I, 1,2). In any case, it is desirable to begin every good work with the Glorious Name of Allâh and His Praise.

1395. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When a slave's child dies, Allâh the Most High asks His angels,

١٣٩٥- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ الله

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تَعَالَى لملائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمِدَكَ وَاسْتَرْجَعَ فَيَقُولُ اللهُ تَعَالَى: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ، وَسَمُّوهُ بَيْتَ الْحَمْدِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Have you taken out the life of the child of My slave?' They reply in the affirmative. He then asks, 'Have you taken the fruit of his heart?' They reply in the affirmative. Thereupon he asks, 'What has My slave said?' They say: 'He has praised You and said: *Innâ lillâhi wa innâ ilaihi râji'ûn* (We belong to Allâh and to Him we shall be returned). Allâh says: 'Build a house for My slave in *Jannah* and name it as *Bait-ul-Hamd* (the House of Praise).'" [*At-Tirmidhî*]

Commentary: This *Hadîth* points out the eminence of patience and the merit of praising Allâh in the event of a calamity, especially on the death of one's own child. Rather than weeping and wailing, one should submit himself to the Will of Allâh and show perseverance. Such attitude of patience and resignation is highly meritorious and has great reward.

١٣٩٦- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَيَرْضَى عَنِ الْعَبْدِ يَأْكُلُ الأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، وَيَشْرَبُ الشَّرْبَةَ، فَيَحْمَدُهُ عَلَيْهَا» رَوَاهُ مسلم.

1396. Anas bin Mâlik رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Allâh is pleased with His slave who says: '*Al-hamdu lillâh* (praise be to Allâh)' when he takes a morsel of food and drinks a draught of water." [*Muslim*]

Commentary: This *Hadîth* has already been mentioned. "*Aklah*" (أكلة) means to take a meal at one time, whether in the morning, the evening or at any other time. Similarly "*Sharba*" (شربة) means to drink water at any time. What the *Hadîth* means is that to praise Allâh on eating and drinking every time is a source of Allâh's Pleasure, no matter whether the quantity one consumes is small or large.

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14. THE BOOK OF SUPPLICATING ALLÂH TO EXALT THE MENTION OF ALLÂH'S MESSENGER ﷺ

١٤ - كتاب الصّلاة على رَسول الله ﷺ

CHAPTER 243
THE OBLIGATION OF SUPPLICATING ALLÂH TO EXALT HIS MENTION AND ITS EXCELLENCE, AND ITS MANNER

٢٤٣- بَابُ الأمر بالصلاة عليه وفضلها وبعض صيغها

Allâh, the Exalted, says:

"Allâh exalts the mention of His Messenger ﷺ and His angels supplicate Him to do so. O you who believe! supplicate Allâh to exalt his mention and to grant him safety and security.

قَالَ اللهُ تَعَالَى: ﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا﴾ [الأحزاب: ٥٦].

1397. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: I heard the Messenger of Allâh ﷺ saying: "Whoever supplicates Allâh to exalt my mention, Allâh will exalt his mention ten times." [*Muslim*]

١٣٩٧- وَعَنْ عَبْدِ الله بنِ عَمْرِو بنِ العاصِ، رَضِيَ الله عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «مَنْ صَلَّى عَلَيَّ صَلاةً، صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا» رَوَاهُ مُسلم.

Commentary: Recitation of *Salât* upon the Prophet ﷺ means the recitation of benediction. Such as the one recited in *Salât* (اللهم صل على محمد): "O Allâh, have mercy on Muhammad...)" It is a prayer for mercy and exaltation of the Prophet ﷺ which is highly meritorious. (*At-Tirmidhî, Hadîth Hasan*).

1398. Ibn Mas'ûd رضي الله عنه reported: The Messenger of Allâh ﷺ said: "The people who will be nearest to me on the Day of Resurrection will

١٣٩٨- وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ

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be those who supplicate Allâh more often for me." [*At-Tirmidhî*]

صَلَاةً» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: "Nearest to me" signifies "those who are most entitled to my intercession". Thus, this *Hadîth* has also an inducement for very frequent recitation of *Salât* on the Prophet ﷺ.

1399. Aûs bin Aûs رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Among the best of your days is Friday; so supplicate Allâh more often for me in it , for your supplications will be displayed to me." He was asked: "O Messenger of Allâh! How will our blessings be displayed to you when your decayed body will have mixed with the earth?" He ﷺ replied, "Allâh has prohibited the earth from consuming the bodies of the Prophets." [*Abû Dâwûd*]

١٣٩٩- وَعَنْ أَوسِ بنِ أَوْسٍ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ» فَقَالُوا: يَا رَسُولَ اللهِ، وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟! قَالَ: يَقُولُ: بَلِيتَ، قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Commentary: That "Allâh has prohibited the earth from consuming the bodies of the Prophets" means that the earth does not consume them. That "their *Salât* (salutations) will be presented to him" indicates that angels present the salutation performed to him, as is elucidated in other *Ahâdîth*. Moreover, his soul is then returned to him and he answers the salutations also. (In the opinion of *Muhaddithûn*, the *Hadîth* relating to the return of the soul comes in the category of "*Hadîth Hasan*", i.e., it is acceptable).

1400. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "May his nose soil with dust in whose presence mention is made of me and he does not supplicate for me." [*At-Tirmidhî*]

١٤٠٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

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Commentary: "May his nose soil with dust" means to suffer humiliation and disgrace. That is "may such person be humiliated and disgraced who hears my name and does not invoke Allâh's blessings upon me." Those who merely kiss thumbs of their hands can also be the addressee of this saying because they do not supplicate Allâh for the Prophet ﷺ while what is in fact ordained is salutation, and not kissing of thumbs. The latter gesture has not been ordained in any *Hadîth*. Some religious scholars regard the salutation obligatory while others hold that it desirable.

1401. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Do not make my grave a place of festivity, and supplicate Allâh for me, for your supplication reaches me wherever you are." [*Abû Dâwûd*]

١٤٠١- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ» رَوَاهُ أَبُو داود بِإِسْنَادٍ صَحِيحٍ.

Commentary: "Do not make my grave a place of festivity" means do not gather there as people do on the festival of *'Eid*. Unfortunately, a fraction of heretics consider such festivities laudable. When the Prophet ﷺ did not like such gatherings on his own grave, how can it be permissible on the death anniversaries of other people? Some people misinterpret this *Hadîth* and contend that what it means is that 'You should not come to my grave once in a while but very frequently" although its real meaning is that which we have just mentioned. The next sentence confirms this contention. There is no need for frequent gathering for the reason that wherever a Muslim may be, the salutations which he performs to the Prophet ﷺ will be conveyed to him through the angels. Every Muslim has a desire to visit the Prophet's grave, and there cannot be any doubt about its desirability, but there is no need to undertake journey for paying homage and salutation only. In fact, the real intention of going to Al-Madinah should be to visit Prophet's Mosque which will include visiting his grave. This is the real meaning of this *Hadîth*. There is another *Hadîth* which prohibits undertaking a journey to any mosque except the three which have been marked by the Prophet ﷺ.

1402. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Whenever someone greets me, Allâh returns the soul to my body (in

١٤٠٢- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ»

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the grave) and I return his greeting." [*Abû Dâwûd*]

رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: We learn from this *Hadîth* that the Prophet ﷺ is alive in his grave and he answers the salutation offered by a Muslim. But this life of his is the life of *Barzakh* (an intervening state between death and the Day of Resurrection, and whoever dies, enters it) the reality of which is not known to us. Thus, it is wrong to say that the life of the Prophet ﷺ is like worldly life or more vigorous than it. Such a claim is baseless because it is not confirmed by the Qur'ân and *Hadîth*. Were he to be alive the way he was in his lifetime, there would have been no need for "the returning of the soul to his body" and he would be able to answer the salutations without it. As far this ambiguity is concerned, when countless Muslims are always offering salutations to the Prophet ﷺ how does the return of the soul takes place after such short intervals? Such questions arise due to the lack of certitude in the Omnipotence of Allâh. When the Prophet ﷺ stated that his soul is returned to him then we should have absolute faith in his statement because Allâh is Capable of doing every thing. What is its nature and form, it is not known to us, nor can we know it. Thus, the question of the return of soul in the grave should be considered similar to the ambiguous *Âyât* of the Qur'ân in which every Muslim is required to have blind faith but their secret is known to Allâh Alone.

This *Hadîth* has an inducement for offering more and more supplications for the Prophet ﷺ so that the devotee is blessed with the maximum reward in the form of the Prophet's response to his salutations. It is certainly a great blessing which a Muslim should try every nerve to achieve.

1403. 'Ali رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The miser is the one in whose presence I am mentioned but he does not supplicate for me." [*At-Tirmidhî*]

١٤٠٣- وَعَنْ عَلِيٍّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ، فَلَمْ يُصَلِّ عَلَيَّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: "Miser" means to deny someone his right. If a Muslim does not supplicate for him upon hearing his name, then such a person is a miser beyond doubt. Thus, we learn that one must recite *Salât* when he hears the name of the Prophet ﷺ. It

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is sufficient to say صلى الله عليه وسلم (May Allâh render him from evil and exalt his mention) for this purpose.

1404. Fadâlah bin 'Ubaid رضي الله عنه reported: The Messenger of Allâh ﷺ heard some one supplicating after his prayer without praising Allâh and without supplicating Allâh for the Prophet ﷺ. With regard to him, the Messenger of Allâh ﷺ said, "This man rushed." Then he called him and said, "When any one of you have performed *Salât* (prayer) and wants to supplicate, let him praise Allâh first then glorify Him in the beginning and then he should supplicate Allâh for me. Then he may supplicate for whatever he likes." [*Abû Dâwûd* and *At-Tirmidhî*]

١٤٠٤- وَعَنْ فَضَالَةَ بنِ عُبَيْدٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعَ رَسُولُ اللهِ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ لَمْ يُمَجِّدِ اللهَ تَعَالَىٰ، وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللهِ، ﷺ: «عَجِلَ هٰذَا» ثُمَّ دَعَاهُ فَقَالَ لَهُ - أَوْ لِغَيْرِهِ - : «إِذَا صَلَّىٰ أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ سُبْحَانَهُ، وَالثَّنَاءِ عَلَيْهِ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ، ﷺ، ثُمَّ يَدْعُو بَعدُ بِمَا شَاءَ» رَوَاهُ أَبُو دَاوُدَ والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: "*Fi salâtihî*" (في صلاته) means that after the *Salât* or at the end of *Salât*, he heard someone invoking Allâh. Similarly, "*idhâ sallâ ahadukum*" (إذا صلى أحدكم) means when one completes the *Salât* and invokes Allâh. In any case, it is necessary to praise Allâh and supplicate Him for the Prophet ﷺ before invoking Allâh.

1405. Abû Muhammad Ka'b bin 'Ujrah رضي الله عنه reported: The Prophet ﷺ came to us and we asked him, "O Messenger of Allâh, we already know how to greet you (i.e., say *As-salâmu 'alaikum*), but how should we supplicate for you?" He ﷺ said, "Say: '*Allâhumma salli 'ala Muhammadin, wa 'ala 'âli Muhammadin, kama sallaita 'ala 'âli Ibrâhîma, innaka Hamîdum Majîd. Allâhumma bârik 'ala*

١٤٠٥- وَعَنْ أَبِي مُحَمَّدٍ كَعْبِ بنِ عُجْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ فَقُلْنَا: يَا رَسُولَ اللهِ، قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ

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بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ» متفقٌ عَلَيه.

Muhammadin, wa 'ala 'âli Muhammadin, kama bârakta 'ala 'âli Ibrâhîma, innaka Hamîdum Majîd [O Allâh, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrâhîm. You are Praised and Glorious. O Allâh, bless Muhammad and the family of Muhammad as You blessed the family of Ibrâhîm. You are Praised and Glorious.'" [*Al-Bukhârî* and *Muslim*]

Commentary: In this *Hadîth*, the *Salâm* means the supplication which is recited in *At-Tashahhud*. The Companions of the Prophet ﷺ used to recite it in *At-Tashahhud* in the manner taught by him. When Almighty Allâh ordained Muslims to supplicate for the Prophet ﷺ, it raised the question in their minds as to the wordings of the benediction (as they already knew how to greet him). They asked the Prophet ﷺ and he taught it. Invoking Allâh's blessings upon the Prophet ﷺ should be done in the manner which he ﷺ has taught us, because in doing so we get the reward of following the guidance of the Prophet ﷺ.

١٤٠٦- وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، رَضِيَ الله عَنْهُ، قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ، وَنَحْنُ فِي مَجْلِسِ سعدِ بنِ عُبَادَةَ رَضِيَ اللهُ عَنْهُ، فَقَالَ لَهُ بَشِيرُ ابْنُ سعدٍ: أَمَرَنَا الله تَعَالَى أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ الله، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَسَكَتَ رَسُولُ الله ﷺ، حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ الله ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ

1406. Abû Mas'ûd Al-Badrî رضي الله عنه reported: We were sitting in the company of Sa'd bin 'Ubâdah رضي الله عنه, when the Messenger of Allâh ﷺ came to us. Bashîr bin Sa'd said: "O Messenger of Allâh! Allâh has commanded us to supplicate for you, but how should we do that?" The Messenger of Allâh ﷺ kept silent. We were much perturbed over his silence and we wished he did not asked him this question. The Messenger of Allâh ﷺ said, "Say: 'O Allâh, exalt the mention of Muhammad and the family of

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Muhammad as you exalted the family of Ibrâhîm. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrâhîm. You are the Praised, the Glorified,' and the method of greeting (i.e., *Salâm*) is as you know." [*Muslim*]

مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهيم، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ؛ والسَّلامُ كما قد عَلِمْتُم» رَوَاهُ مسلمٌ.

Commentary: In this *Hadîth*, the Prophet ﷺ has showed us that the manner of offering *Salâm* was the same as the one mentioned in the previous *Hadîth*. "*Âl*" (آل) means the wives of the Prophet ﷺ and those of his relatives who were from Banû Hâshim and Banû 'Abdul-Muttalib and had embraced Islâm. Some scholars are of the opinion that it is general and applies to all his followers.

This *Hadîth* also teaches us that if one does not have knowledge of a religious matter, he must seek guidance from the knowledgeable scholars of Islâm about it, rather than going by his opinion. Knowledgeable persons (scholars) here means persons who are well-versed in the Qur'ân and *Hadîth* and can answer questions in the light of them, and not from the sayings of others or from their own intelligence.

1407. Abû Humaid As-Sâ'idî رضي الله عنه reported: The Companions of the Messenger of Allâh ﷺ said: "O Messenger of Allâh! How should we supplicate for you?" He ﷺ replied, "Say: '*Allâhumma salli 'ala Muhammadin wa 'ala azwâjihî wa dhurriyyatihî, kama sallaita 'ala Ibrâhîma; wa bârik 'ala Muhammadin wa 'ala azwâjihî wa dhurriyyatihî, kama bârakta 'ala Ibrâhima, innaka Hamîdum-Majîd* (O Allâh sent Your *Salât* (O Allâh, exalt the mention of Muhammad and his wives and offspring as You exalted the mention of the family of Ibrâhîm, and bless Muhammad and the wives and

١٤٠٧- وَعَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، رَضِيَ الله عَنْهُ، قَالَ: قَالُوا: يَا رَسُولَ اللهِ كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ» متفقٌ عَلَيه.

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the offspring of Muhammad as you blessed the family of Ibrahim. You are the Praised, the Glorious'." [*Al-Bukhârî* and *Muslim*]

Commentary: "*Azwâj*" (أزواج) is the plural of "*Zauj*" (زوج) that is a pair. This is the reason that in Arabic it applies to both, masculine as well as feminine. Man is the *Zauj* of woman and woman is the *Zauj* of a man. In any case, here it means the Prophet's wives who are eleven in number. Two of them had died during the lifetime of the Prophet ﷺ and nine survived after him. Islâm does not permit more than four wives to a Muslim but the Prophet ﷺ was given the exclusive permission for numerous considerations which have been discussed by religious scholars at length.

This *Hadîth* also refutes the opinion of those who do not include his pious wives in the category of his "*Âl*". The progeny of the Prophet ﷺ includes his male and female children and their descendants. But after his death none except Fâtimah رضي الله عنها and her children remained alive. In short, his "*Âl*" includes his wives and progeny.

15. THE BOOK OF THE REMEMBRANCE OF ALLÂH

١٥ - كتاب الأذكار

CHAPTER 244
THE EXCELLENCE OF THE REMEMBRANCE OF ALLÂH

٢٤٤- بابُ فضل الذكر والحثّ عَلَيْه

Allâh, the Exalted, says:

"And the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers]" (29:45)

"Therefore remember Me (by praying, glorifying). I will remember you." (2:152)

قَالَ الله تَعَالَى: ﴿وَلَذِكْرُ ٱللَّهِ أَكْبَرُ﴾ [الْعَنْكَبُوت: ٤٥] وَقَالَ تَعَالَى: ﴿فَٱذْكُرُونِيٓ أَذْكُرْكُمْ﴾ [البقرة: ١٥٢] وَقَالَ تَعَالَى: ﴿وَٱذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْآصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ﴾ [الأعراف:

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٢٠٥] وَقَالَ تَعَالَى: ﴿وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾ [الجمعة: ١٠] وَقَالَ تَعَالَى: ﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ﴾ إِلَى قَوْلِهِ تَعَالَى: ﴿وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾ [الأحزاب: ٣٥]. وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ [الأحزاب: ٤١، ٤٢] وَالآيات فِي الْبَابِ كَثِيرةٌ مَعْلومَة.

"And remember your *Rubb* by your tongue and within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful." (7:205)

"And remember Allâh much, that you may be successful." (62:10)

"Verily, the Muslims (those who submit to Allâh in Islam) men and women... (up to)... And the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e., *Jannah*)." (33:35)

"O you who believe! Remember Allâh with much remembrance. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and *'Asr* prayers]." (33:41,42)

١٤٠٨- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمٰنِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ» متفقٌ عَلَيْهِ.

1408. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: '*Subhân-Allâhi wa bihamdihî, Subhân-Allâhil-Azîm* [Glory be to Allâh and His is the praise, (and) Allâh, the Greatest is free from imperfection)'." [*Al-Bukhârî* and *Muslim*]

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Commentary: This *Hadîth* affirms that man's actions carry weight. On the Day of Judgement, his actions will be cast into the Balance. At that time Allâh will endow these actions with weight, or according to some scholars, those records which register man's actions will be weighed. This is quite possible for the reason that Almighty Allâh is Capable of weighing things without even their physical form. This discussion apart, when actions will be cast into the Balance, the formula mentioned in the *Hadîth*, the utterance of which is very easy, will prove weighty. Every Muslim should make it a practice to repeat them frequently.

١٤٠٩- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَأَن أَقُولَ: سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَلا إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَر، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ» رَوَاهُ مسلمٌ.

1409. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The uttering of the words: "*Subhân-Allâh* (Allâh is free from imperfection), *Al-hamdu lillâh* (all praise is due to Allâh), *Lâ ilâha illallâh* (there is no true god except Allâh) and *Allâhu Akbar* (Allâh is the Greatest)' is dearer to me than anything over which the sun rises." [*Muslim*]

Commentary: This *Hadîth* hightlights the fact that the formulas which mention the Praise and Glory of Allâh, His Majesty and Oneness are liked by the Prophet ﷺ more than anything in the world, because this is one of the virtues which will survive and will be rewarded, while the world and all that it has will perish.

١٤١٠- وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ

1410. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who utters a hundred times in a day these words: '*Lâ ilâha illallâhu, wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli sha'in Qadîr* (there is no true god except Allâh. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and

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الشَّيْطَانِ يَوْمَهُ ذٰلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ» وَقَالَ: «مَنْ قَالَ سُبْحَانَ اللهِ وَبِحَمْدِهِ، فِي يَوْمٍ مِائَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ» مُتَّفَقٌ عَلَيْهِ.

He is Omnipotent),' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him. And he who utters: '*Subhân-Allâhi wa bihamdihi* (Allâh is free from imperfection and His is the praise)' one hundred times a day, his sins will be obliterated even if they are equal to the extent of the foam of the ocean." [*Al-Bukhârî* and *Muslim*]

Commentary: Here sins mean minor sins and those which do not relate to the rights of people. This point has already been elaborated in the preceding *Ahâdîth*.

١٤١١- وَعَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ، كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ» متفقٌ عَلَيْهِ.

1411. Abû Ayyûb Al-Ansârî رضي الله عنه reported: The Prophet ﷺ said: "He who utters ten times: '*Lâ ilâha illallâhu, wahdahu lâ sharîka lahu, lahulmulku wa lahulhamdu, wa Huwa 'ala kulli sha'in Qadîr* (there is no true god except Allâh. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent)," he will have a reward equal to that for freeing four slaves from the progeny of Prophet Ismâ'îl." [*Al-Bukhârî* and *Muslim*]

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Commentary: "Slaves from the progeny of Ismâ'îl" is a simile for very precious slaves. That is, it has the same reward to which the emancipation of four very precious slaves is eligible.

1412. Abû Dharr رضي الله عنه reported: The Messenger of Allâh ﷺ said to me, "Shall I tell you the expression that is most loved by Allâh?" It is '*Subhân-Allâhi wa bihamdihi*' (Allâh is free from imperfection and His is the praise)'." [*Muslim*]

١٤١٢- وَعَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللهِ؟ إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللهِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ» رَوَاهُ مُسلم.

1413. Abû Mâlik Al-Ash'arî رضي الله عنه reported: The Messenger of Allâh ﷺ said, "*Wudu'* is half of *Salât*, and the expression: '*Subhân-Allâh* (Allâh is free from imperfection)' fills the Balance, and the expression: '*Al-hamdu lillâh* (praise be to Allâh)' fills the space between the heavens and the earth." [*Muslim*]

١٤١٣- وَعَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الطُّهُورُ شَطْرُ الإِيمَانِ، وَالْحَمْدُ للهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللهِ، وَالْحَمْدُ للهِ تَمْلَآنِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاوَاتِ وَالأَرْضِ» رَوَاهُ مُسْلِمٌ.

Commentary: "*Tuhur*" (طهور) is purification or *Wudu'*, while "*Tahur*" (طهور) is water or something which is used for purification. According to some scholars, 'Faith" means *Salât*. This is also the sense in which it has been used in the Qur'ân: "And Allâh would never make your Faith to be lost (i.e., your prayers)." [2:143]. Thus when *Salât* is the Faith, the purification is a prerequisite for *Salât*. *Salât* is not valid without purification. Some scholars are of the opinion that Faith here means Faith in general, as the *Sharî'ah* defines it: To sincerely accept and believe in all that the Prophet ﷺ came with, i.e., sincere acceptance of Allâh and His Prophet ﷺ.

"Purification is half of the Faith" means the acceptance that purification is the most important article of Faith. It is like the saying of the Prophet ﷺ that "*Hajj* is *'Arafah*", which means that 'Arafât (the place where the pilgrims stay on the 9th day of Dhul-Hijjah) is the most important element of the *Hajj*. Thus, this *Hadîth* stresses the importance and merits of purification and offers an inducement for it. It also mentions

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the eminence of the invocations mentioned in the *Hadîth* by saying that if they are given a form, they will fill the space between the heavens and the earth. In other words, it is a description of the infinite vastness of the Mercy and Grace of Allâh.

1414. Sa'd bin Abû Waqqâs رضي الله عنه reported: A bedouin came to the Messenger of Allâh ﷺ and said to him, "Teach me a few words to recite frequently." He ﷺ said, "Say: "*Lâ ilâha illallâhu wahdahu lâ sharîka lahu; Allâhu Akbar kabîran, wal-hamdu lillâhi kathîran, wa subhân-Allâhi Rabbil-'âlamîn; wa lâ hawla wa lâ quwwata illa billâhil-'Azîzil-Hakîm* (there is no true god except Allâh the One and He has no partner with Him; Allâh is the Greatest and greatness is for Him. All praise is due to Him. Allâh, the *Rubb* of the worlds is free from imperfection; there is no might and power but that of Allâh, the All-Powerful and the All-Wise.)'" The bedouin said: "All of these for my *Rubb*. But what is for me?" Thereupon he (Messenger of Allâh ﷺ) said, "You should say: '*Allâhummaghfir lî, warhamnî, wahdinî, warzuqnî* (O Allâh! Grant me pardon, have mercy upon me, direct me to righteousness and provide me subsistence)'." [*Muslim*]

١٤١٤- وَعَنْ سَعْدِ بنِ أَبِي وَقَّاصٍ رَضِيَ الله عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ الله ﷺ فَقَالَ: عَلِّمْنِي كَلَامًا أَقُولُهُ. قَالَ: «قُل لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ للهِ كَثِيرًا، وَسُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ، وَلَا حَوْلَ وَلا قُوَّةَ إِلَّا بِالله الْعَزِيزِ الْحَكِيمِ» قَالَ: فَهٰؤُلاءِ لِرَبِّي، فَمَا لِي؟ قَالَ: «قُلِ اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، واهْدِنِي، وَارْزُقْنِي» رَوَاهُ مسلمٌ.

1415. Thaubân رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ concluded his prayer, he would beg forgiveness from Allâh thrice and then would recite: "*Allâhumma Antas-Salâmu,*

١٤١٥- وَعَنْ ثَوبَانَ رَضِيَ الله عَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ: إِذَا انْصَرَفَ مِنْ صَلاتِهِ اسْتَغْفَرَ ثَلاثًا، وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلامُ، وَمِنْكَ

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السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالإِكْرَامِ» قِيلَ لِلأَوْزَاعِيِّ، وَهُوَ أَحَدُ رُوَاةِ الْحَدِيثِ: كَيْفَ الاسْتِغْفَارُ؟ قَالَ: تَقُولُ: أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ. رَوَاهُ مسلمٌ.

wa minkas-salâmu, tabârakta yâ Dhal-Jalâli wal-Ikrâm (O Allâh, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!" (Imâm) Al-Awzâ'î, one of the narrators of this *Hadîth*, was asked: "How forgiveness is to be sought?" He answered: "The Messenger of Allâh ﷺ used to say: '*Astaghfirullâh! Astaghfirullâh!* (I beseech Allâh for forgiveness, I beseech Allâh for forgiveness)'." [*Muslim*]

١٤١٦- وَعَنِ الْمُغِيرَةِ بنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ، ﷺ، كَانَ إِذَا فَرَغَ مِنَ الصَّلاةِ وَسَلَّمَ قَالَ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» مُتَّفَقٌ عَلَيه.

1416. Al-Mughîrah bin Shu'bah رضي الله عنه reported: Messenger of Allâh ﷺ used to say at the conclusion of prayer: "*Lâ ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Allâhumma lâ mâni'a limâ a'tayta, wa lâ mu'tiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi, minkal-jaddu* (there is no true god except Allâh. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allâh! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You)." [*Al-Bukhârî* and *Muslim*]

Commentary: "*Al-Jaddu*" (الجد) means good luck and richness. That is, good fortune and prosperity will not be of any avail before Allâh. What will really benefit a person before Him are Faith and virtuous deeds. The prayer quoted in this *Hadîth* makes a special mention of His Oneness.

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١٤١٧- وَعَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ رَضِيَ اللهُ تَعَالَى عَنْهُمَا أَنَّهُ كَانَ يَقُولُ دُبُرَ كُلِّ صَلَاةٍ، حِينَ يُسَلِّمُ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، لَا إِلٰهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ، وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ. لَا إِلٰهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ. قَالَ ابْنُ الزُّبَيْرِ: وَكَانَ رَسُولُ اللهِ ﷺ، يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ. رَوَاهُ مسلمٌ.

1417. It has been reported that 'Abdullâh bin Zubair رضي الله عنهما used to recite after *Taslîm* at the conclusion of every *Salât* (prayer): "*Lâ ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Lâ hawla wa lâ quwwata illâ billâh. Lâ ilâha illallâhu, wa lâ na'budu illâ iyyâhu, Lahun-ni'matu, wa lahul-fadlu, wa lahuth-thanâ'ul-hasan. Lâ ilâha ilallahu, mukhlisîna, lahud-dîna, wa lau karihal-kâfirûn* (there is no true god except Allâh; He is One. To Him belongs the dominion and to Him is all praise, and He is Powerful over all things. There is no power and might except with (the help of) Allâh. There is no God but Allâh and we worship none except Him, to Him belongs the bounty and to Him belongs the grace, and to Him belongs all excellent praise; there is no deity but Allâh. We reserve our devotion exclusively for Him though the disbelievers may detest it)." Ibn Az-Zubair said: The Messenger of Allâh ﷺ used to celebrate Allâh's Greatness in those terms after every *Salât* (prayer). [*Muslim*]

Commentary: The invocation mentioned in this *Hadîth* is ordained by the Prophet ﷺ and was his practice. To recite *Shahâdah* repeatedly after *Salât* and to offer benediction and salutations to the Prophet ﷺ collectively is a self-invented formula and is not consonant with the practice of the Prophet ﷺ. It is, therefore, a heresy and will have no merit. Every Muslim has to follow only the preachings and practice of the Prophet ﷺ.

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1418. Abû Hurairah رضي الله عنه reported: The poor Emigrants came to the Messenger of Allâh ﷺ and said: "The wealthy have gone with the highest ranks and lasting bliss." He asked: "How is that?" They replied: "They offer *Salât* (prayer) as we offer it; they observe fast as we do; (and as they are wealthy) they perform *Hajj* and *'Umrah*, and go for *Jihâd*, and they spend in charity but we cannot, and they free the slaves but we are unable to do so." The Messenger of Allâh ﷺ said, "Shall I not teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you unless he who does which you do." They said: "Yes, please do, O Messenger of Allâh" He ﷺ said, "You should recite: *Tasbîh* (Allâh is free from imperfection), *Takbîr* (Allâh is Greatest), *Tahmîd* (Praise be to Allâh) thirty-three times after each *Salât*." [*Al-Bukhârî* and *Muslim*]

Abû Sâlih, the subnarrator of the *Hadîth* said, when Abu Hurairah رضي الله عنه was asked about the manner of reciting *Tasbîh*, *Tahmîd* and *Takbîr*, he said, "Recite: "*Subhân-Allâh, wal-hamdulillâh, wallâhu Akbar*', till all are recited thirty-three times.

١٤١٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللهِ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَى، وَالنَّعِيمِ الْمُقِيمِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلٌ مِنْ أَمْوَالٍ: يَحُجُّونَ، وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ، وَيَتَصَدَّقُونَ. فَقَالَ: «أَلَا 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، خَلْفَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ» قَالَ أَبُو صَالِحٍ الرَّاوِي عَنْ أَبِي هُرَيْرَةَ، لَمَّا سُئِلَ عَنْ كَيْفِيَّةِ ذِكْرِهِنَّ، قَالَ: يَقُولُ: سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَاللهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلَاثًا وَثَلَاثِينَ. متفقٌ عَلَيْهِ.

وَزَادَ مُسْلِمٌ فِي رِوَايَتِهِ: فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللهِ، ﷺ، فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلُ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ؟ فَقَالَ رَسُولُ

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الله «ذٰلِكَ فَضْلُ الله يُؤْتِيهِ مَنْ يَشَآءُ».

«الدُّثُورُ»: جَمعُ دَثْر بفتح الدَّالِ وإسْكَانِ الثاءِ المثلَّثَةِ وهو الْمَالُ الكثيرُ.

Commentary: This *Hadîth* has already been mentioned, but with a slightly different wording with reference to *Sahîh Muslim*. The elaboration made by Abû Sâlih apparently seems to indicate that all the three words should be recited in combination while other religious scholars have shown preference for reciting them separately. The purpose is, however, attained in either way. There does arise one question here: Should one recite each of these words thirty-three times or in all for thirty-three times? The wording of the *Hadîth* does not make this clear. Other *Ahâdîth*, (which will follow soon) make it clear that each of these words is to be recited for thirty-three times. This is how their aggregate will come to ninety-nine. The *Hadîth* that follows makes this point lear.

١٤١٩ - وَعَنْهُ عَنْ رَسُولِ الله ﷺ قَالَ: «مَنْ سَبَّحَ اللهَ فِي دُبُرِ كُلِّ صَلاةٍ ثَلاثًا وَثَلاثِينَ، وَحَمِدَ الله ثَلاثًا وَثَلاثِينَ، وَكَبَّرَ الله ثَلاثًا وَثَلاثِينَ، وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ» رَوَاهُ مُسلمٌ.

1419. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who recites after every prayer: *Subhân-Allâh* (Allâh is free from imperfection) thirty-three times; *Al-hamdu lillâh* (praise be to Allâh) thirty-three times; *Allâhu Akbar* (Allâh is Greatest) thirty-three times; and completes the hundred with: *Lâ ilâha illallâhu, wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr* (there is no true god except Allâh. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea." [*Muslim*]

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1420. Ka'b bin 'Ujrah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "There are some words, the reciters of which will never be disappointed. These are: *Tasbîh* [saying '*Subhân-Allâh*' (Allâh is free from imperfection)], thirty-three times, *Tahmîd* [saying '*Al-hamdu lillâh*' (praise be to Allâh)] thirty-three times and *Takbîr* [saying '*Allâhu Akbar*' (Allâh is Greatest)] thirty-four times; and these should be recited after the conclusion of every prescribed prayer." [*Muslim*]

١٤٢٠- وَعَنْ كَعْبِ بنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مُعَقِّبَاتٌ لا يَخِيبُ قَائِلُهُنَّ - أَوْ فَاعِلُهُنَّ - دُبُرَ كُلِّ صَلاةٍ مَكْتُوبَةٍ: ثَلاثٌ وَثَلاثُونَ تَسْبِيحَةً، وَثَلاثٌ وَثَلاثونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلاثونَ تَكْبِيرَةً» رَوَاهُ مسلم.

Commentary: "*Muaqqibât*" (معقبات) means the words of Praise and Glorification of Allâh which are recited after *Salât*. This *Hadîth* says that the words "*Allâhu Akbar*" should be recited thirty-four times.

1421. Sa'd bin Abû Waqqâs رضي الله عنه reported: The Messenger of Allâh ﷺ used to seek (Allâh's) protection after prayers in these words: "*Allâhumma innî a'ûdhu bika minal-jubni wal-bukhl, wa a'ûdhu bika min an uradda ilâ ardhalil-'umur, wa a'ûdhu bika min fitnatid-dunyâ, wa a'ûdhu bika min fitnatil-qabr* (O Allâh, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, seek refuge with You from the trials of this life and those of the grave)." [*Al-Bukhârî*]

١٤٢١- وَعَنْ سَعدِ بنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ دُبُرَ الصَّلَوَاتِ بِهؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ» رَوَاهُ الْبُخَارِي.

Commentary: Some religious scholars are of the opinion that it is better to observe reciting this *Du'â* after concluding prayers, and that it is better to combine both. Some

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scholars say that the Prophet ﷺ used to recite this *Du'â* just before *Taslîm*, while he used to recite the *Du'â* mentioned earlier after *Taslîm*.

1422. Mu'âdh رضي الله عنه reported: The Messenger of Allâh ﷺ took hold of my hand and said, "O Mu'âdh! By Allâh I love you, so I advise you to never forget to recite after every prayer: "*Allâhumma a'innî ala dhikrika, wa shukrika, wa husni 'ibâdatika* (O Allâh, help me remember You, to be grateful to You, and to worship You in an excellent manner)." [*Abû Dâwûd*]

١٤٢٢- وَعَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: يَا مُعَاذُ. وَاللهِ إِنِّي لأُحِبُّكَ» فَقَالَ: «أُوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صحيح.

Commentary: This *Hadîth* stresses the fact that one should seek the Help of Allâh for His remembrance, thanksgiving and worship, because one cannot do anything without His Help and Support. It also shows the superiority of Mu'âdh رضي الله عنه and the Prophet's love for him.

1423. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When anyone of you has done his *Tashahhud* during *Salât* (prayer), he should seek refuge in Allâh against four things and say: "*Allâhumma innî a'ûdhu bika min 'adhâbi jahannam, wa min 'adhâbil-qabr, wa min fitnatil-mahyâ wal-mamât, wa min sharri fitnatil-masîhid-dajjâl* (O Allâh! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of *Al-Masîh Ad-Dajjâl* (Antichrist)." [*Muslim*]

١٤٢٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللهِ مِنْ أَرْبَعٍ؛ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ؛ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ». رَوَاهُ مسلم.

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Commentary: "Trials of life" means ordeals which one has to face in life and which can harm his Faith and body. "The trials of death" means the troubles which one has to face before death. "*Masîh*" means (ممسوح العين) *Mumsuh-ul-'Ain*, one who is squint. *Ad-Dajjâl* (deceiver, impostor) refers to that man with a squint who will appear before the Day of Judgement. This is why he is called *Al-Masîh Ad-Dajjâl*. He will make claim of godhood and in order to test the Faith of people, Allâh will get some supernatural works done from him. The pious ones would, however, recognize him and will save themselves from his trap. This will be a great trial indeed and one must seek refuge with Allâh from it.

١٤٢٤- وَعَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلٰهَ إِلَّا أَنْتَ» رَوَاهُ مسلمٌ.

1424. 'Ali رضي الله عنه reported: When the Messenger of Allâh ﷺ was in *Salât* (prayer), he used to supplicate towards the end of prayer after *Tashahhud* and before the concluding salutations: "*Allâhum-maghfir lî mâ qaddamtu wa mâ akh-khartu, wa mâ asrartu, wa mâ a'lantu, wa mâ asraftu, wa mâ Anta a'lamu bihi minnî. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. Lâ ilâha illâ Anta* (O Allâh! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to *Jannah*, and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You." [*Muslim*]

١٤٢٥- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ

1425. 'Âishah رضي الله عنها reported: The Prophet ﷺ used to recite frequently in his bowing and prostration: "*Subhânak-Allâhumma, Rabbanâ wa bihamdika. Allâhum-maghfir lî* (O

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Allâh! You are free from imperfection and I begin with praising You. Forgive my sins)." [*Al-Bukhârî* and *Muslim*]

لِي» متَّفقٌ عَلَيْهِ.

1426. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ used to recite in his bowing and prostration: "*Subbûhun Quddûsun, Rabbul-malâ'ikati war-ruh* [You are the Most Glorious. The Most Holy. You the *Rubb* of the angels and of Jibrîl (عليه السلام)]." [*Muslim*]

١٤٢٦- وَعَنْهَا أَنَّ رَسُولَ الله ﷺ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ» رَوَاهُ مُسلمٌ.

Commentary: "*Subbûh*" (سبوح) and "*Quddûs*" (قدوس) are two attributive Names of Allâh which denote His Perfect Purity and Uniqueness. "*Ar-Rûh*" means Jibrîl (Gabriel). Although he, too, comes in the category of angels but his special mention is made here to emphasize his majesty and honour. In short, the recitation of the prayers mentioned in this *Hadîth* is in keeping with the practice of the Prophet ﷺ.

1427. Ibn 'Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ said: "Glorify your Lord in *Rukû'* (bowing posture) and exert yourself in supplication in prostration. Thus your supplications are liable to be accepted." [*Muslim*]

١٤٢٧- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ» رَوَاهُ مسلم.

1428. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A slave becomes nearest to his *Rubb* when he is in prostration. So increase supplications while prostrating." [*Muslim*]

١٤٢٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ؛ فَأَكْثِرُوا الدُّعَاءَ» رَوَاهُ مسلم.

Commentary: Both the *Ahâdîth* mentioned above, evidently show that there is greater possibility of acceptance of an invocation which is made in prostration. Therefore, one must do it in the voulntary *Salât*.

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١٤٢٩- وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ: دِقَّهُ وَجِلَّهُ، وَأَوَّلَه وَآخِرَهُ، وَعَلانِيَتَهُ وَسِرَّهُ» رَوَاهُ مسلم.

1429. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ used to say in his prostration: *Allâhum-maghfir lî dhanbî kullahu: diqqahu wa jillahu, wa 'awwalahu wa âkhirahu, wa alâniyatahu wa sirrahu* (O Allâh! Forgive all my sins, the small and the great, first and the last, the open and the secret)." [*Muslim*]

Commentary: Although the Prophet ﷺ was innocent and free of sins, he used to pray for the forgiveness of his shortcomings out of his gratitude to Allâh's Might and Majesty. Thus, this *Hadîth* has a great lesson for us. In spite of being innocent, he was always fearful of the Wrath of Allâh, while we, despite being embodiments of sins, are fearless of Allâh.

١٤٣٠- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: افتَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، فَتَحَسَّسْتُ، فَإِذَا هُوَ رَاكِعٌ - أَوْ سَاجِدٌ - يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ»، وَفِي رِوَايَةٍ: فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ، وَهُوَ فِي الْمَسْجِدِ، وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ» رَوَاهُ مسلمٌ.

1430. 'Âishah رضي الله عنها reported: One night I missed the Messenger of Allâh ﷺ from his bed. I searched for him. When I found him he was in bowing or prostrating posture and was reciting: *Subhânaka wa bi hamdika. Lâ ilâha illa Anta* (You are free from imperfection and I begin praising You. There is no true god except You)."

Another narration is: My hand fell over his feet while he was in prostration with his feet erect. He was supplicating: "*Allâhumma innî a'ûdhu biridâka min sakhatika, wa bi-mu'âfâtika min 'uqûbatika, wa a'ûdhu bika minka, lâ uhsî thanâ'an 'alaika, Anta kamâ athnaita 'ala Nafsika* (O Allâh! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against

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Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself)."

1431. Sa'd bin Abû Waqqâs رضي الله عنه reported: We were with the Messenger of Allâh ﷺ when he asked, "Is anyone of you unable to earn a thousand good deeds?" One of those present asked: "How can one earn thousand good deeds in a day?" He ﷺ replied, "By saying: *Subhân Allâh* a hundred times, then one thousand good deeds will be recorded for him or one thousand sins will be blotted out from his record." [*Muslim*]

١٤٣١- وَعَنْ سعدِ بنِ أَبِي وَقَّاصٍ رَضِيَ الله عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ الله ﷺ فَقَالَ: «أَيَعجِزُ أَحَدُكم أَنْ يَكْسِبَ فِي كُلِّ يَوْمٍ أَلْفَ حَسَنَةٍ!» فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ» رَوَاهُ مُسْلم.

قَالَ الْحُمَيْدِيُّ: كَذَا هُوَ فِي كِتَابِ مُسْلِمٍ: «أَوْ يُحَطُّ» قَالَ الْبَرْقَانِيُّ: وَرَوَاهُ شُعْبَةُ، وَأَبُو عَوَانَةَ، وَيَحيَى القَطَّانُ، عَنْ مُوسَى الذِي رَوَاهُ مُسْلِم مِنْ جِهَتِهِ فَقَالُوا: «وَيُحَطُّ» بِغَيْرِ أَلِفٍ.

Commentary: One thousand good deeds in return for saying the word "*Subhan-Allâh*" (سبحان الله) is a minimum reward under the promise that says (الحسنة بعشر أمثالها) i.e., ten-fold reward would be given for each good deed. The words "*Au yuhattu*" (أو يحط) is open to disagreement among the religious scholars. Some of them have mentioned it with "*Au*" (أو) which means one gets one thousand good deeds or a thousand sins are forgiven; while others have mentioned this *Hadîth* with the word "*Wa yuhattu*", (ويحط) that is, one is given a thousand virtues and a similar number of sins are pardoned.

1432. Abû Dharr رضي الله عنه reported: The Messenger of Allâh ﷺ

١٤٣٢- وَعَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «يُصْبِحُ

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said, "Every morning charity is due from every joint bone of the body of every one of you. Every utterance of Allâh's Glorification (i.e., *Subhan-Allâh*) is an act of charity, and every utterance of praise of Him (i.e., *Al-hamdu lillâh*) is an act of charity, and every utterance of profession of Faith (i.e., *Lâ ilâha illallâh*) is an act of charity, and every utterance of His Greatness (i.e., *Allâhu Akbar*) is an act of charity; and enjoining good is an act of charity and forbidding what is disreputable is an act of charity; and two *Rak'ah* prayer which one offers in the forenoon (*Ad-Duhâ*) will suffice for all this." [*Muslim*]

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.

Commentary: This *Hadîth* has already been mentioned. See *Hadîth* No. 118. It brings into prominence the distinction of the two *Rak'ah* of *Ad-Duhâ* as it is a means to express one's gratitude to Allâh for 360 joints in one's body. Similarly, the Praise and Glorification of Allâh, the declaration of His Oneness, enjoining good and forbidding vices are all *Sadaqah* of man's body.

1433. Juwairiyah bint Al-Hârith رضي الله عنها reported, the Mother of the Believers: The Prophet ﷺ came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet ﷺ said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four words three times after I had left you. If these are to be weighed against all you have

١٤٣٣- وَعَنْ أُمِّ الْمُؤْمِنِينَ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ الله عَنْهَا أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَىٰ وَهِيَ جَالِسَةٌ، فَقَالَ: «مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟» قَالَتْ: نَعَمْ: فَقَالَ النَّبِيُّ ﷺ: لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتِ

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مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ» رَوَاهُ مسلم.

recited since morning, these will be heavier. These are: *Subhân-Allâhi wa bihamdihi, 'adada khalqihi, wa ridâ nafsihi, wa zinatah 'arshihi, wa midâda kalimâtihi* [Allâh is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]." [*Muslim*]

وفي روايةٍ لَهُ: «سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ».

وَفِي رِوَايَةِ التِّرْمِذِيِّ: «أَلَا أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهَا؟ سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ».

Commentary: The recitation of the words quoted in this *Hadîth* is highly meritorious and rewarding because they are full of Praise and Glorification of Allâh.

١٤٣٤- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ» رَوَاهُ

1434. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: The Prophet ﷺ said, "The similitude of one who remembers his *Rubb* and one who does not remember Him, is like that of the

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living and the dead." [*Al-Bukhârî* and *Muslim*]

الْبُخَارِي.

وَرَوَاهُ مسلم فقَالَ: «مَثَلُ الْبَيْتِ الَّذِي يُذْكَرُ اللهُ فِيهِ، وَالْبَيْتِ الَّذِي لا يُذْكَرُ اللهُ فِيهِ، مَثَلُ الْحَيِّ وَالْمَيِّتِ».

Commentary: Lack of remembrance of Allâh is akin to death. When a person dies, he is unable to do anything. Similarly, a person who does not remember Allâh goes so far from Him that he cannot do anything which can benefit him.

1435. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Allâh the Exalted says: 'I am as my slave expects me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels)." [*Al-Bukhârî* and *Muslim*]

١٤٣٥- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «يَقُولُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي؛ فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ» مُتَّفَقٌ عَلَيهِ.

Commentary: "I am as my slave expects me to be" means that one should have the conviction that He accepts repentance, grants pardon, relieves people of their tensions and emancipates them from their troubles. Along with this conviction one should do good deeds which please Allâh and avoid such deeds which have been prohibited by Him. With this conduct, one should hope for the best from Allâh. This approach is similar to that of a cultivator who ploughs his land, sows the seed, waters it, takes every possible care of it and then cherishes hope for a good crop. It can also be linked to the endeavours of a person who intends to become a scholar, or a physician or an engineer. The first and foremost requirement to pursue his ambition is to study the books through which he can gain the required knowledge. For every work one intends to do, one has to first make a foundation and then acquire the means essential for it. It is only then that one can hope to achieve one's aim.

Similar is the case of associating good hopes with Allâh. Unless a person does not

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furnish the foundation of Faith and good deeds for it, it will be unwise to associate good hopes with Allâh. A slave who rather than serving his master runs away or annoys him and still hopes that his master being so kind will not take him to task for his excesses would be called stupid by the people. The same is true of Allâh, who is certainly the Most Compassionate, the Most Merciful and Forgiving. But for whom is He so? The answer is for His faithful and obedient slaves and not for those who are followers of Satan. For Satan and his followers, Allâh's Decision is that: "I will fill Hell with you *(Iblîs)* and those of them (mankind) that follow you, together." (38:85).

1436. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The *Mufarridûn* have gone ahead." He was asked, "Who are the *Mufarridûn*?" He ﷺ replied, "Those men and women who frequently celebrate the remembrance of Allâh." [*Muslim*]

١٤٣٦- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «سَبَقَ الْمُفَرِّدُونَ» قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللهِ؟ قَالَ: «الذَّاكِرُونَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ» رَوَاهُ مسلم.

روي: «الْمُفَرِّدُونَ» بتشديد الراء وتخفيفها، وَالْمَشْهُورُ الَّذِي قَالَهُ الْجُمْهُورُ: التَّشْدِيدُ.

Commentary: This *Hadîth* highlights the following two points: First, the eminence of plentiful remembrance of Allâh. People who have this quality will be ahead of others in reward on the Day of Judgement. Second, people who remember Allâh and are obedient to Him, be they men or women, will be rewarded equally. In the matter of reward no distinction will be made on the basis of their gender.

1437. Jâbir رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "The best way to celebrate the remembrance of Allâh is to say: *Lâ ilâha illallâh* (there is no true god except Allâh)." [*At-Tirmidhî*]

١٤٣٧- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: Since the *Shahâdah* (شهادة) is the basis of Islâm, its repetition in abundance has the greatest eminence. Some religious scholars regard only *Lâ ilâha illallâh* as eminent, while others hold that the second part of it (Muhammad is the

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Messenger of Allâh) is also included in it. Thus, in their opinion both these parts of the *Shahâdah* should be recited together.

1438. 'Abdullâh bin Busr رضي الله عنه reported: One of the Companions said, "O Messenger of Allâh. There are many injunctions of Islâm for me. So tell me something to which I may hold fast." He said, "Keep your tongue wet with the remembrance of Allâh." [*At-Tirmidhî*]

١٤٣٨- وَعَنْ عَبْدِ اللهِ بنِ بُسْرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ، إِنَّ شَرَائِعَ الإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ، فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّثُ بِهِ قَالَ: «لا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: *Sharâ'i'* (شرائع) is the plural of *Sharî'ah* (شريعة). *Sharî'ah* is in the sense of *Mashrû'ah* (مشروعة), that is the Divine injunctions. These Divine injunctions are of various kinds, i.e., some of them are obligatory, some desirable and some voluntary. The obligatory ones are compulsory and their compliance is indispensable. What is termed as *Mustahabbât* (desirables) are also highly important for gaining the Pleasure of Allâh. Similarly, voluntary acts are a means of getting close to Allâh. Ordinary people are sometimes puzzled by the abundance of the latter and want to adhere to the first two, that is obligations and what comes in the category of desirables. A desire to this effect is mentioned in this *Hadîth*. The Prophet ﷺ answered the query in this matter by saying to the inquirer, "Keep your tongue wet with the remembrance of Allâh." Keeping the tongue wet with the remembrance of Allâh here means its abundant recitation. In other words, one should make the remembrance of Allâh a permanent feature. If one is not able to do many voulntary good works, which some people find difficult, the remembrance of Allâh will make up the deficiency in that regard.

1439. Jâbir رضي الله عنه reported: The Prophet ﷺ said, "For him who says: '*Subhân-Allâhi wa bi hamdihi* (Allâh is free from imperfection, and I begin with praising Him, and to Him),' a palm-tree will be planted in *Jannah*." [*At-Tirmidhî*]

١٤٣٩- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

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Commentary: *Jannah* is so vast that we cannot even imagine its vastness. The planting of trees in return for the Praise and Glorification of Allâh is, therefore, neither something difficult nor surprising. So, there should not be any hesitation in accepting it as a fact. Some people take it is as a metaphor for a plentiful reward.

1440. Ibn Mas'ûd رضي الله عنه reported: Messenger of Allâh ﷺ said, "I met Ibrâhîm ﷺ on the Night of Ascension (*Al-Asrâ*), and he said to me: 'O Muhammad, convey my greetings to your *Ummah*, and tell them that *Jannah* has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: *Subhân-Allâh, Al-hamdu lillâh, Lâ ilâha illallâh and Allâhu Akbar* (Allâh is free from imperfection; praise be to Allâh; there is no true god except Allâh; and Allâh is Greatest)."
[*At-Tirmidhî*]

١٤٤٠- وَعَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقِيتُ إِبْراهِيمَ ﷺ لَيْلَةَ أُسْرِيَ بِي، فَقَالَ: يَا مُحَمَّدُ أَقْرِىءْ أُمَّتَكَ مِنِّي السَّلَامَ، وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ، عَذْبَةُ الْمَاءِ، وَأَنَّهَا قِيعَانٌ، وأَنَّ غِرَاسَها: سُبْحَانَ اللهِ، والْحَمْدُ للهِ، وَلَا إِلٰهَ إِلَّا اللهُ، واللهُ أَكْبَرُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: *Qî'ân* (قيعان) is the plural of *Qâ'* (قاع) which means plain levelled land that does not have any tree. Trees grow on the plain land of *Jannah* in return for remembrance and Glorification of Allâh. The more one remembers Allâh, the greater is the number of trees which grow on the piece of land that will be awarded to him.

1441. Abud-Dardâ رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Shall I not inform you of the best of your actions which are the purest to your *Rubb*, which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite

١٤٤١- وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُنَبِّئُكُم بِخَيْرِ أَعْمَالِكُم، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعِهَا فِي دَرَجَاتِكُم، وَخَيْرٍ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْفِضَّةِ وَخَيْرٍ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكم فَتَضْرِبُوا أَعْنَاقَهُمْ،

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your necks?" They said, "Certainly." He ﷺ said, "Remembrance of Allâh the Exalted." [*At-Tirmidhî*]

وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا: بَلَى، قَالَ: «ذِكْرُ اللهِ تعالى» رَوَاهُ التِّرْمِذِيُّ، قَالَ الْحَاكِمُ أَبُو عَبْدِ الله: إِسْنَاده صَحِيحٌ.

Commentary: This *Hadîth* also tells us about the eminence of remembrance of Allâh, as the basis of every good deed is remembrance of Allâh and expression of one's devotion and obedience to Him. Without these two, even the greatest virtue is useless and is of no value. Thus, we must always bear it in mind that remembrance of Allâh is superior to everything else.

1442. Sa'd bin Abû Waqqâs رضي الله عنه reported: The Messenger of Allâh ﷺ and I went to see a woman. She had date-stones or pebbles in front of her, and she was counting and reciting *Tasbîh*. ['*Subhân-Allâh*' (Allâh is free from imperfection)]. He said, "Shall I not inform you of what is easier or better than this for you?" You should say: '*Subhân-Allâhi 'adada mâ khalaqa fis-samâ', wa subhân-Allâhi 'adada mâ khalaqa fil-ardi, wa subhân-Allâhi 'adada mâ baina dhalika, wa subhân-Allâhi 'adada mâ Huwa Khâliqun, wallâhu Akbaru mithla dhâlika, wal-hamdu lillâhi mithla dhâlika, wa lâ ilâha illallâhu mithla dhâlika, wa lâ hawla wa lâ quwwata illâ billâhi mithla dhâlika* (*Subhân-Allâh*, equal to the number of what He created in the heaven; and *Subhân-Allâh*, equal to the number of His creatures in the earth; and *Subhân-Allâh*, equal to the number in between them; and *Subhân-Allâh* equal to the number of those He

١٤٤٢- وَعَن سَعْدِ بنِ أَبِي وَقَّاصٍ رَضِيَ الله عَنْهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ الله ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوًى - أَوْ حَصًى - تُسَبِّحُ بِهِ فَقَالَ: «أُخْبِرُكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هٰذَا - أَوْ أَفْضَلُ» فَقَالَ: «سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وسُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي الأَرْضِ، وَسُبْحَانَ اللهِ عَدَدَ مَا بَيْنَ ذٰلِكَ، وَسُبْحَانَ اللهِ عَدَدَ مَا هُوَ خَالِقٌ، واللهُ أَكْبَرُ مِثْلَ ذٰلِكَ، وَالْحَمْدُ لله مِثْلَ ذٰلِكَ، وَلا إِلٰهَ إِلَّا اللهُ مِثْلَ ذٰلِكَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِالله مِثْلَ ذٰلِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

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will create).' Then say: '*Allâhu Akbar*' (Allâh is Greatest) in the same way. Then say: '*Al-hamdu lillâh*' (praise be to Allâh) in the same way. Then say: '*La ilâha illallâh*' (there is no true god except Allâh) in the same way. Then say: '*Lâ hawla wa lâ quwwata illa billâh*' (there is no change of a condition nor power except by Allâh) in the same manner." [*At-Tirmidhî*]

Commentary: Sheikh Al-Albânî has accepted this *Hadîth* as *Hasan* because of the defect in its authority. He has stated that the original narration of it is without any reference to gravels and stones (of fruits) and that is "*Sahîh*" and has been mentioned by Imâm Muslim in his *Sahîh* with reference to Jawairiyah رضي الله عنها. (See *Riyâd-us-Sâliheen*, edited by Sheikh Al-Albânî).

1443. Abû Mûsâ رضي الله عنه reported: The Messenger of Allâh ﷺ said to me, "Shall I not guide you to a treasure from the treasures of *Jannah*?" I said: "Yes, O Messenger of Allâh!" Thereupon he ﷺ said, "(Recite) '*Lâ hawla wa lâ quwwata illa billâh*' (There is no change of a condition nor power except by Allâh)." [*Al-Bukhârî* and *Muslim*]

١٤٤٣- وَعَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَلا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فقلتُ: بَلى يَا رَسُولَ اللهِ! قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: In this *Hadîth* the invocation "*Lâ hawlâ wa la quwwata illâ billâh*" (لا حول ولا قوة إلا بالله) has been regarded a treasure of *Jannah* or one of the most precious stores of *Jannah*. The reason for its high eminence seems to be that through it, one makes a confession of his utter weakness and helplessness and attributes all power and authority to Allâh, and this is very much liked by Allâh. This statement is an outright admission that man has no power and if he can prevent himself from any mischief or do any good deed, it is only by the Will of Allâh and His Permission.

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CHAPTER 245
REMEMBRANCE OF ALLÂH IN ALL CONDITIONS

٢٤٥- باب ذكر الله تعالى قائمًا وقاعدًا ومضطجعًا ومُحْدِثًا وجُنُبًا وحائضًا إلَّا القرآن فلا يحل لجنب ولا حائض

Allâh, the Exalted, says:

"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.." (3:190,191)

قَالَ الله تَعَالَى: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ○ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ﴾ [آل عمران: ١٩٠، ١٩١].

1444. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ used to remember Allâh at all times. [*Muslim*]

١٤٤٤- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ رَسُولُ الله ﷺ يَذْكُرُ الله تَعَالَى عَلَى كُلِّ أَحْيَانِهِ. رَوَاهُ مسلمٌ.

Commentary: Such religious scholars take support from this *Hadîth* who hold that the recitation of the Qur'ân is permissible in a state of *Janâbah* (resulting from coition) and menses. Imâm Al-Bukhârî is also included among those who hold this view. They say that the words "at all times" clearly means that. The Prophet ﷺ used to remember Allâh (which includes the recitation of the Qur'ân also) no matter whether he was in a state of minor or major pollution. For this reason, Sheikh Al-Albânî has objected Imâm An-Nawawî's mentioning these two exceptions (pollution resulting from coition and menses) in the relevant title, and has stated that there is no *Hadîth* in support of these exceptions. In fact, the *Hadîth* narrated by 'Âishah رضي الله عنها contradicts this view. In the opinion of this school of thought, the *Ahâdîth* which prohibit the remembrance of Allâh when a person is in the state of *Janâbah* are weak in authority and are open to discussion. Thus, such *Ahâdîth* do not prove the prohibition. In the opinion of the second school of thought, which holds the opposite view, such *Ahâdîth* carry weight despite being weak in authority, because their weakness is not serious.

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Some of them even believe that such *Ahâdîth* come to the level of *Hadîth Hasan*. So far logic is concerned, the viewpoint of the first school carries more weight but the reverence of the Qur'ân also calls for caution. The best way to create conformity between the two views is that in inevitable situations one may go by the first view but in the ordinary circumstances it is better to follow the second view. Allâh Alone knows what is right.

1445. Ibn 'Abbâs رضي الله عنهما reported: The Prophet ﷺ said, "If anyone intends to have (sexual intercourse) with his wife, he should say: "*Bismillâh! Allâhumma janibnash-Shaitâna, wa jannibish-Shaitâna mâ razaqtanâ* (In the Name of Allâh, O Allâh! Keep us away from Satan and keep Satan away from what You have bestowed upon us);' and if Allâh has ordained a child for them, Satan will never harm him."
[*Al-Bukhârî* and *Muslim*]

١٤٤٥- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ، ﷺ قَالَ: «لَو أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ الله، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذٰلِكَ، لَم يَضُرَّهُ شَيطانٌ أَبَدًا» متفقٌ عَلَيه.

Commentary: One should recite the prayer mentioned in this *Hadîth* before one cohabits with his wife. This will save him and his offspring from the evil effect of Satan. But it must be borne in mind that this prayer is to be recited before the intercourse and not during it.

CHAPTER 246
SUPPLICATION AT THE TIME OF GOING TO BED AND WAKING UP

٢٤٦- بابُ ما يقوله عند نومِهِ وَاستيقاظه

1446. Hudhaifah and Abû Dharr رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ went to bed, he would supplicate: "*Bismika-Allâhumma amût wa ahyâ* (With Your Name,

١٤٤٦- عَنْ حُذَيْفَةَ، وَأَبِي ذَرٍّ رَضِيَ الله عَنْهُمَا قَالَا: كَانَ رَسُولُ الله ﷺ، إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «بِاسمِكَ اللَّهُمَّ أَموتُ وَأَحْيَا» وَإِذَا اسْتَيْقَظَ

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قَالَ: «الْحَمْدُ لله الَّذي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ»
رَوَاهُ الْبُخَارِيُّ.

O Allâh, I die and return to life)"; and when he woke up, he would supplicate thus: *"Al-hamdu lillâhilladhî ahyânâ ba'da mâ amâtanâ, wa ilaihin-nushûr* (All praise belongs to Allâh Who has restored us back to life after causing us to die; and to Him shall we return)." [*Al-Bukhârî*]

Commentary: The greatest benefit of such *Du'â* is that one always remembers Allâh and keeps Him all the time in mind.

٢٤٧- بابُ فضلِ حِلَق الذكر والندب إلى ملازمتها والنهي عن مفارقتها لغير عذر

CHAPTER 247
THE EXCELLENCE OF GATHERING IN WHICH ALLÂH IS REMEMBERED

قَالَ الله تَعَالَى: ﴿وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾ [الْكَهْف: ٢٨].

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)

١٤٤٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ لله تَعَالَى مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا

1447. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Allâh, the Exalted, has teams of angels who go about on the roads seeking those who remember Allâh.

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When they find some people remembering Allâh they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allâh, the Exalted and Glorious, asks them (although He is best informed about every thing): 'What are my slave saying?' They say: 'They are glorifying Your *Tasbîh*, *Tahmîd*, *Takbîr*, *Tamjîd*, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allâh).' He asks: 'Have they seen Me?' They reply, 'No, indeed, they have not seen You.' He asks: 'How would they act if they were to see Me?' Thereupon they reply: 'If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.' He would say: 'What do they beg of Me?' They say, 'They beg You for Your *Jannah*.' Allâh says, 'Have they seen My *Jannah*?' They say, 'No, our *Rubb*.' He says: 'How would they act if they were to see My *Jannah*?' They reply, 'Were they to see it, they would more intensely eager for it.' They (the angels) say, 'They seek Your Protection.' He asks, 'Against what do they seek My Protection?' They (the angels) say, 'Our *Rubb*, from the fire of Hell.' (He, the *Rubb*) says, 'Have they seen the fire of Hell?' They say, 'No. By Your Honour, they have

قَوْمًا يَذْكُرُونَ اللهَ عَزَّ وَجَلَّ، تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ، فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْأَلُهُم رَبُّهُمْ - وَهُوَ أَعْلَم - : مَا يَقُولُ عِبَادِي؟ قَالَ: يَقُولُونَ: يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيُمَجِّدُونَكَ، فَيَقُولُ: هَلْ رَأَوْنِي؟ فيقولون: لَا وَاللهِ! مَا رَأَوْكَ، فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟! قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. فَيَقُولُ: فَمَاذَا يَسأَلُونَ؟ قَالَ: يَقُولُونَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لا وَاللهِ! يَا رَبِّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟! قَالَ: يَقُولُونَ: لَو أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَتَعَوَّذُونَ مِنَ النَّارِ؛ قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لا وَاللهِ! مَا رَأَوْهَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟! قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ

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not seen it.' He says: 'How would they act if they were to see My Fire?' They say: 'If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.' He says: 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.' One of the angels says: 'Our *Rubb*, there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.' He says: 'I also grant him pardon because they are the people by virtue of whom their associates will not be unfortunate'." [*Al-Bukhârî* and *Muslim*]

(The narration in *Muslim* is also the same with minor changes in wordings).

مِنْها فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِم فُلانٌ لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ، قَالَ: هُمُ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ» متفقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لله مَلَائِكَةً سَيَّارَةً فُضُلًا يَتَتَبَّعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ، وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلَؤُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ، فَيَسْأَلُهُمُ الله عَزَّ وَجَلَّ - وَهُوَ أَعْلَمُ - : مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادٍ لَكَ فِي الأَرْضِ: يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيُهَلِّلُونَكَ، وَيَحْمَدُونَكَ، وَيَسْأَلُونَكَ. قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتَكَ. قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لا، أَيْ رَبِّ. قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟! قَالُوا:

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وَيَسْتَجِيرُونَكَ. قَالَ: وَمِمَّ يَسْتَجِيرونِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ! قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟! قَالُوا: وَيَسْتَغْفِرُونَكَ، فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا، وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُوا. قَالَ: فَيَقُولُونَ: رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَّاءٌ إِنَّمَا مَرَّ، فَجَلَسَ مَعَهُمْ، فَيَقُولُ: وَلَهُ غَفَرْتُ، هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ».

Commentary: What kind of circles and gatherings of remembrance of Allâh are referred to here? Obviously not those in which Allâh is remembered in the ways invented by the participants themselves, i.e., repetition of the slogans "*Allâh-Hu*" (الله هو), "*Haq-Allâh*" (حق الله) etc., which have not been mentioned in any *Hadîth*. The repetition of any specific word, in a specific manner and in a peculiar surrounding (such as by putting the lights off) - this manner of conducting the remembrance of Allâh is also not evident from the practice of the Prophet ﷺ and his Companions. The circles and gatherings mentioned in this *Hadîth* are those in which, the Prophet's *Sunnah* is fully observed. The words such as *Subhân-Allâh* (سبحان الله), *Al-hamdu lillâh* (الحمد لله), *La ilâha illallâh* (لا إله إلا الله), *Allâhu Akbar* (الله أكبر), etc., are recited and Praise and Glorification of Allâh are done after *Salât*. The groups are quietly engaged in the remembrance of Allâh, and those who attend the sermons and speeches delivered in mosques on Friday also come in this category of meetings and gatherings as these are ordained in Islâm. This *Hadîth* also highlights the distinction of Muslims who are engaged in the remembrance of Allâh and the *Du'â* they recite on the suggested times and occasions.

1448. Abû Hurairah and Abû Sa'îd Al-Khudrî رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "When a group of people assemble for the

١٤٤٨- وعَنْهُ وَعَنْ أبي سعيدٍ رَضِيَ الله عَنْهُمَا قَالا: قَالَ رَسُولُ الله ﷺ: «لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ الله عَزَّ وَجَلَّ

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إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ؛ وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ» رَوَاهُ مسلم.

remembrance of Allâh, the angels surround them (with their wings), (Allâh's) mercy envelops them, *Sakı-nah*, or tranquillity descends upon them and Allâh makes a mention of them before those who are near Him." [*Muslim*]

Commentary: This *Hadîth* also highlights the merits of remembrance of Allâh and the high grades of the people indulging in it.

١٤٤٩- وَعَنْ أَبِي وَاقِدٍ الْحَارِثِ بْنِ عَوْفٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ، بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللهِ ﷺ، وَذَهَبَ وَاحِدٌ، فَوَقَفَا عَلَى رَسُولِ اللهِ ﷺ. فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ، فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ، فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا. فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ، قَالَ: أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ: أَمَّا أَحَدُهُمْ، فَأَوَى إِلَى اللهِ، فَآوَاهُ اللهُ إِلَيْهِ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللهُ مِنْهُ، وَأَمَّا الْآخَرُ، فَأَعْرَضَ، فَأَعْرَضَ اللهُ عَنْهُ» متفقٌ عَلَيْهِ.

1449. Abû Wâqid Al-Hârith bin 'Aûf رضي الله عنه reported: The Messenger of Allâh ﷺ was sitting in the mosque with his Companions when three people came to him. Two of them stepped forward to the Messenger of Allâh ﷺ and the third went away. Those two men stood by the side of Messenger of Allâh ﷺ. One of them found a space in the circle and he filled it, while the other one sat behind him. When the Messenger of Allâh ﷺ finished, he said, "Shall I not inform you about these three people? One of them sought refuge with Allâh and Allâh gave him refuge; the second one felt shy and Allâh showed kindness to his shyness (and so he was accommodated in that meeting), and the last one averted, and so Allâh turned away His Attention from him." [*Al-Bukhârî* and *Muslim*]

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

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1. The inducement for participation in the meetings held for the remembrance of Allâh.

2. The merit of avoiding anything that causes inconvenience to people and distinction of those who are bashful.

3. The condemnation and evil consequences of avoiding, without any genuine reason, the meetings or gatherings which are held to remember Allâh or to disseminate religious knowledge.

1450. Abû Sa'îd Al-Khudrî رضي الله عنه reported: Mu'âwiyah رضي الله عنه came to an assembly in the mosque and asked them: "What has made you sit together?" They replied, "We are sitting here to remember Allâh." He said, "I adjure you by Allâh to tell me whether nothing else has made you to sit together." They replied: "By Allâh! We are sitting only to remember Allâh." Then he said, "I did not adjure you because I suspected you. No one of my rank in the eyes of the Messenger of Allâh ﷺ is the narrator of so few traditions as I am. The fact is that the Messenger of Allâh ﷺ went out to a circle of his Companions and said, 'What has made you sit there?' When they replied that they are sitting together to remember Allâh and to praise Him for guiding them to Islâm and bestowing favours on them, he ﷺ said, 'I adjure you by Allâh to tell me that nothing else has made you sit together.' On their reply that there was certainly no other purpose, he ﷺ said, 'I did not adjure you because I suspected you, but Jibrîl (Gabriel)

١٤٥٠- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ قَالَ: خَرَجَ مُعَاوِيَةُ رَضِيَ الله عَنْهُ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا أَجلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ الله. قَالَ: آلله مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: مَا أَجْلَسَنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لم أَسْتَحْلِفْكُم تُهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ الله ﷺ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي: إِنَّ رَسُولَ الله ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: «مَا أَجْلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ الله، وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلإِسْلام؛ وَمَنَّ بِهِ عَلَيْنَا. قَالَ: «آلله مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: والله مَا أَجْلَسَنَا إِلَّا ذَاكَ. قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ، وَلٰكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ الله يُبَاهِي بِكُمُ الْمَلَائِكَةَ» رَوَاهُ مسلمٌ.

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came to me and told me that Allâh was talking proudly of you to the angels.'" [*Muslim*]

Commentary: This *Hadîth*, like those preceding it, mentions the merits of the meetings which are held for the remembrance of Allâh as well as the distinction of those who participate in them.

CHAPTER 248
REMEMBRANCE OF ALLÂH IN THE MORNING AND IN THE EVENING

٢٤٨- باب الذكر عند الصّباح والمَسَاء

Allâh, the Exalted, says:

"And remember your *Rubb* by your tongue and within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful." (7:205)

"And declare the perfectness of your *Rubb* before the rising of the sun, and before its setting." (20:130)

"And declare the perfectness of your *Rubb* and praise Him in the *'Ashi* (i.e., the time period after the midnoon till sunset) and in the *Ibkâr* (i.e., the time period from early morning or sunrise till before midnoon)." (40:55)

"In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is mentioned in the morn-

قَالَ الله تَعَالَى: ﴿وَٱذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْآصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ﴾ [الأعراف: ٢٠٥] قَالَ أَهْلُ اللُّغَةِ: «الآصالُ» جَمْعُ أَصِيلٍ، وَهُوَ مَا بَيْنَ الْعَصْرِ وَالْمَغْرِبِ. وَقَالَ تَعَالَى: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾ [طه: ١٣٠] وَقَالَ تَعَالَى: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِيِّ وَٱلْإِبْكَٰرِ﴾ [غافر: ٥٥] قال أَهْلُ اللُّغَةِ: «الْعَشِيُّ»: مَا بَيْنَ زَوَالِ الشَّمْسِ وَغُرُوبِهَا. وَقَالَ تَعَالَى: ﴿فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْآصَالِ ۝ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ

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وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ﴾ الآية [النور: ٣٦، ٣٧]. وَقَالَ تَعَالَى: ﴿إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِيِّ وَٱلْإِشْرَاقِ﴾ [ص: ١٨].

ings and in the afternoons or the evenings. Men whom neither trade nor sale diverts from the remembrance of Allâh (with heart and tongue)." (24:36,37)

"Verily, We made the mountains to declare the Perfectness of Allâh with him [Dâwûd (David)] in the *'Ashi* (i.e., after the midday till sunset) and *Ishrâq* (i.e., after the sunrise till midday)." (38:18)

١٤٥١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمْسِي: سُبْحَانَ الله وَبِحَمْدِهِ مِائَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ» رَوَاهُ مسلم.

1451. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who recites in the morning and in the evening the statement: '*Subhân-Allâhi wa bihamdihi* (Allâh is free from imperfection and I begin with praising Him)' one hundred times, will not be surpassed on the Day of Resurrection by anyone with better deeds than one who utters the same words or utters more of these words." [*Muslim*]

١٤٥٢- وَعَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ الله! مَا لَقِيتُ مِنْ عَقْرِبٍ لَدَغَتْنِي الْبَارِحَةَ! قَالَ: «أَمَا لَو قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ الله التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ» رَوَاهُ مُسْلِمٌ.

1452. Abû Hurairah رضي الله عنه reported: A man came to the Prophet ﷺ and said, "What a trouble I suffered from a scorpion which stung me last night!" He ﷺ said, "Had you said in the evening: '*A'ûdhu bikalimâtillâhit-tâmmâti min sharri mâ khalaqa* (I seek the protection of Allâh's Perfect Words from the evil of whatever He has created),' it would not have harmed you." [*Muslim*]

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Commentary: *Kalimât* (كلمات) means the Words of Allâh, His Decisions and His Power. *At-Tâmât* (التامات) being free from every defect and shortcoming. Thus, it means "I seek the protection of Allâh, by means of faultless Words, Decisions and Power of Allâh, from the mischief of every living being". It is the best prayer for protection from dangerous animals, insects and people.

1453. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ used to say in the morning: "*Allâhumma bika asbahnâ, wa bika amsainâ, wa bika nahyâ, wa bika namûtu, wa ilaikan-nushûr* (O Allâh! With Your Power we have come to the morning, with Your Power we come to the evening, with Your Power we live, and we die, and to You will we return)." In the evening he would say: "*Allâhumma bika amsainâ, wa bika nahyâ, wa bika namûtu, wa ilaikan-nushûr* (O Allâh! With Your Power, we have come to the evening, by You do we live, by You do we die, and to You is the return)."
[*At-Tirmidhî* and *Abû Dâwûd*]

١٤٥٣- وَعَنْهُ عَنِ النَّبِيِّ، ﷺ، أَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ: «اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ». وَإِذَا أَمْسَى قَالَ: «اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ» رَوَاهُ أَبُو داود وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1454. Abû Hurairah رضي الله عنه reported: Abû Bakr asked, "O Messenger of Allâh! Teach me some words so that I may recite them in the morning and in the evening." The Messenger of Allâh ﷺ said, "Recite these words: '*Allâhumma fâtiras-samawâti wal-ardi, 'âlimal-ghaibi wash-shahâdati, Rabba kulli shai'in wa malîkahu. Ash-hadu an lâ ilâha illâ Anta, a'ûdhu bika min sharri nafsî, wa sharrish-Shaitâni wa shirkihi* (O Allâh!

١٤٥٤- وَعَنْهُ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ، رَضِيَ الله عَنْهُ، قَالَ: يَا رَسُولَ الله مُرْنِي بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: قُلْ: اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيءٍ وَمَلِيكَهُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ

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Creator of the heavens and the earth! Knower of the hidden and the exposed! *Rubb* of everything and every one. I bear witness that none has the right to be worshipped but You. I seek Your Protection from the evil of my own self from the evil of Satan and from the evil of *Shirk* to which he calls).'" The Messenger of Allâh ﷺ added: "Recite these words in the morning and the evening and when you go to bed." [*Abû Dâwûd* and *At-Tirmidhî*]

الشَّيْطَانِ وَشِرْكِهِ» قَالَ: «قُلْهَا إِذَا أَصْبَحْتَ، وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ» رَوَاهُ أَبُو دَاود والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

1455. 'Abdullâh bin Mas'ûd رضي الله عنه reported: When it was evening, the Prophet ﷺ used to supplicate: "*Amsainâ wa amsal-mulku lillâh, walhamdu lillâh. Lâ 'ilâha illallâhu wahdahu lâ sharîka lahu* (We have entered upon evening and the whole kingdom of Allâh, too, has entered upon evening. Praise is due to Allâh. There is none who has the right to be worshiped but Allâh, the One who has no partner with Him)." He (the narrator) said: I think that he ﷺ used to follow the recitation with these words: "*Lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shi'in Qadîr. Rabbi as'aluka khaira mâ fî hâdhihil-lailati, wa khaira mâ ba'dahâ; wa a'ûdhu bika min sharri mâ fî hâdhihil-lailati, wa sharri mâ ba'dahâ; Rabbi a'ûdhu bika minal-kasali, wa sû'il-kibari; Rabbi a'ûdhu bika min 'adhâbin fin-nâri, wa 'adhâbin fil-qabri* (His is the

١٤٥٥- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: كَانَ نَبِيُّ الله، ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لله، وَالْحَمْدُ لله، لَا إِلٰه إِلَّا الله وَحْدَهُ لَا شَرِيكَ لَهُ» قَالَ الرَّاوِي: أُرَاهُ قَالَ فِيهِنَّ: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هٰذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، [رَبِّ] أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ» وَإِذَا أَصْبَحَ قَالَ ذٰلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لله» رَوَاهُ مسلم.

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sovereignty and to Him is all praise due, and He is Omnipotent. My *Rubb*, I beg of you good that lies in this night and good that follows it, and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My *Rubb*! I seek refuge in You from lethargy and the misery of old age. O Allâh! I seek Your Protection from the torment of Hell-fire and the punishment of the grave)." When it was morning, he (ﷺ) would recite the same, replacing the words: "We have entered upon evening and the whole kingdom of Allâh, too, has entered upon evening" with "We have entered upon morning and the whole kingdom of Allâh entered upon morning." (Replace the words "*Amsainâ, amsa, hâdhihil-lailati, mâ ba'dahâ with Asbahnâ, asbaha, hâdhal-yaumi, mâ ba'dahu*, respectively.) [*Muslim*]

Commentary: It is desirable to recite the invocations cited in the *Hadîth* in the morning and the evening and also when one goes to bed and awakes. The purpose is that the concept of Allâh's Providence and Divinity remains alive all the time in one's mind. With these words one seeks Allâh's Protection in life and the Hereafter from things which are harmful. One also begs for his safety and guidance in this life and the Hereafter. This *Hadîth* fully expresses one's recognition of Allâh's Godhood and Lordship.

1456. 'Abdullâh bin Khubaib رضي الله عنه reported: The Messenger of Allâh ﷺ said to me, "Recite *Sûrat Al-Ikhlâs* and *Al-Mu'awwidhatain* (*Sûrat Al-Fa-*

١٤٥٦- وَعَنْ عَبْدِ اللهِ بنِ خُبَيْبٍ - بِضَمِّ الْخَاءِ الْمُعْجَمَةِ - رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ:

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laq and *Sûrat An-Nâs*) three times at dawn and dusk. It will suffice you in all respects." [*Abû Dâwûd* and *At-Tirmidhî*]

«اقْرَأْ: قُلْ هُوَ اللهُ أَحَدٌ، وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ، ثَلاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ» رَوَاهُ أَبُو دَاود والتِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: "Recite *Sûrat Al-Ikhlâs* and *Al-Mu'awwidhatain* (*Sûrat Al-Falaq* and *Sûrat An-Nâs*) three times at dawn and dusk. It will suffice you in all respects" means that then one would not need any other recitation for the remembrance of Allâh. Moreover, by virtue of these three *Sûrah*, Allâh will protect the reciter from every dangerous thing. In other *Ahâdîth*, it is stated that after lying in the bed, the Prophet ﷺ used to recite these *Sûrah*, then blow on his hands and rub them over his body to the extent he could.

1457. 'Uthmân bin 'Affân رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who recites three times every morning and evening: '*Bismillâhil-ladhî lâ yadurru ma'as-mihî shai'un fil-ardi wa lâ fis-samâ'i, wa Huwas-Samî'ul-'Alîm* (In the Name of Allâh with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing),' nothing will harm him." [*Abû Dâwûd* and *At-Tirmidhî*]

١٤٥٧- وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ: بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ ولَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلاثَ مَرَّاتٍ، إِلَّا لَمْ يَضُرَّهُ شَيْءٌ» رَوَاهُ أَبُو دَاودَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: The prayer cited in this *Hadîth* means that "I seek the Protection of Allâh by means of which one can save himself from every vice, whether it is an animal or man, a jinn or Satan because He is Aware of everyone's condition and Capable of hearing everybody's petition. He who comes in His Protection none can harm him, except that which He wills."

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CHAPTER 249
SUPPLICATION BEFORE GOING TO BED

٢٤٩- بَابُ ما يقوله عند النوم

Allâh, the Exalted, says:

"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." (3:190,191)

قَالَ الله تَعَالَى: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ○ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ الآيات. [آل عمران: ١٩٠، ١٩١].

1458. Hudhaifah and Abû Dharr رضي الله عنه reported: The Messenger of Allâh ﷺ used to supplicate when he went to bed at night: "*Bismik-Allâhumma ahyâ wa amût* (With Your Name, O Allâh, I expire and return to life)." [*Al-Bukhârî*]

١٤٥٨- وَعَنْ حُذَيفَةَ وَأَبِي ذَرٍّ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «باسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ» رَوَاهُ الْبُخَارِي.

Commentary: Every person sleeps at night and gets up in the morning. Thus, in a way, sleep is death and reawakening is gaining life again. This life and death, like the literal life and death, lie in the Hands of Allâh. The prayer cited in this *Hadîth* engraves this concept in mind and when one recalls it every night it remains alive in his mind that "this life is for Allâh and I am alive with His Will. Whenever He wills, the light of my life will be extinguished. Therefore, I should spend these few days of life lent to me by Him in accordance with His Will and not in His disobedience".

1459. 'Ali رضي الله عنه reported: The Messenger of Allâh ﷺ said to me and to Fâtimah رضي الله عنها (Ali's wife and the Prophet's daughter), "When you

١٤٥٩- وَعَنْ عَلِيٍّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ لَهُ وَلِفَاطِمَةَ، رَضِيَ الله عَنْهُمَا: «إِذَا أَوَيْتُمَا إِلَى

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go to bed, recite: *Takbîr* (*Allâhu Akbar*) thirty-three times and *Tasbîh* (*Subhân-Allâh*) thirty-three times and *Tahmîd* (*Al-hamdu lillâh*) thirty-three times."

Another narration is: The Messenger of Allâh ﷺ said, "Recite *Tasbîh* thirty-four times."

Another narration is: The Messenger of Allâh ﷺ said, "Recite *Takbîr* thirty-four times." [*Al-Bukhârî* and *Muslim*]

فِرَاشِكُمَا، أَوْ: إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا - فَكَبِّرَا ثَلاثًا وَثَلاثِينَ، وَسَبِّحَا ثَلاثًا وَثَلاثِينَ، وَاحْمَدَا ثَلاثًا وَثَلاثِينَ» وَفِي رِوَايَةٍ: التَّسْبِيحُ أَرْبَعًا وَثَلاثِينَ» وَفِي رِوَايَةٍ: «التَّكْبِيرُ أَرْبَعًا وَثَلاثِينَ» مُتَّفَقٌ عَلَيه.

Commentary: It is apparent from the difference in the narrations of this *Hadîth* that the aggregate of the wordings has to be one hundred. For this purpose, one of these invocations should be recited thirty-four times. It will be quite in order if one recites either of the three for thirty-four times because the *Ahâdîth* on the subject say this number for any of them. In this connection two *Ahâdîth* have been mentioned by Imâm An-Nawawî and the reciting of "*Al-hamdu lillâh*" thirty-four times occurs in An-Nasa'i. This formula of Glorification, Praise and Elevation of Allâh's Name is to be recited after every obligatory *Salât* and before going to bed.

1460. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When any of you goes to bed, he should shake off (or dust off) his bedsheet because he does not know what might have fallen on it after he had left it. Then he should recite: *'Bismika Rabbi wada'tu janbî, wa bika arfa'uhu, in amsakta nafsî farhamhâ, wa in arsaltahâ fahfazhâ bimâ tahfazu bihi 'ibâdakas-sâlihîn* [With Your Name, my *Rubb*, I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live),

١٤٦٠- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ؛ إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا، فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ» مُتَّفَقٌ عَلَيه.

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guard it against which You guarded Your pious slaves].'"
[*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* calls our attention to a very important matter that before going to bed, we must shake off our bed-sheet, mattresses, etc., because it is quite possible that some poisonous insect might have passed over it in our absence and the effects left by it may prove harmful to us. One should recite this prayer after shaking off the bed-sheet, mattresses, etc.

1461. 'Âishah رضي الله عنها reported: Whenever the Messenger of Allâh ﷺ went to bed, he would blow upon his hands recite *Al-Mu'awwidhât*; and pass his hands over his body. [*Al-Bukhârî* and *Muslim*]

١٤٦١- وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ رَسُولَ الله، ﷺ، كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَاتِ وَمَسَحَ بِهِمَا جَسَدَهُ.
مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لَهُمَا: أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ، ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: قُلْ هُوَ الله أَحَدٌ، وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ، ثُمَّ مَسَحَ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ، وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذٰلِكَ ثَلاثَ مَرَّاتٍ. مُتَّفَقٌ عَلَيه.

قَالَ أَهْلُ اللُّغَةِ: «النَّفْثُ»: نَفخٌ لَطِيفٌ بِلَا رِيقٍ.

Commentary: "*Al-Mu'awwidhât*" (المعوذات) (the *Sûrah* which give protection) are the three *Sûrah* of the Qur'ân which have been mentioned in this *Hadîth*. They are so named because the request for granting of protection is made to Allâh by means of

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them. The last two *Sûrah* of the Qur'ân, that is *Sûrat Al-Falaq* and *Sûrat An-Nâs*, are called "*Al-Mu'awwidhatain*" (المعوذتين) which means "Two *Sûrah* which give protection". One must recite these *Sûrah* of the Qur'ân before going to sleep so that one may, on the one hand, follow the practice of the Prophet ﷺ, and on the other one, finds the Protection of Allâh.

١٤٦٢- وَعَنِ الْبَرَاءِ بنِ عَازِبٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ لِي رَسُولُ اللهِ، ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاةِ، ثُمَّ اضطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، وَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مُتَّ، مُتَّ عَلَى الْفِطْرَةِ، وَاجْعَلهُنَّ آخِرَ مَا تَقُولُ» مُتَّفَقٌ عَلَيْهِ.

1462. Al-Barâ' bin 'Âzib رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "Whenever you intend to go to bed, perform *Wudu'* as is done for *Salât* (prayer); and then lie down on the right side and recite: '*Allâhumma aslamtu nafsî ilaika, wa fawwadtu amrî ilaika, wal-ja'tu zahrî ilaika, raghbatan wa rahbatan ilaika, lâ malja'a wa lâ manjâ minka illâ ilaika, âmantu bikitabik-alladhî anzalta, wa binabiyyik-alladhî arsalta* [O Allâh! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent].' If you die during the night, you will die in the true religion. Let these words be your last words at night." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has already been mentioned. See *Hadîth* No. 80. It points out the desirability of performing *Wudu'* before going to bed and reciting this *Du'â* which show the genuine worship and complete submission to Allâh.

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١٤٦٣- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «الْحَمْدُ للهِ الَّذِي أَطْعَمَنَا وَسَقَانَا؛ وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لا كَافِيَ لَهُ وَلَا مُؤْوِيَ» رَوَاهُ مُسْلِمٌ.

1463. Anas رضي الله عنه reported: Whenever the Prophet ﷺ went to his bed, he would say: "*Al-hamdu lillâh-illadhî at'amanâ wa saqânâ, wa kafânâ wa âwânâ, fakam mimman lâ kâfiya lahu wa lâ mu'wiya* (Praise is due to Allâh Who has fed us, provided us drink, satisfied us and gave us protection. Many are those who have no one to provide for them, or give them shelter)." [*Muslim*]

Commentary: This *Hadîth* impresses upon us that Almighty Allâh is sufficient for mankind. That is, He saves us from our enemies, gives us sustenance, and provides us facilities of residence and living. Due thanks should be addressed to Him alone.

١٤٦٤- وَعَنْ حُذَيْفَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ، وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَرَوَاهُ أَبُو دَاوُدَ مِنْ رِوَايَةِ حَفْصَةَ، رَضِيَ اللهُ عَنْهَا؛ وَفِيهِ أَنَّهُ كَانَ يَقُولُهُ ثَلاثَ مَرَّاتٍ.

1464. Hudhaifah رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ intended to go to sleep, he would place his right hand under his (right) cheek and supplicate: "*Allâhumma qinî 'adhâbaka yauma tab'athu 'ibâdaka* (O Allâh! Guard me against Your punishment on the Day when You will resurrect Your slaves)." [*At-Tirmidhî*]

In a narration in *Abû Dâwûd,* Hafsah رضي الله عنها said: Before going to sleep the Messenger of Allâh ﷺ would recite this *Du'â* three times.

Commentary: This *Hadîth* has a warning that one should never be unmindful of Allâh's Wrath. In fact, one should always seek Allâh's Protection and do such virtuous deeds which please Him so that one may be saved from the Divine retribution on the Day of Judgement.

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16. THE BOOK OF *DU'Â* (SUPPLICATIONS)

١٦ - كتابُ الدّعَوات

CHAPTER 250 ISSUES REGARDING SUPPLICATIONS, THEIR VIRTUES & SUPPLICATIONS OF THE PROPHET ﷺ

٢٥٠- بابُ الأمر بالدعاء وفضله وبيان جمل من أدعيته ﷺ

Allâh, the Exalted, says:

"And your *Rubb* said: 'Invoke Me, [i.e., believe in My Oneness (Islâmic Monotheism)] (and ask Me for anything) I will respond to your (invocation).'" (40:60)

"Invoke your *Rubb* with humility and in secret. He likes not the aggressors." (7:55)

"And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)." (2:186)

"Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil?" (27:62)

قَالَ الله تَعَالَى: ﴿وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ﴾. [غافر: ٦٠]. وَقَالَ تَعَالَى: ﴿ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾ [الأعراف: ٥٥]. وَقَالَ تَعَالَى: ﴿وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ﴾ الآية [البقرة: ١٨٦]. وَقَالَ تَعَالَى: ﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ﴾ الآية [النمل: ٦٢].

1465. An-Nu'mân bin Bashîr رضي الله عنهما reported: The Prophet ﷺ said,

١٤٦٥- وَعَنِ النُّعْمَانِ بْنِ بَشِيرٍ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ:

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"*Du'â* (supplication) is worship." [*Abû Dâwûd*]

«الدُّعَاءُ هُوَ الْعِبَادَةُ» رَوَاهُ أَبُو دَاوِدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: What is prayer but an expression of one's humbleness and helplessness before Allâh. The expression of one's weakness, inferiority and lowliness before the Infinite Power and Might of Allâh is in fact the essence of worshipping Him. For this reason, prayer has been regarded as the essence of worship. Thus, prayer is reserved for Him Alone and it should not be addressed to anyone else in any case. Al-Qâdî 'Iyâd said that *Du'â* is that act of worship which alone deserves to be referred to as *'Ibâdah*, or worship, because when one observes it, one in fact shows drawing near to Allâh, utter dedication to Him and rejection of all that He does not like and approve.

1466. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ liked comprehensive supplications or (*Al-Jawâmi'* - i.e., supplications with very few words but comprehensive in meanings), and discarded others. [*Abû Dâwûd*]

١٤٦٦- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ، ﷺ، يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ، وَيَدَعُ مَا سِوَى ذٰلِكَ. رَوَاهُ أَبُو دَاوِدَ بِإِسْنَادٍ جيد.

1467. Anas رضي الله عنه reported: The supplication most often recited by the Prophet ﷺ was: "*Allâhumma âtinâ fid-dunyâ hasanatan, wa fil-âkhirati hasanatan, wa qinâ 'adhâb-annâr* (O our *Rubb*! give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire)."' [*Al-Bukhârî* and *Muslim*]

In the narration of *Muslim* it is added that whenever Anas supplicated, he used to beseech Allâh with this *Du'â*.

١٤٦٧- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ، ﷺ: «اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً؛ وَقِنَا عَذَابَ النَّارِ» مُتَّفَقٌ عَلَيْهِ.

زَادَ مُسْلِمٌ فِي رِوَايَتِهِ قَالَ: وَكَانَ أَنَسٌ إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ دَعَا بِهَا، وَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدُعَاءٍ دَعَا بِهَا فِيهِ.

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Commentary: It is desirable to recite this *Du'â* which is mentioned in the Qur'ân (2:201) and which comprehends all that is good both in this life and the Hereafter. The Prophet ﷺ made it a habit to recite this *Du'â*, and the Companions were eager to follow him in all his words and actions.

1468. 'Abdullâh bin Mas'ûd رضي الله عنه reported: The Prophet ﷺ used to supplicate: "*Allâhumma innî as'alukal-hudâ, wat-tuqâ, wal-'afâfa, wal-ghinâ* (O Allâh! I beseech You for guidance, piety, chastity and contentment)." [*Muslim*]

١٤٦٨- وَعَنِ ابنِ مَسْعُودٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعَفَافَ، وَالْغِنَىٰ» رَوَاهُ مُسْلِمٌ.

Commentary: "Guidance" means guidance towards virtue which one needs at every step. The ability to do good and steadfastness on the Right Path is also covered by the term guidance. To comply with the Orders of Allâh and to prevent oneself from what He has forbidden is *Taqwâ* (fear of Allâh), the importance of which needs no elaboration. *'Affâf* (عفاف) is prevention from sins. It also means evasion from seeking help from others. *Ghina* (غنى) means riches which makes one independent of others so much so that all one's hopes are centered on Allâh Alone. The prayer quoted in this *Hadîth* is very comprehensive indeed.

1469. Târiq bin Ashyam رضي الله عنه reported: Whenever a man entered the fold of Islâm, the Prophet ﷺ would show him how to perform *Salât* and then direct him to supplicate: "*Allaam-aghfir lî, warhamni, wa-hdinî, wa 'âfinî, warzuqnî* (O Allâh! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation)."' [*Muslim*]

In another narration Târiq said: A man came to the Prophet ﷺ and said to him: "O Messenger of Allâh! What shall I say if I want to pray to my

١٤٦٩- وَعَنْ طَارِقِ بنِ أَشْيَمَ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ، ﷺ، الصَّلاةَ، ثُمَّ أَمَرَهُ أَنْ يَدْعُوَ بِهٰؤُلاءِ الْكَلِمَاتِ: «اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَعَافِنِي، وَارْزُقْنِي» رَوَاهُ مسلمٌ.

وَفِي رِوَايَةٍ لَهُ عَنْ طَارِقٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ الله!، كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي؟ قَالَ: «قُلْ: اللَّهُمَّ اغْفِرْ لِي،

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وَارْحَمْنِي، وَعَافِنِي، وَارْزُقْنِي، فَإِنَّ هٰؤُلَاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ».

Rubb?" He ﷺ said, "Say: '*Allâhumma-ghfir lî, warhamnî, wa 'âfinî, warzuqnî* (O Allâh! Forgive me, have mercy on me, protect me and provide me with sustenance).' Surely, this supplication is better for you in this life and in the Hereafter."

١٤٧٠- وَعَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ الْعَاصِ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ» رَوَاهُ مُسْلِمٌ.

1470. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Messenger of Allâh ﷺ supplicated: "*Allâhumma musarrifal-qulûbi, sarrif qulûbanâ 'ala tâ'atika* (O Allâh! Controller of the hearts, direct our hearts to Your obedience)." [*Muslim*]

Commentary: This is a very important prayer because through it one seeks steadfastness in virtue. Everybody's heart is always open to troubles, turmoil and ordeals and he is drifting from one situation to the other. If he is not supported by Allâh, he can deviate from the Right Path at any moment. For this reason, he has been required to pray to Allâh to save his heart from turning towards evils and keep it towards Allâh, because it is He Alone Who is Capable of controlling hearts.

١٤٧١- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «تَعَوَّذُوا بِاللهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الأَعْدَاءِ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: قَالَ سُفْيَانُ: أَشُكُّ أَنِّي زِدْتُ وَاحِدَةً مِنْهَا.

1471. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Seek refuge in Allâh against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies." [*Al-Bukhârî* and *Muslim*]

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Commentary: The trouble of a trial which is unbearable for a person and from which he does not have the power to rid himself is called جهد البلاء, translated here as 'turmoils'. Some people are of the opinion that it is synonymous with poverty combined with abundant children. But Al-Hâfiz Ibn Hajar is of the view that it is only one of the several kinds of "Troubles of a Trial." "*Ash-Shaqâ'*" (الشقاء) is the opposite of good fortune, that is, to pray for protection from misfortune. No Decision of Allâh is wrong but some of His Decisions may be harmful for certain people while others are beneficial for them. This means that their goodness or badness is related to persons. What it signifies is that one should pray to Allâh to keep one safe from such decisions which are harmful for him. "*Shamatat*" (الشماتة) is the pleasure that one's enemy feels on one's trouble. In other words, it is prayed that Allâh may protect one from any such trouble which is pleasing to one's enemy, because when a person is in trouble, his enemies feel pleasure over it. In this *Hadîth*, one sentence was added by Abû Sufyân and during his old age he did not remember which one it was. But we learn from other *Ahâdîth* that it was "the pleasure of enemies". (*Ibn 'Allân*). This *Hadîth* also shows the honesty and integrity of the narrators of *Ahâdîth*. They were honest to the extent that if a few words of supplication were added to a *Hadîth* by its narrators, they would point it out. Some scholars have regarded these words an addition in the *Hadîth* by its narrator, who is otherwise reliable, but it is not a problem of "addition of authority" because in that case, the addition is the saying of the Prophet ﷺ which is mentioned by one narrator and omitted by another. But here it is quite different as the narrator of the *Hadîth* himself is pointing out the addition made by him. Such additional words are technically called "*Mudraj*" (مدرج).

١٤٧٢- وَعَنْهُ قَالَ: كَانَ رَسُولُ اللهِ، ﷺ، يَقُولُ: «اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ» رَوَاهُ مُسْلِمٌ.

1472. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ used to say: "*Allâhumm-aslih lî dîniyal-ladhî huwa 'ismatu amrî, wa aslih lî dunyâya-llatî fîhâ ma'âshî, wa aslih lî âkhirati-llatî fîhâ ma'âdî, waj'alil-hayâta ziyâdatan lî fî kulli khair, waj'alil-mauta râhatan lî min kulli sharrin* (O Allâh, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life

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exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)." [*Muslim*]

Commentary: This is a very comprehensive prayer which simply means: "O Allâh! Help me spend all my life in complete devotion to You, doing what You like and avoiding what You dislike."

1473. 'Ali رضي الله عنه reported: The Messenger of Allâh ﷺ said to me, "Recite: *'Allâhumma-hdinî wa saddidnî* (O Allâh! Direct me to the Right Path and make me adhere to the Straight Path)." Another narration is: *'Allama innî as'aluk-alhudâ was-sadâd* (I beg You for guidance and uprightness)." [*Muslim*]

١٤٧٣- وَعَنْ عَلِي، رَضِيَ الله عَنْهُ، قَالَ: قَالَ لِي رَسُولُ الله، ﷺ: «قُلْ: اللَّهُمَّ اهْدِنِي، وَسَدِّدْنِي». وَفِي رِوَايَةٍ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالسَّدَادَ» رَوَاهُ مسلمٌ.

Commentary: "*As-Sadâd*" (السداد) means correctness and uprightness. Here, it signifies "please grant me the ability to do everything in a correct manner", that is in accordance with the practice of the Prophet ﷺ. Some scholars of *Hadîth* have interpreted it as steadfastness and moderation. Both interpretations accord well with its original meanings.

1474. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ used to supplicate: *"Allâhumma innî a'ûdhu bika minal-ajzi wal-kasali, wal-jubni wal-harami, wal-bukhli, wa a'ûdhu bika min 'adhabil-qabri, wa a'ûdhu bika min fitnatil-mahyâ wal-mamât* [O Allâh! I seek refuge in You from

١٤٧٤- وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ: يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

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helplessness (to do good), indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death]." Another narration adds: "*wa dala'id-daini wa ghalabatir-rijâl* (And from the burden of indebtedness and the tyranny of men)." [*Muslim*]

وَفِي رِوَايَةٍ: وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ». رَوَاهُ مُسْلِمٌ.

1475. Abû Bakr As-Siddîq رضي الله عنه reported: I requested the Messenger of Allâh ﷺ to teach me a supplication which I could recite in my *Salât* (prayer). Thereupon he said, "Recite: '*Allâhumma innî zalamtu nafsî zulman kathîran, wa la yaghfirudh-dhunûba illâ Anta, faghfir lî maghfiratan min 'indika, warhamnî, innaka Antal-Ghafûr-ur-Rahîm* (O Allâh! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate).'" [*Al-Bukhârî* and *Muslim*]

١٤٧٥- وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ، رَضِيَ اللهُ عَنْهُ، أَنَّهُ قَالَ لِرَسُولِ اللهِ، ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: «وَفِي بَيْتِي» وَرُوِيَ: «ظُلْمًا كَثِيرًا» وَرُوِيَ «كَبِيرًا» بِالثَّاءِ الْمُثَلَّثَةِ وَبِالْبَاءِ الْمُوَحَّدَةِ، فَيَنْبَغِي أَنْ يُجْمَعَ بَيْنَهُمَا، فَيُقَالُ: كَثِيرًا كَبِيرًا.

Commentary: It is desirable to recite this prayer in *Salât* after *Tashahhud* and before *Taslîm*. One can also recite it at all other times also.

1476. Abû Mûsâ رضي الله عنه reported: The Prophet ﷺ used to supplicate: "*Allâhumm-aghfir lî khatî'atî, wajahlî, wa isrâfî fî amrî, wa mâ Anta a'lamu bihi minnî. Allâhumm-aghfir lî jiddî wa*

١٤٧٦- وَعَنْ أَبِي مُوسَى، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، أَنَّهُ كَانَ يَدْعُو بِهٰذَا الدُّعَاءِ: «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي

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أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغفِر لِي جِدِّي وَهَزْلِي، وَخَطَئِي وَعَمْدِي، وَكُلُّ ذٰلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّم، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» مُتَّفَقٌ عَلَيه.

hazlî, wa khata'î wa 'amdî, wa kullu dhâlika 'indî. Allâhumm-aghfir lî mâ qaddamtu wa mâ akhkhartu, wa mâ asrartu, wa mâ a'lantu, wa mâ Anta a'lamu bihi minnî. Antal-Muqaddimu, wa Antal-Mu'akhkhiru; wa Anta 'ala kulli shai'in Qadîr (O Allâh! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allâh! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allâh! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You will to *Jannah*, and You Alone can send whomever You will to Hell-fire and You are Omnipotent)." [*Al-Bukhârî* and *Muslim*]

Commentary: The Prophet ﷺ was sinless but still he prayed earnestly to Allâh for the forgiveness of his shortcomings. In fact, he did so to educate his followers. This prayer is an expression of one's utter humbleness and sincere repentance of sins.

١٤٧٧- وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ» رَوَاهُ مُسْلِمٌ.

1477. 'Âishah رضي الله عنها reported: The Prophet ﷺ used to supplicate (in these words): "*Allâhumma innî audhu bika min sharri mâ 'amiltu, wa min sharri mâ lam a'mal* (O Allâh! I seek refuge in You from the evil of that which I have done and the evil of that

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which I have not done)." [*Muslim*]

Commentary: This prayer is also very comprehensive. Sometimes a person does a virtuous deed but it is tainted with slight hypocrisy or pride. It is an element which destroys even the most virtuous deeds. It is this mischief against which Allâh's Protection has been sought through this prayer.

1478. 'Abdullâh bin 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ used to supplicate thus: "*Allâhumma innî a'ûdhu bika min zawâli ni'matika, wa tahawwuli 'âfiyatika, wa fujâ'ati niqmatika, wa jamî'i sakhatika* (O Allâh! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You)." [*Muslim*]

١٤٧٨- وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ الله، ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ؛ وَجَمِيعِ سَخَطِكَ» رَوَاهُ مُسْلِمٌ.

Commentary: This is also a very comprehensive prayer. Allâh has blessed man with innumerable gifts. One becomes conscious of them when one is deprived of any of them, hence it is said that the value of a blessing is realized at its loss. For eyes, ears, tongue, health, property, children and such countless blessings, we owe gratitude to Allâh. In the prayer cited in this *Hadîth*, one entreats Allâh not to deprive of any blessing given to him. *'Âfiyah* means safe from disease, grief and troubles. "Passing of the safety (*'Âfiyah*)" signifies the change from a state of good health to a state of illness and weakness or that one is overtaken by troubles and afflictions.

1479. Zaid bin Arqam رضي الله عنه reported: The Messenger of Allâh ﷺ would supplicate: "*Allâhumma innî a'ûdhu bika minal-'ajzi wal-kasali, wal-bukhli wal-harami, wa 'adhâbil-qabri. Allâhumma âti nafsî taqwâhâ, wa zakkihâ Anta khairu man zakkâhâ,*

١٤٧٩- وَعَنْ زَيْدِ بنِ أَرْقَم، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ، يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي

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تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا» رَوَاهُ مُسْلِمٌ.

Anta waliyyuhâ wa maulâhâ. Allâhumma innî a'ûdhu bika min 'ilmin lâ yanfau', wa min qalbin lâ yakhsha'u, wa min nafsin lâ tashba'u, wa min da'watin lâ yustajâbu lahâ' [O Allâh! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allâh! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allâh! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]." [*Muslim*]

Commentary: This *Hadîth* contains the prayer for fear of Allâh, beneficial knowledge (that is, the knowledge of the Qur'ân and *Hadîth*), patience and contentment.

١٤٨٠- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ ﷺ، كَانَ يَقُولُ: اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلٰهَ إِلَّا أَنْتَ».

1480. Ibn 'Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ used to supplicate: "*Allâhumma laka aslamtu, wa bika âmantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khâsamtu, wa ilaika hâkamtu. Faghfir lî mâ qaddamtu, wa mâ akh-khartu, wa mâ asrartu wa mâ a'lantu, Antal-Muqaddimu, wa Antal-Mu'akhkhiru, lâ ilâha illâ Anta* (O Allâh! to You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I

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contend my adversaries and from You I seek judgement. O Allâh! Grant me forgiveness for the faults which I made in past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to *Jannah*, and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You)." Another narration adds: "*Lâ hawla wa lâ quwwata illâ billâh* (There is no strength to resist evil and no power to do good except through Allâh)."
[*Al-Bukhârî* and *Muslim*]

زَادَ بَعْضُ الرُّوَاةِ: «وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: The prayer mentioned in this *Hadîth* is, in fact, a Muslim's declaration to turn in every matter to Allâh, and to care about His Pleasure and His Orders regarding every act. It is also a declaration to befriend people for His sake and to show enmity towards people for Him alone. May Allâh give every Muslim the ability to make this prayer and to act according to the declaration that he makes through it.

1481. 'Âishah رضي الله عنها reported: The Prophet ﷺ used to supplicate: "*Allâhumma innî a'ûdhu bika min fitnatin-nâri, wa 'adhâbin-nâri, wa min sharril-ghinâ wal-faqri* (O Allâh! I seek refuge in You from the trials and the torment of the Fire and from the evils of wealth and poverty)." [*Abû Dâwûd* and *At-Tirmidhî*]

١٤٨١- وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَدْعُو بِهٰؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ» رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهٰذَا لَفْظُ أَبِي داودَ.

Commentary: "The evils of wealth" signify that one becomes so captivated by wealth that in his struggle to acquire it, he fails to discriminate between the lawful and the unlawful, or one may become proud and arrogant on account of his riches. The

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evils of poverty that one loses hope of Allâh's Mercy and Compassion, or shows resentment against his fate and the Will of Allâh, or deviates from the principles and requirements of integrity and honesty.

1482. Ziyâd bin 'Ilâqah reported: My uncle Qutbah bin Mâlik رضي الله عنه said that the Prophet ﷺ used to supplicate: "*Allâhumma innî a'ûdhu bika min munkarâtil-akhlâqi, wal-a'mâli, wal-ahwâ'i* (O Allâh! I seek refuge in You from undesirable manners, deeds, and aspirations)." [*At-Tirmidhî*]

١٤٨٢- وَعَنْ زِيَادِ بنِ عِلَاقَةَ عَنْ عَمِّهِ، وَهُوَ قُطبَةُ بنُ مَالِكٍ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ النَّبِيُّ، ﷺ، يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الأَخْلَاقِ، وَالأَعْمَالِ، وَالأَهْوَاءِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: The prayer is recited to seek Allâh's Help in shunning bad manners and observing good manners and righteous deeds.

1483. Shakal bin Humaid رضي الله عنه reported: I asked: "O Messenger of Allâh, teach me a prayer." He ﷺ said, "Say: *Allâhumma innî a'ûdhu bika min sharri sam'î, wa min sharri basarî, wa min sharri lisânî, wa min sharri qalbî, wa min sharri maniyyî* (O Allâh! I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue; the evils of my heart and the evils of passions)." [*Abû Dâwûd* and *At-Tirmidhî*]

١٤٨٣- وَعَنْ شَكَلِ بنِ حُمَيْدٍ، رَضِيَ الله عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ الله!، عَلِّمْنِي دُعَاءً. قَالَ: «قُل: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيِّي» رَوَاهُ أَبُو دَاودَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: The evil mischief of ears lies in lending them to lies, calumnies, backbiting and other forbidden things (music etc.), or closing the ears to the truth. The mischief of eyes lies in finding faults with people, looking at what is forbidden to look at, and ignoring the Signs of Allâh scattered everywhere in the universe. The mischief of the heart lies in occupying one's heart with the love of anyone else other than Allâh. "*Mani*" (semen) is that sticky fluid which comes out of the male organ after sexual

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gratification. Here it means the sexual organs. The mischief of these lie in using them in a sinful act. One is advised to safeguard one's ears, eyes, heart, sexual organs, and all the organs of one's body against their improper use in order to gain the Pleasure of Allâh. One will be accountable for all these things on the Day of Judgement.

1484. Anas رضي الله عنه reported: The Prophet ﷺ used to supplicate: *"Allâhumma innî a'ûdhu bika minal-barasi, wal-junûni, wal-judhâmi, wa sayyi'il-asqâmi'* (O Allâh! I seek refuge in You from leucoderma, insanity, leprosy and evil diseases)." [*Abû Dâwûd*]

١٤٨٤- وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُذَامِ، وَسَيِّئِ الأَسْقَامِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: Leucoderma is a disease which gives rise to the appearance of white spots on the skin of body. Leprosy is a disease which renders one's organs invalid. Madness is mental disorder. All these are very dangerous diseases. The Prophet ﷺ has sought Allâh's Protection against these and other diseases like paralysis, diabetes, facial paralysis, cancer, blindness, etc. May Allâh save us from all such diseases.

1485. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ used to supplicate: *"Allâhumma innî a'ûdhu bika minal-jû'i, fa-innahu bi'sad-dajî'u; wa a'ûdhu bika minal-khiyânati, fa-innahâ bi'satil-bitânah'* [O Allâh! I seek refuge in You from hunger; surely, it is the worst companion. And I seek refuge in You from treachery; surely, it is a bad inner trait]." [*Abû Dâwûd*]

١٤٨٥- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ، يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الضَّجِيعُ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

1486. 'Ali رضي الله عنه reported: A slave who had made a contract with his master to pay for his freedom, came to me and said: "I am unable to fulfill my

١٤٨٦- وَعَنْ عَلِيٍّ، رَضِيَ الله عَنْهُ، أَنَّ مُكَاتَبًا جَاءَهُ، فَقَالَ: إِنِّي عَجِزْتُ عَنْ كِتَابَتِي فَأَعِنِّي. قَالَ: أَلا

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أُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ اللهِ، ﷺ، لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ دَيْنًا أَدَّاهُ اللهُ عَنْكَ؟ قُلْ: «اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

obligation, so help me." He said to him: "Shall I not teach you a supplication which the Messenger of Allâh ﷺ taught me? It will surely prove so effective that if you have a debt as large as a huge mountain, Allâh will surely pay it for you. Say: *'Allâhumm-akfinî bihalâlika 'an harâmika, wa aghnini bifadlika 'amman siwâka* (O Allâh! Grant me enough of what You make lawful so that I may dispense with what You make unlawful, and enable me by Your Grace to dispense with all but You)." [*At-Tirmidhî*]

Commentary: It is important to recite this *Du'â* in order to seek Allâh's Help in paying one's debts and in avoiding to beg of people.

١٤٨٧- وَعَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، رَضِيَ اللهُ عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ عَلَّمَ أَبَاهُ حُصَيْنًا كَلِمَتَيْنِ يَدْعُو بِهِمَا: «اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِذْنِي مِنْ شَرِّ نَفْسِي» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1487. 'Imrân bin Husain رضي الله عنهما reported: The Prophet ﷺ taught my father two statements to recite in his *Du'â*. These are: "*Allâhumma al-himnî rushdî, wa a'idhnî min sharri nafsî* (O Allâh! Inspire in me guidance and deliver me from the evils within myself)." [*At-Tirmidhî*]

Commentary: "*Al-Hidâyah*" (الهداية - guidance) means the ability to do good deeds. It is an indication of the right course for every action. "Deliver me from the evils within myself" refers to the desires of the baser self which ruin both the worldly and religious life.

١٤٨٨- وَعَنْ أَبِي الْفَضْلِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، رَضِيَ اللهُ عَنْهُ، قَالَ: قُلْتُ يَا رَسُولَ اللهِ! عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللهَ

1488. Abul-Fadl Al-'Abbâs bin 'Abdul-Muttalib رضي الله عنه reported: I asked the Messenger of Allâh ﷺ to teach me a supplication. He ﷺ said,

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تَعَالَى، قَالَ: «سَلُوا اللهَ الْعَافِيَةَ» فَمَكَثْتُ أَيَّامًا، ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ اللهِ! عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللهَ تَعَالَى، قَالَ لِي: «يَا عَبَّاسُ! يَا عَمَّ رَسُولِ اللهِ، سَلُوا اللهَ! الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

"Beg Allâh for safety (from all evils in this world and in the Hereafter)." I waited for some days and then I went to him again and asked him: "O Messenger of Allâh Teach me to supplicate something from Allâh." He said to me, "O Al-'Abbâs, the uncle of Messenger of Allâh! Beseech Allâh to give you safety (*Al-Âfiyah*) in this life and in the Hereafter." [*At-Tirmidhî*]

Commentary: The prayer for "*Al-Âfiyah*" includes peace and safety of one's religion and one's welfare in this world as well as in the Hereafter. This is also a very comprehensive prayer.

١٤٨٩- وَعَنْ شَهْرِ بْنِ حَوشَبٍ قَالَ: قُلْتُ لِأُمِّ سَلَمَةَ، رَضِيَ اللهُ عَنْهَا، يَا أُمَّ الْمُؤْمِنِينَ! مَا كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللهِ، ﷺ، إِذَا كَانَ عِنْدَكِ؟ قَالَتْ: كَانَ أَكْثَرُ دُعَائِهِ: «يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1489. Shahr bin Haushab reported: I asked Umm Salamah رضي الله عنها, "O Mother of the Believers! Which supplication did the Messenger of Allâh ﷺ make frequently when he was in your house?" She said: "He ﷺ supplicated frequently: '*Yâ muqallibal-qulûbi, thabbit qalbî 'ala dînika* (O Controller of the hearts make my heart steadfast in Your religion)." [*At-Tirmidhî*]

Commentary: Steadfastness in religion is the conduct of great men, which cannot be acquired without the special Grace of Allâh. There occur many turns in a person's life when he becomes slack or negligent in religious matters or when he deviates from the course prescribed by religion. This prayer has outstanding importance for such people who are faced with such a situation. They should recite this prayer very frequently. In fact they should make its recitation a permanent feature.

١٤٩٠- وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَانَ مِنْ دُعَاءِ دَاوُدَ، ﷺ: «اللَّهُمَّ إِنِّي

1490. Abud-Dardâ' رضي الله عنه reported: The Messenger of Allâh ﷺ said, "One of Prophet Dâwûd's supplications was: '*Allâhumma innî as'aluka*

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أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ؛ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي، وَأَهْلِي، وَمِنَ الْمَاءِ الْبَارِدِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

hubbaka, wa hubba man yuhibbuka, wal-'amalalladhî yuballighunî hubbaka. Allâhumm-aj'al hubbaka ahabba ilayya min nafsî, wa ahlî, wa minal-mâ'il-bâridi (O Allâh! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allâh! Make Your Love dearer to me than myself, my family and the cold water).'" [*At-Tirmidhî*]

Commentary: This *Hadîth* contains an inducement for the Love of Allâh and highlights the importance of those who are devoted to Allâh and their good deeds because it is the virtuous deeds which are a means of attaining the Love of Allâh and His Nearness.

١٤٩١- وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ «أَلِظُّوا بِيَاذَا الْجَلَالِ وَالإِكْرَامِ» رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ النَّسَائِيُّ مِن رِوَايَةِ رَبِيعَةَ بنِ عَامِرٍ الصَّحَابِيِّ، قَالَ الْحَاكِمُ: حَدِيثٌ صَحِيحُ الإِسْنَادِ.

«أَلِظُّوا» بِكَسْرِ اللَّامِ وَتَشْدِيدِ الظَّاءِ الْمُعْجَمَةِ مَعْنَاهُ: الْزَمُوا هٰذِهِ الدَّعْوَةَ وَأَكْثِرُوا مِنْهَا.

1491. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Recite frequently: *'Yâ Dhal-Jalâli wal-Ikrâm*! (O You, Possessor of glory and honour)."' [*At-Tirmidhî*]

Commentary: This *Hadîth* tells us that one should make abundant use of the words *'Yâ-Dhal-Jalâli wal-Ikrâm'* in his prayer because these words contain the Praise of Allâh and mention His Perfect Attributes. Some have said that *Al-Jalâl* and *Al-Ikrâm* are Allâh's Greatest Name.

١٤٩٢- وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللهُ عَنْهُ قَالَ: دَعَا رَسُولُ اللهِ، ﷺ بِدُعَاءٍ كَثِيرٍ، لَمْ نَحْفَظْ مِنْهُ شَيْئًا؛

1492. Abû Umâmah رضي الله عنه reported: The Messenger of Allâh ﷺ made many supplications which we did not memorize. We said to him: "O

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قُلْنَا: يَا رَسُولَ اللهِ! دَعَوْتَ بِدُعَاءٍ كَثِيرٍ لَم نَحْفَظْ مِنْهُ شَيْئًا؛ فَقَالَ: «أَلَا أَدُلُّكُم عَلَى مَا يَجْمَعُ ذٰلِكَ كُلَّهُ؟ تَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ، ﷺ؛ وَأَعُوذُ بِكَ مِن شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ، ﷺ؛ وَأَنْتَ الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلاغُ؛ وَلا حَوْلَ وَلا قُوَّةَ إِلَّا بِاللهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Messenger of Allâh! You have made many supplications of which we do not remember anything." He said, "Shall I tell you a comprehensive prayer? Say: *'Allâhumma innî as'aluka min khairi mâ sa'alaka minhu nabiyyuka Muhammadun sallallâhu 'alaihi wa sallam. Wa 'a'ûdhu bika min sharri mas-ta'âdha minhu nabiyyuka Muhammadun sallallâhu 'alaihi wa sallam. Wa Antal-Musta'ânu, wa 'alaikal-balâghu, wa lâ hawla wa lâ quwwata illâ billâh* (O Allâh, I beg to You the good which Your Prophet Muhammad ﷺ begged of You; and I seek refuge in You from the evil where from Your Prophet Muhammad ﷺ sought refuge. You are the One from Whom help is sought and Your is the responsibility to communicate (the truth). There is no power or strength except with Allâh the Exalted, the Great.'" [*At-Tirmidhî*]

Commentary: For those who do not remember many prayers, or cannot remember them, this is the best supplication to make. This shows part of Allâh's Mercy upon his slaves and part of the easiness of practising Islâm.

١٤٩٣- وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللهِ، ﷺ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ» رَوَاهُ الْحَاكِمُ أَبُو عَبْدِ اللهِ، وَقَالَ:

1493. Ibn Mas'ûd رضي الله عنه reported: One of the supplications of the Messenger of Allâh ﷺ was: *"Allâhumma innî as'aluka mûjibâti rahmatika, wa 'azâ'ima maghfiratika, was-salâmata min kulli ithmin, wal-ghanîmata min kulli birrin, wal-fawza bil-jannati, wannajâta mina-nâr* (O Allâh! I beg You for that which incites Your Mercy and the means of Your

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forgiveness, safety from every sin, the benefit from every good deed, success in attaining *Jannah* and deliverance from Fire)."
[*Al-Hâkim*]

حَدِيثٌ صَحِيحٌ عَلَى شَرط مسلِمٍ.

Commentary: Sheikh Al-Albânî has regarded the *Hadîth* as "*Da'if*" (weak). One can, however, pray with the words quoted in this *Hadîth* because these words contain prayer for Allâh's Mercy and forgiveness, attainment of *Jannah* and protection from Hell. May Allâh accept this prayer.

CHAPTER 251
THE EXCELLENCE OF SUPPLICATING IN ONE'S ABSENCE

٢٥١- باب فضل الدّعاء بظهر الغيب

Allâh, the Exalted, says:

"And those who came after them say: 'Our *Rubb*! Forgive us and our brethren who have preceded us in Faith.'" (59:10)

"And ask forgiveness for your sin, and also for (the sin of) believing men and believing women". (47:19)

"Our *Rubb*! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established." (14: 41)

قَالَ الله تَعَالَى: ﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ﴾ [الحشر: ١٠]. وَقَالَ تَعَالَى: ﴿وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ﴾ [محمد: ١٩]. وَقَالَ تَعَالَى إِخْبَارًا عَنْ إِبْرَاهِيمَ عليه السلام: ﴿رَبَّنَا ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِلۡمُؤۡمِنِينَ يَوۡمَ يَقُومُ ٱلۡحِسَابُ﴾ [إبراهيم: ٤١].

1494. Abud-Dardâ' رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "Whenever a Muslim supplicates for his (Muslim) brother in

١٤٩٤- وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ رَسُولَ الله، ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لأَخِيهِ

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his absence, the angels say: 'May the same be for you too'." [*Muslim*]

بِظَهْرِ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ وَلَكَ بِمِثْلٍ» رَوَاهُ مُسْلم.

Commentary: This *Hadîth* makes it evident that one who prays for someone in his absence also stands to benefit from it because the angel appointed for the task of praying for those who pray for others will pray for him, saying, "O Allâh! Grant him also the same which he has asked for others."

1495. Abud-Dardâ' رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Everytime he makes a supplication for good for his brother, the angel appointed for this particular task says: '*Âmeen*! May it be for you, too'." [*Muslim*]

١٤٩٥- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ كَانَ يَقُولُ: «دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلٍ» رَوَاهُ مسلم.

CHAPTER 252
SOME VERDICTS PERTAINING TO SUPPLICATIONS

٢٥٢- بابٌ فِي مَسائل من الدّعاء

1496. Usâmah bin Zaid رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "He who is favoured by another and says to his benefactor: '*Jazâk-Allâh khairan* (may Allâh reward you well)' indeed praised (the benefactor) satisfactorily." [*At-Tirmidhî*]

١٤٩٦- عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ، فَقَالَ لِفَاعِلِهِ: جَزَاكَ الله خَيْرًا، فَقَدْ أَبلَغَ فِي الثَّنَاءِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: If one is unable to return someone's kindness with kindness, he

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should say, "*Jazâk-Allâhu khairan* (may Allâh reward you well)." This means: "I am unable to reciprocate your kindness. May Allâh grant you the best reward for it." Obviously there is no match for the reward that one gets from Allâh. For this reason the Prophet ﷺ said that it was the best of the praise for a benefactor.

1497. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted." [*Muslim*]

١٤٩٧- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَدْعُوا عَلَى أَنْفُسِكُمْ؛ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُوَافِقُوا مِنَ الله سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ، فَيَسْتَجِيبَ لَكُمْ» رَوَاهُ مسلم.

Commentary: Almighty Allâh always listens to everyone's prayer but He has fixed certain times when He grants more prayers addressed to Him. Therefore, one should never curse oneself or one's own children or one's own business, etc., lest this is done at the time when prayers are accepted by Allâh and then one has to regret it all his life.

1498. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A slave becomes nearest to his *Rubb* when he is in prostration. So increase supplications in prostrations." [*Muslim*]

١٤٩٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله، ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* points out the exellence of supplicating while prostrating in *Salât*, as one gets closer to Allâh in this position.

1499. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ, "The supplication of every one of you will be granted if he does not get impatient and say (for example): 'I

١٤٩٩- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ: يَقُولُ: قَدْ دَعَوْتُ رَبِّي، فَلَمْ يُسْتَجَبْ لِي» مُتَّفَقٌ عَلَيْهِ.

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supplicated my *Rubb* but my prayer has not been granted'." [*Al-Bukhârî* and *Muslim*]

The narration of Muslim is: "The supplication of a slave continues to be granted as long as he does not supplicate for a sinful thing or for something that would cut off the ties of kinship and he does not grow impatient." It was said: "O Messenger of Allâh! What does growing impatient mean?" He ﷺ said, "It is one's saying: 'I supplicated again and again but I do not think that my prayer will be answered.' Then he becomes frustrated (in such circumstances) and gives up supplication altogether."

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ، أَوْ قَطِيعَةِ رَحِمٍ، مَا لَمْ يَسْتَعْجِلْ» قِيلَ: يَا رَسُولَ اللهِ! مَا الاسْتِعْجَالُ؟ قَالَ: «يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرَ يَسْتَجِيبُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذٰلِكَ، وَيَدَعُ الدُّعَاءَ».

Commentary: We learn from this *Hadîth* that one should continue beseeching Allâh without ever thinking that in spite of praying for a long time, his prayer has not been granted. One should never allow frustration to overcome in his mind. If a person's supplication is not granted for a long time, there would be certainly some good for him in that delay the reason of which is known to Allâh Alone. It is, therefore, essential that he should never cease to pray whether his prayer is granted or not. Persistence in prayer is certainly beneficial to him.

1500. Abû Umâmah رضي الله عنه reported: The Messenger of Allâh ﷺ was asked: "At what time does the supplication find the greatest response?" He ﷺ replied, "A supplication made during the middle of the last part of the night and after the conclusion of the obligatory prayers." [*At-Tirmidhî*]

١٥٠٠- وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قِيلَ لِرَسُولِ اللهِ ﷺ: أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: «جَوْفَ اللَّيْلِ الآخِرِ وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: "*Al-Âkhir*" (الآخر) is the characteristic of "*Jaûf*" (جوف) and in the

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present context it means the late hours of night. "*Jaûf*" can also mean here "middle", that is in the later-half of the night.

In other words, if the night is divided between two equal parts then it (*Jaûf*) would be the middle of the second part. In either case it is the time of the night which in other *Ahâdîth* has been termed as the third part of the night. It is the time when Almighty Allâh comes to descend on the sky of this world.

Prayers are also granted by Allâh after the obligatory *Salât*.

1501. 'Ubâdah bin As-Sâmit رضي الله عنه said: The Messenger of Allâh ﷺ said, "Whenever a Muslim supplicates Allâh, He accepts his supplication or averts any similar kind of trouble from him until he prays for something sinful or something that may break the ties of kinship." Upon this someone of the Companions said: "Then we shall supplicate plenty." The Messenger of Allâh ﷺ said, "Allâh is more plentiful (in responding)."
[*At-Tirmidhî*]

١٥٠١- وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا عَلَى الأَرْضِ مُسْلِمٌ يَدْعُو اللهَ تَعَالَى بِدَعْوَةٍ إِلَّا آتَاهُ اللهُ إِيَّاهَا، أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا. مَا لَمْ يَدْعُ بِإِثْمٍ، أَوْ قَطِيعَةِ رَحِمٍ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذًا نُكْثِرُ قَالَ: «اللهُ أَكْثَرُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ؛ وَرَوَاهُ الْحَاكِمُ مِنْ رِوَايَةِ أَبِي سَعِيدٍ، وَزَادَ فِيهِ: «أَوْ يَدَّخِرَ لَهُ مِنَ الأَجْرِ مِثْلَهَا».

Commentary: We learn from this *Hadîth* that prayer (supplication) is beneficial to us in any case, because Almighty Allâh either grants the prayer we make, or if the supplication is not being accepted, He removes some future trouble that was destined for us, or He grants us in full in the Hereafter.

A Muslim should never feel shy of praying to Allâh. In fact, he should persistently pray because there is no end to His Treasures.

1502. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ used to say when he was in distress: "*Lâ ilâha illallâhul-Azîmul-Halîm. Lâ ilâha ill-*

١٥٠٢- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللهُ الْعَظِيمُ

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الْحَلِيمُ، لَا إِلٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لا إله إلا الله رب السماواتِ، وربُّ الأرْضِ، وربُّ العَرْشِ الْكَرِيمِ» مُتَّفَقٌ عَلَيهِ.

allâhu Rabbul-'Arshil-'Azim. Lâ ilâha illallâhu Rabbus-samâwâti, wa Rabbul-ardi, wa Rabbul-'Arshil-Karîm. (None has the right to be worshipped but Allâh the Incomparably Great, the Compassionate. None has the right to be worshipped but Allâh the *Rubb* of the Mighty Throne. None has the right to be worshipped but Allâh the *Rubb* of the heavens, the *Rubb* of the earth, and the *Rubb* of the Honourable Throne)." [*Al-Bukhârî* and *Muslim*]

Commentary: The only medicine in a time of distress is the remembrance of Allâh Whose Help alone should be sought. This *Du'â* contains words which glorify Allâh and exalt Him far above all else. It is desirable to recite these words when one is in distress as this is exactly what the Prophet ﷺ used to recite in such situations.

CHAPTER 253
SUPERIORITY OF *AULIYÂ'* AND THEIR MARVELS

٢٥٣- باب كرامات الأولياء وفضلهم

Allâh, the Exalted, says:

"No doubt! Verily, the *Auliyâ'* of Allâh [i.e., those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh - Islâmic

قَالَ اللهُ تَعَالَى: ﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ۝ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾ [يونس: ٦٢-٦٤].

وَقَالَ تَعَالَى: ﴿وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ۝ فَكُلِى

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Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e., through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success." (10: 62-64)

"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you. So eat and drink." (19: 25,26)

"Every time he (Zakariyâ) entered *Al-Mihrâb* to (visit) her, he found her supplied with sustenance. He said: 'O Maryam (Mary)! From where have you got this?' She said, 'This is from Allâh.' Verily, Allâh provides sustenance to whom He wills, without limit." (3:37)

"(The young men said to one another): 'And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your *Rubb* will open a way for you from His Mercy and will make easy for you your affair (i.e., will give you what you will need of provision, dwelling). And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left..." (18:16,17)

وَٱشۡرِبِي﴾ [مريم: ٢٥، ٢٦] وَقَالَ تَعَالَى: ﴿كُلَّمَا دَخَلَ عَلَيۡهَا زَكَرِيَّا ٱلۡمِحۡرَابَ وَجَدَ عِندَهَا رِزۡقٗاۖ قَالَ يَٰمَرۡيَمُ أَنَّىٰ لَكِ هَٰذَاۖ قَالَتۡ هُوَ مِنۡ عِندِ ٱللَّهِۖ إِنَّ ٱللَّهَ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ﴾ [آل عمران: ٣٧]. وَقَالَ تَعَالَى: ﴿وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَمَا يَعۡبُدُونَ إِلَّا ٱللَّهَ فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ يَنشُرۡ لَكُمۡ رَبُّكُم مِّن رَّحۡمَتِهِۦ وَيُهَيِّئۡ لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا ۝ وَتَرَى ٱلشَّمۡسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهۡفِهِمۡ ذَاتَ ٱلۡيَمِينِ وَإِذَا غَرَبَت تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ﴾ [الكهف: ١٦، ١٧].

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1503. 'Abdur-Rahmân bin Abû Bakr رضي الله عنهما reported: The Companions of *As-Suffah* were poor people. The Prophet ﷺ said, "Whoever has food enough for two people, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or sixth (or said something similar)." Abû Bakr رضي الله عنه took three people with him while Messenger of Allâh ﷺ took ten. Abû Bakr رضي الله عنه took his supper with the Prophet ﷺ and stayed there till he offered the *'Ishâ'* prayers. After a part of the night had passed, he returned to his house. His wife said to him: "What has detained you from your guests?" He said: "Have you not served supper to them?" She said: "They refused to take supper until you come." [Abdur-Rahmân (Abû Bakr's son) or the servants] presented the meal to them but they refused to eat. I (the narrator) hid myself out of fear. Abû Bakr رضي الله عنه (my father) rebuked me. Then he said to them: "Please eat. By Allâh! I will never eat the meal." 'Abdur-Rahmân added: Whenever we took a morsel of the meal, the meal grew from underneath more than that morsel we had till everybody ate to his satisfaction; yet the remaining food was more than what was in the beginning. On seeing this, Abû Bakr رضي الله عنه called his wife

١٥٠٣- وَعَنْ أَبِي مُحَمَّدٍ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُمَا أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ وَأَنَّ النَّبِيَّ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَالِثٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ» أَوْ كَمَا قَالَ، وَأَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ، وَأَنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَتَّى صَلَّى العِشَاءَ، ثُمَّ رَجَعَ، فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللهُ. قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ؟ قَالَ: أَوَ مَا عَشَّيْتِهِمْ؟ قَالَتْ: أَبَوْا حَتَّى تَجِيءَ وَقَدْ عَرَضُوا عَلَيْهِمْ قَالَ: فَذَهَبْتُ أَنَا، فَاخْتَبَأْتُ، فَقَالَ: يَا غُنْثَرُ! فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا لا هَنِيئًا، وَاللهِ! لا أَطْعَمُهُ أَبَدًا، قَالَ: وَايْمُ اللهِ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذٰلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَقَالَ لامْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ! مَا

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and said: "O sister of Banû Firâs! What is this?" She said: "O pleasure of my eyes! The food has increased thrice in quantity." Then Abû Bakr رضي الله عنه started eating. He said: "My oath not to take the meal was because of Satan." He took a morsel handful from it and carried the rest to the Prophet ﷺ. That food remained with him. In those days there was a treaty between us and the pagans and when the period of that treaty elapsed, he ﷺ divided us into twelve groups and every group was headed by a man. Allâh knows how many men were under the command of each leader. Anyhow, all of them ate of that meal. [*Al-Bukhârî* and *Muslim*]

There are some more narrations in both *Al-Bukhârî* and *Muslim* with very minor differences in wordings and in details.

هٰذَا؟ قَالَتْ: لَا وَقُرَّةِ عَيْنِي لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذٰلِكَ بِثَلاثِ مَرَّاتٍ! فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذٰلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ. ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ. وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَهْدٌ، فَمَضَى الأَجَلُ، فَتَفَرَّقْنَا اثْنَي عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ.

وَفِي رِوَايَةٍ: فَحَلَفَ أَبُو بَكْرٍ لا يَطْعَمُه، فَحَلَفَتِ الْمَرْأَة لَا تَطْعَمُهُ، فَحَلَفَ الضَّيْفُ - أَوِ الأَضْيَافُ - أَنْ لَا يَطعَمَه، - أَوْ يَطعَمُوه - حَتَّى يَطعَمَه، فَقَالَ أَبُو بَكْرٍ: هٰذِهِ مِنَ الشَّيْطَانِ! فَدَعَا بِالطَّعَامِ، فَأَكَلَ وَأَكَلُوا، فَجَعَلُوا لَا يَرْفَعُونَ لُقْمَةً إِلَّا رَبَتْ مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا، فَقَالَ: يَا أُخْتَ بَنِي فِرَاسٍ! مَا هٰذَا؟ فَقَالَتْ: وَقُرَّةِ عَيْنِي إِنَّهَا الآنَ لأَكْثَرُ مِنْهَا قبل أَنْ نَأْكُلَ، فَأَكَلُوا، وَبَعَثَ بِهَا إِلَى النَّبِيِّ ﷺ فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا.

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وَفِي رِوَايَةٍ: إِنَّ أَبَا بَكْرٍ قَالَ لِعَبْدِ الرَّحْمٰنِ: دُونَكَ أَضْيَافَكَ، فَإِنِّي مُنْطَلِقٌ إِلَى النَّبِيِّ ﷺ، فَافْرُغْ مِنْ قِرَاهُمْ قَبْلَ أَنْ أَجِيءَ، فَانْطَلَقَ عَبْدُ الرَّحْمٰنِ، فَأَتَاهم بِمَا عِنْدَهُ، فَقَالَ: اطْعَمُوا؛ فَقَالُوا: أَيْنَ رَبُّ مَنْزِلِنَا، قَالَ اطعَمُوا، قالوا: ما نحن بآكلين حتى يجيء ربُّ منزلنا، قال: اقْبَلُوا عَنَّا قِرَاكُمْ، فَإِنَّهُ إِنْ جَاءَ وَلَمْ تَطْعَمُوا، لَنَلقَيَنَّ مِنْهُ فَأَبَوْا، فَعَرَفْتُ أَنَّهُ يَجِدُ عَلَيَّ، فَلَمَّا جَاءَ تَنَحَّيْتُ عَنْهُ، فَقَالَ: مَا صَنَعْتُمْ؟ فَأَخْبَرُوه، فَقَالَ: يَا عَبْدَ الرَّحْمٰنِ! فَسَكَتُّ، ثُمَّ قَالَ: يَا عَبْدَ الرَّحْمٰنِ! فَسَكَتُّ، فَقَالَ: يَا غُنْثَرُ! أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتَ تَسْمَعُ صَوْتِي لَمَا جِئْتَ! فَخَرَجْتُ، فَقُلْتُ: سَلْ أَضْيَافَكَ، فَقَالُوا: صَدَقَ، أَتَانَا بِهِ. فَقَالَ: إِنَّمَا انْتَظَرْتُمُونِي وَاللهِ لا أطعَمُه اللَّيْلَةَ، فَقَالَ الآخَرُونَ: وَاللهِ لَا نَطْعَمُهُ حَتَّى تَطْعَمَهُ، فَقَالَ: وَيْلَكُمْ مَالَكُم لَا تَقْبَلُونَ عَنَّا قِرَاكُمْ؟ هَاتِ طَعَامَكَ، فَجَاءَ بِهِ، فَوَضَعَ يَدَهُ، فَقَالَ: بِسمِ اللهِ. الأولى مِنَ

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الشَّيْطَانِ، فَأَكَلَ وَأَكَلُوا. مُتَّفَقٌ عَلَيْهِ.

قوله: «غُثْر» بِغَيْنٍ مُعْجَمَةٍ مَضْمُومَةٍ، ثُمَّ نُونٍ سَاكِنَةٍ، ثُمَّ ثَاءٍ مثلثةٍ وهو: الْغَبِيُّ الْجَاهِلُ، وَقَوْلُهُ: «فجدَّعَ» أَيْ: شَتَمَهُ، وَالْجَدع: الْقَطْعُ. قوله: «يَجِدُ عليَّ» هو بكسْرِ الجيم، أَيْ: يَغْضَبُ.

Commentary: We learn the following points from this *Hadîth*:

1. It is permissible to take students of religious schools home for meals, as was the practice in certain areas in the past.
2. A father can admonish his children for disciplinary purposes.
3. If a better situation develops, one can break his vow and go for the new and better choice. It is, however, necessary to expiate for breaking the vow.
4. This *Hadîth* affirms miracles. This is evident from the fact that a small quantity of food was so blessed by Allâh that all the members of the family, guests, the Prophet ﷺ and twelve "*Arîf*" (leader) along with their companions took that food. (Gist of the text of *Hadîth* from *Fath Al-Bârî, Kitâb Al-Manâq.*)

١٥٠٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الأُمَمِ نَاسٌ مُحَدَّثُونَ، فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ، فَإِنَّهُ عُمَرُ». رَوَاهُ الْبُخَارِي، وَرَوَاهُ مُسلمٌ مِنْ رِوَايَةِ عَائِشَةَ، وَفِي رِوَايَتِهِمَا قَالَ ابنُ وَهْبٍ: «محدَّثُونَ» أَيْ: مُلْهَمُونَ رواه الْبُخَارِي.

1504. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "There were *Muhaddithûn* (the recipients of Divine inspiration) among the nations before you. If there is any of such *Muhâddith* among my followers, he must be 'Umar." [*Al-Bukhârî*]

In Muslim, this *Hadîth* is narrated by 'Âishah رضي الله عنها, and in both these narrations Ibn Wahb has said that the meaning of *Muhaddithûn* is recipients of Divine inspiration.

Commentary: "*Mulhamûn*" (ملهمون) [persons endowed with inspiration (الهام)]; in other words, things are put in their hearts by Allâh, it was done in the case of the mother of Prophet Mûsâ. It was put in her mind by Allâh that if she felt any fear, she

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should then trust the child to the sea. Maryam (Mary) also used to receive inspiration, which is also a form of marvel. This *Hadîth* evidently shows the distinction of 'Umar رضي الله عنه.

1505. Jâbir bin Samurah رضي الله عنهما said: The inhabitants of Kûfah complained to 'Umar رضي الله عنه against Sa'd bin Abû Waqqâs رضي الله عنه and 'Umar رضي الله عنه appointed 'Ammâr رضي الله عنه as Governor of Kûfah in his place. Their complaint was that he did not even conduct *As-Salât* (the prayers) properly. 'Umar رضي الله عنه sent for Sa'd and said to him: "O Abû Ishâq, the people claim that you do not offer the *Salât* properly." Sa'd replied: "By Allâh! I observe *Salât* according to the *Salât* of the Messenger of Allâh ﷺ, and I make no decrease in it. I prolong *Qiyâm* (standing) in the first two *Rak'ah* in *Maghrib* and *'Ishâ'* prayers and shorten in the last ones." 'Umar رضي الله عنه said: "This is what I thought of you, O Abû Ishâq!" Then he sent with him a man (or some men) to Kûfah to investigate the matter about him (from the people of Kûfah). The inquiry was conducted in every mosque and all the people in these mosques praised him; but in the mosque of the Banû 'Abs, a man, with the name of Usâmah bin Qatâdah and surname Abû Sa'dah, stood up and said, "Sa'd bin Abû Waqqâs did not participate in *Jihâd* and he did not distribute the spoils equitably and did not judge

١٥٠٥- وَعَنْ جَابِرِ بْنِ سَمُرَةَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا، يَعْنِي: ابْنَ أَبِي وَقَّاصٍ، رَضِيَ اللهُ عَنْهُ، إِلَى عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللهُ عَنْهُ، فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا، فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ، فَقَالَ: يَا أَبَا إِسْحَاقَ! إِنَّ هٰؤُلَاءِ يَزْعُمُونَ أَنَّكَ لَا تُحْسِنُ تُصَلِّي، فَقَالَ: أَمَّا أَنَا وَاللهِ! فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللهِ، ﷺ لَا أَخْرِمُ عَنْهَا: أُصَلِّي صَلَاةَ الْعِشَاءِ فَأَرْكُدُ فِي الْأُولَيَيْنِ، وَأُخِفُّ فِي الْأُخْرَيَيْنِ، قَالَ: ذٰلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ! وَأَرْسَلَ مَعَهُ رَجُلًا - أَوْ رِجَالًا - إِلَى الْكُوفَةِ يَسْأَلُ عَنْهُ أَهْلَ الْكُوفَةِ، فَلَمْ يَدَعْ مَسْجِدًا إِلَّا سَأَلَ عَنْهُ، وَيُثْنُونَ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ، يُكَنَّى أَبَا سَعْدَةَ، فَقَالَ: أَمَا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لَا يَسِيرُ

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بِالسَّرِيَّةِ وَلَا يَقْسِمُ بِالسَّوِيَّةِ، وَلَا يَعْدِلُ فِي الْقَضِيَّةِ، قَالَ سَعْدٌ: أَمَا وَاللهِ! لأَدْعُوَنَّ بِثَلاثٍ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هٰذَا كَاذِبًا، قَامَ رِيَاءً، وَسُمْعَةً، فَأَطِلْ عُمُرَهُ، وَأَطِلْ فَقْرَهُ، وَعَرِّضْهُ لِلفِتَنِ. وَكَانَ بَعْدَ ذٰلِكَ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْنِي دَعْوَةُ سَعْدٍ.

قَالَ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ الرَّاوِي عَنْ جَابِرِ ابْنِ سَمُرَةَ: فَأَنَا رَأَيْتُهُ بَعْدُ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلجَوَارِي فِي الطُّرُقِ فَيَغْمِزُهُنَّ. متفقٌ عَلَيه.

justly." On this Sa'd said: "I shall make three supplications in respect of him: O Allâh! If this slave of Yours is a liar and seeker of notoriety, please prolong his life and lengthen his period of adversity and afflict him with trials." (And so did it happen.) Thereafter, when the man was asked about his condition he would say, "I am an old man afflicted with trials and overtaken by the curses of Sa'd."

'Abdul-Malik bin 'Umair (a subnarrator) said: I saw this man with eyebrows hung over his eyes as a result of his old age and he walked aimlessly, following young girls and winking at them. [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* brings out the following four points:

1. The distinction of Sa'd bin Abû Waqqâs رضي الله عنه and the fact that his prayers were granted by Allâh.
2. The principle that if inquiry is conducted against anybody, one should inquire the opinion of the righteous and worthy people about the person against whom complaint is made.
3. Government officials can be dismissed in the interest of public good, as 'Umar رضي الله عنه dismissed Sa'd bin Abû Waqqâs although the complaints made against him were false, but 'Umar thought it wise to dismiss him so that no one amongst his subject would show hatred towards him.
4. This *Hadîth* also proves the correctness of marvels. The acceptance of the prayer of Sa'd bin Abû Waqqâs is an instance of it.

١٥٠٦- وَعَنْ عُرْوَةَ بنِ الزُّبَيْرِ أَنَّ سَعِيدَ ابْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، رَضِيَ اللهُ عَنْهُ

1506. 'Urwah bin Az-Zubair رضي الله عنه reported: Arwa bint Aus brought a

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خَاصَمَتْهُ أَرْوَى بِنْتُ أَوْسٍ إِلَى مَرْوَانَ ابْنِ الْحَكَمِ، وَادَّعَتْ أَنَّهُ أَخَذَ شَيْئًا مِنْ أَرْضِهَا، فَقَالَ سَعِيدٌ: أَنَا كُنْتُ آخُذُ مِنْ أَرْضِهَا شَيْئًا بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ!؟ قَالَ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الأَرْضِ ظُلْمًا، طُوِّقَهُ إِلَى سَبْعِ أَرَضِينَ» فَقَالَ لَهُ مَرْوَانُ: لا أَسْأَلُكَ بَيِّنَةً بَعْدَ هٰذَا، فَقَالَ سَعِيدٌ: اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً، فَأَعْمِ بَصَرَهَا، وَاقْتُلْهَا فِي أَرْضِهَا، قَالَ: فَمَا مَاتَتْ حَتَّى ذَهَبَ بَصَرُهَا، وَبَيْنَمَا هِيَ تَمْشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَاتَتْ. متفقٌ عَلَيهِ.

suit against Sa'îd bin Zaid bin 'Amr bin Nufail رضي الله عنه. She complained to Marwân bin Al-Hakam that he had wrongfully taken possession of a portion of her land. Sa'îd said: "How can I take a portion out of her land while I have heard a denunciation from the Messenger of Allâh ﷺ." Marwân asked him: "What did you hear from the Messenger of Allâh?" He said, "I heard the Messenger of Allâh ﷺ saying, 'He who takes a span of land unjustly will be made to wear seven earths round his neck on the Day of Ressurection'." Marwân said to him: "I don't seek proof from you after this." Sa'îd supplicated: "O Allâh! If she is a liar, deprive her of her eye sight and cause her to die in her land." 'Urwah said: "She did not die till she became blind. While she was walking in her land (concerning which the dispute arose) she fell down into a pit and died."

[*Al-Bukhârî* and *Muslim*]

وَفِي رِوَايَةٍ لِمُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ بِمَعْنَاهُ وَأَنَّهُ رَآهَا عَمْيَاءَ تَلْتَمِسُ الْجُدُرَ تَقُولُ: أَصَابَتْنِي دَعْوَةُ سَعِيدٍ، وَأَنَّهَا مَرَّتْ عَلَى بِئْرٍ فِي الدَّارِ الَّتِي خَاصَمَتْهُ فِيهَا، فَوَقَعَتْ فِيهَا، فَكَانَتْ قَبْرَهَا.

In another narration of *Muslim*, Muhammad bin Zaid bin 'Abdullâh bin 'Umar said that he had seen Arwa blind, feeling for on the walls with her hand and saying: "I am ruined by the curse of Sa'îd." Later she fell in a well in the same disputed land and died.

Commentary: Sa'îd bin Zaid was an eminent Companion of the Prophet ﷺ and had the honour of being one from the group of *Al-'Ashratul-Mubashsharûna bil-Jannah* (العشرة المبشرون بالجنة). Marwân bin Al-Hakam رضي الله عنه was governor of Al-Madinah during the caliphate of Mu'âwiyah, and the incident quoted in this *Hadîth* relates to

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that particular period. After Mu'âwiyah bin Yazîd, he remained caliph for some months.

This *Hadîth* brings into prominence the following points:

1. The distinction of Sa'îd bin Zaid and the marvel which came about with the acceptance of his prayer by Allâh.
2. One should always save oneself from the curse of the pious people because the punishment can occur in this very life.

١٥٠٧- وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا حَضَرَتْ أُحُدٌ دَعَانِي أَبِي مِنَ اللَّيْلِ فَقَالَ: مَا أُرَانِي إِلَّا مَقْتُولًا فِي أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَإِنِّي لَا أَتْرُكُ بَعْدِي أَعَزَّ عَلَيَّ مِنْكَ غَيْرَ نَفْسِ رَسُولِ اللهِ ﷺ، وَإِنَّ عَلَيَّ دَيْنًا فَاقْضِ، وَاسْتَوصِ بِأَخَوَاتِكَ خَيْرًا. فَأَصْبَحْنَا، فَكَانَ أَوَّلَ قَتِيلٍ؛ وَدَفَنْتُ مَعَهُ آخَرَ فِي قَبْرِهِ، ثُمَّ لَمْ تَطِبْ نَفْسِي أَنْ أَتْرُكَهُ مَعَ آخَرَ، فَاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ، فَإِذَا هُوَ كَيَوْمَ وَضَعْتُهُ غَيْرَ أُذُنِهِ، فَجَعَلْتُهُ فِي قَبْرٍ عَلَى حِدَةٍ. رَوَاهُ الْبُخَارِي.

1507. Jâbir bin 'Abdullâh رضي الله عنهما said: My father called me on the evening before (the battle of) Uhud and said: "I perceive that I shall be among the first from among the Companions of the Prophet ﷺ to be martyred, and after him you are the dearest to me. I am under the burden of debt. Pay it and treat your sisters well." Next morning he was among the first to be killed, so I buried him along with another in the same grave. Thereafter, I did not like that I should leave him with another in the grave. So I dug up his corpse after six months and he was in the same condition in which he was on the day when I buried him, except that there was a scratch on his ear. Then I buried him in a separate grave. [*Al-Bukhârî*]

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

1. The Companions' love for the Prophet ﷺ exceeded everything else, even one's own life and children.
2. The Companions' ardent desire for martyrdom.
3. The sixth sense of Jâbir's father that he would be honoured with martyrdom.
4. The miracle that his dead body remained intact and did not decompose even after the period of six months.

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5. The justification to exhume a dead body, in case of need. This permission is subject to the condition that much time has not passed since the burial of the deceased.

1508. Anas رضي الله عنه reported: Two Companions of the Prophet ﷺ left his home in a very dark night with something like lights in front of them; when they separated, each of them had one light in front of him till they arrived home. [*Al-Bukhârî*]

Other narrations reported in *Al-Bukhârî* say that the two men were Usaid bin Hudhair and 'Abbâd bin Bishr رضي الله عنهما.

١٥٠٨- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افتَرَقَا، صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ. رَوَاهُ الْبُخَارِي مِنْ طرُقٍ؛ وَفِي بَعْضِهَا: أَنَّ الرَّجُلَيْنِ أُسَيْدُ بنُ حُضَيْرٍ؛ وَعَبَّادُ بنُ بِشْرٍ رَضِيَ اللهُ عَنْهُمَا.

Commentary: What was akin to light? Some people say it was their walking sticks which gave a shining effect in darkness and showed them their way. Some say that it was the light of the Prophethood. Thus, it was a marvel of the Companions and a miracle of the Prophet ﷺ.

1509. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ sent an espionage mission of ten men under the leadership of 'Âsim bin Thâbit Al-Ansârî رضي الله عنه. They proceeded till they reached Al-Had'ah, a place between 'Usfân and Makkah and the news of their arrival reached a section of the tribe of Hudhail, called Banû Lihyân. About one hundred men, who were all archers, hurried to follow their tracks. When 'Âsim and his companions came

١٥٠٩- وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ عَشَرَةَ رَهْطٍ عَيْنًا سَرِيَّة، وَأَمَّرَ عَلَيْهِمْ عَاصِمَ ابنَ ثَابِتٍ الأَنْصَارِيَّ، رَضِيَ اللهُ عَنْهُ، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا بِالْهَدْأَةِ، بَيْنَ عُسْفَانَ وَمَكَّةَ؛ ذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ يُقَالُ لَهُمْ: بَنُو لِحيَانَ، فَنَفَرُوا لهمْ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامٍ، فَاقْتَصُّوا آثَارَهُمْ، فَلَمَّا

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to know of their pursuers, they took refuge in a safe place. The infidels encircled them and said to them: "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." 'Âsim bin Thâbit رضي الله عنه said: "By Allâh! I will not come down to be under the protection of disbelievers. O Allâh! convey this news to our Prophet ﷺ." Then the infidels shot arrows at them till they killed 'Âsim. Three men came down relying on their promise and covenant. They were Khubaib, Zaid bin Ad-Dathinah and another man. When the disbelievers captured them, they tied them up with the strings of their bows. The third of the captives said: "This is the beginning of first betrayal. By Allâh! I will not go with you. I have a good example in these (martyrs)." So they dragged him and tried to compel him to accompany them, but he refused. At last they killed him. They took Khubaib and Zaid bin Ad-Dathina with them and sold them as slaves in Makkah. This incident took place after the battle of Badr.

Khubaib was bought by the sons of Al-Hârith bin 'Âmir bin Naufal bin 'Abd Manâf. It was Khubaib who had killed Al-Hârith in the battle of Badr. Khubaib remained a prisoner with those people for a few days till the sons of Al-Hârith resolved to kill him.

أَحَسَّ بِهِمْ عَاصِمٌ وَأَصْحَابُهُ، لَجَؤُوا إِلَى مَوْضِعٍ، فَأَحَاطَ بِهِمُ الْقَوْمُ، فَقَالُوا: انْزِلوا، فَاعْطُوا بِأَيْدِيكُمْ وَلَكُمُ الْعَهْدُ وَالْمِيثَاقُ أَنْ لا نَقْتُلَ مِنْكُمْ أَحَدًا، فَقَالَ عَاصِمُ بنُ ثَابِتٍ: أَيُّهَا الْقَوْمُ! أَمَّا أَنَا، فَلا أَنْزِلُ عَلَى ذِمَّةِ كَافِرٍ: اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ، ﷺ؛ فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِمًا، وَنَزَلَ إِلَيْهِمْ ثَلَاثَةُ نَفَرٍ عَلَى الْعَهْدِ وَالْمِيثَاقِ، مِنْهُمْ خُبَيْبٌ، وَزَيْدُ بْنُ الدَّثِنَةِ وَرَجُلٌ آخَرُ. فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ، فَرَبَطُوهُمْ بِهَا. قَالَ الرَّجُلُ الثَّالِثُ: هٰذَا أَوَّلُ الْغَدْرِ وَاللهِ! لا أَصْحَبُكُمْ إِنَّ لِي بِهٰؤُلاءِ أُسْوَةً - يُرِيدُ الْقَتْلَى - فَجَرُّوهُ وَعَالَجُوهُ، فَأَبَى أَنْ يَصْحَبَهُمْ، فَقَتَلُوهُ، وَانْطَلَقُوا بِخُبَيْبٍ، وَزَيْدِ بنِ الدَّثِنَةِ، حَتَّى بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَقْعَةِ بَدْرٍ؛ فَابْتَاعَ بَنُو الْحَارِثِ بنِ عَامِرِ بنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ خُبَيْبًا، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا عَلَى قَتْلِهِ، فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ

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الْحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَدَرَجَ بُنَيٌّ لَهَا وَهِيَ غَافِلَةٌ حَتَّى أَتَاهُ، فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخْذِهِ والْمُوسَى بِيَدِهِ، فَفَزِعَتْ فَزْعَةً عَرَفَهَا خُبَيْبٌ. فَقَالَ: أَتَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لِأَفْعَلَ ذٰلِكَ! قَالَتْ: وَاللهِ! مَا رَأَيْتُ أَسِيرًا خَيْرًا مِنْ خُبَيْبٍ، فَوَاللهِ! لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ قِطْفًا مِنْ عِنَبٍ فِي يَدِهِ، وَإِنَّهُ لَمُوثَقٌ بِالْحَدِيدِ وَمَا بِمَكَّةَ مِنْ ثَمَرَةٍ، وَكَانَتْ تَقُولُ: إِنَّهُ لَرِزقٌ رَزَقَهُ اللهُ خُبَيْبًا، فَلَمَّا خَرَجُوا بِهِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْحِلِّ، قَالَ لَهُمْ خُبَيْبٌ: دَعُونِي أُصَلِّي رَكْعَتَيْنِ، فَتركوه، فركع ركعتين فَقَالَ: واللهِ! لَوْلَا أَنْ تَحْسَبُوا أَنَّ مَا بِي جَزَعٌ لَزِدْتُ. اللَّهُمَّ أَحْصِهِمْ عَدَدًا، واقْتُلْهُمْ بَدَدًا، وَلا تُبْقِ مِنْهُم أَحَدًا، وَقَالَ:

فَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِمًا
عَلَى أَيِّ جَنْبٍ كَانَ للهِ مَصْرَعِي
وَذٰلِكَ فِي ذَاتِ الإِلٰهِ وَإِنْ يَشَأْ
يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ

وَكَانَ خُبَيْبٌ هُوَ سَنَّ لِكُلِّ مُسْلِمٍ - قُتِلَ صَبْرًا - الصَّلاةَ، وَأَخْبَرَ -

When Khubaib رضي الله عنه got wind of this plot, he borrowed a razor from one of Al-Hârith's daughters in order to remove his pubic hair. Her little son crawled towards Khubaib because of her carelessness. Later on, she saw her son on his thigh and the razor was in his hand. She got scared so much that Khubaib noticed the agitation on her face and said: "Are you afraid that I will kill him? No, I will never do that." She later remarked (after Al-Khubaib got martyred): "By Allâh! I never saw a prisoner better than Khubaib." She added: "By Allâh! I saw him once eating of a bunch of grapes in his hand while he was chained and there was no such fruit at that time in Makkah. Probably it was a boon which Allâh bestowed upon Khubaib."

When they took him out of the *Haram* of Makkah to kill him outside its boundaries, Khubaib requested them to let him offer two *Rak'ah* of voluntary prayer. They allowed him and he offered two *Rak'ah* prayer. Then he said: "Had I not apprehended that you would think that I was afraid of death, I would have prolonged the prayer. O Allâh! Count their number; slay them one by one and spare not one of them." He then recited these poetic verses:

'I do not care how they kill me as long as I get martyred in the Cause of Allâh as a Muslim. I received my death

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for Allâh's sake. If Allâh so desires, He will bless, the amputated limbs of the torn body.'

Then the son of Al-Hârith killed him. It was Khubaib who set the tradition for any Muslim sentenced to death in captivity to offer two *Rak'ah* of voluntary prayer. On that day the Messenger of Allâh ﷺ informed his Companions of the martyrdom of Khubaib. Later on, when some disbelievers from Quraish were informed that 'Âsim had been martyred, they sent some people to fetch a significant part of his body to ascertain his death. (This was because) 'Âsim had killed one of their chiefs. So Allâh sent a swarm of wasps, resembling a shady cloud, to hover over the body of 'Âsim and to shield him from their messengers, and thus they could not cut off anything from his body. [*Al-Bukhârî*]

يَعْنِي: النَّبِيَّ ﷺ - أَصْحَابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ، وَبَعَثَ نَاسٌ مِنْ قُرَيْشٍ إِلَى عَاصِمِ بْنِ ثَابِتٍ حِينَ حُدِّثُوا أَنَّهُ قُتِلَ أَنْ يُؤْتَوا بِشَيْءٍ مِنْهُ يُعْرَفُ، وَكَانَ قَتَلَ رَجُلًا مِنْ عُظَمَائِهِمْ، فَبَعَثَ اللهُ لِعَاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئًا، رَوَاهُ الْبُخَارِي.

قَوْلُهُ: «الْهَدْأَةُ»: مَوضِعٌ، وَ«الظُّلَّةُ»: السَّحَابُ. «الدَّبْرُ»: النَّحْلُ.

وَقَوْلُهُ: «اقْتُلْهُمْ بِدَدًا» بِكَسْرِ الْبَاءِ وَفَتْحِهَا، فَمَن كسر قَال: هو جَمْع بِدَّةٍ، بِكَسْرِ الْبَاءِ، وَهِيَ النَّصِيب، وَمعناه: اقْتُلْهُمْ حِصَصًا مُنْقَسِمَةً لِكُلِّ وَاحِدٍ مِنْهُمْ نَصِيبٌ، وَمَنْ فَتَحَ، قَالَ: مَعْنَاهُ: مُتَفَرِّقِينَ فِي الْقَتْلِ وَاحِدًا بَعْدَ وَاحِدٍ مِنَ التَّبْدِيدِ.

وَفِي الْبَابِ أَحَادِيثُ كَثِيرَةٌ صَحِيحَةٌ سَبقتْ فِي مَوَاضِعِهَا مِنْ هٰذَا الْكِتَابِ، مِنْهَا حَدِيثُ الْغُلَامِ الَّذِي كَانَ يَأْتِي الرَّاهِبَ وَالسَّاحِرَ، وَمِنْهَا حَدِيث جُرَيْجٍ، وَحَدِيثُ أَصْحَابِ الْغَارِ الَّذِينَ أَطْبَقَتْ عَلَيْهِمُ الصَّخْرَةُ، وَحَدِيثُ الرَّجُلِ الَّذِي سَمِعَ صَوْتًا فِي السَّحَابِ يَقُولُ: اسْقِ حَدِيقَةَ فُلَانٍ، وَغَيْرُ ذٰلِكَ، وَالدَّلَائِلُ فِي الْبَابِ

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كَثِيرَةٌ مَشْهُورَةٌ، وَبِاللهِ التَّوْفِيقُ.

Commentary: "*Raht*" (رهط) means a group or party. Some people say it consisted of six persons - 'Âsim bin Thâbit, Marthad bin Abû Marthad, Khubaib bin 'Adi, Zaid bin Ad-Dathina, 'Abdullâh bin Târiq and Khâlid bin Bukair رضي الله عنهم. Some say that it comprised ten persons. Allâh knows better.

The incident reported in this *Hadîth* has many miracles and marvels. For instance, according to his prayer, the news of his assassination was conveyed by Allâh through *Wahy* to the Prophet ﷺ on the very day when he was martyred and he ﷺ informed his Companions about it.

Second, Allâh provided Khubaib with grapes when they were out of season during his imprisonment.

Third, Allâh sent wasps for the safety of 'Âsim's corpse.

Fourth, his enemies met with the evil end which he had imprecated for them.

This *Hadîth* brings forth the following six points:

1. If one's enemy shows strictness and oppression, then he should not accept the offer of protection from them even if he is killed as a result of this. One can, however, try to save his life if he sees some signs of leniency in the enemy's attitude.
2. The matchless perseverance and steadfastness of the Companions of the Prophet ﷺ and their patience on the tyrannies perpetrated on them by their enemies.
3. Even in the worst of circumstances, the Companion of the Prophet ﷺ (i.e., Khubaib) maintained the best standard of morality and did not harm the enemy's child in any way.
4. If the enemy is bent upon killing, then it is permissible to request them for permission to offer two *Rak'ah* of voluntary *Salât* because this act of Khubaib رضي الله عنه was upheld by the Prophet ﷺ.
5. It is lawful to imprecate for oppressors and disbelievers.

There are many *Ahâdîth* on the validity of marvels and miracles which have been mentioned in the present book in different chapters. The following instances can be quoted in this respect:

1. The incident of the boy who used to visit a priest and a magician. (See the Chapter on Patience).
2. The story of Juraij (which occurs in the Chapter on Sincerity).
3. The story of the men of the cave, the entrance of which was closed with a huge stone. (The Chapter on Generosity).
4. The story of the man who had heard the voice from the clouds ordering them to shower rain on a particular garden (the Chapter on Generosity).

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Many other incidents also come in this category which are supported by evidence and are well-known. Allâh is Capable of doing everything.

1510. Ibn 'Umar رضي الله عنهما reported: I never heard 'Umar رضي الله عنه relating anything that he conceived it to be so-and-so, but that it proved to be as he had conceived it."
[*Al-Bukhârî*]

١٥١٠- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَا سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ لِشَيْءٍ قَطُّ: إِنِّي لأَظُنُّهُ كَذا إِلَّا كَانَ كَمَا يَظُنُّ. رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* tells us about the distinction of 'Umar رضي الله عنه and confirms the marvels which Allâh manifested through him. Almighty Allâh had endowed him with abundant sagacity and intelligence. For this reason, the Prophet ﷺ stated that if there would ever be a man in his *Ummah* who will be gifted with inspiration (الهام) , this man would be 'Umar رضي الله عنه.

17. THE BOOK OF THE PROHIBITED ACTIONS

١٧ - كتاب الأمور المنهي عنها

CHAPTER 254
THE PROHIBITION OF BACKBITING AND THE COMMANDMENT OF GUARDING ONE'S TONGUE

٢٥٤- باب تحريم الغيبة والأمر بحفظ اللِّسان

Allâh, the Exalted, says:

"And backbite not one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merci-

قَالَ اللهُ تَعَالَى: ﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾ [الحجرات: ١٢]. وَقَالَ تَعَالَى: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

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ful." (49: 12)

"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart, of each of those ones will be questioned (by Allâh)." (17: 36)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا﴾ [الإسراء: ٣٦]. وَقَالَ تَعَالَى: ﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨].

اعْلَمْ أَنَّهُ يَنْبَغِي لِكُلِّ مُكَلَّفٍ أَنْ يَحْفَظَ لِسَانَهُ عَنْ جَمِيعِ الْكَلَامِ إِلَّا كَلامًا ظَهَرَتْ فِيهِ الْمَصْلَحَةُ، وَمَتَى اسْتَوَى الْكَلَامُ وَتَرْكُهُ فِي الْمَصْلَحَةِ، فَالسُّنَّةُ الإِمْسَاكُ عَنْهُ، لِأَنَّهُ قَدْ يَنْجَرُّ الْكَلَامُ الْمُبَاحُ إِلَى حَرَامٍ أَوْ مَكْرُوهٍ، وَذٰلِكَ كَثِيرٌ فِي الْعَادَةِ، وَالسَّلامَةُ لَا يَعْدِلُهَا شَيْءٌ.

1511. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "He who believes in Allâh and the Last Day must either speak good or remain silent." [*Muslim*]

١٥١١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، فَلْيَقُل خَيْرًا، أَوْ لِيَصْمُتْ» متَّفَقٌ عَلَيه.

وَهٰذَا الْحَدِيثُ صَرِيحٌ فِي أَنَّهُ يَنْبَغِي أَنْ لَا يَتَكَلَّمَ إِلَّا إِذَا كَانَ الْكَلَامُ خَيْرًا، وَهُوَ الَّذِي ظَهَرَتْ مصْلَحَتُهُ، وَمَتَى شَكَّ فِي ظُهُورِ الْمَصْلَحَةِ، فَلا يَتَكَلَّمُ.

1512. Abû Mûsâ Al-Ash'arî رضي الله عنه reported: I asked the Messenger of Allâh ﷺ: "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure." [*Al-Bukhârî* and *Muslim*]

١٥١٢- وَعَنْ أَبِي مُوسَى رَضِيَ الله قَالَ: قُلْتُ يَا رَسُولَ الله! أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ» مُتَّفَقٌ عَلَيْهِ.

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1513. Sahl bin Sa'd رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him *Jannah*." [*Al-Bukhârî*]

١٥١٣- وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ يَضْمَنْ لي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ» متفقٌ عَلَيه.

Commentary: What is between the jaws and what is between the legs refers to the tongue and the sexual organs, respectively. The Prophet ﷺ has given the assurance of *Jannah* to every Muslim who protects these two parts of the body. Protection here means their use permitted by the Islâmic *Sharî'ah*. They should be guarded against every act that is prohibited by the *Sharî'ah*.

1514. Abû Hurairah رضي الله عنه reported: I heard the Prophet ﷺ saying, "A person utters a word thoughtlessly (i.e., without thinking about its being good or not) and, as a result of this, he will fall down into the fire of Hell deeper than the distance between the east and the west." [*Al-Bukhârî* and *Muslim*]

١٥١٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا يَزِلُّ بِهَا إِلَى النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ» متفقٌ عَلَيه.

ومعنى «يَتَبَيَّنُ»: يَتَفَكَّرُ أَنَّهَا خَيْرٌ أَمْ لا.

Commentary: This *Hadîth* shows the disadvantages which can be caused by the improper use of the tongue. It is, therefore, essential that one should think before he speaks.

1515. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "A man utters a word pleasing to Allâh without considering it of any significance for which Allâh exalts his ranks (in *Jannah*); another one speaks a word displeasing to Allâh without considering it of any importance, and for this reason he will sink down into Hell." [*Al-Bukhârî*]

١٥١٥- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ الله تَعَالَى مَا يُلْقِي لَهَا بَالًا يَرْفَعُهُ الله بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ الله تَعَالَى لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّم» رَوَاهُ الْبُخَارِي.

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١٥١٦- وَعَنْ أَبِي عَبْدِ الرَّحْمٰنِ بِلَالِ ابْنِ الْحَارِثِ الْمُزَنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ تَعَالَى مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللهُ لَهُ بِهَا رِضوَانَهُ إِلَى يَومِ يَلْقَاهُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللهُ لَهُ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ» رَوَاهُ مَالِكٌ فِي الْمُوَطَّإِ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

1516. Abû 'Abdur-Rahmân Bilâl bin Al-Hârith Al-Muzani رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A man speaks a good word without knowing its worth, Allâh records for him His Good Pleasure till the day he will meet Him; and a man utters an evil word without realizing its importance, Allâh records for him His displeasure till the day he will meet Him." [*Imâm Mâlik* and *At-Tirmidhî*]

Commentary: This *Hadîth* tells us a fact which can be observed in our everyday life. Sometimes a person utters a good sentence which pleases an individual and he reforms himself or holds himself from doing something wrong. Such a sentence or utterance is highly rewarded by Allâh. Similarly, sometime a person utters a mischievous sentence, the ruinous effects of which he does not realize. This utterance hurts someone's feelings and leads him to sin and evil. Almighty Allâh is displeased with such a person. The lesson that this *Hadîth* has for us is that one should strictly guard his speech and weigh his words to avoid Allâh's Wrath.

١٥١٧- وَعَنْ سُفْيَانَ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ قَالَ: «قُلْ رَبِّيَ اللهُ، ثُمَّ اسْتَقِمْ» قُلْتُ: يَا رَسُولَ اللهِ! مَا أَخْوَفُ مَا تَخَافُ

1517. Sufyân bin 'Abdullâh رضي الله عنه reported: I asked: "O Messenger of Allâh! Tell me, of something to which I may remain steadfast." He ﷺ said, "Say: My *Rubb* is Allâh and then remain steadfast." Then I said: "O Messenger of Allâh! What do you fear

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most about me?" He took hold of his own tongue and said: "This." [*At-Tirmidhî*]

عَلَيَّ؟ فَأَخَذَ بِلِسَانِ نَفْسِهِ، ثُمَّ قَالَ: «هٰذَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: Faith in Allâh and all His Attributes is the basis of all virtuous deeds. No act or deed is acceptable by Allâh without this faith, "and then remain steadfast" means to comply with what Allâh has ordained and to keep away from what He has forbidden so that one can win over His Pleasure. Every Muslim is required to guard his speech strictly because even the slightest carelessness on this account can cause Allâh's displeasure.

1518. Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "Do not indulge in excessive talk except when remembering Allâh. Excessive talking without the Remembrance of Allâh hardens the heart; and those who are the farthest from Allâh are those whose hearts are hard." [*At-Tirmidhî*]

١٥١٨- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللهِ؛ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللهِ تَعَالَى قَسْوَةٌ لِلْقَلْبِ! وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللهِ الْقَلْبُ الْقَاسِي» رَوَاهُ التِّرْمِذِي.

Commentary: The hardening of the heart is a condition where one neither learns any lesson from Allâh's Signs nor does one accept anyone's good advice and religious preaching. If one indulges in idle talk rather than the remembrance of Allâh, his heart becomes hardened, which is a sign of being far from Allâh's Mercy. One should therefore occupy himself with the remembrance of Allâh.

1519. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He whom Allâh saves from the evil of that which is between his jaws and the evil of that which is between his legs will enter *Jannah*." [*At-Tirmidhî*]

١٥١٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ وَقَاهُ اللهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ، وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

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١٥٢٠- وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! مَا النَّجَاةُ؟ قَالَ: «أَمْسِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ عَلَى خَطِيئَتِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1520. 'Uqbah bin 'Âmir رضي الله عنه said: I asked the Messenger of Allâh ﷺ, "How can salvation be achieved?" He replied, "Control your tongue, keep to your house, and weep over your sins." [*At-Tirmidhî*]

Commentary: It is better for one to spends his surplus time at home in the remembrance of Allâh, the recitation of the Qur'ân and the performance of acts of obedience, if one feels unable to benefit others or if one fears that he, as well as his religion will not be safe if one mixes with others. Allâh greatly likes it that one repents of his own sins and weeps over them.

١٥٢١- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَصْبَحَ ابْنُ آدَمَ، فَإِنَّ الأَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ، تَقُولُ: اتَّقِ اللهَ فِينَا، فَإِنَّمَا نَحْنُ بِكَ: فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا وَإِنِ اعْوَجَجْتَ اعْوَجَجْنَا» رَوَاهُ التِّرْمِذِيُّ.

مَعْنَى «تُكَفِّرُ اللِّسَانَ»: أَيْ تَذِلُّ وَتَخْضَعُ لَهُ.

1521. Abû Sa'îd Al-Khudrî رضي الله عنه said: The Prophet ﷺ said, "When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say: 'Fear Allâh for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will become crooked.'" [*At-Tirmidhî*]

Commentary: This *Hadîth* shows the importance of guarding one's tongue against that which is prohibited. Even the slightest carelessness on the part of the tongue can make all the organs suffer for it.

Crookedness of the tongue means the careless use of the tongue which lands the whole body in trouble; and keeping the tongue straight means keeping oneself safe from all kinds of troubles and ordeals.

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1522. Mu'âdh bin Jabal رضي الله عنه reported: I asked the Messenger of Allâh ﷺ: "Inform me of an act which will cause me to enter *Jannah* and keep me far from Hell." He ﷺ replied, "You have asked me about a matter of great importance, but it is easy for one for whom Allâh makes it easy." He added, "Worship Allâh, associate nothing with Him in worship, offer *As-Salât* (the prayer), pay the *Zakât*, observe *Saûm* (fasting) during Ramadân and perform *Hajj* (pilgrimage) to the House of Allâh, if you can afford it." He ﷺ further said, "Shall I not guide you to the gates of goodness? Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes fire, and standing in prayers by a slave of Allâh during the last third part of the night." Then he recited: "Their sides forsake their beds, to invoke their *Rubb* in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." (32:17,18) Then he added, "Shall I tell you of the root of the matter, its pillar and its highest point?" I replied: "Yes! Certainly, O Prophet of Allâh." He said, "The root of this matter (foundation) is Islâm, its pillar (mainstay is) *As-Salât* (the prayer) and its highest

١٥٢٢- وَعَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُبَاعِدُنِي مِنَ النَّارِ؟ قَالَ: «لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ تَعَالَى عَلَيْهِ: تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ» ثُمَّ تَلَا: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾ حَتَّى بَلَغَ ﴿يَعْمَلُونَ﴾ [السجدة: ١٦، ١٧]. ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ، وَعَمُودِهِ، وَذِرْوَةِ سَنَامِهِ» قُلْتُ: بَلَى يَا رَسُولَ اللهِ! قَالَ: «رَأْسُ الْأَمْرِ، الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ» ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمِلَاكِ ذٰلِكَ كُلِّهِ؟» قُلْتُ: بَلَى يَا رَسُولَ اللهِ! فَأَخَذَ بِلِسَانِهِ قَالَ: «كُفَّ عليك هذا» قلت: يا رسول الله! وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ:

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point is *Jihâd* (fighting in the Cause of Allâh)." Then he asked, "Shall I tell you of that which holds all these things?" I said: "Yes, O Messenger of Allâh." So he took hold of his tongue and said, "Keep this in control." I asked: "O Messenger of Allâh! Shall we really be accounted for what we talk about?" He replied, "May your mother lose you! People will be thrown on their faces into the Hell on account of their tongues."

«ثَكِلَتْكَ أُمُّكَ! وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ سَبَقَ شرحه.

Commentary: Besides describing Articles of Islâm, this *Hadîth* mentions the dangers which lie in the careless use of the tongue. All good actions can go waste if one does not guard his speech. One should, therefore, guard his tongue against that which Allâh has made prohibited.

1523. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Do you know what is backbiting?" The Companions said: "Allâh and His Messenger know better." Thereupon he said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." It was said to him: "What if my (Muslim) brother is as I say." He said, "If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering." [*Muslim*]

١٥٢٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْغِيبَةُ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ» رَوَاهُ مسلم.

Commentary: This *Hadîth* elaborates the meaning of backbiting and calumny and points out the difference between the two along with the evils of each one of them. Both these evils are mischief of the tongue and entail great troubles. May Allâh save us from both.

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1524. Abû Bakrah رضي الله عنه said: Delivering the sermon during the Farewell Pilgrimage on the day of Sacrifice at Mina, the Messenger of Allâh ﷺ said, "Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you." [*Al-Bukhârî* and *Muslim*]

١٥٢٤- وَعَنْ أَبِي بَكْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ فِي خُطْبَتِهِ يَوْمَ النَّحْرِ بِمِنى فِي حَجَّةِ الْوَدَاعِ: «إِنَّ دِمَاءَكُم، وَأَمْوَالَكُم، وَأَعْرَاضَكُمْ، حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، أَلا هَلْ بَلَّغْتُ» متفقٌ عَلَيهِ.

Commentary: This *Hadîth* tells us that the tenth day of the month of Dhul-Hijjah, and the city of Makkah are sacred. Similar is the case of blood, property and honour of a Muslim to another Muslim. In other words, a Muslim should neither kill another without any lawful reason nor should he usurp his property nor should he disgrace him. Since backbiting is also a kind of tyranny which defames a person, it should be strictly avoided.

1525. 'Âishah رضي الله عنها said: I said to the Prophet ﷺ: "Such and such thing of Safiyyah (رضي الله عنها) is sufficient for you." (She means to say that she was a woman with a short stature). He said, "You have indeed uttered a word which would pollute the sea if it were mixed in it." She further said: I imitated a person before him and he said, "I do not like that I should imitate someone even (if I am paid) in return such and such." [*Abû Dâwûd* and *At-Tirmidhî*]

١٥٢٥- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ حَسْبُكَ مِنْ صَفِيَّة كَذَا وَكَذَا. قَالَ بَعْضُ الرُّوَاةِ: تَعْنِي قَصِيرَةً، فَقَالَ: «لَقَدْ قُلْتِ كَلِمَةً لَو مُزِجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ!» قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا فَقَالَ: «مَا أُحِبُّ أَنِّي حَكَيْتُ إِنْسَانًا وَأَنَّ لِي كَذَا وَكَذَا» رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ صَحِيحٌ.

وَمَعْنَى: «مَزَجَتْهُ» خَالَطَتهُ مُخَالَطَةً يَتَغَيَّرُ بِهَا طَعْمُهُ، أَوْ رِيحُهُ لِشِدَّةِ نَتْنِهَا وَقُبْحِهَا، وَهٰذَا مِنْ أَبْلَغِ الزَّوَاجِرِ عَنِ الْغِيبَةِ، قَالَ الله تَعَالَى:

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﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ﴾. [النجم: ٣، ٤].

Commentary: In Arabic, the word "*Muhâkât*" is often used for imitating someone's defect or deformity, etc. Every imitation of this kind also amounts to backbiting. This is the reason the Prophet ﷺ used the analogy stated in this *Hadîth* when 'Âishah رضي الله عنها said that Safiyyah رضي الله عنها was short-statured. Imâm An-Nawawî regarded this analogy as based on *Wahy* and supported his contention by the Verse of the Qur'ân: "Nor does he speak of (his own) desire. It is only a Revelation revealed." Thus, it is evident from this *Hadîth* that to speak of somebody in a scornful manner, or ridicule someone's physical defect, or to imitate someone's deformity, or talk disparagingly about someone, is a great offense which should be avoided by every Muslim.

1526. Anas رضي الله عنه said: The Messenger of Allâh ﷺ said, "During the *Mi'râj* (the Night of Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, 'Who are these people, O Jibrîl?' Jibrîl replied: 'These are the people who ate flesh of others (by backbiting) and trampled people's honour.'" [*Abû Dâwûd*]

١٥٢٦- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ وُجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هٰؤُلاءِ يَا جِبْرِيلُ؟ قَالَ: هٰؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ، وَيَقَعُونَ فِي أَعْرَاضِهِمْ!» رَوَاهُ أَبُو داود.

Commentary: "These are the people who ate flesh of others" is a metaphor for backbiting. "To trample people's honour" is akin to harming their goodwill and honour. The punishment for these things mentioned in *Hadîth* makes their seriousness obvious.

1527. Abu Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said: The blood, honour and property of a Muslim is inviolable for another

١٥٢٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ

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Muslim." [*Muslim*]

وَعِرْضُه وَمَالُهُ» رَوَاهُ مسلمٌ.

Commentary: This *Hadîth* also makes it clear that a Muslim is bound to protect his blood, wealth and honour and it is not lawful for any Muslim to attack another Muslim's honour and property. Nor is it lawful for him to kill another Muslim without a valid reason.

CHAPTER 255
PROHIBITION OF LISTENING TO BACKBITING

٢٥٥- بابُ تحريم سَماع الغيبة وأمر من سمع غيبة محرَّمة بردِّها وَالإنكار على قائلها، فإن عجز أو لم يقبل منه فارق ذلك المجلس إن أمكنه

Allâh, the Exalted, says:

"And when they hear *Al-Laghw* (dirty, false, evil vain talk) they withdraw from it." (28:55)

"And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden)." (23:3)

"Verily, the hearing, and the sight, and the heart, of each of those ones will be questioned (by Allâh)." (17:36)

"And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and

قَالَ الله تَعَالَى: ﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾ [القصص: ٥٥].

وَقَالَ تَعَالَى: ﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾ [المؤمنون: ٣]. وَقَالَ تَعَالَى: ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ [الإسراء: ٣٦]. وَقَالَ تَعَالَى: ﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ﴾ [الأنعام: ٦٨].

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wrongdoers).” (6:68)

1528. Abud-Dardâ’ رضي الله عنه said: The Prophet ﷺ said, “He who defends the honour of his (Muslim) brother, Allâh will secure his face against the Fire on the Day of Resurrection.” [*At-Tirmidhî*]

١٥٢٨- وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ، رَدَّ الله عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ.

Commentary: If someone says something disgraceful against a Muslim, one must defend his Muslim brother (or sister, for that matter) and say that what has been stated about him or her is wrong and that he (or she) is free from the accusation made against him (or her).

1529. ‘Itbân bin Mâlik رضي الله عنه said in his long *Hadîth* cited in the Chapter entitled ‘Hope’ reported: When the Prophet ﷺ stood up to offer *As-Salât* (the prayer) he asked, “Where is Mâlik bin Ad-Dukhshum?” A man replied: “He is a hypocrite. He does not love Allâh and His Messenger.” The Prophet ﷺ said, “Do not say that. Do you not know that he said: *Lâ ilâha illallâh* (there is no true god except Allâh),’ seeking His Pleasure. Allâh has made the fire of Hell unlawful for him who affirms that none has the right to be worshipped but Allâh.” [*Al-Bukhârî* and *Muslim*]

١٥٢٩- وَعَنْ عِتْبَانَ بنِ مَالِكٍ رَضِيَ الله عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ الْمَشْهُورِ الَّذِي تَقَدَّمَ فِي بَابِ الرَّجَاءِ قَالَ: قَامَ النَّبِيُّ ﷺ يُصَلِّي فَقَالَ: «أَيْنَ مَالِكُ بْنُ الدُّخْشُمِ؟» فَقَالَ رَجُلٌ: ذٰلِكَ مُنَافِقٌ لَا يُحِبُّ الله وَلَا رَسُولَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَا تَقُلْ ذٰلِكَ أَلا تَرَاهُ قَدْ قَالَ: لا إِلٰهَ إِلَّا الله يُرِيدُ بِذٰلِكَ وَجْهَ الله! وَإِنَّ الله قَدْ حَرَّمَ عَلى النَّارِ مَنْ قَالَ: لا إِلٰهَ إِلَّا الله يَبْتَغِي بِذٰلِكَ وَجْهَ الله» متفقٌ عَلَيه.

«وَعِتْبانُ» بِكَسْرِ الْعَيْنِ عَلَى الْمَشْهُورِ، وَحُكِيَ ضَمُّهَا، وَبَعدها تاءٌ مثناةٌ مِنْ فَوق، ثُمَّ بَاءٌ موحدةٌ. و«الدُّخْشُمُ» بضم الدال وإسكانِ

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الْخَاءِ، وَضَمِّ الشين الْمُعجمَتين.

Commentary: "Allâh has made the fire of Hell unlawful" means that a Muslim will not abide in Hell for ever. The reason is that if a Muslim has committed some major sin and Allâh has not pardoned it, then he will certainly suffer its punishment in Hell. He will stay there as long as Allâh will. However, he will be later on shifted to *Jannah*. This *Hadîth* also leads us to the conclusion that the backbiting of a Muslim is forbidden. See the explanation of this *Hadîth* under *Hadîth* No. 418.

١٥٣٠- وَعَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ فِي قصةِ تَوْبَتِهِ وَقَدْ سَبَقَ فِي بَابِ التَّوْبَةِ. قَالَ: قَالَ النَّبِيُّ ﷺ وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللهِ! حَبَسَهُ بُرْدَاهُ، وَالنَّظَرُ فِي عِطْفَيْهِ. فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللهُ عَنْهُ: بِئْسَ مَا قُلْتَ، وَاللهِ! يَا رَسُولَ اللهِ! مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا، فَسَكَتَ رَسُولُ اللهِ ﷺ. متفقٌ عَلَيه.

«عِطْفَاهُ»: جَانِبَاهُ، وَهُوَ إِشَارَةٌ إِلَى إِعْجَابِهِ بِنَفْسِهِ.

1530. Ka'b bin Mâlik رضي الله عنه said in his long story about his repentance: The Prophet ﷺ was sitting among the people in Tabûk. He ﷺ said, "What happened to Ka'b bin Mâlik?" A person from the tribe of Banu Salamah said: "O Messenger of Allâh! the embellishment of his cloak and an appreciation of his sides have allured him, and he was thus detained." Mu'âdh bin Jabal رضي الله عنه said: "Woe be upon you! You have passed indecent remarks. O Messenger of Allâh! by Allâh, we know nothing about him but good." The Messenger of Allâh ﷺ remained silent.
[*Al-Bukhârî* and *Muslim*]

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Commentary: This *Hadîth* has already been mentioned in detail in the Chapter on Repentance. Here it is repeated to show how important it is to defend a Muslim when someone accuses him in his absence. In the presence of the Prophet ﷺ a person expressed misgivings about Ka'b bin Mâlik that his obsession (for fine dress) had prevented him from coming to the battlefield. Mu'âdh immediately defended him saying that there was no justification for such misgivings. The Prophet's silence endorsed the stand taken by Mu'âdh رضي الله عنه. This goes to prove that if a Muslim brother or sister is disgraced in his or her absence in a gathering, then it is incumbent on others to defend his or her honour.

CHAPTER 256
SOME CASES WHERE IT IS PERMISSIBLE TO BACKBITE

٢٥٦- بابُ ما يُباح منَ الْغَيْبَة

[Backbiting is permissible only for valid reasons approved by *Sharî'ah*. These reasons are as follows:]

1. It is permissible for an oppressed person to speak before the judge or someone in a similar position of authority to help him or her establish his or her rights by telling him 'so-and-so wronged me and has done such and such to me' etc.

2. It is permissible to seek somebody's assistance in forbidding evil and helping someone change his or her immoral conduct. One can say to the person who can offer such assistance, 'so-and-so does such and such evil deeds. Can you exhort him?' etc. This is permissible as long as one intends to forbid evil. If, however, one intends

اعْلَمْ أَنَّ الْغِيبَةَ تُبَاحُ لِغَرَضٍ صَحِيحٍ شَرْعي لا يُمْكِنُ الْوُصُولُ إِلَيْهِ إِلَّا بِهَا، وَهُوَ سِتَّةُ أَسْبَابٍ.

الأَوَّلُ: التَّظَلُّمُ، فَيَجُوزُ لِلْمَظْلُومِ أَنْ يَتَظَلَّمَ إِلَى السُّلْطَانِ والْقَاضِي وَغَيْرِهِمَا مِمَّنْ لَهُ وِلَايَةٌ، أَوْ قُدْرَةٌ عَلَى إِنْصَافِهِ مِنْ ظَالِمِهِ، فَيَقُولُ: ظَلَمَنِي فُلانٌ بِكَذَا.

الثَّانِي: الاسْتِعَانَةُ عَلَى تَغْيِيرِ الْمُنْكَرِ، وَرَدِّ الْعَاصِي إِلَى الصَّوَابِ، فَيَقُولُ لِمَنْ يَرْجُو قُدْرَتَهُ عَلَى إِزَالَةِ الْمُنْكَرِ: فُلانٌ يَعْمَلُ كَذَا فَازْجُرْهُ عَنْهُ، وَنَحْوَ ذٰلِكَ وَيَكُونُ مَقْصُودُهُ التَّوَصُّلَ إِلَى إِزَالَةِ الْمُنْكَرِ، فَإِنْ لَمْ يَقْصِدْ ذٰلِكَ كَانَ حَرَامًا.

الثَّالِثُ: الاسْتِفْتَاءُ، فَيَقُولُ لِلْمُفْتِي: ظَلَمَنِي

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something else apart from this, then this act becomes unlawful.

3. One who seeks legal verdict on a certain matter may point out the defaults of another person or relate something else. One in this case can say to the *Muftî* (religious scholar who issues verdicts): "My father or brother (for example) treated me unjustly. Can I get my right established?" etc. This is permissible to say only if need be, but it is better to say 'What do you think of someone who did such and such?' This does not mean, however, that naming the person in question is not permissible, *Hadîth* No. 1536 makes this point clear.

4. One who criticizes those who openly commit acts of disobedience, such as drinking wine, gambling, engaging in immoral habits, fornication, hypocrisy, and making mischief.

5. It is permissible to call into question the narrators of *Hadîth*, and witnesses in the court when the need arises. It is also permissible to mention the bad qualities of somebody for marriage purposes in case an advice is sought. Also, if one has noticed that a "seeker of knowledge" frequently goes to the gatherings of an innovator in religion and one fears that this "seeker of knowledge" may be affected by this so-called scholar, then he must in this case give counsel to the "seeker of knowledge" by telling him

أَبِي، أَوْ أَخِي، أَوْ زَوْجِي، أَوْ فُلانٌ بِكَذَا، فَهَلْ لَهُ ذٰلِكَ؟ وَمَا طَرِيقِي فِي الْخَلاصِ مِنْهُ، وَتَحْصِيلِ حَقِّي، وَدَفْعِ الظُّلْمِ؟ وَنَحْو ذٰلِكَ، فَهٰذَا جَائِزٌ لِلْحَاجَةِ، وَلٰكِنَّ الأَحْوَطَ وَالأَفْضَلَ أَنْ يَقُولَ: مَا تَقُولُ فِي رَجُلٍ أَوْ شَخْصٍ، أَوْ زَوْجٍ، كَانَ مِنْ أَمْرِهِ كَذَا؟ فَإِنَّهُ يَحْصُلُ بِهِ الْغَرَضُ مِنْ غَيْرِ تَعْيِينٍ وَمَعَ ذٰلِكَ، فَالتَّعْيِينُ جَائِزٌ كَمَا سَنَذْكُرُهُ فِي حَدِيثِ هِنْدٍ إِنْ شَاءَ الله تَعَالَى.

الرَّابِعُ: تَحْذِيرُ الْمُسْلِمِينَ مِنَ الشَّرِّ وَنَصِيحَتُهُمْ، وَذٰلِكَ مِنْ وُجُوهٍ:

مِنْهَا جَرْحُ الْمَجْرُوحِينَ مِنَ الرُّوَاةِ وَالشُّهُودِ، وَذٰلِكَ جَائِزٌ بِإِجْمَاعِ الْمُسْلِمِينَ، بَلْ وَاجِبٌ لِلْحَاجَةِ.

وَمِنْهَا الْمُشَاوَرَةُ فِي مُصَاهَرَةِ إِنْسَانٍ، أَوْ مُشَارَكَتِهِ، أَوْ إِيدَاعِهِ، أَوْ مُعَامَلَتِهِ، أَوْ غَيْرِ ذٰلِكَ، أَوْ مُجَاوَرَتِهِ، وَيَجِبُ عَلَى الْمُشَاوَرِ أَنْ لا يُخْفِيَ حَالَهُ، بَلْ يَذْكُرُ الْمَسَاوِىءَ الَّتِي فِيهِ، بِنِيَّةِ النَّصِيحَةِ.

وَمِنْهَا إِذَا رَأَى مُتَفَقِّهًا يَتَرَدَّدُ إِلَى مُبْتَدِعٍ، أَوْ فَاسِقٍ يَأْخُذُ عَنْهُ الْعِلْمَ، وَخَافَ أَنْ يَتَضَرَّرَ الْمُتَفَقِّهُ بِذٰلِكَ، فَعَلَيْهِ نَصِيحَتُهُ بِبَيَانِ حَالِهِ، بِشَرْطِ أَنْ يَقْصِدَ النَّصِيحَةَ، وَهٰذَا مِمَّا يُغْلَطُ فِيهِ: وَقَدْ يَحْمِلُ الْمُتَكَلِّمَ بِذٰلِكَ الْحَسَدُ،

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about the "innovator," etc.

6. It is permissible to use names such as "*Al-A'mash*" (which means 'the blear-eyed' to talk about people who are known by such names for the sake of identification and not for disparaging people and underestimating them. To identify them without resorting to such names is however better.

وَيُلَبِّسُ الشَّيْطَانُ عَلَيْهِ ذٰلِكَ، وَيُخَيِّلُ إِلَيْهِ أَنَّهُ نَصِيحَةٌ فَلْيُتَفَطَّنْ لِذٰلِكَ.

وَمِنْهَا أَن يكونَ لَهُ وِلَايَةٌ لا يَقُومُ بِهَا عَلَى وَجْهِهَا: إِمَّا بِأَنْ لا يَكُونَ صَالِحًا لَهَا، وَإِمَّا بِأَنْ يَكونَ فَاسِقًا، أَوْ مُغَفَّلًا، وَنَحْوَ ذٰلِكَ فَيَجِبُ ذِكْرُ ذٰلِكَ لِمَنْ لَهُ عَلَيْهِ وِلَايَةٌ عَامَّةٌ لِيُزِيلَهُ، وَيُوَلِّيَ مَنْ يَصْلُحُ، أَوْ يَعْلَمَ ذٰلِكَ مِنْهُ لِيُعَامِلَهُ بِمُقْتَضَى حَالِهِ وَلَا يَغْتَرَّ بِهِ، وَأَنْ يَسْعَى فِي أَنْ يَحُثَّهُ عَلَى الاسْتِقَامَةِ أَوْ يَسْتَبْدِلَ بِهِ.

الْخَامِسُ: أَنْ يَكُونَ مُجَاهِرًا بِفِسْقِهِ أَوْ بِدْعَتِهِ كَالْمُجَاهِرِ بِشُرْبِ الْخَمْرِ، وَمُصَادَرَةِ النَّاسِ، وَأَخْذِ الْمَكْسِ؛ وَجِبَايَةِ الأَمْوَالِ ظُلْمًا، وَتَوَلِّي الأُمُورِ الْبَاطِلَةِ، فَيَجُوزُ ذِكْرُهُ بِمَا يُجَاهِرُ بِهِ؛ وَيَحْرُمُ ذِكْرُهُ بِغَيْرِهِ مِنَ الْعُيُوبِ، إِلَّا أَنْ يَكُونَ لِجَوَازِهِ سَبَبٌ آخَرُ مِمَّا ذَكَرْنَاهُ.

السَّادِسُ: التَّعْرِيفُ، فَإِذَا كَانَ الإِنْسَانُ مَعْرُوفًا بِلَقَبٍ؛ كَالأَعْمَشِ وَالأَعْرَجِ وَالأَصَمِّ، وَالأَعْمَى وَالأَحْوَلِ، وَغَيْرِهِمْ جَازَ تَعْرِيفُهُمْ بِذٰلِكَ؛ وَيَحْرُمُ إِطْلَاقُهُ عَلَى جِهَةِ التَّنَقُّصِ؛ وَلَوْ أَمْكَنَ تَعْرِيفُهُ بِغَيْرِ ذٰلِكَ كَانَ أَولى.

فَهٰذِهِ سِتَّةُ أَسْبَابٍ ذَكَرَهَا الْعُلَمَاءُ وَأَكْثَرُهَا مُجمَعٌ عَلَيْهِ؛ وَدَلَائِلُهَا مِنَ الأَحَادِيثِ الصَّحِيحَةِ مَشْهُورَةٌ. فَمِنْ ذٰلِكَ:

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1531. 'Âishah رضي الله عنها said: A man sought permission for audience with the Prophet ﷺ. He said, "Give him permission but he is a bad member of his tribe." [*Al-Bukhârî* and *Muslim*]

١٥٣١- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ فَقَالَ: «ائذَنُوا لَهُ، بِئْسَ أَخُو الْعَشِيرَةِ؟» مُتَّفَقٌ عَلَيْهِ.

احْتَجَّ بِهِ الْبُخَارِي فِي جَوازِ غِيبةِ أَهْلِ الْفَسَادِ وَأَهْلِ الرِّيَبِ.

Commentary: Imâm Al-Bukhârî has obviously justified the backbiting of wicked people to save people from being deceived from their appearance. If people are not informed of the real conduct of such persons, their religious as well as worldly life will be exposed to a grave danger. For this reason, the backbiting of wicked persons for the purpose of warning others is permissible.

1532. 'Âishah رضي الله عنها said: The Messenger of Allâh ﷺ said, "I do not think that so-and-so understands anything of our Faith." [*Al-Bukhârî*] Al-Bukhârî said: Al-Laith bin Sa'd, who is one of the narrators of this *Hadîth*, said: The two men mentioned by the Prophet ﷺ in this *Hadîth* were hypocrites (i.e., they revealed Faith and concealed disbelief).

١٥٣٢- وَعَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَظُنُّ فُلانًا وَفُلانًا يَعْرِفَانِ مِنْ دِيننا شَيْئًا». رَوَاهُ الْبُخَارِيُّ. قَالَ اللَّيْثُ بْنُ سَعْدٍ أَحَدُ رُوَاةِ هٰذَا الْحَدِيثِ: هٰذَانِ الرَّجُلانِ كَانَا مِنَ الْمُنَافِقِينَ.

Commentary: Hypocrites are also people of mischievous and doubtful conduct. It is, therefore, not only permissible but necessary to make people aware of their real position so that people become cautious about them and their religious and worldly life may remain safe from their machinations.

1533. Fâtimah bint Qais رضي الله عنها said: I came to the Prophet ﷺ and said to him: "Muâwiyah and Abul-Jahm sent me a proposal of marriage." The Messenger of Allâh ﷺ said,

١٥٣٣- وَعَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ أَبَا الْجَهْمِ وَمُعَاوِيَةَ خَطَبَانِي؟ فَقَالَ رَسُولُ اللهِ، ﷺ:

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«أَمَّا مُعَاوِيَةُ، فَصُعْلُوكٌ لا مَالَ لَه، وَأَمَّا أَبو الْجَهْمِ، فَلا يَضَعُ الْعَصَا عنْ عَاتِقِهِ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «وَأَمَّا أَبُو الْجَهْمِ فَضَرَّابٌ للنِّسَاءِ» وَهُوَ تَفْسِير لرواية: «لا يَضَعُ الْعَصَا عَنْ عَاتِقِهِ» وَقِيلَ: مَعْنَاهُ: كَثِيرُ الأَسْفَارِ.

"Muâwiyah is destitute and he has no property, and Abul-Jahm is very hard on women." [*Bukhârî* and *Muslim*]

Commentary: We learn from this *Hadîth* that it is permissible to mention the true facts, virtues and vices without equivocation, about the parties who intend to enter into wedlock provided one does it for their welfare.

١٥٣٤- وَعَنْ زَيْدِ بنِ أَرْقَمَ رَضِيَ الله عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ الله ﷺ فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ الله بنُ أُبَيٍّ: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ الله حَتَّى يَنْفَضُّوا وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ، فَأَتَيْتُ رَسُولَ الله ﷺ، فَأَخْبَرْتُهُ بِذَلِكَ، فَأَرْسَلَ إِلَى عَبْدِ الله بنِ أُبَيٍّ، فَاجْتَهَدَ يَمِينَهُ: مَا فَعَلَ، فَقَالُوا: كَذَبَ زيدٌ رَسُولَ الله، ﷺ، فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوهُ شِدَّةٌ حَتَّى أَنْزَلَ الله تَعَالَى تَصْدِيقِي: ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ ثم دَعَاهُمُ النَّبِيُّ، ﷺ،

1534. Zaid bin Al-Arqam رضي الله عنه said: We set out on a journey along with the Messenger of Allâh ﷺ and we faced many hardships. 'Abdullâh bin Ubaiy (the chief of the hypocrites at Al-Madinah) said to his friends: "Do not spend on those who are with the Messenger of Allâh ﷺ until they desert him." He also said: "If we return to Al-Madinah, the more honourable (meaning himself, i.e., Abdullâh bin Ubaiy) will drive out therefrom the meaner (meaning Messenger of Allâh ﷺ)." I went to the Messenger of Allâh ﷺ and informed him about that and he sent someone to 'Abdullâh bin Ubaiy. He asked him whether he had said that or not. Abdullâh took an oath that he had not done anything of that sort and said

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لِيَسْتَغْفِرَ لهم فَلَوَّوْا رُءُوسَهُمْ. متفقٌ عَلَيه.

that it was Zaid who carried a false tale to the Messenger of Allâh ﷺ. Zaid said: I was so much perturbed because of this until this Verse was revealed verifying my statement:

"When the hypocrites come to you (O Muhammad ﷺ), they say: 'We bear witness that you are indeed the Messenger of Allâh.' Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed." (63:1) Then the Messenger of Allâh ﷺ called the hypocrites in order to seek forgiveness for them from Allâh, but they turned away their heads. (*Al-Bukhârî* and *Muslim*]

Commentary: 'Abdullâh bin Ubaiy was the chief of the hypocrites at Al-Madinah. In the journey mentioned in this *Hadîth*, which was undertaken in connection with the war with Banu Al-Mustaliq, he had used improper words against the Prophet ﷺ and Muslims, which were overheard by Zaid bin Al-Arqam رضي الله عنه. The latter informed the Prophet ﷺ about this occurrence. This incident goes to prove that exposing the designs and conspiracies of hypocrites does not form backbiting. In fact, it is essential to keep people informed about them in the interest of Islâm and Muslims.

١٥٣٥- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَتْ هِنْدٌ امْرَأَةُ أَبِي سُفْيَانَ لِلنَّبِيِّ ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي إِلَّا ما أَخَذْتُ مِنْهُ، وَهُوَ لا يَعْلَمُ؟ قَالَ: «خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ» مُتَّفَقٌ عَلَيه.

1535. 'Âishah رضي الله عنها said: Hind, the wife of Abû Sufyân, said to the Prophet ﷺ: Abû Sufyân is a niggardly man and does not give me and my children adequate provisions for maintenance unless I take something from his possession without his knowledge. The Prophet ﷺ said to her, "Take from his possessions on a reasonable basis that much which may suffice for you and your children."

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[*Al-Bukhârî* and *Muslim*]

Commentary: Hind was the mother of Mu'âwiyah رضي الله عنه. Along with her husband, Abû Sufyân, she embraced Islâm in the year of conquest of Makkah.

We learn from this *Hadîth* that:

1. In order to know religious injunctions, husband and wife can mention each other's shortcomings before a *Mufti* (a religious scholar who is in a position to issue verdicts on religious matters).
2. If a husband does not give his wife enough money to cover the domestic expenses, then it is permissible for his wife to take some of his money without his permission, provided the amount thus taken is for essential expenses not for superfluous matters.

CHAPTER 257
PROHIBITION OF CALUMNY

٢٥٧- بابُ تحريم النّميمة وهي نقل الكلام بين الناس على جهة الإفساد

Allâh, the Exalted, says:

"A slanderer, going about with calumnies." (68:11)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

قَالَ الله تَعَالَى: ﴿هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ﴾ [ن: ١١]. وَقَالَ تَعَالَى: ﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨].

1536. Hudhaifah رضي الله عنه said: The Messenger of Allâh ﷺ said, "The person who goes about with calumnies will never enter *Jannah*." [*Al-Bukhârî* and *Muslim*]

١٥٣٦- وَعَنْ حُذَيْفَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ» متفقٌ عَلَيْهِ.

Commentary: A person who thinks that talebearing is lawful, and practices it to create conflict and quarrel among people despite the fact that he knows it is unanimously forbidden, will never go to *Jannah*. A person who considers it unlawful but does it out of sheer human weakness, will in the first instance go to Hell, if Allâh does not pardon him for it. He will then be shifted to *Jannah* after suffering punishment for it.

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1537. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ passed by two graves and said, "Both of them (the persons in these graves) are being tortured, and they are not being tortured for a cardinal sin. But indeed they are great sins. One of them used not to save himself from being soiled with his urine, and the other one used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." [*Al-Bukhârî* and *Muslim*]

١٥٣٧- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ: مَرَّ بِقَبْرَيْنِ فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ! بَلَى إِنَّهُ كَبِيرٌ: أَمَّا أَحَدُهُمَا، فَكَانَ يَمْشِي بِالنَّمِيمَةِ، وَأَمَّا الآخَرُ فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ» مُتَّفَقٌ عَلَيْهِ، وَهٰذَا لَفْظُ إِحْدَى رِوَايَاتِ الْبُخَارِي.

قَالَ الْعُلَمَاءُ: مَعْنَى: «وَمَا يُعَذَّبَانِ فِي كَبِيرٍ» أَيْ: كَبِيرٍ فِي زَعْمِهِمَا وَقِيلَ: كَبِيرٌ تَرْكُهُ عَلَيْهِمَا.

Commentary:

1. "*Lâ yastatiru min baulihi*" has another meaning, namely: "he does not pass urine in privacy but does it shamelessly in the presence of other people." Obviously shamelessness is also a sin. Talebearing, carelessness in saving oneself from splash of urine drops, and lack of observance of privacy are sins which are liable to punishment.
2. The *Hadîth* also proves punishment in the grave.

1538. Ibn Mas'ûd رضي الله عنه said: The Prophet ﷺ said, "Shall I tell you what '*Al-'Adhu*' (falsehood and slandering) is? It is calumny which is committed among the people." [*Muslim*]

١٥٣٨- وَعَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلَا أُنَبِّئُكُمْ مَا الْعَضْهُ؟ هِيَ النَّمِيمَةُ؛ الْقَالَةُ بَيْنَ النَّاسِ» رَوَاهُ مسلم.

«الْعَضْهُ»: بِفَتْحِ الْعَيْنِ الْمُهْمَلَةِ، وَإِسْكَانِ الضَّادِ الْمُعْجَمَةِ، وَبِالْهَاءِ عَلَى وَزْنِ الْوَجْهِ، وَرُوِيَ: «الْعِضَةُ» بِكَسْرِ الْعَيْنِ وَفَتْحِ الضَّادِ الْمُعْجَمَةِ عَلَى وَزْنِ الْعِدَةِ، وَهِيَ: الْكَذِبُ

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وَالْبُهْتَانُ، وَعَلَى الرِّوَايَةِ الأُولَى: الْعَضْهُ مصدرٌ، يُقَالُ: عَضَهَهُ عَضْهًا، أَي: رَمَاهُ بِالْعَضْهِ.

Commentary: We learn from this *Hadîth* that calumny, lying, falsehood and slandering are major sins because they cause conflict and dissension in society. A Muslim must keep himself free from such evils.

CHAPTER 258
PROHIBITION OF CARRYING TALES TO THE OFFICERS

٢٥٨- باب النهي عن نقل الحديث وكلام الناس إلى ولاة الأمور إذا لم تَدْعُ إِلَيْهِ حَاجة كخوف مفسدة ونحوها

Allâh, the Exalted, says:

"... Do not help one another in sin and transgression." (5:2)

قَالَ الله تَعَالَى: ﴿وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ﴾ [المائدة: ٢]. وَفِي الْبَابِ الأحاديثُ السابقةُ في الْبَابِ قبلَهُ.

1539. Ibn Mas'ûd رضي الله عنه said: The Messenger of Allâh ﷺ said, "None of my Companions should convey to me anything regarding another because I desire to meet everyone of you with a clean heart." [*Abû Dâwûd* and *At-Tirmidhî*]

١٥٣٩- وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا يُبَلِّغْنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا، فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ» رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ.

Commentary: 'Should not convey to me anything' here signifies anything undesirable or which is harmful for the person concerned. Thus, this *Hadîth* stresses that defects of people should not be unnecessarily reported to those who are at the helm of affairs, as is evident from the caption given to this chapter by Imâm An-Nawawî.

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CHAPTER 259
CONDEMNATION OF DOUBLE-FACED PEOPLE

٢٥٩- بابُ ذَمّ ذِي الْوَجهَيْن

Allâh, the Exalted, says:

"They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do." (4:108)

قَالَ الله تَعَالَى: ﴿يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا﴾ [النِّسَاء: ١٠٨].

1540. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "People are like ores. Those who were excellent in the Days of Ignorance are excellent in Islâm provided they acquire the knowledge and understanding of the religion. You will find the best people in it (Islâm) those who had a deep hatred (for leadership). You will find the worst among the people a double-faced person who appears to some people with one face and to others with another face." [*Al-Bukhârî* and *Muslim*]

١٥٤٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «تَجِدُونَ النَّاسَ مَعَادِنَ: خِيارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلامِ إذا فَقُهُوا، وَتَجِدُونَ خِيَارَ النَّاسِ في هٰذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هٰؤُلاءِ بِوَجْهٍ وَهؤُلاءِ بوَجْهٍ» مُتَّفَقٌ عَلَيه.

Commentary:

1. "Like ores" here signifies origin or source which will be a means of honour for them. That is, the tribes which were distinguished for nobility in the pre-Islâmic period will also be distinguished after embracing Islâm. There will be no reduction in their

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prestige and honour provided they attain true understanding of religion and adhere to its teachings.

2. Such people who do not have any desire for office and position are most suitable for holding the reins of government. They serve the interest of public better because, being aware to their responsibilities, they honestly endeavour to fulfill the trust reposed in them. They keep the boundaries marked by Allâh and prefer the interests of the nation and their own country.

3. A "double-faced person" is one who makes a group believe that he is their supporter and well-wisher, but when he goes to the opposite group, he tries to make them believe that he is entirely with them. The best among people is one who goes to every group and earnestly tries to reform it.

١٥٤١- وَعَنْ مُحَمَّدِ بْنِ زَيْدٍ أَنَّ نَاسًا قَالُوا لِجَدِّهِ عبدِ الله بنِ عُمَرَ رَضِيَ الله عَنْهُمَا: إِنَّا نَدْخُلُ عَلَى سَلاطِينِنا فَنَقُولُ لَهُمْ بِخِلَافِ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ. قَالَ: كُنَّا نَعُدُّ هٰذَا نِفَاقًا عَلَى عَهْدِ رَسُولِ الله ﷺ. رَوَاهُ الْبُخَارِي.

1541. Muhammad bin Zaid reported: Some people said to my grandfather, 'Abdullâh bin 'Umar رضي الله عنهما: We visit our rulers and tell them things contrary to what we say when we leave them. 'Abdullâh bin 'Umar رضي الله عنهما replied: "In the days of the Messenger of Allâh ﷺ, we counted this act as an act of hypocrisy." [*Al-Bukhârî*]

Commentary: This *Hadîth* points out that to praise the rulers in their presence and to condemn them in their absence amounts to practical hypocrisy because what one has in his heart does not find expression in his speech, and what one expresses in his words does not agree with what one has in his heart. The conduct of a true Muslim should be that if a ruler is noble, just and pious, he should admire him even in his presence (when there arises a need for it, and not for the sake of flattering him) and he should also praise him in his absence. If the ruler is bad, he should warn him of the evil consequences of his bad conduct to his face, and the same attitude should be maintained when he is not present because this is the well-meaning attitude which has been ordained to every Muslim. Against this, the attitude of the first kind is a mark of hypocrisy which has been strongly condemned in the preceding *Hadîth*.

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CHAPTER 260
CONDEMNATION AND PROHIBITION OF FALSEHOOD

٢٦٠- بابُ تَحْريم الكذب

Allâh, the Exalted, says:

"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge." (17:36)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

قَالَ الله تَعَالَى: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ﴾ [الإسراء: ٣٦]. وَقَالَ تَعَالَى: ﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨].

1542. Ibn Mas'ûd رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Truth leads to piety and piety leads to *Jannah*. A man persists in speaking the truth till he is recorded with Allâh as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allâh as a great liar." [*Al-Bukhârî* and *Muslim*]

١٥٤٢- وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، 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» مُتَّفَقٌ عَلَيْهِ.

Commentary:

1. Whatever attitude one adopts becomes his special trait and then he becomes known by it. Therefore, one should always adopt virtues and good conduct so that he may attain a high esteem with Allâh and be also remembered well by people.
2. Truth is the way to salvation while falsehood is the way to destruction.

1543. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما said: The Prophet ﷺ said, "Whosoever possesses these four characteristics, is a sheer hypocrite; and

١٥٤٣- وَعَنْ عَبْدِ الله بنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ، كَانَ منَافِقًا

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anyone who possesses one of them, possesses a characteristic of hypocrisy till he gives it up. (These are:) When he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels, he utters foul language." [*Al-Bukhârî* and *Muslim*]

خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَتْ فِيهِ خَصْلَةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ» متفقٌ عَلَيه.

وَقَدْ سَبَقَ بَيَانه مَعَ حديثِ أَبِي هُرَيْرَةَ بِنَحْوِهِ فِي «بَابِ الْوَفَاءِ بِالْعَهْدِ».

Commentary: Nowadays we do not find hypocrisy of Belief among Muslims generally, but practical hypocrisy is very common. The reason is that their majority has most of the signs of hypocrisy which this *Hadîth* makes clear. See *Hadîth* No. 690.

1544. Ibn 'Abbâs رضي الله عنهما said: The Prophet ﷺ said, "He who narrates a dream which he has not seen will be put to trouble to join into a knot two barley seeds which he will not be able to do; and he who seeks to listen to the talk of a people (secretly) will have molten lead poured into his ears on the Day of Resurrection; and he who makes a picture (of people or other creatures with a soul, such as animals and insects) will be (severely punished), and he will be asked to infuse spirit therein, which he will not be able to do." [*Al-Bukhârî*]

١٥٤٤- وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتِينِ وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنَيْهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً، عُذِّبَ، وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ» رَوَاهُ الْبُخَارِي.

«تَحَلَّمَ» أَي: قَالَ إِنَّهُ حَلَمَ فِي نَوْمِهِ وَرَأَى كَذَا وَكَذَا؛ وَهُوَ كَاذِبٌ. و«الآنك» بالمَدِّ وَضَمِّ النُّونِ وَتَخْفِيفِ الْكَافِ: وَهُوَ الرَّصَاصُ الْمُذَابُ.

Commentary:

1. "*Hulm*" means a bad dream but here it has been used in the sense of a dream, irrespective of its being good or bad. This *Hadîth* has a severe warning for inventing a

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dream. Such persons are in the habit of inventing dreams who have either a lust for fame or want to impress people with their piety.

2. Listening to the talk of others secretly is also condemned.

3. The making of paintings of people or other creatures with a soul entails severe punishment.

1545. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ as saying: "The worst of lies is to pretend to have seen something which he has not seen." [*Al-Bukhârî*]

١٥٤٥- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «أَفْرَى الْفِرَى أَنْ يُرِيَ الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرَيَا». رَوَاهُ الْبُخَارِي.

وَمَعْنَاهُ: يَقُولُ: رَأَيْتُ فِيمَا لَمْ يَرَهُ.

Commentary: This *Hadîth* strongly condemns falsehood, whether it relates to a dream or to the real world. It is a great sin in both cases.

1546. Sumurah bin Jundub رضي الله عنه said: The Messenger of Allâh ﷺ very often used to ask his Companions, "Do any one of you has seen a dream?" So dreams would be narrated to him by those whom Allâh willed to relate. One day he ﷺ said, "Last night I had a vision in which two men (angels) came to me and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was

١٥٤٦- وعن سَمُرَةَ بنِ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لأَصْحَابِهِ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟» فَيَقُصُّ عَلَيْهِ مَنْ شَاءَ اللهُ أَنْ يَقُصَّ، وَإِنَّهُ قَالَ لَنَا ذَاتَ غَدَاةٍ: «إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا قَالَا لِي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيَثْلَغُ رَأْسَهُ، فَيَتَدَهْدَهُ الْحَجَرُ هَا هُنَا، فَيَتْبَعُ الْحَجَرَ فَيَأْخُذُهُ، فَلا يَرجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا

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healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, '*Subhân-Allâh*! Who are these?' They said: 'Proceed, proceed.' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state. I said to my two companions, '*Subhan-Allâh*! Who are these?' They said, 'Proceed, proceed.' So we proceeded and came across something like a *Tannûr* (a kind of baking oven, a pit usually clay-lined for baking bread)." I (the narrator) think the Prophet ﷺ said, "In that oven there was much noise and voices." The Prophet ﷺ added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them they cried loudly. I asked, 'Who are these?' They said to me, 'Proceed, proceed.' And so we proceeded and came across

كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الأُولَى!» قَالَ: «قُلْتُ لَهُمَا: سُبْحَانَ اللهِ! مَا هٰذَانِ؟ قَالا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِكَلُّوبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقَّيْ وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخِرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ، ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الآخَرِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذٰلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذٰلِكَ الْجَانِبُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الأُولَى» قَالَ: قُلْتُ: «سُبْحَانَ اللهِ! مَا هٰذَانِ؟ قَالَ: قَالا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى مِثْلِ التَّنُّورِ» فَأَحْسِبُ أَنَّهُ قَالَ: «فَإِذَا فِيهِ لَغَطٌ، وَأَصْوَاتٌ، فَاطَّلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلَ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذٰلِكَ اللَّهَبُ ضَوْضَوْا. قُلْتُ: مَا هٰؤُلاءِ؟ قَالا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلَى نَهْرٍ» حَسِبْتُ أَنَّهُ

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كَانَ يَقُولُ: «أَحْمَرُ مِثْلُ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذٰلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي ذٰلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ، فَيَفْغَرُ لَهُ فَاهُ، فَيُلْقِمهُ حَجَرًا، فَيَنْطَلِقُ فَيَسْبَحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَغَرَ لَهُ فَاهُ، فَأَلْقَمَهُ حَجَرًا. قلتُ لَهُمَا: مَا هٰذَانِ؟ قَالا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرْآةِ، أَوْ كَأَكْرَهِ مَا أَنْتَ رَاءٍ رجلًا مَرْأًى، فَإِذَا هُوَ عِنْدَهُ نَارٌ يَحُشُّها وَيَسْعَى حَوْلَهَا. قُلْتُ لَهُمَا: مَا هٰذَا؟ قَالا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَّةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ، وَإِذَا بَيْنَ ظَهْرَيِ الرَّوْضَةِ رَجلٌ طَوِيلٌ لَا أَكَادُ أَرى رَأْسَهُ طُولًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلدانٍ رَأَيْتُهُمْ قطُّ، قُلْتُ: مَا هٰذَا؟ وَمَا هٰؤُلاءِ؟ قَالَا لي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا إِلَى دَوْحَةٍ عَظِيمَةٍ لَمْ أَرَ دَوْحَةً قطُّ أَعْظَمَ مِنْهَا، وَلا أَحْسَنَ! قَالا

a river." I (the narrator) think he said, "– red like blood." The Prophet ﷺ added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these?' They replied, 'Proceed, proceed.' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my two companions, 'Who is this (man).' They said to me, 'Proceed, proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen! I said to my two companions, 'Who is this?' They replied, 'Proceed, proceed.' So we

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proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet ﷺ added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened; and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best shape." The Prophet ﷺ further added, "My two companions said to me: 'This place is the '*Adn Jannah*, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That palace is your place,' I said to them, 'May Allâh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders

لِي: ارْقَ فِيهَا، فَارتَقَيْنَا فِيهَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِن ذَهَبٍ وَلَبِن فِضَّةٍ، فَأَتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا، فَفُتِحَ لَنَا، فَدَخَلنَاهَا، فَتَلَقَّانَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ! وَشَطرٌ مِنْهُمْ كَأَقْبَحِ مَا أَنْتَ رَاءٍ! قَالا لَهُم: اذْهَبُوا فَقَعُوا فِي ذٰلِكَ النَّهْرِ، وَإِذَا هُوَ نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحضُ فِي الْبَيَاضِ، فَذَهَبُوا فَوَقَعُوا فِيه. ثُمَّ رَجعُوا إِلَيْنَا قَد ذَهَبَ ذٰلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورة. قَال: قَالَا لِي: هٰذِهِ جَنَّةُ عَدْنٍ، وَهٰذَاكَ مَنْزِلُكَ، فَسَمَا بَصَرِي صُعُدًا، فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ. قَالا لِي: هٰذَاكَ مَنْزِلكَ؟ قُلْتُ لَهُمَا: بَارَكَ الله فِيكُمَا، فَذراني فَأَدْخُلَهُ. قَالا: أَمَّا الآن فَلا، وَأَنْتَ دَاخلُهُ. قلتُ لَهُمَا: فَإِنِّي رَأَيْتُ مُنْذُ اللَّيْلَةِ عَجَبًا؟ فَمَا هٰذَا الَّذِي رَأَيْتُ؟ قَالا لِي: أَمَا إِنَّا سَنخبِرُكَ: أَمَّا الرَّجُلُ الأَوَّلُ الَّذِي أَتَيْتَ عَلَيهِ يُثلَغُ رأْسُهُ بِالْحَجَرِ، فإِنَّهُ الرَّجُلُ يأخُذُ القُرْآن فَيرْفُضُه، وينامُ عن الصَّلاةِ

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tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon, whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'ân and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man who was given a stone to swallow is the eater of *Ar-Ribâ* (usury), and the bad-looking man whom you saw near the fire, kindling it and going around it, is Mâlik, the gatekeeper of Hell, and the tall man you saw in the garden is (Prophet) Abraham, and the children around him are those who died upon *Al-Fitrah* (the Islâmic Faith of Monotheism).'" The narrator added: Some Muslims asked the Prophet ﷺ, "O Messenger of Allâh! What about the children of *Al-Mushrikûn* (i.e., polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ)?" The Prophet ﷺ replied, "And also the

المكتُوبَةِ، وأمَّا الرَّجُلُ الَّذِي أتيتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إلى قَفَاهُ. وَمَنْخِرُهُ إلى قَفاهُ، وعَيْنُه إلى قفاهُ، فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذْبَة تَبْلُغ الآفاقَ. وَأَمَّا الرِّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ هُمْ فِي مِثْلِ بِنَاءِ التَّنُّورِ، فَإِنَّهُمْ الزُّنَاةُ وَالزَّوَانِي، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي النَّهْرِ، وَيُلْقَمُ الْحِجَارَةَ، فَإِنَّهُ آكِلُ الرِّبَا، وَأَمَّا الرَّجُلُ الكريهُ المَرآةِ الَّذِي عِنْدَ النَّارِ يَحشُّهَا وَيَسْعَى حَوْلَهَا، فَإِنَّهُ مَالِكٌ خَازِنُ جَهَنَّمَ، وَأما الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ، فَإِنَّه إِبْرَاهِيم، وَأَمَّا الوِلْدانُ الَّذِينَ حَوْله، فكلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ» وَفِي رِوَايَة الْبَرْقَانِيِّ: «وُلِدَ عَلَى الْفِطْرَةِ» فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ الله! وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ الله ﷺ: «وَأَوْلادُ المُشْرِكِينَ، وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطرٌ مِنْهُم حَسَنٌ، وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَملًا صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ الله عَنْهُم» رَوَاهُ الْبُخَارِي.

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children of *Al-Mushrikûn*." The Prophet ﷺ added: "My two companions added, 'The men you saw half handsome and half ugly were these people who had mixed an act that was good with another that was bad, but Allâh forgave them'."

Another narration of *Al-Bukhârî* is: The Messenger of Allâh ﷺ said, "One night two men came to me and took me to a blessed land." (The Messenger of Allâh ﷺ told of the same incident as above) and said, "After a while of walking we came upon a pit like an oven, narrow at the top and wide at the bottom with fire raging in it. When the flames rose up (the people in it) also rose up till they were about to come out; and when the fire subsided they, too, would go down with it. In it were naked men and women." (The remainder of the *Hadîth* is the same as the above *Hadîth* except that at the end of it, the Messenger of Allâh said:) "We came upon a river of blood in the middle of which there was a man standing, and at the bank of the river there was a man with plenty of stones before him..." In this narration we also find: "They made me climb the tree and they made me enter an abode so beautiful the like of which I have never seen before. There (I saw) old men and youth." In this narration we also find: "The first house you entered was the abode of the believers in general,

وَفِي رِوَايَةٍ لَهُ: «رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ» ثُمَّ ذَكَرَهُ وَقَالَ: «فَانْطَلَقْنَا إِلَى نَقْبٍ مِثْلِ التَّنُّورِ، أَعْلَاهُ ضَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ؛ يَتَوَقَّدُ تَحْتَهُ نَارًا، فَإِذَا ارْتَفَعَتْ ارْتَفَعُوا حَتَّى كَادُوا أَنْ يَخْرُجُوا، وَإِذَا خَمَدَتْ، رَجَعُوا فِيهَا، وَفِيهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ». وَفِيهَا: «حَتَّى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ» وَلَم يشكَّ «فِيهِ رَجُلٌ قَائِمٌ عَلَى وسط النَّهْرِ، وَعَلَى شَطِّ النَّهْرِ رَجُلٌ، وَبَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ، رَمَى الرَّجلُ بِحَجَرٍ في فِيهِ، فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ جَعَلَ يَرْمِي فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ». وَفِيهَا: «فَصعِدَا بِي الشَّجَرَةَ، فَأَدْخَلاني دَارًا لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا، فِيهَا رِجَالٌ شُيُوخٌ وَشَبَابٌ». وَفِيهَا: «الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ، يُحدِّثُ بِالْكَذْبَةِ فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَاقَ، فَيُصْنَعُ بِهِ مَا رَأَيْتَ إِلَى يَوْمِ الْقِيَامَةِ» وَفِيهَا: «الَّذِي رَأَيْتَهُ يُشْدَخُ رَأْسُهُ

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and the other house was the abode of the martyrs. I am Jibrîl (Gabriel), and this is Mika'îl. Raise your head.' I looked up and saw something like clouds. They said to me, 'That is your abode.' I said, 'Shall I enter it?' They said, 'You have not completed your term of life yet. When you do, you will certainly enter it.'" [*Al-Bukhârî*]

فَرَجُلٌ عَلَّمَهُ اللهُ الْقُرْآنَ، فَنَامَ عَنْهُ بِاللَّيْلِ، وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ، فَيُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالدَّارُ الأُولَى الَّتِي دَخَلْتَ دَارُ عَامَّةِ الْمُؤْمِنِينَ، وَأَمَّا هٰذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ، وَأَنَا جِبْرِيلُ، وَهٰذَا مِيكَائِيلُ، فارْفَعْ رَأْسَكَ، فَرَفَعتُ رَأْسِي، فَإِذَا فَوْقِي مِثْلُ السَّحَابِ، قَالا: ذَاكَ مَنزِلُكَ، قُلْتُ: دَعَانِي أَدْخُلْ مَنْزِلِي، قَالا: إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوْ اسْتَكْمَلْتَهُ، أَتَيْتَ مَنْزِلَكَ» رَوَاهُ الْبُخَارِي.

قوله: «يثْلَغ رَأْسَهُ» هو بالثاءِ المثلثة والغَيْنِ الْمُعْجَمَةِ، أَي: يَشدَخُهُ وَيَشُقُّهُ. قوله: «يَتَدَهْدَه» أَي: يتدحرجُ. و«الكَلُّوبُ» بِفَتْحِ الْكَافِ، وَضَمِّ اللَّامِ المشدّدة، وهو معروف. قوله: «فَيُشَرْشِرُ» أَي: يُقَطِّعُ. قوله: «ضَوْضَوْا» وهو بضادين معجمتين، أَيْ: صَاحوا. قوله: «فَيَفْغَرُ» هو بِالْفَاءِ والْغَيْنِ الْمُعْجَمَةِ، أَيْ: يَفْتَحُ. قَوْله: «المرآةِ» هُوَ بِفَتْحِ الْمِيمِ، أَيْ: الْمَنْظَرِ. قَوْلُهُ: «يَحُشُّهَا» هُوَ بِفَتْحِ الْيَاءِ وضَمِّ الْحَاءِ الْمُهْمَلَةِ وَالشِّينِ الْمُعْجَمَةِ، أَيْ: يوقِدها. قوله: «رَوْضَةٍ مُعْتَمَّةٍ» هُوَ بِضَمِّ الْمِيمِ وَإِسْكَانِ الْعَيْنِ وَفَتْحِ التَّاءِ وَتَشْدِيدِ الْمِيمِ،

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أَيْ: وَافِيَةِ النَّبَات طَوِيلَتِه. قَوْلُهُ: «دَوْحَةٌ» وَهِيَ بِفَتْحِ الدَّال، وَإِسْكَانِ الْوَاو وَبِالْحَاءِ الْمُهْمَلَةِ: وَهِيَ الشَّجَرَةُ الْكَبِيرَةُ. قَوْلُهُ: «الْمَحْضُ» هُوَ بِفَتْحِ الْمِيمِ وَإِسْكَانِ الْحَاءِ الْمُهْمَلَةِ وبِالضَّادِ الْمُعْجَمَةِ: وَهُوَ اللَّبَنُ. قَوْلُهُ: «فَسَمَا بَصَرِي» أَيْ: ارْتَفَعَ. «وَصُعُدًا»: بضَمِّ الصَّاد والْعَيْنِ، أَيْ: مُرْتَفِعًا، «وَالرَّبَابَةُ»: بِفَتْحِ الرَّاءِ وبِالْبَاءِ الْمُوحدة مُكررةً، وَهِيَ السَّحَابَة.

Commentary: This *Hadîth* has the following points:

1. Manifestation through dream of punishment of various evils, i.e., forgetting the Qur'ân after having memorized it, not practising the teachings of the Qur'ân, violating the precepts of the Qur'ân after attaining their knowledge, slackness in offering obligatory *Salât*, lying, immoral acts, usury, etc. Strict warnings have been issued against all these evils, and the punishment to which they are liable have been mentioned in this *Hadîth*. May Allâh save us from them.
2. This *Hadîth* also mentions the unique status of Prophet ﷺ and the distinguished place of martyrs.
3. We also learn from this *Hadîth* that Allâh has made Hell for punishment and *Jannah* for reward. Muhammad ﷺ, the Last Prophet of Allâh, was made to witness many scenes which demonstrated the retribution and reward of deeds done by people in their earthly life.

CHAPTER 261
FALSEHOOD THAT IS PERMISSIBLE

٢٦١- باب بَيان مَا يجوز من الكذب

The learned compiler of this book has put forth some arguments to prove that it is lawful to tell a lie under the stress of circumstances. An example of this is the case of a Muslim who hides

اعْلَمْ أَنَّ الْكَذِبَ، وَإِنْ كَانَ أَصْلُهُ مُحَرَّمًا، فَيَجُوزُ فِي بَعْضِ الأَحْوَالِ بِشُرُوطٍ قَدْ أَوْضَحْتُهَا فِي كِتَاب: «الأَذْكَارِ»، وَمُخْتَصَرُ ذٰلِكَ: أَنَّ الْكَلَامَ وَسِيلَةٌ إِلَى الْمَقَاصِدِ، فَكُلُّ مَقْصُودٍ

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himself or his money from a tyrant who is bent on killing him or taking his money from him. If one knows the whereabouts of this Muslim or his money and is asked about it, it is permissible to lie in this case to save a Muslim's life or his property, but it is better to give an equivocal answer, that is one which is not clear or definite in meaning, and that can be interpreted in more than one way in order to shun lying altogether. The sum and substance of discussion has been derived from the narration ascribed to Umm Kulthum رضي الله عنها. She said: The Messenger of Allâh ﷺ said, "A liar is not the one who tries to bring about a reconciliation between the people and speaks good to avert dispute or to convey good." [*Al-Bukharî*]

It may be concluded that falsehood is permissible in the following three cases:

(i) While fighting *Jihâd* in the Cause of Allâh.

(ii) To conciliate between people.

(iii) For the husband to please his wife and the wife to please her husband.

مَحْمُودٍ يُمْكِنُ تَحصِيلُه بِغَيْرِ الْكَذِبِ يَحْرُمُ الْكَذِبُ فِيهِ، وَإِنْ لَمْ يُمكِنْ تَحصِيلُهُ إِلَّا بِالْكَذِبِ، جَازَ الْكَذِبُ. ثُمَّ إِنْ كَانَ تَحْصِيلُ ذٰلِكَ الْمَقْصُودِ مُبَاحًا كَانَ الْكَذِبُ مُبَاحًا، وَإِنْ كَانَ وَاجِبًا، كَانَ الْكَذِبُ وَاجِبًا. فَإِذَا اخْتَفَى مُسْلِمٌ مِنْ ظَالِمٍ يُرِيدُ قَتْلَه، أَوْ أَخْذَ مَالِهِ وَأَخْفَى مَالَه، وَسُئِلَ إِنْسَانٌ عَنْهُ، وَجَبَ الْكَذِبُ بِإِخْفَائِهِ، وَكَذَا لَوْ كَانَ عِنْدَهُ وَدِيعَةٌ، وَأَرَادَ ظَالِمٌ أَخْذَهَا، وَجَبَ الْكَذِبُ بِإِخْفَائِهَا. وَالأَحْوطُ فِي هٰذَا كُلِّهِ أَنْ يُوَرِّيَ، وَمَعْنَى التَّوْرِيَةِ: أَنْ يَقْصِدَ بِعِبَارَتِهِ مَقْصُودًا صَحِيحًا لَيْسَ هُوَ كَاذِبًا بِالنِّسْبَةِ إِلَيْهِ، وَإِنْ كَانَ كَاذِبًا فِي ظَاهِرِ اللَّفْظِ، وَبِالنِّسْبَةِ إِلَى مَا يَفْهَمُهُ الْمُخَاطَبُ، وَلَوْ تَرَكَ التَّوْرِيَةَ وَأَطْلَقَ عِبَارَةَ الْكَذِبِ، فَلَيْسَ بِحَرَامٍ فِي هٰذَا الْحَالِ.

وَاسْتَدَلَّ الْعُلَمَاءُ لِجَوَازِ الْكَذِبِ فِي هٰذَا الْحَالِ بِحَدِيثِ أُمِّ كُلْثُومٍ رَضِيَ الله عَنْهَا أَنَّهَا سَمِعَتْ رَسُولَ الله ﷺ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَنْمِي خَيْرًا أَوْ يَقُولُ خَيْرًا» مُتَّفَقٌ عَلَيه.

زَادَ مسلم في رواية: قَالَتْ أُمُّ كُلْثُومٍ: وَلَمْ أَسْمَعْهُ يُرَخِّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ إِلَّا فِي ثَلاثٍ تَعْنِي

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الْحَرْبَ، وَالإِصْلَاحَ بَيْنَ النَّاسِ، وَحَدِيثَ الرَّجُلِ امْرَأَتَهُ، وَحَدِيثَ الْمَرْأَةِ زَوْجَهَا.

CHAPTER 262
ASCERTAINMENT OF WHAT ONE HEARS AND NARRATES

٢٦٢- باب الحث على التثبت فيما يقوله ويحكيه

Allâh, the Exalted, says:

"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge." (17:36)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

قَالَ اللهُ تَعَالَى: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ﴾ [الإسراء: ٣٦]. وَقَالَ تَعَالَى: ﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨].

1547. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears." [*Muslim*]

١٥٤٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ» رَوَاهُ مسلم.

Commentary: We learn from this *Hadîth* that it is not fair to accept everything one hears as true without verifying it. Nor it is right to communicate it to others because it is quite possible that what one has heard is untrue and by communicating it to others, he adds it to his own lies. It is, therefore, necessary that one should make sure that what he is communicating to others is true.

1548. Samurah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "He who relates from me something which he deems false is one of the liars." [*Muslim*]

١٥٤٨- وَعَنْ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يَرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبَيْنِ» رَوَاهُ مسلم.

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Commentary: In some of the narrations of this *Hadîth*, the word used is *"Kâdhibain"* which means "two liars" One is that person who tells a lie and attributes his statement to the Prophet ﷺ. The second is that person who conveys it to others. Thus, this *Hadîth* has a stern warning for those *'Ulamâ'* and preachers who feel no hesitation in relating false and fabricated *Ahâdîth*.

١٥٤٩ - وَعَنْ أَسْمَاءَ رَضِيَ اللهُ عَنْهَا أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ لِي ضَرَّةً فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي؟ فَقَالَ النَّبِيُّ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَي زُورٍ» مُتَّفَقٌ عَلَيه.

الْمُتَشَبِّعُ: هُوَ الَّذِي يُظْهِرُ الشِّبَعَ وَلَيْسَ بِشَبْعَانَ، وَمَعْنَاهُ هُنَا: أَنَّهُ يُظْهِرُ أَنَّهُ حَصَلَ لَهُ فَضِيلَةٌ وَلَيْسَتْ حَاصِلَةً. «وَلَابِسِ ثَوْبَيْ زُورٍ» أَيْ: ذِي زُورٍ، وَهُوَ الَّذِي يُزَوِّرُ عَلَى النَّاسِ، بِأَنْ يَتَزَيَّى بِزِيِّ أَهْلِ الزُّهْدِ أَوِ الْعِلْمِ أَوِ الثَّرْوَةِ؛ لِيَغْتَرَّ بِهِ النَّاسُ وَلَيْسَ هُوَ بِتِلْكَ الصِّفَةِ. وَقِيلَ غَيْرُ ذٰلِكَ وَاللهُ أَعْلَم.

1549. Asmâ' رضي الله عنها reported: A woman came to the Messenger of Allâh ﷺ and said: "I have a co-wife. "Is there any harm for me if I give her the false impression of getting something from my husband which he has not in fact given me?" The Messenger of Allâh ﷺ said, "The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood." [*Al-Bukhârî* and *Muslim*]

Commentary: Some people disguise themselves as pious to create a false impression of their piety; some put up the appearance of scholars to establish their scholarship; and some take to highly expensive clothes to give the impression of being rich. Since these things are fabricated and false, they constitute great sins. One should live as one really is. Similarly, the second wife should not invent false stories to give wrong impression of herself to the other wife. Nor should make false claims of greater love and attention of the husband only to incite the jealousy of the other one while the real position is far from that. In fact, even if this is so, she should not expose the weakness of the husband so that the feelings of his other wife are not injured.

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CHAPTER 263
PROHIBITION OF GIVING FALSE TESTIMONY

٢٦٣- باب بيان غلظ تحريم شهادة الزور

Allâh, the Exalted, says:

"And shun lying speech (false statements)." (22:30)

"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge." (17:36)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

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

"And those who do not witness falsehood..." (25:72)

قَالَ الله تَعَالَى: ﴿وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ﴾ [الْحج: ٣٠]. وَقَالَ تَعَالَى: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ﴾ [الإسْرَاء: ٣٦]. وَقَالَ تَعَالَى: ﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨]. وَقَالَ تَعَالَى: ﴿إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ﴾ [الفجر: ١٤]. وَقَالَ تَعَالَى: ﴿وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ﴾ [الفرقان: ٧٢].

1550. Abû Bakrah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Shall I not inform you of one of the gravest of the cardinal sins?" We said: "Yes, O Messenger of Allâh!" He ﷺ said, "To join others as partners with Allâh in worship and to be undutiful to one's parents." The Messenger of Allâh ﷺ sat up from his reclining position (in order to stress the importance of what he was going to say) and added, "I warn you making a false statement and giving a false testimony. I warn you against making a false statement and giving a false testimony." The Messenger of Allâh ﷺ

١٥٥٠- وَعَنْ أَبِي بَكْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قُلْنَا: بَلَى يَا رَسُولَ الله. قَالَ: «الإِشْرَاكُ بِالله، وَعُقُوقُ الْوَالِدَيْنِ» وَكَانَ مُتَّكِئًا فَجَلَسَ، فَقَالَ: «أَلَا وَقَوْلُ الزُّورِ!» فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ. مُتَّفَقٌ عَلَيه.

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kept on repeating this (warning) till we wished he should stop. [*Al-Bukhârî* and *Muslim*]

Commentary: The contents of this *Hadîth* make the gravity of making a false statement abundantly clear. How unfortunate indeed it is that, like other major sins, the evil of giving false testimony is very common among the present-day Muslims. May Allâh prevent us from it.

CHAPTER 264
PROHIBITION OF CURSING ONE PARTICULAR MAN OR ANIMAL

٢٦٤- باب تحريم لَعْن إِنْسان بعَيْنه أَو دابة

1551. Abû Zaid Thâbit bin Ad-Dahhâk Al-Ansârî رضي الله عنه (he is one of those who gave their pledge of allegiance to the Messenger of Allâh ﷺ under the Tree) said: The Messenger of Allâh ﷺ said, "He who swears by a religion other than that of Islâm, is like what he has professed. He who kills himself with something, will be tormented with it on the Day of Resurrection. A person is not bound to fulfill a vow about something which he does not possess. Cursing a believer is like murdering him."
[*Al-Bukhârî* and *Muslim*]

١٥٥١- عَنْ أَبِي زَيْدٍ ثَابِتِ بنِ الضَّحاكِ الأنصارِيِّ رَضِيَ الله عَنْهُ، وَهُوَ مِنْ أَهْلِ بَيْعَةِ الرِّضْوَانِ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ بِمِلَّةٍ غَيْرِ الإِسْلَامِ كَاذِبًا مُتَعَمِّدًا، فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لا يَمْلِكُهُ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ» مُتَّفَقٌ عَلَيه.

Commentary: "He who swears by a religion other than that of Islâm" here means either of the two things stated here. For instance, if a person says: "If I do such and such, then I am a Christian or a Jew." Now if he really intends to embrace Christianity or Judaism, he will immediately become so because his intention to be a *Kâfir* (disbeliever) is *Kufr* (infidelity) in itself. But if the vow is meant to deny the adoption of other religions and is intended to express his firm resolution to live as a Muslim to

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the last even then such a vow is undesirable and is a sin for which one must seek Allâh's forgiveness.

The last sentence of this *Hadîth* evidently shows that to curse a Muslim is forbidden because it is akin to killing him.

1552. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said: "It does not befit a *Siddîq* (righteous Muslim) to frequently curse others." [*Muslim*]

١٥٥٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ، قَالَ: «لَايَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَّانًا» رَوَاهُ مُسْلِمٌ.

Commentary: Taunts, curses and abusive language are contrary to perfect Faith and fidelity.

1553. Abud-Dardâ' رضي الله عنه said: The Messenger of Allâh ﷺ said, "Those who frequently resort to cursing (people) would neither be accepted as witnesses nor as intercessors on the Day of Resurrection." [*Muslim*]

١٥٥٣- وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ، وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ» رَوَاهُ مُسلِمٌ.

Commentary: The habit of taunting and cursing makes a man sinful. Such a person has no value with Allâh, and his testimony and intercession will not be considered on the Day of Judgement.

1554. Samurah bin Jundub رضي الله عنه said: The Messenger of Allâh ﷺ said, "Do not curse one another, invoking Curse of Allâh or Wrath of Allâh or the fire of Hell."
[*Abû Dâwûd* and *At-Tirmidhî*]

١٥٥٤- وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَلَاعَنُوا بِلَعْنَةِ الله، وَلَا بِغَضَبِهِ، وَلَا بِالنَّارِ» رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ [وَقَالَ]: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: We learn from this *Hadîth* that Muslims should neither curse nor imprecate each other. For instance they are forbidden to say "May the Curse of Allâh be upon you" or "I wish you to burn in Hell-fire" etc., etc.

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١٥٥٥- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلا اللَّعَّانِ، وَلا الْفَاحِشِ، وَلا الْبَذِيِّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1555. Ibn Mas'ûd رضي الله عنه reported: The Messenger of Allâh ﷺ said, "A true believer is not involved in taunting, or frequently cursing (others) or in indecency or abusing." [*At-Tirmidhi*]

Commentary: This *Hadîth* tells us the virtues of a *Mu'min* (true Muslim). Taunting here means to disgrace someone with reference to his lineage or by means of backbiting and slander. *Lâ'in* (لاعن) is a person who is given to frequently cursing others, reproaching and using abusive language. *Fâhish* (فاحش) is one who commits through word or practice immodesty. *Badhiy* (بذي) is a person with a loose tongue. This word is also used for an impudent and abusive person. This *Hadîth* strongly criticizes these vices.

١٥٥٦- وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا، صَعِدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ، فَتُغْلَقُ أَبْوَابُ السَّمَاءِ دُونَهَا، ثُمَّ تَهبِطُ إِلى الأَرْضِ، فَتُغْلَقُ أَبوابُها دُونَها، ثُمَّ تَأْخُذُ يَمِينًا وَشِمَالًا، فَإِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لُعِنَ، فَإِنْ كَانَ أَهْلًا لِذٰلِكَ، وَإِلَّا رَجَعَتْ إِلَى قَائِلِهَا» رَوَاهُ أَبُو دَاود.

1556. Abud-Dardâ' رضي الله عنه said: The Messenger of Allâh ﷺ said, "When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then it comes down to the earth and its gates get closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed; if he or it deserves to be cursed; otherwise it returns to the person who uttered it." [*Abû Dâwûd*]

Commentary: *Al-La'nah* (curse) means deprivation of Allâh's Mercy. We learn from this *Hadîth* that the act of cursing is such that one who does it can become himself a victim of it. One should, therefore, abstain from cursing.

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1557. 'Imrân bin Husain رضي الله عنه said: We were with the Messenger of Allâh ﷺ on a journey and there was a woman from the *Ansâr* riding a she-camel. She abused and invoked curse upon it. The Messenger of Allâh ﷺ heard it and said, "Off load the she-camel and set it free because it has been cursed." [*Muslim*]

١٥٥٧- وَعَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رَضِيَ الله عَنْهُمَا قَالَ: بَيْنَمَا رَسُولُ الله ﷺ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ مِنَ الأَنْصَارِ عَلَى نَاقَةٍ، فَضَجِرَتْ، فَلَعَنَتْهَا، فَسَمِعَ ذٰلِكَ رَسُولُ الله ﷺ فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا؛ فَإِنَّهَا مَلْعُونَةٌ» قَالَ عِمْرَانُ: فَكَأَنِّي أَرَاهَا الآنَ، تَمْشِي فِي النَّاسِ مَا يَعرِضُ لَهَا أَحَدٌ. رَوَاهُ مسلمٌ.

Commentary: This *Hadîth* teaches us not to curse animals. It also teaches us to treat them nicely and be patient with them..

1558. Abû Barzah Nadlah bin 'Ubaid Al-Aslamî رضي الله عنه said: A young woman was riding a she-camel on which there was the luggage of people. Suddenly she saw the Prophet ﷺ. The pass of the mountain became narrow for her people (because of fear). The young woman said to the she-camel: "Go ahead." When it did not move, she said, "O Allâh! Curse it." The Prophet ﷺ said, "The she-camel that has been cursed should not accompany us." [*Muslim*]

١٥٥٨- وَعَنْ أَبِي بَرْزَةَ نَضلَةَ بْنِ عُبَيْدٍ الأَسْلَمِيِّ رَضِيَ الله عَنْهُ قَالَ: بَيْنَمَا جَارِيَةٌ عَلَى نَاقَةٍ عَلَيْهَا بَعْضُ مَتَاعِ الْقَوْمِ، إِذْ بَصُرَتْ بِالنَّبِيِّ ﷺ، وَتَضَايَقَ بِهِمُ الْجَبَلُ، فَقَالَتْ: حَلِ اللَّهُمَّ الْعَنْهَا. فَقَالَ النَّبِيُّ ﷺ: «لَا تُصَاحِبْنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ» رَوَاهُ مُسْلِمٌ.

قَوْلُهُ: «حَلْ» بِفَتْحِ الْحَاءِ الْمُهْمَلَةِ، وَإِسْكَانِ اللَّامِ، وَهِيَ كَلِمَةٌ لِزَجْرِ الإبل.

وَاعْلَمْ أَنَّ هٰذَا الْحَدِيثَ قَدْ يُسْتَشْكَلُ مَعْنَاهُ، وَلَا إِشْكَالَ فِيهِ، بَلِ الْمُرَادُ النَّهْيُ أَنْ تُصَاحِبَهُمْ تِلْكَ النَّاقَةُ، وَلَيْسَ فِيهِ نَهْيٌ عَنْ بَيْعِهَا وَذَبْحِهَا وَرُكُوبِهَا فِي غَيْرِ صُحْبَةِ النَّبِيِّ ﷺ، بَلْ كُلُّ

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ذٰلِك وَمَا سِوَاهُ مِنَ التَّصَرُّفَاتِ جَائِزٌ لَا مَنْعَ مِنْهُ، إِلَّا مِنْ مُصَاحَبَتِهِ ﷺ بِها؛ لأَنَّ هٰذِهِ التَّصَرُّفَاتِ كُلَّهَا كَانَتْ جَائِزَةً فَمُنِعَ بَعْضٌ مِنْها، فَبَقِيَ الْبَاقِي عَلَى مَا كَانَ. وَالله أَعْلَمُ.

Commentary: Some people have taken this *Hadîth* to mean that the she-camel cursed by the young woman was abandoned there and it was neither used for transport nor conveyance, as was the practice in the pre-Islâmic period with she-camels which were let loose for free pasture for the polytheists' false gods, and nothing was allowed to be carried on them. Such she-camels were called as "*As-Sâ'ibah*" (السائبة). There is no justification for such interpretation because the she-camel was not set absolutely free like *As-Sâ'ibah*. All that was done was that because of the curse, it was considered unworthy of the entourage company of the Prophet ﷺ. Except for this bar, it was valid for all other purposes. Thus, this *Hadîth* proves that it is not permissible to associate with people who are given to sins and heresies in religion because they have been cursed. When one is not permitted to keep an animal which has been cursed, how can one possibly keep company with people who commit acts as a result of which they have been cursed.

CHAPTER 265
JUSTIFICATION OF CURSING THE WRONGDOERS WITHOUT SPECIFYING ONE OF THEM

٢٦٥- باب جواز لَعْن [بعض] أَصْحاب المعَاصي، غير المعيَّنين

Allâh, the Exalted, says:

"No doubt! the Curse of Allâh is on the *Zâlimûn* (polytheists, wrongdoers, oppressors)." (11:18)

"Then a crier will proclaim between them: 'The Curse of Allâh is on the *Zâlimûn* (polytheists and wrongdoers).'" (7:44)

قَالَ الله تَعَالَى: ﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ [هود: ١٨]. وَقَالَ تَعَالَى: ﴿فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ [الأعراف: ٤٤].

وَثَبَتَ فِي الصَّحِيحِ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَعَنَ الله الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

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It has been authentically reported that the Messenger of Allâh said, "Curse of Allâh is upon those women who wear false hair, and those women who prepare such." And he ﷺ said, "Curse of Allâh is upon the one who eats *Ribâ* (usury)." And he also cursed the painters of pictures of living objects. And he ﷺ said, "Curse of Allâh is upon him who make changes in land boundaries (to deprive others)." He ﷺ also said, "Curse of Allâh is upon the thief who steals (even) an egg." He also said, "Curse of Allâh is upon the one who curses his parents." And: "Curse of Allâh is upon the one who sacrifices an animal for other than Allâh." And he ﷺ said, "Who invents heresies in religion here (Al-Madinah), and upon those who supported him, is the Curse of Allâh and the angels and all the people." And he ﷺ said, "O Allâh! Curse be upon Ri'l, Dhakwân and Usaiyyah, the three tribes of Arab who are disobedient to Allâh and His Messenger." He also said, "Curse of Allâh is upon the Jews who turned the graves of their Prophets into places of worship." And he ﷺ cursed those men who imitate women and those women who imitate men.

All these *Ahâdîth* are authentic, and are reported by *Al-Bukhârî* or *Muslim* or by them both. These *Ahâdîth* will be cited under their respective chapters, *In shâ' Allâh*.

وَأَنَّهُ قَالَ: «لَعَنَ اللهُ آكِلَ الرِّبَا»، وَأَنَّهُ لَعَنَ الْمُصَوِّرِينَ؛ وَأَنَّهُ قَالَ: «لَعَنَ اللهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ» أَيْ: حُدُودَهَا؛ وَأَنَّهُ قَالَ: «لَعَنَ اللهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ». وَأَنَّهُ قَالَ: «لَعَنَ اللهُ مَنْ لَعَنَ وَالِدَيْهِ» «وَلَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ»، وَأَنَّهُ قَالَ: «مَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحدِثًا، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ». وَأَنَّهُ قَالَ: «اللَّهُمَّ! الْعَنْ رِعْلًا، وَذَكوانَ، وَعُصَيَّةَ عَصَوُا اللهَ وَرَسُولَهُ». وَهٰذِهِ ثَلاثُ قَبَائِلَ مِنَ الْعَرَبِ وَأَنَّهُ قَالَ: «لَعَنَ اللهُ اليَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». وَأَنَّهُ لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

وَجَمِيعُ هٰذِهِ الأَلْفَاظِ فِي الصَّحِيحِ، بَعْضُهَا فِي صَحِيحَي الْبُخَارِي ومسلمٍ، وَبَعْضُهَا فِي أَحَدِهِمَا، وَإِنَّمَا قَصَدْتُ الاخْتِصَارَ بِالإِشَارَةِ إِلَيْهَا، وَسَأَذْكُرُ مُعْظَمَهَا فِي أَبْوَابِهَا مِنْ هٰذَا الْكِتَابِ، إِنْ شَاءَ اللهُ تَعَالَى.

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CHAPTER 266
PROHIBITION OF REVILING A MUSLIM WITHOUT ANY CAUSE

٢٦٦- بابُ تحريم سَبّ المسلم بغير حقّ

Allâh, the Exalted, says:

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

قَالَ الله تَعَالَى: ﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا﴾ [الأحزاب: ٥٨].

1559. Ibn Mas'ûd رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Reviling a Muslim is *Fusûq* (disobedience of Allâh) and killing him is (tantamount to) disbelief." [*Al-Bukhârî* and *Muslim*]

١٥٥٩- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» مُتَّفَقٌ عَلَيه.

Commentary: "Killing him is (tantamount) to disbelief" means that in terms of sin and prohibition, it is akin to *Kufr*. This *Hadîth* makes the severity of this crime abundantly clear.

1560. Abû Dharr رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "When any Muslim accuses another Muslim of sin or of disbelief, the reproach rebounds upon the one who utters it, if the other person is not deserving of it." [*Al-Bukhârî*]

١٥٦٠- وَعَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «لَا يَرْمِي رَجُلٌ رَجُلًا بِالْفِسْقِ أَوِ الْكُفْرِ، إِلَّا ارتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذٰلِكَ» رَوَاهُ الْبُخَارِيُّ.

Commentary: What this *Hadîth* stresses is that one should never say about a Muslim that he is sinful (*Fâsiq*) or disbeliever (*Kafir*) when he is not so. The reason is that in that case, one who says it, will be held *Fâsiq* or *Kâfir*. One should, therefore, strictly refrain from uttering such statements.

1561. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said,

١٥٦١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «الْمُتَسَابَّانِ

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"When two persons indulge in abusing each other, the beginner will be the sinner so long as the oppressed does not transgress the limits." [*Muslim*]

[المُسْتَبَّان] مَا قَالَا فَعَلَى الْبَادِي [البادئ] مِنْهُمَا حَتَّى يَعْتَدِيَ الْمَظْلُومُ» رَوَاهُ مسلمٌ.

Commentary: This *Hadîth* tells us that if a Muslim abuses another and says unfair things about him and in return the recipient also abuses him and says unfair things to the same extent, then the entire burden of sin of abusing would lie with the person who initiated the quarrel. But if the one who is wronged, exceeds the limits in revenge, then he will also be guilty to the degree of his excess. Thus, this *Hadîth* shows that although revenge is permissible in Islâm, it is better to forgive and bear the excess with patience. The reason behind this is that in revenge, one usually exceeds the limits and becomes an aggressor. Allâh says: "And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh." (42:43).

1562. Abû Hurairah رضي الله عنه said: A drunkard was brought to the Prophet ﷺ. He said, "Give him a beating." Then some beat him with their hands, some with their shoes, and some with (a folded) piece of cloth. When he left, someone said to him: "May Allâh disgrace you!" The Prophet ﷺ said, "Do not help Satan overcome him by uttering such words." [*Al-Bukhârî*]

١٥٦٢- وَعَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ شَرِبَ قَالَ: «اضْرِبُوهُ» قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ. فَلَمَّا انْصَرَفَ، قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ الله، قَالَ: «لَا تَقُولُوا هٰذَا، لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ» رواه الْبُخَارِيُّ.

Commentary: We learn from this *Hadîth* that imprecation against a sinner helps Satan because he is avowed to disgrace and humiliate Muslims before Allâh. When a Muslim curses another Muslim and imprecates for his humiliation and disgrace, he in fact tries to accomplish the mission of Satan because in doing so Satan will have achieved his objective. Therefore, one should not curse a fellow Muslim even if he or she is a sinner. In fact, one should pray to Allâh for his or her guidance.

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١٥٦٣- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ قَذَفَ مَمْلُوكَهُ بِالزِّنَى يُقَامُ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ، إِلَّا أَنْ يَكُونَ كَمَا قَالَ» مُتَّفَقٌ عَلَيْهِ.

1563. Abû Hurairah رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "He who accuses his slave of *Zinâ* will receive the punishment (*Hadd*) of slander on the Day of Resurrection, unless the accusation of *Zinâ* was true."
[*Al-Bukhâri* and *Muslim*]

Commentary: On the Day of Judgement, the masters of slaves and slave-girls will be exposed to *Hadd-ul-Qadfi* (*Hadd* for accusing someone of adultery) for the reason that they perpetrate all kinds of oppressions on their captives and their grievances are not redressed. On the Day of Judgement, when Almighty Allâh dispenses justice without any prejudice and favour, He will also do full justice to this oppressed class and those masters, who somehow escaped the punishment on this account in this world. Thus, this *Hadîth* has a stern warning for those masters who are carried away by their might and authority and perpetrate oppression on their servants and slaves.

CHAPTER 267
PROHIBITION OF ABUSING THE DECEASED WITHOUT A VALID LEGAL REASON APPROVED BY *SHARÎ'AH*

٢٦٧- باب تحريم سَبِّ الأموات بغير حَقٍّ وَمَصْلحةٍ شَرعيّة:

وَهُوَ التَّحْذِيرُ مِنَ الاقْتِدَاءِ بِهِ فِي بِدْعَتِهِ، وَفِسْقِهِ، وَنَحْوِ ذٰلِكَ؛ وَفِيهِ الآيَةُ وَالأَحَادِيثُ السَّابِقَةُ فِي الْبَابِ قَبْلَهُ.

١٥٦٤- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسُبُّوا الأَمْوَاتَ؛ فَإِنَّهُمْ قَدْ أَفْضَوا إِلَى مَا قَدَّمُوا» رَوَاهُ الْبُخَارِي.

1564. 'Âishah رضي الله عنها said: The Messenger of Allâh ﷺ said, "Do not abuse the dead, because they have attained that which they had forwarded (i.e., their deeds, good or

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bad)." [*Al-Bukhârî*]

Commentary: We learn from this *Hadîth* that we should not censure or condemn the deceased because they have reached their end and they are receiving in the Hereafter return for whatever deeds they did in their life. There is no harm, however, in abusing the disbelievers who died in a state of *Kufr*.

CHAPTER 268
PROHIBITION OF MALIGNING

٢٦٨- باب النَّهي عَن الإيذاء

Allâh, the Exalted, says:

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

قَالَ الله تَعَالَى: ﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا﴾ [الأَحْزَاب: ٥٨].

1565. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "A (true) Muslim is one from whose tongue and hand the Muslims are safe; and a *Muhâjir* (Emigrant) is he who leaves the deeds which Allâh has prohibited." [*Al-Bukhârî* and *Muslim*]

١٥٦٥- وَعَنْ عَبْدِ الله بنِ عَمرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ» مُتَّفَقٌ عَلَيه.

Commentary: Everyone who professes *Tauhîd* (توحيد) and acknowledges the Prophethood of Muhammad ﷺ, is a Muslim, but a perfect Muslim is one who has attained that high level where he does not harm any Muslim with his hand and tongue (speech). Similarly, an Emigrant is the one who abandons his homeland and relatives and goes to a place where he can easily practise the religion of Allâh. But such a person is also an Emigrant who renounces all such things which are forbidden by Allâh, because emigration means abandoning, whether it is abandoning of homeland or sins.

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١٥٦٦- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ، وَيُدْخَلَ الْجَنَّةَ، فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِالله وَالْيَوْمِ الآخِرِ، وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ» رَوَاهُ مسلمٌ.

وَهُوَ بَعْضُ حَدِيثٍ طَوِيلٍ سَبَقَ فِي بَابِ طَاعَةِ وُلَاةِ الأُمُورِ.

1566. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما said: The Messenger of Allâh ﷺ said, "He who desires to be rescued from the fire of Hell and to enter *Jannah*, should die in a state of complete belief in Allâh and the Last Day, and should do unto others what he wishes to be done unto him." [*Muslim*]

Commentary: This *Hadîth* is part of a long *Hadîth* which has already been mentioned. See *Hadîth* No. 668. It stresses steadfastness in Faith and virtuous deeds because the time of death is not known to anyone. Since one can die at any moment, one should never be unmindful of the obligations of Faith and good deeds so that he embraces death in a state of perfect Faith. This *Hadîth* has the same meanings which are contained in the Verse 102 of the *Sûrat Âl-'Imrân* exhorting the Muslims thus: "And die not except in a state of Islâm [(as Muslim) with complete submission to Allâh]."

Every Muslim should treat people as nicely as he himself desires to be treated by others.

٢٦٩- باب النَّهي عَنْ التباغض والتقاطع والتدابر

قَالَ الله تَعَالَى: ﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴾ [الحجرات: ١٠]. وَقَالَ تَعَالَى: ﴿أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ﴾ [الْمَائِدَة: ٥٤]. وَقَالَ تَعَالَى: ﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴾ [الفتح: ٢٩].

CHAPTER 269
PROHIBITION OF NURSING RANCOUR AND ENMITY

Allâh, the Exalted, says:

"The believers are nothing else than brothers (in Islâmic religion)." (49:10)

"... humble towards the believers, stern towards the disbelievers ..." (5:54)

"Muhammad (ﷺ) is the Messenger of Allâh, and those who are with him are severe against disbelievers, and

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merciful among themselves." (48:29)

1567. Anas bin Mâlik رضي الله عنه said: The Prophet ﷺ said, "Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another; and become as fellow brothers and slaves of Allâh. It is not lawful for a Muslim to avoid speaking with his brother beyond three days."
[*Al-Bukhârî* and *Muslim*]

١٥٦٧- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَبَاغَضُوا، وَلا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَلَا تَقَاطَعُوا، وَكُونُوا عِبَادَ الله إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ» مُتَّفَقٌ عَلَيْهِ.

Commentary: "Do not harbour grudge against one another" means that one should not say or do any thing which is likely to create ill-will and hatred in others. "Nor jealousy" signifies that if a Muslim is granted any blessing by Allâh, one should not wish that he be deprived of it. "Do not show your backs to one another" means that if you come across one another, exchange salutations rather than avoid each other. Since all such things create conflict and dissension, these are strictly forbidden in Islâm. Muslims are required to resume their conversation and contacts after a maximum period of three days. Any breach beyond this period is prohibited.

1568. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "The gates of *Jannah* are opened on Mondays and Thursdays, and then every slave (of Allâh) is granted forgiveness if he does not associate anything with Allâh in worship. But the person in whose heart there is rancour against his (Muslim) brother, they will not be pardoned and with regard to them it will be said twice: 'Hold both of them until they are reconciled with each other.'" [*Muslim*]

١٥٦٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الِاثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِالله شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ: أَنْظِرُوا هٰذَيْنِ حَتَّى يَصْطَلِحَا! أَنْظِرُوا هٰذَيْنِ حَتَّى يَصْطَلِحَا!» رَوَاهُ مسلمٌ.

وَفِي رِوَايَةٍ لَه: «تُعْرَضُ الأَعْمَالُ فِي

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كُلِّ يَوْمِ خَمِيسٍ وَاثْنَيْنِ» وَذَكَرَ نَحْوَهُ.

Commentary: We learn from this *Hadîth* that mutual enmity, grudge and malice are bound to deprive a man from *Jannah* in the Hereafter.

CHAPTER 270
PROHIBITION OF ENVY

٢٧٠- باب تحريم الْحَسد:

وَهُوَ تَمَنِّي زَوَالِ النِّعْمَةِ عَنْ صَاحِبِهَا، سَوَاءٌ كَانَتْ نِعْمَةَ دِينٍ أَوْ دُنْيَا قَالَ اللهُ تَعَالَى: ﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ [النِّسَاء: ٥٤]. وَفِيهِ حَدِيثُ أَنَسٍ السَّابِقُ فِي الْبَابِ قَبْلَهُ.

Allâh, the Exalted, says:

"Or do they envy men (Muhammad ﷺ and his followers) for what Allâh has given them of His Bounty?" (4:54)

١٥٦٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَالْحَسَدَ؛ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، أَوْ قَالَ: الْعُشْبَ» رَوَاهُ أَبُو دَاود.

1569. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass." [*Abû Dâwûd*]

Commentary: Envy is one of the major sins which are bound to destroy virtues as fast as the fire burns the wood and dry grass to ashes.

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CHAPTER 271
PROHIBITION OF SPYING ON MUSLIMS & TO BE INQUISITIVE ABOUT OTHERS

٢٧١- بابُ النَّهي عَن التجسُّس والتسمُّع لكلام من يكره استماعه

Allâh, the Exalted, says:

"And spy not." (49:12)

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

قَالَ الله تَعَالَى: ﴿وَلَا تَجَسَّسُوا﴾ [الحجرات: ١٢]. وَقَالَ تَعَالَى: ﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا﴾ [الأحزاب: ٥٨].

1570. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales. Do not look for other's faults. Do not spy one another, and do not practise *Najsh* (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allâh, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother

١٥٧٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ الله إِخْوَانًا كَمَا أَمَرَكُمْ. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ، التَّقْوَى هٰهُنَا، التَّقْوَى هٰهُنَا» وَيُشِيرُ إِلَى صَدْرِهِ «بِحَسْبِ امرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَعِرْضُهُ، وَمَالُهُ، إِنَّ الله لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلَا إِلَى صُوَرِكُمْ، وَلٰكِنْ

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in Faith: his blood, his wealth and his honour. Verily, Allâh does not look to your bodies nor to your faces but He looks to your hearts and your deeds."

Another narration is: "Do not feel envy against one another; do not nurse enmity; do not spy on one another and do not cheat one another. Be Allâh's slaves, brethren to one another."

Another narration is: "Do not have estranged relations with one another. Do not nurse enmity and do not feel envy against one another. O Allâh's worshippers! Be brothers!"

Another narration is: "Do not estrange mutual relations and do not intervene into the transaction which is likely to be settled with another person." [*Muslim*]

يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ».

وَفِي رِوَايَةٍ: «لَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَجَسَّسُوا، وَلَا تَحَسَّسُوا، وَلَا تَنَاجَشُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا».

وَفِي رِوَايَةٍ: «لَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا».

وَفِي رِوَايَةٍ: «لَا تَهَاجَرُوا وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيعِ بَعْضٍ».

رَوَاهُ مُسْلِمٌ بِكُلِّ هٰذِهِ الرِّوَايَاتِ، وَرَوَى البخاريّ أَكْثَرَهَا.

Commentary: "Beware of suspicion" means such suspicion about a Muslim for which no apparent evidence is available. Similar is the case of that thought which emerges in one's mind without any logic. "*Najsh*" (نجش) means to give higher bid in auction only to deceive others. Thus, it is a false bid which is not at all intended for purchasing the thing which is being auctioned. The instructions given to the Muslims in this *Hadîth* are meant to secure the honour of Muslims. Since, doubt without any reason, and search for defects and weaknesses go against the security of a Muslim's honour, Islâm has strictly forbidden Muslims from them. Another purpose for forbidding such things is to consolidate Muslim brotherhood. For this reason, they have been forbidden from oppression, leaving their Muslim brothers in lurch, considering others humble, and from taking pride in worldly possessions. In fact, the life, property, and honour of a Muslim have been declared unlawful for all other Muslims. Increase in a bid without any intention of buying the thing being auctioned and bargain over a bargain have also been prohibited because they also create ill-will and enmity.

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1571. Muâwiyah رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "If you find faults with Muslims, you will corrupt them." [*Abû Dâwûd*]

١٥٧١- وَعَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ الْمُسْلِمِينَ أَفْسَدْتَهُمْ، أَوْ كِدْتَ أَنْ تُفْسِدَهُمْ» حَدِيثٌ صَحِيحٌ. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: If a Muslim looks for the defects of another and hunts for his weaknesses, other Muslims will also adopt the same attitude towards him, and this situation will create dissension and conflict in society. This also will make them fall prey to sins and make them persistent in committing them. For this reason, spying and finding faults with Muslims has been prohibited by *Sharî'ah*.

1572. It has been reported that a man was brought before Abdullâh bin Mas'ûd رضي الله عنه because his beard was giving out smell of wine. Ibn Mas'ûd said: "We have been prohibited from spying (on Muslims) and finding faults (with them). But we can take to task only and only if the sin is overt.
[*Abû Dâwûd*]

١٥٧٢- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ أُتِيَ بِرَجُلٍ فَقِيلَ لَهُ: هٰذَا فُلانٌ تَقْطُرُ لِحْيَتُهُ خَمرًا، فَقَالَ: إِنَّا قَدْ نُهِينَا عَنِ التَّجَسُّسِ، وَلٰكِنْ إِنْ يَظْهَرْ لَنَا شَيْءٌ، نَأْخُذْ بِهِ. حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ أَبُو دَاود بِإِسْنَادٍ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ.

Commentary:

1. In this *Hadîth* we find a model conduct of the Companions of the Prophet ﷺ which was taught to them by Islâm. The Companions of the Prophet ﷺ were certainly strict followers of the commands and prohibitions of Islâm.
2. A *Hadd* or *Ta'zîr* (punishment) is not enforced on mere suspicion. A solid evidence is essential for both of them.

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CHAPTER 272
PROHIBITION OF SUSPICION

٢٧٢- باب النّهي عَنْ سُوء الظنّ بالْمُسلمين من غير ضرورة

Allâh, the Exalted, says:

"O you who believe! Avoid much suspicions, indeed some suspicions are sins." (49:12)

قَالَ الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ﴾ [الحجرات: ١٢].

1573. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales." [*Al-Bukhârî* and *Muslim*]

١٥٧٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: This *Hadîth* has already been mentioned (No. 15). It warns us against suspicions about other Muslims as this involves telling lies about them, which is strictly forbidden. This is the reason why it is referred to as the worst of false tales. We also learn from this *Hadîth* that the orders and punishments of *Sharî'ah* are enforced on certainty, not on speculations and conjectures.

CHAPTER 273
PROHIBITION OF DESPISING MUSLIMS

٢٧٣- باب تحريم احتقار الْمُسْلمين

Allâh, the Exalted, says:

"O you who believe! Let not a group scoff at another group; it may be that the latter are better than the former. Nor let (some) women scoff at other women; it may be that the latter are better than the former. Nor defame

قَالَ الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُواْ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوٓاْ أَنفُسَكُمْ وَلَا تَنَابَزُواْ بِٱلْأَلْقَٰبِ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ

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one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e., to call your Muslim brother (a faithful believer) as: 'O sinner', or 'O wicked']. And whosoever does not repent, then such are indeed *Zâlimûn* (wrong-doers)." (49:11)

"Woe to every slanderer and back-biter." (105:1)

وَمَن لَّمْ يَتُبْ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾ [الحجرات: ١١] وَقَالَ تَعَالَى: ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾ [الهمزة: ١].

1574. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "It is enough evil for a Muslim to look down upon his (Muslim) brother." [*Muslim*]

١٥٧٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ» رَوَاهُ مسلم، وَقَدْ سَبَقَ قَرِيبًا بطوله.

Commentary: This *Hadîth* has already been mentioned (*Hadîth* No. 1571). Its meanings are evident and need no elaboration.

1575. Ibn Mas'ûd رضي الله عنه said: The Prophet ﷺ said, "The haughty, even with pride equal to a mustard seed in his heart, will not enter *Jannah*." A man enquired: "What about that a person likes fine dress and fine shoes?" He said: "Allâh is Beautiful and likes beauty. Pride amounts to disclaiming truth out of self-esteem, and despising people." [*Muslim*]

١٥٧٥- وَعَن ابْنِ 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، فَقَالَ: «إِنَّ الله جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطَرُ الْحَقِّ، وَغَمْطُ النَّاسِ» رَوَاهُ مُسْلِمٌ.

وَمَعْنَى «بَطَرُ الْحَقِّ»: دَفْعُه، «وَغَمْطُهُمْ»:

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احْتِقَارُهُمْ، وَقَدْ سَبَقَ بَيَانُهُ أَوْضَحَ مِنْ هٰذَا، فِي بَابِ الْكِبرِ.

Commentary: This *Hadîth* has already been mentioned (*Hadîth* No. 216). Imâm An-Nawawî has interpreted the words "*Batar-ul-Haq*" (بطر الحق) as "*Daf'-ul-Haq*" (دفع الحق), that is to evade the truth and return it to the person who says it, which practically means evasion. To dress well does not come in the category of pride, as people generally consider it. In fact, pride constitutes what is mentioned in this *Hadîth*.

١٥٧٦- وَعَنْ جُنْدُبِ بْنِ عَبدِ الله رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «قَالَ رَجُلٌ: وَالله لَا يَغْفِرُ الله لِفُلانٍ، فَقَالَ الله عَزَّ وجَلَّ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لا أَغفِرَ لفلانٍ! إِنِّي قَدْ غَفَرْتُ لَهُ، وَأَحْبَطْتُ عَمَلَكَ» رَوَاهُ مُسْلِمٌ.

1576. Jundub bin 'Abdullâh رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Once someone said: 'By Allâh! Allâh will not forgive such and such (a person).' Thereupon Allâh, the Exalted and the Glorious, said: 'Who is he who takes an oath in My Name that I will not grant pardon to so-and-so? I have granted pardon to so-and-so and rendered your good deeds fruitless.'" [*Muslim*]

Commentary: Some people become self-conceited as a result of their excessive worship to the point that they start disparaging and making low estimates of their fellow Muslims and their deeds, little knowing that Allâh, Glorious is He, is of vast forgiveness. They do not realize that if Allâh so wills, He can destroy all their deeds and consign them to Hell and send the other people who have been disparaged and underestimated to *Jannah*. Therefore, one should never become proud of his piety nor should one consider others of little value or good deeds, as only Allâh Alone knows what is inside our hearts.

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CHAPTER 274
PROHIBITION OF REJOICING OVER ANOTHER'S TROUBLE

٢٧٤- باب النَّهي عَن إِظْهَارِ الشماتة بالمسلم

Allâh, the Exalted, says:

"The believers are nothing else than brothers (in Islâmic religion)." (49:10)

"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)

قَالَ الله تَعَالَى: ﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴾ [الحجرات: ١٠]. وَقَالَ تَعَالَى: ﴿إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ﴾ [النور: ١٩].

1577. Wâthilah bin Al-Asqa' رضي الله عنه said: The Messenger of Allâh ﷺ said, "Do not express pleasure at the misfortune of a (Muslim) brother lest Allâh should bestow mercy upon him and make you suffer from a misfortune." [*At-Tirmidhi*]

١٥٧٧- وَعَنْ واثلةَ بْنِ الأسْقَعِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تُظْهِرِ الشَّمَاتَةَ لأَخِيكَ، فَيَرْحَمَهُ اللهُ وَيَبْتَلِيَكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَفِي الْبَابِ حَدِيثُ أَبِي هُرَيْرَةَ السَّابِقُ فِي بَابِ التَّجَسُّسِ: «كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ» الْحَدِيثَ.

Commentary: A true believer is one who feels unhappy to see Muslims suffering, and rejoices on the happiness of his other fellows in Faith. It is contrary to the conduct of a true believer to rejoice over the trouble of another Muslim as this attitude is very much disliked by Allâh. There is every possibility that Allâh may punish such a person in this world and relieve the one who is in trouble. See also *Hadîth* No. 1571.

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CHAPTER 275
PROHIBITION OF DERIDING ONE'S LINEAGE

٢٧٥- باب تحريم الطّعْن في الأنساب الثابتة في ظاهر الشرع

Allâh, the Exalted, says:

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

قَالَ الله تَعَالَى: ﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا﴾ [الأَحْزَاب: ٥٨].

1578. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Two matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead." [*Muslim*]

١٥٧٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ» رَوَاهُ مسلم.

Commentary: Both the sins mentioned in this *Hadîth* are such that if a Muslim thinks them lawful and still commits them he will become a *Kâfir*. To defame someone's lineage means to disgrace or humiliate somebody by saying to him or to her: "Your father belongs to such and such profession" or "Your mother is such and such / so-and-so" or "You are a weaver, blacksmith, laundrer, cobbler, etc."

Mourning and wailing means expressing qualities of a deceased person through weeping, crying and lamenting loudly. Imâm An-Nawawî said that such qualities are attributes and acts of the disbelievers and practices of the pre-Islâmic period, or *Jâhiliyyah*.

CHAPTER 276
PROHIBITION OF DECEIVING OTHERS

٢٧٦- بابُ النّهي عَن الغشّ والخِدَاع

Allâh, the Exalted, says:

"And those who annoy believing men

قَالَ الله تَعَالَى: ﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟

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and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا﴾ [الأَحْزَاب: ٥٨].

1579. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "He who takes up arms against us is none of us; and he who cheats us is none of us." [*Muslim*]

Another narration of Muslim is: The Messenger of Allâh ﷺ happened to pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that heap of corn, "What is this?" He replied: "O Messenger of Allâh! These have been drenched by rain-fall." He remarked, "Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who deceives is not of us."

١٥٧٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا» رَوَاهُ مُسْلم.

وَفِي رِوَايَةٍ لَهُ: أَنَّ رَسُولَ الله ﷺ مَرَّ عَلَى صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا، فَنَالَتْ أَصَابِعُهُ بَلَلًا، فَقَالَ: مَا هٰذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ الله! قَالَ: «أَفَلا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ! مَنْ غَشَّنَا فَلَيْسَ مِنَّا».

Commentary:

1. To take arms here signifies to revolt against the Muslim community (and a Muslim government, for that matter) or draw a sword, gun, etc., to kill a Muslim - a common practice in the present-day terrorism.

2. Forgery and deceit have two different forms; one is implied and other is physical and visible. In the former, falsehood is given a veneer of truth. The latter is concealment of some defect, adulteration of some inferior quality merchandise in a superior one, addition of something to increase weight or volume or a substance by unfair means and other malpractices.

3. "He is none of us" means "He is not following the way of Muslims" or "His conduct is unlike that of Muslims." It is therefore, necessary for every Muslim to abstain from such evils.

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1580. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Do not practise *Najsh* (to cheat)." [*Muslim*]

١٥٨٠- وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا تَنَاجَشُوا» مُتَّفَقٌ عَلَيْهِ.

Commentary: This *Hadîth* has already been mentioned (*Hadîth* No. 1591). *Najsh* means to offer a high price for something in order to allure another customer who is interested in the thing. If a person has no intention of purchasing a thing which is being auctioned, one should not give a higher bid for it because its genuine customer will be deceived by it, and he will purchase it at a higher price. This is also a form of deceit which must be strictly avoided.

1581. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ prohibited the practice of *Najsh*. [*Al-Bukhârî* and *Muslim*]

١٥٨١- وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّجَشِ. مُتَّفَقٌ عَلَيْهِ.

Commentary: This *Hadîth* tells us that one should not make an offer of a higher price if one has no intention of buying it because that will be a fraud. For this reason this practice has been forbidden.

1582. Ibn 'Umar رضي الله عنهما said: A man mentioned to the Messenger of Allâh ﷺ that he was often deceived in dealings. The Messenger of Allâh ﷺ said to him, "When you enter into a transaction you should say: "There should be no deception."' [*Al-Bukhârî* and *Muslim*]

١٥٨٢- وَعَنْهُ قَالَ: ذَكَرَ رَجُلٌ لِرَسُولِ الله ﷺ أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ؟ فَقَالَ رَسُولُ الله ﷺ: «مَنْ بَايَعْتَ، فَقُلْ: لَا خِلَابَةَ» مُتَّفَقٌ عَلَيْهِ.

«الْخِلَابَةُ» بِخَاءٍ مُعْجَمَةٍ مَكْسُورَةٍ، وَبَاءٍ موحّدة: وهي الْخَدِيعَةُ.

Commentary: The words mentioned in the *Hadîth* for the customer are meant to protect his right, implying that if there is something amiss in the bargain, he will have the right to return the commodity purchased by him. The seller will have to respect this right of the buyer.

1583. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "He

١٥٨٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ

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who deceives another's wife or his slave is none of us." [*Abû Dâwûd*]

خَبَّبَ زَوْجَةَ امْرِىءٍ، أَوْ مَمْلُوكَهُ، فَلَيْسَ مِنَّا» رَوَاهُ أَبُو دَاود.

«خبب» بخاءٍ مُعْجَمة، ثُمَّ بَاءٍ مُوحدة مُكرّرة: أَيْ: أَفْسَدَهُ وَخَدَعَهُ.

Commentary: To incite or provoke someone's wife or slave against her husband or his master or to create hatred between the two is a great crime, because a Muslim is required to create peace and accord amongst people. It is against his conduct to foment dissension and discord between them.

CHAPTER 277
PROHIBITION OF THE TREACHERY AND BREAKING ONE'S COVENANT

٢٧٧- بابُ تحريم الغَدر

Allâh, the Exalted, says:

"O you who believe! Fulfill (your) obligations." (5:1)

"And fulfill (every) covenant. Verily! The covenant will be questioned about." (17:34)

قَالَ الله تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ﴾ [الْمَائِدة: ١]. وَقَالَ تَعَالَى: ﴿وَأَوۡفُواْ بِٱلۡعَهۡدِۖ إِنَّ ٱلۡعَهۡدَ كَانَ مَسۡـُٔولٗا﴾ [الإسراء: ٣٤].

1584. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما said: The Messenger of Allâh ﷺ said, "Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: when he is entrusted with some-

١٥٨٤- وَعَنْ عَبْدِ الله بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ، كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ

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خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ» مُتَّفَقٌ عَلَيْهِ.

thing, he proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has already been mentioned (*Hadîth* No. 1544). The traits mentioned in this *Hadîth* are peculiar to hypocrites and every Muslim is required to abstain from them. Excellence of character is riveted with Faith. The nobility of character is invariably reflected in Faith, and where there is no Faith there will be little excellence of character.

١٥٨٥- وَعَنِ ابْنِ مَسْعُودٍ، وَابْنِ عُمَرَ، وَأَنَسٍ رَضِيَ اللهُ عَنْهُمْ قَالُوا: قَالَ النَّبِيُّ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، يُقَالُ: هٰذِهِ غَدْرَةُ فُلَانٍ» مُتَّفَقٌ عَلَيْهِ.

1585. Ibn Mas'ûd, Ibn 'Umar and Anas رضي الله عنهم said: The Prophet ﷺ said, "For every one who breaks his covenant, there will be a (huge) flag on the Day of Resurrection and it will be said: 'This flag proclaims a breach of covenant by so-and-so.'" [*Al-Bukhârî* and *Muslim*]

Commentary: "*Ghadr*" (غدر) means breach of oath and its disregard. On the Day of Judgement, a person with such a quality will be given a (huge) flag which will be a sign of his lack of sincerity to his words.

١٥٨٦- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ، أَلَا وَلَا غَادِرَ أَعْظَمُ غَدْرًا مِنْ أَمِيرِ عَامَّةٍ» رَوَاهُ مُسْلِمٌ.

1586. Abû Sa'îd Al-Khudrî رضي الله عنه said: The Prophet ﷺ said, "Every one who breaks a covenant will have a flag by his buttocks on the Day of Resurrection. It will be raised higher according to the nature of his breach. Behold, there will be no greater a sin with respect to breaking the covenant than that of a ruler who breaks his covenant with the Muslim masses." [*Muslim*]

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Commentary: This *Hadîth* clearly shows that breach of covenant is forbidden in Islâm, especially on the part of a ruler because (a) he is in a position to honour his covenant, and (b) his evil can affect the whole Muslim community.

It was a custom in the Pre-Islâmic Period of Ignorance in Arabia to fix flags on poles for those who were guilty of breach of oath to humiliate and defame them. Almighty Allâh has mentioned the punishment of flags on the Day of Resurrection for such people who break their covenant so that people can easily understand its nature. What a humiliation that will be!

* Placing the flag by his bottom signifies humiliation and disgrace because flags are usually carried in front of the bearer not behind. *(Editor's Note)*

١٥٨٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ اللهُ تَعَالَى: ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا، فَاسْتَوْفَى مِنْهُ، وَلَمْ يُعْطِهِ أَجْرَهُ» رَوَاهُ الْبُخَارِيُّ.

1587. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Allâh, the Exalted, says: 'I will contend on the Day of Resurrection against three (types of) people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages.'" [*Al-Bukhârî*]

Commentary: This *Hadîth* highlights the importance of fulfillment of promise, the prohibition of the sale of a free person, and the payment of due wages to the labourers.

CHAPTER 278
PROHIBITION OF RECOUNTING OF FAVOURS

٢٧٨- باب النّهي عَن الْمَنّ بالعَطية ونحوها

Allâh, the Exalted, says:
"O you who believe! Do not render

قَالَ اللهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبْطِلُواْ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ﴾

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in vain your *Sadaqah* (charity) by reminders of your generosity or by injury." (2:264)

"Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury." (2:262)

[الْبَقَرَة: ٢٦٤]. وَقَالَ تَعَالَى: ﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى﴾ [الْبَقَرَة: ٢٦٢].

1588. Abû Dharr رضي الله عنه said: The Prophet ﷺ observed: "There are three (types of) people to whom Allâh will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allâh ﷺ repeated it three times. Abû Dharr رضي الله عنه remarked: "They are ruined. Who are they, O Messenger of Allâh?" Upon this, the Messenger of Allâh ﷺ said, "One who lets down his lower garments (below his ankels) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath." [*Muslim*]

١٥٨٨- وَعَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاثَةٌ لَا يُكَلِّمُهُمُ الله يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَقَرَأَهَا رَسُولُ الله ﷺ ثَلاثَ مَرَّاتٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا مَنْ هُمْ يَا رَسُولَ الله؟ قَالَ: «الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ» رَوَاهُ مُسْلِمٌ.

وَفِي رِوَايَةٍ لَهُ: «الْمُسْبِلُ إِزَارَهُ» يَعْنِي: الْمُسْبِلُ إِزَارَهُ وَثَوْبَهُ أَسْفَلَ مِنَ الْكَعْبَيْنِ لِلْخُيَلاءِ.

Commentary: The *Hadîth* makes it evident that it is forbidden for a man to let his lower-body garment go beyond his ankles out of arrogance. The *Hadîth* also makes it clear that it is forbidden to take a false oath with a view to sell one's goods. Messenger of Allâh ﷺ also said in a *Hadîth* reported by *Al-Bukhârî*: "(Taking a false oath) helps one sell one's goods well but takes away Allâh's blessings from it."

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CHAPTER 279
PROHIBITION OF ARROGANCE AND OPPRESSION

٢٧٩- باب النَّهي عَن الافتِخَار وَالبغي

Allâh, the Exalted, says:

"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)

"The way (of blame) is only against those who oppress men and wrongly rebel in the earth without justification; for such there will be a painful torment." (42:42)

قَالَ الله تَعَالَى: ﴿فَلَا تُزَكُّوٓاْ أَنفُسَكُمۡۖ هُوَ أَعۡلَمُ بِمَنِ ٱتَّقَىٰٓ﴾ [النجم: ٣٢]. وَقَالَ تَعَالَى: ﴿إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظۡلِمُونَ ٱلنَّاسَ وَيَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ﴾ [الشورى: ٤٢].

1589. 'Iyâd bin Himâr رضي الله عنه said: The Messenger of Allâh ﷺ said, "Verily, Allâh has revealed to me that you should adopt humility. So that no one may wrong another and no one may be disdainful and haughty towards another." [*Muslim*]

١٥٨٩- وَعَنْ عِيَاضِ بْنِ حِمَارٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ» رَوَاهُ مسلم.

قَالَ أَهْلُ اللغَةِ: الْبَغْي: التَّعَدِّي وَالاسْتِطَالَةُ.

Commentary: Anyone whom Allâh has granted wealth or authority, beauty or splendour, should take it as Allâh's Gift. He should take to adopt humility and humbleness and express his gratitude for it to Allâh. He should benefit people with the gifts bestowed upon him by Allâh and not make them a means of pride and oppression.

1590. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said,

١٥٩٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا قَالَ

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الرَّجُلُ: هَلَكَ النَّاسُ، فَهُوَ أَهْلَكُهُمْ» رَوَاهُ مُسْلِمٌ.

الرِّوَايَةُ الْمَشْهُورَةُ: «أَهْلَكُهُمْ» بِرَفْعِ الْكَافِ، وَرُوِيَ بِنَصْبِهَا. وَهٰذَا النَّهْيُ لِمَنْ قَالَ ذٰلِكَ عُجْبًا بِنَفْسِهِ، وَتَصَاغُرًا لِلنَّاسِ، وَارْتِفَاعًا عَلَيْهِمْ، فَهٰذَا هُوَ الْحَرَامُ. وَأَمَّا مَنْ قَالَهُ لِمَا يَرَى فِي النَّاسِ مِنْ نَقْصٍ فِي أَمْرِ دِينِهِمْ، وَقَالَهُ تَحَزُّنًا عَلَيْهِمْ، وَعَلَى الدِّينِ، فَلَا بَأْسَ بِهِ. هٰكَذَا فَسَّرَهُ الْعُلَمَاءُ وَفَصَّلُوهُ، وَمِمَّنْ قَالَهُ مِنَ الأَئِمَّةِ الأَعْلَامِ: مَالِكُ بْنُ أَنَسٍ، وَالْخَطَّابِيُّ، وَالْحُمَيْدِيُّ وَآخَرُونَ، وَقَدْ أَوْضَحْتُهُ فِي كِتَابِ «الأَذْكَارِ».

"When a person says: 'People have been ruined, he is the one to be ruined the most.'" [*Muslim*]

In another version: "He himself is the most ruined among them."

Commentary: This *Hadîth* prohibits a Muslim from saying the statement in the *Hadîth* or something similar to it out of arrogance and pride. There is no harm, however, if one says it in view of the bad state of affairs to which Muslims have been reduced as a result of, for example, neglecting the teachings of Islâm. Of the religious scholars, who hold this view, are Imâm Mâlik bin Anas, Imâm Al-Khattâbî, Al-Humaidî and others. This point has been made clear in Imâm An-Nawawî's *Al-Adhkâr*.

٢٨٠- باب تحريم الهجران بين المسلمين فوق ثلاثة أيام، إلّا لبدعة في المهجور أو تظاهرٍ بفسقٍ أو نحو ذٰلك

CHAPTER 280
PROHIBITION OF BREAKING TIES AND RELATIONSHIPS

قَالَ اللهُ تَعَالَى: ﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ﴾ [الحجرات: ١٠].

Allâh, the Exalted, says:
"The believers are nothing else than

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brothers (in Islâmic religion). So make reconciliation between your brothers." (49:10)

"But do not help one another in sin and transgression." (5:2)

وَقَالَ تَعَالَى: ﴿وَلَا تَعَاوَنُوا عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ﴾ [المائدة: ٢].

1591. Anas bin Mâlik رضي الله عنه said: The Messenger of Allâh ﷺ said, "Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allâh. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days." [*Al-Bukhârî* and *Muslim*]

١٥٩١- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ الله إِخْوَانًا، وَلا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ» مُتَّفَقٌ عَلَيْهِ.

Commentary: "*Hijrân*" (هجران) means to terminate contacts and speech. All the things mentioned in this *Hadîth* are prohibited for the reason that they go against the spirit of Muslim brotherhood. Muslims are ordained to maintain the bond of Islâmic fraternity.

1592. Abû Ayyûb Al-Ansârî رضي الله عنه said: The Messenger of Allâh ﷺ said, "It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is one who is the first to greet the other." [*Al-Bukhârî* and *Muslim*]

١٥٩٢- وَعَنْ أَبِي أَيُّوب رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثِ لَيَالٍ: يَلْتَقِيَانِ، فَيُعرِضُ هٰذَا وَيُعرِضُ هٰذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ» مُتَّفَقٌ عَلَيه.

Commentary:

1. Since Islâm is a religion based on the nature of man, it has a suitable concession in

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all his natural affairs. When there occurs a dispute between two Muslims then unpleasantness and contraction of mind are bound to result from it. In such a situation they naturally do not like to speak or maintain contact with each other. Islâmic *Sharî'ah* has acknowledged the validity of this reaction and granted permission to the party to suspend speech for three days. Since longevity of suspension of contact leads to severe hatred and animosity which increases dissension in society, creates obstruction in family relations and injures the bond of friendship, Muslims have been ordered not to let this temporary unpleasantness and turbidity go beyond a period of three days.

2. By highlighting the merit of *Salâm* (salutation), this *Hadîth* has prescribed an easy way for resuming the relations because *Salâm* increases mutual love and paves the way for conversation and reconciliation.

1593. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "People's deeds are presented before Allâh on Mondays and Thursdays, and then every slave (of Allâh) is granted forgiveness (of minor sins) if he does not associate anything with Allâh in worship. But the person in whose heart there is rancour against his brother, will not be pardoned. With regard to them, it is said twice: 'Hold these two until they are reconciled'." [*Muslim*]

١٥٩٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «تُعْرَضُ الأَعْمَالُ فِي كُلِّ اثْنَيْنِ وَخَمِيسٍ، فَيَغفِرُ الله لِكُلِّ امْرِىءٍ لَا يُشْرِكُ بِالله شَيْئًا، إِلَّا امْرءًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَولُ: اتْرُكُوا هٰذَينِ حَتَّى يَصْطَلِحَا» رَوَاهُ مُسْلِمٌ.

Commentary: To entertain enmity without any major lawful reason is akin to inviting the displeasure of Allâh. May Allâh save us from it.

1594. Jâbir رضي الله عنه said: I heard the Messenger of Allâh ﷺ as saying, "The Satan has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula but

١٥٩٤- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلٰكِنْ

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(has not lost hope) in creating dissension among them." [*Muslim*]

فِي التَّحْرِيشِ بَيْنَهُمْ» رَوَاهُ مُسْلِمٌ.

«التَّحْرِيشُ»: الإِفْسَادُ وَتَغْبِيرُ قُلُوبِهِمْ وَتَقَاطُعُهُمْ.

Commentary: 1. This *Hadîth* is one of the proofs of Prophethood of Muhammad ﷺ. His prophecy has come true that Muslims will fight among themselves and, as a result of mutual conflicts, sever links with one another; and this situation will arise as a result of the mischief, provocation and evil suggestions made by Satan.

2. One of the benefits of *Salât* is to maintain and strengthen the feeling of brotherhood and fraternity between Muslims..

1595. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "It is not lawful for a Muslim to forsake his (Muslim) brother beyond three days; and whosoever does so for more than three days, and then dies, will certainly enter the Hell." [*Abû Dâwûd*]

١٥٩٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلاثٍ، فَمَاتَ، دَخَلَ النَّارَ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ عَلَى شَرْطِ الْبُخَارِي ومُسلم.

Commentary: Such a Muslim who persistently forsakes his Muslim brother for more than three days (i.e., he does not greet him and talk to him) and dies in this state, will certainly be punished in Hell along with other Muslims who violate such Divine injunctions. After suffering the punishment in Hell, he will be sent to *Jannah* because it is only the *Kuffâr* (infidels) who would remain in Hell for ever. It does not, however, mean that a Muslim is at liberty to do what he wishes and he will not be sent to Hell even temporarily for punishment. Such an impression is a gross misunderstanding. This applies to women as well.

1596. Abû Khirâsh Hadrad bin Abû Hadrad Al-Aslamî رضي الله عنه said: I heard the Prophet ﷺ saying, "Whosoever forsakes his brother for a

١٥٩٦- وَعَنْ أَبِي خِرَاشٍ حَدْرَدِ بْنِ أَبِي حَدْرَدٍ الأَسْلَمِيِّ، - وَيُقَالُ: السُّلمِي - الصَّحَابِيِّ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ

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year is like one who sheds his blood." [*Abû Dâwûd*]

ﷺ يَقُولُ: «مَنْ هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفْكِ دَمِهِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: This *Hadîth* strongly condemns those Muslims who forsake their brothers and sisters in Faith. Since those who are forsaken, have to suffer mental torture, this act has been regarded equivalent in gravity to killing.

1597. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "It is not permissible for a believer to forsake his (Muslim) brother for more than three days. If three days have passed, he should meet him and greet him; and if other responds to it they will both share the reward; but if he does not respond, he will bear his sin and the one who (has taken the initiative to) greet (the other) will be absolved of the sin of forsaking (one's brother in Faith)." [*Abû Dâwûd*]

١٥٩٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلاثٍ، فَإِنْ مَرَّتْ بِهِ ثَلاثٌ، فَلْيَلْقَهُ، فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ، فَقَدِ اشْتَرَكَا فِي الأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ، فَقَدْ بَاءَ بِالإِثْمِ، وَخَرَجَ الْمُسَلِّمُ مِن الْهِجْرَةِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَن. قَالَ أَبُو دَاود: إِذَا كَانَتِ الْهِجْرَةُ لله تَعَالَى، فَلَيْسَ مِنْ هٰذَا فِي شَيْءٍ.

Commentary:

1. Contact and speech with people should be for the Pleasure of Allâh only. For instance, if somebody is a heretic in religion, or commits sins openly, and in spite of the advice given to him, he does not mend his way, a Muslim can renounce contact with him for the sake of Allâh. Such renunciation is permissible. In fact, it is desirable so that he may learn a lesson from it and may change himself. But severing contacts merely for worldly grievances is not permissible.
2. After three days, one who should take the initiative in giving *Salâm* is more superior than the other. If the second party does not respond and perpetuates malice and enmity, he will be sinful and the former will be absolved of the sin of rupturing contact.

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CHAPTER 281
PROHIBITION OF TWO HOLDING SECRET COUNSEL TO THE EXCLUSION OF CONVERSING TOGETHER A THIRD

٢٨١- باب النَّهي عَن تناجي اثنين دونَ الثالث بغير إذنه إلَّا لحاجةٍ: وهو أَن يتحدثا سرًّا بحيث لا يسمعهما، وفي معناه ما إذا تحدثا بلسان لا يفهمه

Allâh, the Exalted, says:

"Secret counsels (conspiracies) are only from *Shaitân* (Satan)." (58:10)

قَالَ الله تَعَالَى: ﴿إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ﴾ [المجادلة: ١٠].

1598. Ibn 'Umar رضي الله عنهما said: the Messenger of Allâh ﷺ said, "In the presence of three people, two should not hold secret counsel, to the exclusion of the third." [*Al-Bukhârî* and *Muslim*]

١٥٩٨- وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا كَانُوا ثَلاثَةً، فَلا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ» مُتَّفَقٌ عَلَيه.

In *Abû Dâwûd*, Abû Sâlih related: I asked Ibn 'Umar: "What if there are four people." He said, "There is no harm in that."

وَرَوَاهُ أَبُو دَاود وَزَادَ: قَالَ أَبُو صَالِح: قُلْتُ لابْنِ عُمَرَ: فَأَرْبَعَةً؟ قَالَ: لَا يَضُرُّكَ.

Mâlik reported in *Al-Muwatta* that 'Abdullâh bin Dinâr related: Ibn 'Umar and I were together in Khâlid bin 'Uqbah's house which was situated in the market place. A man came to consult Ibn 'Umar. None besides me was present. Ibn 'Umar called another man in and we became four and said to me and the man he had called: Move away a bit because I have heard the Messenger of Allâh ﷺ saying, "The two people should not hold secret

وَرَوَاهُ مَالِكٌ فِي «الْمُوَطأ»: عَنْ عَبْدِ الله ابْنِ دِينَارٍ قَالَ: كُنْتُ أَنَا وَابْنُ عُمَرَ عِنْدَ دَارِ خَالِدِ بْنِ عُقْبَةَ الَّتِي فِي السُّوقِ، فَجَاءَ رَجُلٌ يُرِيدُ أَنْ يُنَاجِيَهُ، وَلَيْسَ مَعَ ابْنِ عُمَرَ أَحَدٌ غَيْرِي، فَدَعَا ابْنُ عُمَرَ رَجُلًا آخَرَ حَتَّى كُنَّا أَرْبَعَةً، فَقَالَ لِي وَلِلرَّجُلِ الثَّالِثِ الَّذِي دَعَا: اسْتَأْخِرَا شَيْئًا،

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counsel together excluding the third."

فَإِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لَا يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ».

Commentary: This *Hadîth* teaches us certain etiquettes of society. Ibn 'Umar رضي الله عنهما called the fourth person so that he (Ibn 'Umar) could hear the conversation of the man who wanted to speak to him in isolation. He asked the other two to move to a distance so that they could not overhear what the person in question wanted to say to him. Thus, we learn that in the presence of more than one person, two can speak to each other in confidence. If there are four people, three of them are not permitted to speak in confidence leaving the fourth alone. Moreover, this prohibition is for lawful matters only because in unlawful matters such private conversation is altogether forbidden, even if there is no third person. The Noble Qur'ân ordains:
"O you who believe! When you hold secret counsel, do it not for sin and wrong and disobedience to the Messenger, but do it for righteousness and self-restraint; and fear Allâh, to Whom you shall be brought back." (V.58:9)

1599. Ibn Mas'ûd رضي الله عنه said: The Messenger of Allâh ﷺ said, "When three of you are together, two of you must not converse privately ignoring the third till the number increases, lest the third should be grieved."
[*Al-Bukhârî* and *Muslim*]

١٥٩٩- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا كُنْتُمْ ثَلَاثَةً، فَلَا يَتَنَاجَى اثْنَانِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ؛ مِنْ أَجْلِ أَنَّ ذٰلِكَ يُحْزِنُهُ» مُتَّفَقٌ عَلَيه.

Commentary: This *Hadîth* tells us that holding private counsel has been prohibited for the reason that it hurts the feelings of the Muslim who is ignored; and to hurt the feelings of a Muslim is a great sin indeed. Allâh says: "And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58) Whispering of the two is permissible when all the three mix up in a crowd. Then the two can speak to each other in confidence.

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CHAPTER 282
PROHIBITION OF CRUELTY

٢٨٢- باب النّهي عَن تعذيب الْعَبْد والدّابة والمرأة والولد بغير سبب شرعي أو زائد على قدر الأدب

Allâh, the Exalted, says:

"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. Verily, Allâh does not like such as are proud and boastful." (4:36)

قَالَ الله تَعَالَى: ﴿وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾ [النِّسَاء: ٣٦].

1600. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ said, "A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth." [*Al-Bukhârî* and *Muslim*]

١٦٠٠- وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ» مُتَّفَقٌ عَلَيْهِ.

«خَشَاشُ الأَرْضِ» بِفَتْحِ الْخَاءِ الْمُعْجَمَةِ، وَبِالشِّينِ الْمُعْجَمَةِ الْمُكَرَّرة: وهِي هَوَامُّهَا وَحَشَرَاتُهَا.

Commentary: It is necessary for the Muslim to treat animals kindly and tenderly. Harshness to them is unlawful.

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1601. Ibn 'Umar رضي الله عنهما reported: I happened to pass by some lads of the Quraish who had tied a bird at which they have been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. No sooner had they seen Ibn 'Umar, they dispersed. Thereupon, Ibn 'Umar said: "Who has done this? May Allâh curse him who has done so. Verily, the Messenger of Allâh ﷺ has cursed anyone who makes a live thing the target (of one's marksmanship)." [*Al-Bukhârî* and *Muslim*]

١٦٠١- وَعَنْهُ أَنَّهُ مَرَّ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هٰذَا؟ لَعَنَ اللهُ مَنْ فَعَلَ هٰذَا، إِنَّ رَسُولَ اللهِ ﷺ لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا. مُتَّفَقٌ عَلَيه.

«الْغَرَضُ» بِفَتْحِ الْغَيْنِ الْمُعْجَمَةِ وَالرَّاءِ: وَهُوَ الْهَدَفُ، وَالشَّيْءُ الَّذِي يُرْمَى إِلَيْهِ.

Commentary: It is a major sin to pin down a living being to make it a target. One who does it is a cursed person.

1602. Anas رضي الله عنه said: The Messenger of Allâh ﷺ forbade animals being tied (as targets). [*Al-Bukhârî* and *Muslim*]

١٦٠٢- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ تُصْبَرَ الْبَهَائِمُ. مُتَّفَقٌ عَلَيه.

وَمَعْنَاهُ: تُحْبَسَ لِلْقَتْلِ.

Commentary: The right way of doing it is that rather than first capturing it and making it a target of arrows and bullets, it should be captured and slaughtered with a very sharp knife so that the victim does not feel much pain while giving its life.

1603. Abû Ali Suwaid bin Muqarrin رضي الله عنه said: I was the seventh child of Banû Muqarrin and we had only one slave-girl. When the youngest of us once happened to slap her (on the face) the Messenger of Allâh ﷺ ordered us to set her free. [*Muslim*]

١٦٠٣- وَعَنْ أَبِي عَلِيٍّ سُوَيْدِ بْنِ مُقَرِّنٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرِّنٍ مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةٌ لَطَمَهَا أَصْغَرُنَا فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نُعْتِقَهَا. رَوَاهُ مسلم.

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وَفِي رِوَايَةٍ: سَابِعَ إِخْوَةٍ لِي.

Commentary: It is a serious crime to beat one's servant or slave. The expiation of this sin is to set the servant or slave free. One is, however, allowed to discipline one's servants in a suitable manner in which punishment does not exceed the nature of offense committed on their part.

1604. Abû Mas'ûd Al-Badrî رضي الله عنه said: I was beating my slave with a whip when I heard a voice behind me which said: "Abû Mas'ûd! Bear in mind..." I did not recognize the voice for the intense anger I was in. Abû Mas'ûd added: As he came near me, I found that he was the Messenger of Allâh ﷺ who was saying, "Abû Mas'ûd! Bear in mind that Allâh has more dominance upon you than you have upon your slave." Then I said: "I will never beat any slave in future."

Another narration is: The whip dropped from my hand in awe of the Prophet ﷺ.

Still another narration is: I said: "He is free for the sake of Allâh." He ﷺ said, "If you had not done this, you would have been singed by the Fire." [*Muslim*]

١٦٠٤- وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ الله عَنْهُ قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِي بِالسَّوْطِ، فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي: «اعْلَمْ أَبَا مَسْعُودٍ» فَلَمْ أَفْهَمِ الصَّوْتَ مِنَ الْغَضَبِ، فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ الله ﷺ فَإِذَا هُوَ يَقُولُ: «اعْلَمْ أَبَا مَسْعُودٍ أَنَّ الله أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هٰذَا الْغُلَامِ» فَقُلْتُ: لَا أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا.

وَفِي رِوَايَةٍ: فَسَقَطَ السَّوْطُ مِنْ يَدِي مِنْ هَيْبَتِهِ.

وَفِي رِوَايَةٍ: فَقُلْتُ: يَا رَسُولَ الله! هُوَ حُرٌّ لِوَجْهِ الله تَعَالَى، فَقَالَ: «أَمَا لَوْ لَمْ تَفْعَلْ، لَلَفَحَتْكَ النَّارُ، أَوْ لَمَسَّتْكَ النَّارُ» رَوَاهُ مسلمٌ بِهٰذِهِ الرِّوَايَاتِ.

Commentary:

1. This *Hadîth* has a stern warning for those who punish their slaves and servants without reason or far more than what they deserve.

2. This *Hadîth* also gives a hint of the aura of awe and majesty that characterized the person of the Prophet ﷺ. It also shows the readiness of the Companions to mend their ways and obey the Prophet's commands.

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١٦٠٥- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ضَرَبَ غُلامًا له حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَهُ، فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ» رَوَاهُ مسلمٌ.

1605. Ibn 'Umar رضي الله عنهما reported: The Prophet ﷺ said, "The expiation for beating or slapping a slave on the face for something he has not done is to set him free." [*Muslim*]

Commentary: Al-Qâdi 'Iyâd says that there is consensus on the point that setting the slave free is desirable, not obligatory. Such liberation of the slave, however, is not equal in reward to setting him free without any consideration.

١٦٠٦- وَعَنْ هِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ مَرَّ بِالشَّامِ عَلَى أُنَاسٍ مِنَ الأَنْبَاطِ، وَقَدْ أُقِيمُوا فِي الشَّمْسِ، وَصُبَّ عَلَى رُؤُسِهِمُ الزَّيْتُ! فَقَالَ: مَا هٰذَا؟ قِيلَ: يُعَذَّبُونَ في الْخَرَاجِ، وَفِي رِوَايَةٍ: حُبِسُوا فِي الْجِزْيَةِ. فَقَالَ هِشَامٌ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا» فَدَخَلَ عَلَى الأَمِيرِ، فَحَدَّثَهُ، فَأَمَرَ بِهِمْ فَخُلُّوا. رَوَاهُ مُسْلِمٌ.

«الأَنْبَاطُ» الفَلَّاحُونَ مِنَ الْعَجَمِ.

1606. It has been narrated that Hishâm bin Hakîm bin Hizâm رضي الله عنهما happened to pass by some (non-Arab) farmers of Syria who had been made to stand in the sun, and olive oil was poured on their heads. He said: "What is the matter?" He was told that they had been detained for the non-payment of *Jizyah*. (Another narration says that they were being tortured for not having paid *Al-Kharâj*). Thereupon Hishâm said: "I bear testimony to the fact that I heard the Messenger of Allâh ﷺ saying, 'Allâh will torment those who torment people in the world.'" Then he proceeded towards their *Amîr* and reported this *Hadîth* to him. The *Amîr* then issued orders for their release. [*Muslim*]

Commentary:

1. "*Al-Kharâj*" (الخراج) is that tax which is charged on the produce yielded by land which is in the possession of non-Muslims in a Muslim State, while the revenue that is recovered from the Muslims on the lands held by them is called "*Al-Ushr*" (العشر).

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"*Jizyah*" (جزية) is that annual fee which is charged from the non-Muslims for the safety and security provided to their life, property and honour by a Muslim State. Muslims pay *Zakât* and non-Muslims pay *Jizyah*.

2. "*Adhâb*" (عذاب - torment) is that particular punishment which Allâh will inflict upon the inhabitants of Hell. If anyone gives a similar punishment to anybody in this world, he will be punished by Allâh in the Hereafter for it, because He does not like anyone to do so. To make someone stand in a sizzling hot day and pour oil over his head is one type of tormenting people. For this reason, Hishâm bin Hakim رضي الله عنهما mentioned this *Hadîth* to the Governor to warn him and make him abolish the punishment.

3. We also learn from this *Hadîth* that it is incumbent on every Muslim to enjoin good on people and forbid them from doing evil.

4. Tyrants should be warned against their tyrannies so that they abstain from them.

1607. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ saw an ass which had been branded on the face. He disapproved of it. Upon this Ibn 'Abbâs رضي الله عنهما said, "By Allâh, I shall not brand (the animal) but on a part at a distance from the face." Ibn 'Abbâs رضي الله عنهما then commanded branding on the hips; he was the first person to brand the animals on hips. [*Muslim*]

١٦٠٧- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَى رَسُولُ اللهِ ﷺ حِمَارًا مَوْسُومَ الْوَجْهِ، فَأَنْكَرَ ذٰلِكَ؟ فَقَالَ: وَاللهِ لا أَسِمُهُ إِلَّا أَقْصَى شَيْءٍ مِنَ الْوَجْهِ، وَأَمَرَ بِحِمَارِهِ، فَكُوِيَ فِي جَاعِرَتَيْهِ، فَهُوَ أَوَّلُ مَنْ كَوَى الْجَاعِرَتَيْنِ رَوَاهُ مسلم.

«الْجَاعِرَتَانِ» نَاحِيَتَا الْوَرِكَيْنِ حَوْلَ الدُّبُرِ.

Commentary: We learn from this *Hadîth* that if an animal is to be branded for identification, it should not be branded on the face. The *Hadîth* also points out the superiority of Ibn 'Abbâs رضي الله عنهما and his obedience to the Prophet's command not to brand an animal on the face.

1608. Ibn 'Abbâs رضي الله عنهما said: An ass with a brand on the face happened to pass before the Prophet ﷺ. Thereupon he said, "May Allâh curse the one who has branded it (on

١٦٠٨- وَعَنْهُ أَنَّ النَّبِيَّ ﷺ: مَرَّ عَلَيْهِ حِمَارٌ قَدْ وُسِمَ فِي وَجْهِهِ، فَقَالَ: «لَعَنَ اللهُ الَّذِي وَسَمَهُ» رَوَاهُ مسلم.

وَفِي رِوَايَةٍ لِمُسْلِمٍ أَيْضًا: نَهَى رَسُولُ

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the face)." [*Muslim*]

Another narration in *Muslim* is: "The Messenger of Allâh ﷺ prohibited us from hitting across the face and branding on the face (of an animal)."

الله ﷺ عَنِ الضَّرْبِ فِي الْوَجْهِ، وَعَنِ الْوَسْمِ فِي الْوَجْهِ.

Commentary: Since face is the most sensitive and delicate part of the body, Muslims are strictly forbidden from causing even the slightest harm to it, no matter whether it is mankind or animal. Although, it is permissible to beat one's wife, children and slaves etc., for discipline but there is a stern warning that they should not be hit on the face.

CHAPTER 283
PROHIBITION OF CHASTISEMENT WITH FIRE

٢٨٣- باب تحريم التعذيب بالنار في كل حيوان حتى النملة ونحوها

1609. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ sent us on an expedition and said to us, "If you find so-and-so (he named two persons belonging to the Quraish) commit them to the fire." When we were on the verge of departure, he said to us, "I ordered you to burn so-and-so, but it is Allâh Alone Who punishes with the fire. So if you find them put them to death." [*Al-Bukhârî*]

١٦٠٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: بَعَثَنَا رَسولُ الله ﷺ فِي بَعْثٍ فَقَالَ: «إِن وَجَدْتُمْ فُلانًا وَفُلانًا لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَّاهُمَا «فَأَحْرِقُوهُمَا بِالنَّارِ» ثُمَّ قَالَ رَسُولُ الله ﷺ حِينَ أَرَدْنَا الْخُرُوجَ: «إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحْرِقُوا فُلانًا وَفُلانًا، وَإِنَّ النَّارَ لَا يُعَذِّبُ بِهَا إِلَّا الله، فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا» رَوَاهُ الْبُخَارِي.

Commentary: The Prophet ﷺ has clearly stated that no one is to be burnt in any case, not even an enemy.

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1610. Ibn Mas'ûd رضي الله عنه reported: We were with the Messenger of Allâh ﷺ in a journey when he drew apart (to relieve nature). In his absence, we saw a red bird which had two young ones with it. We caught them and the red mother bird came, beating the earth with its wings. In the meantime the Prophet ﷺ returned and said, "Who has put this bird to distress on account of its young? Return them to her." He ﷺ also noticed a mound of ants which we had burnt up. He asked, "Who has set fire to this?" We replied: "We have done so." He ﷺ said, "None can chastise with fire except the *Rubb* of the fire." [*Abû Dâwûd*]

١٦١٠- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَانْطَلَقَ لِحَاجَتِهِ، فَرَأَيْنَا حُمَّرَةً مَعَهَا فَرخَانِ، فَأَخَذْنَا فَرْخَيْهَا، فَجَاءَتِ الْحُمَّرَةُ فَجَعَلَتْ تَعْرِشُ فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ فَجَعَ هٰذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا» وَرَأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا، فَقَالَ: «مَنْ حَرَّقَ هٰذِهِ؟» قُلْنَا: نَحْنُ. قَالَ: «إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذِّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

قَوْلُهُ: «قَرْيَةَ نَمْلٍ» مَعْنَاهُ: مَوْضِعُ النَّمْلِ مَعَ النَّمْلِ.

Commentary:

1. To catch nestlings of a bird and torment them or to burn the holes of insects along with their inmates is forbidden. One can, however, burn their vacant holes.

2. If somebody has burnt a person to death, it is not permissible to kill him in return by burning. If the heirs of the victim want to kill him in the same way under *Al-Qisâs* (the law of equality in punishment) they can do so; otherwise he can be put to the sword.

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CHAPTER 284
PROHIBITION OF PROCRASTINATING BY A RICH PERSON TO FULFILL HIS OBLIGATION

٢٨٤- باب تحريم مطل الغني بحقٍّ طلبه صَاحبه

Allâh, the Exalted, says:

"Verily, Allâh commands that you should render back the trusts to those, to whom they are due." (4:58)

"Then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully)." (2:283)

قَالَ الله تَعَالَى: ﴿إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا﴾ [النِّسَاء: ٥٨]. وَقَالَ تَعَالَى: ﴿فَإِنۡ أَمِنَ بَعۡضُكُم بَعۡضٗا فَلۡيُؤَدِّ ٱلَّذِي ٱؤۡتُمِنَ أَمَٰنَتَهُۥ﴾ [البقرة: ٢٨٣].

1611. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "It is an act of oppression on the part of a person to procrastinate in fulfilling his obligation; if the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution." [*Al-Bukhârî* and *Muslim*]

١٦١١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ» مُتَّفَقٌ عَلَيه.

مَعْنَى «أُتْبِعَ»: أُحِيلَ.

Commentary:

1. Evasion or procrastination in the payment of debt, when a person is in a position to make its payment immediately, is prohibited.
2. If for the settlement of dispute, a rich man is entrusted to the lender for recovery of his debt, the lender should accept this decision. Thus, this *Hadîth* induces one for an amicable way of settling disputes.

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CHAPTER 285
UNDESIRABILITY OF GIVING A GIFT AND THEN ASK BACK FOR IT

٢٨٥- باب كراهة عودة الإنسان في هِبَةٍ لَم يُسلّمها إلى الموهوب له، وفي هبة وهبها لولده وسلمها أو لم يسلمها، وكراهة شرائه شيئًا تصدّق به من الذي تصدّق عَلَيه، أو أخرجه عن زكاة أو كفارة ونحوها، ولا بأس بشرائه من شخص آخر قد انتقل إليه

1612. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ said, "He who gives something (to someone) as a gift and then gets it back (from him or her) is like a dog which eats its own vomit."

Another narration is: "He who gets back his charity is like a dog which vomits and then returns to that and eats it." [*Al-Bukhârî* and *Muslim*]

١٦١٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الَّذِي يَعُودُ فِي هِبَتِهِ كَالْكَلْبِ يَرْجِعُ فِي قَيْئِهِ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: «مَثَلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ، كَمَثَلِ الْكَلْبِ يَقِيءُ، ثُمَّ يَعُودُ فِي قَيْئِهِ فَيَأْكُلُهُ»

وَفِي رِوَايَةٍ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

Commentary: The evil and abomination of taking back a gift (*Hibah*) is evident from the fact that one who does it has been considered akin to a dog, and what is taken back to vomit, which is extremely repulsive. Religious scholars are, however, of the opinion that this injunction is for the strangers (non-relatives). If a person gives something as a gift to his children or grandchildren, this order will not apply to him. It is permissible for him to take it back.

1613. 'Umar bin Al-Khattâb رضي الله عنه said: I donated a horse in the way of

١٦١٣- وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي

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سَبِيلِ اللهِ فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «لَا تَشْتَرِهِ وَلَا تَعُدْ فِي صَدَقَتِكَ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ» مُتَّفَقٌ عَلَيْهِ.

قَوْلُهُ: «حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللهِ» مَعْنَاهُ: تَصَدَّقْتُ بِهِ عَلَى بَعْضِ الْمُجَاهِدِينَ.

Allâh. Its new possessor did not treat it properly. I made my mind to buy it because I thought that he would sell it at a cheap price (now that it became weak and emaciated). I asked the Prophet ﷺ about it, whereupon he said, "Do not buy it and do not get back your charity, for one who gets back the charity is like a dog that eats its own vomit." [*Al-Bukhârî* and *Muslim*]

Commentary: We learn from this *Hadîth* that even to purchase something which one has already given in charity is not permissible.

٢٨٦- باب تأكيد تحريم مَال اليتيم

CHAPTER 286
PROHIBITION OF DEVOURING THE PROPERTY OF AN ORPHAN

قَالَ اللهُ تَعَالَى: ﴿إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا﴾ [النِّسَاء: ١٠]، وَقَالَ تَعَالَى: ﴿وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ﴾ [الأَنْعَام: ١٥٢]. وَقَالَ تَعَالَى: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ ۚ﴾ [الْبَقَرة: ٢٢٠].

Allâh, the Exalted, says:

"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!" (4:10)

"And come not near to the orphan's property, except to improve it." (6:152)

"And they ask you concerning orphans. Say: 'The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh

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knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property)." (2:220)

1614. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "Keep away from the seven fatalities." It was asked: "What are they, O Messenger of Allâh?" He ﷺ replied, "Associating anything with Allâh in worship (i.e., committing an act of *Shirk*), sorcery, killing of one whom Allâh has declared inviolable without a just cause, devouring the property of an orphan, the eating of usury (*Ribâ*), fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity." [*Al-Bukhârî* and *Muslim*]

١٦١٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ» قَالُوا: يَا رَسُولَ الله وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِالله، وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ الله إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاتِ» متفقٌ عَلَيه.

«الْمُوبِقَاتُ»: الْمُهْلِكَاتُ.

Commentary: All the sins mentioned in the *Hadîth* are major sins but *Shirk* is the greatest of all. The reason behind this is that it will never be pardoned, and one who commits it, will abide in Hell for all eternity. So far as the other major sins are concerned with Allâh, He may forgive them if He so wills; otherwise one who is guilty of such sins will have to suffer the torments of Hell. He will, however, be sent to *Jannah* after suffering the punishment if he is a Muslim.

CHAPTER 287
PROHIBITION OF TAKING *AR-RIBÂ* (THE USURY)

٢٨٧- بابُ تغليظ تحريم الرّبا

Allâh, the Exalted, says:
"Those who eat *Ar-Ribâ* (the usury)

قَالَ الله تَعَالَى: ﴿الَّذِينَ يَأْكُلُونَ الرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِى

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يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ○ يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ﴾ إِلَى قَوْلِهِ تَعَالَى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ ﴾ [البقرة: ٢٧٥-٢٧٨].

will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: 'Trading is only like *Ar-Ribâ*, whereas Allâh has permitted trading and forbidden *Ar-Ribâ*. So whosoever receives an admonition from his *Rubb* and stops eating *Ar-Ribâ*, shall not be punished for the past; his case is for Allâh (to judge); but whoever returns (to *Ar-Ribâ*), such are the dwellers of the Fire - they will abide therein. Allâh will destroy *Ar-Ribâ* and will give increase for *Sadaqât* (deeds of charity, alms). And Allâh likes not the disbelievers, sinners. Truly, those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-As-Salât*), and give *Zakât*, they will have their reward with their *Rubb*. On them shall be no fear, nor shall they grieve. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ar-Ribâ* (from now onward)." (2:275-279)

Ahâdîth on the subject are many, including *Hadîth* No. 1615.

وَأَمَّا الأَحَادِيثُ فَكَثِيرَةٌ فِي الصَّحِيحِ، مَشْهُورَةٌ، مِنْهَا حَدِيثُ أَبِي هُرَيْرَةَ السَّابِقُ فِي الْبَابِ قَبْلَهُ.

1615. 'Abdullâh bin Mas'ûd رضي الله عنه reported: The Messenger of Allâh ﷺ cursed the one who accepts *Ar-Ribâ* (the usury) and the one who pays it. [*Muslim*]

The narration in *At-Tirmidhî* adds: And the one who records it, and the

١٦١٥- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: «لَعَنَ رَسُولُ اللهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ» رَوَاهُ مسلم.

زَادَ التِّرْمِذِيُّ وَغَيْرُه: «وَشَاهِدَيْهِ، وَكَاتِبَهُ».

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two persons who stand witness to it.

Commentary: Both the parties, that is the one who charges interest and the one who pays it, are equally guilty in the matter of usury (or *Ribâ*). This *Hadîth* highlights the intensity of unlawfulness of *Ar-Ribâ*, or what has come to be called nowadays interest which can be judged from the fact that not only the person who charges it and the one who pays it are cursed but even those who write the documents and bear witness to the transaction are condemned although the latter two have no active part in the deal. They have been condemned for their mere co-operation in the matter of interest. Thus, we learn that even co-operation in the deal in which interest is involved is an invitation to the Curse and Wrath of Allâh. The reason for such severity in the matter of interest is that Islâm wants to create a society which is founded on fraternity, sympathy, selflessness and sacrifice. If someone is in need of money, the rich should fulfill his needs for the sake of Allâh's Pleasure or give him a loan without interest. As against the Islamic system, this system of interest is based on selfishness, exploitation and suppression. In the interest-ridden societies, the affluent ones are not inclined to co-operate with the needy for the sake of Allâh. All they are concerned with is their own interest. Their lust and greed are not reduced in the slightest measure even after draining the last drop of the blood of the poor. This is the reason why *Sharî'ah* has forbidden interest of every kind and regarded it unlawful, no matter whether the loan is for the personal need or commercial requirements.

Some people say that there did not exist any practice of commercial loan in Arabia at that time and people used to borrow money for their personal needs only. On the basis of this plea, they say that the interest which has been forbidden by Islâm relates to the latter form. For this reason, they hold that interest lawful which is charged on loan taken for industry and commerce. They contend that since the borrowers in industrial and commercial sectors make huge profits from such loans, how does it become unlawful if they pay the lender a small fixed annual amount against it? In their opinion, it is a right of the lender which should be paid to him on his wealth. But such arguments are totally wrong for two major reasons:

First, the assumption that there was no practice of commercial loans in Arabia is altogether baseless. Commercial loan was certainly in vogue in the Arab society and there is no point in debating this fact.

Second, nobody can say with certainty that the amount invested by a person in business will yield profit without fail because we see it every day that sometimes huge investments made in business and industry result in colossal loss, but the lending

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agency does not bother about it at all and it recovers from the borrower every penny of his loan and interest. Is this not the height of tyranny and selfishness? If it is supposed that there is no loss, even then the interest on loan substantially contributes to the increase in prices of goods. Whatever interest an industrialist pays on loan is added to the cost of his goods, which ultimately increases their prices and in turn adversely affects the purchasing capacity of the customers - the masses. This is the reason why Islâm has closed this largest source of exploitation, suppression and tyranny by declaring every kind of interest unlawful.

It is very sad indeed that in emulating the western societies, Muslims have also founded their economy on the system of interest. The westernized rulers of the Muslim countries are not making any effort to emancipate their countries from this curse, nor do the people of these countries now have any passion to save themselves from it. In fact, a large majority of them borrow and lend money on interest through the bank without any regard to the Islâmic injunctions in this respect.

Given below are some points for the consideration of those Muslims who want to protect their Faith and religion and save themselves from the curse of interest.

The word used for interest in the Qur'ân is *Ar-Ribâ* which means excess. In *Sharî'ah*, it is the measure of excess in one thing when two things are exchanged in some bargain; or in the case of a loan, an increased amount of the loan at the time of its payment. *Ar-Ribâ* is of two kinds:

First, *Ribâ Al-Fadl*: To take more in exchange of one commodity in the event of barter of two similar commodities.

Second, *Ribâ An-Nasî'ah*: To take a larger return of one thing while two identical things are bartered. But in this case the larger return is effected after a fixed period of time.

In Islâmic jurisprudence, assets (مال) are of two types. One type is of commodities and the other is of the mode of price for exchanging commodities called *Thaman* (ثمن). Then every type has a class of varieties. For example, food grains are a type of assets and rice, wheat, etc., are its varieties. Similarly, silver, gold, etc., are varieties of the second type of assets. Coins, currency notes, company shares, etc., can also be considered varieties of this type in contemporary life.

This *Hadîth* has injunctions in respect of both types of assets. Six things mentioned in the *Hadîth* are gold, silver, wheat, barley, dates and salt. Some religious scholars have restricted the matters relating to interest to these six things only and do not regard increase or decrease in other things as usury, while going by analogy the majority of scholars and jurists have included other things also in this list. (For instance, all the

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food grains whether they are calculated in terms of weight or measure, or which have - like gold and silver - the quality of being *Thaman*, or according to some scholars and jurists which are capable of being stored).

Thus, to sum up, these two types of assets have four varieties:

1. Commodities which are sold by weight.
2. Commodities which are sold by measure.
3. Commodities which can be stored.
4. Commodities which are used as *Thaman* in sale and purchase.

In all such matters the position of interest-bearing and interest-free things would be as under:

1. When commodities to be exchanged are of the same 'type' and 'variety,' any increase or decrease in them will be unlawful, as will be their sale on credit; for example, exchange of wheat with wheat and rice with rice. It is essential that these things are equal in measure and/or weight, and are in actual possession.

2. If two things to be exchanged are of the same 'type' but of a different 'variety,' any increase or decrease in them is permissible. Their sale on credit is, however, not lawful. For instance, the exchange of one kilogram of silver with two grams of gold, or the barter of one kilo barley with half a kilo wheat, or the exchange of one dinâr with four riyâls. If such a bargain is on cash basis it will be fair, but any credit in this case is not correct.

3. When the two things to be exchanged are not of the same 'type' and are also different in 'variety,' then any increase or decrease in them is permissible and their sale on credit is also allowed. For example, exchange of one kilogramme of wheat with a gram of gold, bargain of one kilogramme of dates with ten *Tola* (about 116 grams) silver. Any increase or decrease in them is permissible, as is their sale on credit.

CHAPTER 288
PROHIBITION OF SHOW-OFF

٢٨٨- باب تحريم الرّياء

Allâh, the Exalted, says:

"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (ab-

قَالَ الله تَعَالَى: ﴿وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ﴾ [البينة: ٥].

وَقَالَ تَعَالَى: ﴿لَا تُبۡطِلُواْ صَدَقَٰتِكُم بِٱلۡمَنِّ

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staining from ascribing partners to Him)." (98:5)

"Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men." (2:264)

"... and to be seen of men, and they do not remember Allâh but little." (4:142)

وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ﴾ [البقرة: ٢٦٤]. وَقَالَ تَعَالَى: ﴿يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا﴾ [النساء: ١٤٢].

1616. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Almighty Allâh says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.'" [*Muslim*]

١٦١٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «قَالَ الله تَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ» رَوَاهُ مسلم.

Commentary: "He who does a thing for the sake of someone else beside Me" here means to do something virtuous for mere show for worldly benefit, or to gain the reputation of being pious. "I discard him and his polytheism" means that "I nullify his good deeds and deprive him of the reward." In this *Hadîth* any virtue done for the sake of mere show has been likened to *Shirk* to make its viciousness and harm obvious. However, this is *Ash-Shirk Al-Asghar*, and those who commit it will not be forbidden access to *Jannah*. They will, after the punishment in Hell, ultimately enter *Jannah*. Whereas, those who are guilty of *Ash-Shirk Al-Akbar* and sheer *Shirk* will abide in Hell forever.

1617. Abû Hurairah رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allâh will remind him of the favours He had bestowed

١٦١٧- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعْمَتَهُ، فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟

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upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allâh will say: 'You have lied. You fought so that people might call you courageous; and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'ân will be brought forward, Allâh will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'ân for Your sake.' Allâh will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'ân so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allâh had made affluent and to whom Allâh had given plenty of wealth, will be brought forward, Allâh will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will

قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلٰكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ، وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلٰكِنَّكَ تَعَلَّمْتَ لِيُقَالَ: عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ، فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ. قَالَ: كَذَبْتَ، وَلٰكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ». رَوَاهُ مُسْلِمٌ.

«جَرِيءٌ» بِفَتْحِ الْجِيمِ وَكَسْرِ الرَّاءِ وَبِالْمَدِّ، أَيْ: شُجَاعٌ حَاذِقٌ.

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reply: 'I did not neglect any of the ways You liked wealth to be spend liberally for Your sake'. Allâh will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell." [*Muslim*]

Commentary: We learn from this *Hadîth* that:

1. Almighty Allâh will first of all bring the show-offs to account for their pretentions.
2. No virtue will be accepted without *Ikhlâs* (sincerity), no matter how great it may be. A pretender who does good deeds for mere show will be consigned to Hell rather than being rewarded with *Jannah*.

1618. 'Abdullâh bin 'Umar رضي الله عنهما said: Some people told me, "We visit our rulers and we tell them things contrary to those which we say when we depart from them." 'Abdullâh bin 'Umar رضي الله عنهما replied: "In the era of the Messenger of Allâh ﷺ we considered this to be an act of hypocrisy." [*Al-Bukhârî*]

١٦١٨- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ نَاسًا قَالُوا لَهُ: إِنَّا نَدْخُلُ عَلَى سَلاطِينِنَا فَنَقُولُ لَهُمْ بِخِلَافِ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ؟ قَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: كُنَّا نَعُدُّ هٰذَا نِفَاقًا عَلَىٰ عَهْدِ رَسُولِ اللهِ ﷺ. رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* has already been mentioned (*Hadîth* No. 1542) with a variation of wording in the other version. In any case, we learn from this *Hadîth* that flattering the rulers, falsely praising them and telling lies before them to win their pleasure constitute hypocrisy, which is a great offence. Such hypocrisy prevents them from knowing the true state of affairs. What sincerity and well-wishing demand is that the real state of affairs is placed before them so that they come to know the true condition of their subjects.

1619. Jundub رضي الله عنه said: The Prophet ﷺ said, "He who so acts to

١٦١٩- وَعَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ بْنِ سُفْيَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ

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show off, Allâh will disgrace him on the Day of Resurrection, and he who does good deeds so that people (may hold him in high esteem), Allâh will expose his hidden evil intentions before the people on the Day of Resurrection." [*Al-Bukhârî* and *Muslim*]

ﷺ: «مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللهُ بِهِ» مُتَّفَقٌ عَلَيْهِ.

وَرَوَاهُ مُسْلِمٌ أَيْضًا مِنْ رِوَايَةِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا.

«سَمَّعَ» بِتَشْدِيدِ الْمِيمِ، وَمَعْنَاهُ: أَظْهَرَ عَمَلَهُ لِلنَّاسِ رِيَاءً «سَمَّعَ اللهُ بِهِ» أَيْ: فَضَحَهُ يَوْمَ الْقِيَامَةِ، وَمَعْنَى: «مَنْ رَاءَى» أَيْ: مَنْ أَظْهَرَ لِلنَّاسِ الْعَمَلَ الصَّالِحَ لِيَعْظُمَ عِنْدَهُمْ «رَاءَى اللهُ بِهِ» أَيْ: أَظْهَرَ سَرِيرَتَهُ عَلَى رُؤُوسِ الْخَلَائِقِ.

Commentary: This *Hadîth* shows the consequences of different acts of show-off and informs us that such acts will be a cause of humiliation and disgrace on the Day of Judgement.

1620. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "A person who acquires (religious) knowledge, which is (normally) acquired to gain the Pleasure of Allâh, (for the sole reason) to secure worldly comforts will not even smell the fragrance of *Jannah* on the Day of Resurrection (i.e., will not enter *Jannah*)." [*Abû Dâwûd*]

١٦٢٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ» يَعْنِي: رِيحَهَا.

رَوَاهُ أَبُو دَاوُد. بِإِسْنَادٍ صَحِيحٍ.

وَالأَحَادِيثُ فِي الْبَابِ كَثِيرَةٌ مَشْهُورَةٌ.

Commentary: It is an act of great virtue to acquire religious knowledge provided it is attained for the Pleasure of Allâh. If one acquires it for worldly gains, he will be in fact committing a grave sin for which he will not even smell the fragrance of *Jannah*, that is to say in the first instance because after suffering the punishment for it in Hell, he will be sent to *Jannah* when Allâh will so desire it.

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CHAPTER 289
THINGS NOT TO BE CONSIDERED AS SHOWING OFF

٢٨٩- بابُ مَا يتوهم أَنَّه رياء ولَيس هو رياء

1621. Abû Dharr رضي الله عنه said: The Messenger of Allâh ﷺ was asked: "Tell us about a person who does some good deed and people praise him, will this be considered as showing off?" He replied, "This is the glad tidings which a believer receives (in this life)." [*Muslim*]

١٦٢١- عَنْ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ قَالَ: قِيلَ لِرَسُولِ الله ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ العَمَلَ مِنَ الْخَيْرِ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ» رَوَاهُ مسلم.

Commentary: We learn from this *Hadîth* that if a person does a virtuous act to please Allâh (i.e., not with the intention to show off) and people praise him for it, then there is nothing wrong with it. In fact, such praise is the glad tidings which he receives in this world. Expression of such good opinion about him by the public is akin to a declaration that Allâh is pleased with him. Sincere admiration and praise of someone by the public is not a disqualification. It is, in fact, an evidence of his virtuous conduct and its recognition by Allâh.

CHAPTER 290
PROHIBITION OF GAZING AT WOMEN AND BEARDLESS HANDSOME BOYS EXCEPT IN EXIGENCY

٢٩٠- باب تحريم النّظر إلى المرأة الأجنبيَّة والأمرد الحسن لغير حاجة شرعية

Allâh, the Exalted, says:

"Tell the believing men to lower their gaze (from looking at forbidden things)." (24:30)

"Verily, the hearing, and the sight,

قَالَ الله تَعَالَى: ﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَـٰرِهِمْ﴾ [النور: ٣٠]. وَقَالَ تَعَالَى: ﴿إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَـٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا﴾ [الإسراء:

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and the heart, of each of those ones will be questioned (by Allâh).” (17:36)

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

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

٣٦]. وَقَالَ تَعَالَى: ﴿يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ﴾ [غافر: ١٩]. وَقَالَ تَعَالَى: ﴿إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ﴾ [الفجر: ١٤].

1622. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, “Allâh has written the very portion of *Zinâ* which a man will indulge in. There will be no escape from it. The *Zinâ* of the eye is the (lustful) look, the *Zinâ* of the ears is the listening (to voluptuous songs or talk), the *Zinâ* of the tongue is (the licentious) speech, the *Zinâ* of the hand is the (lustful) grip, the *Zinâ* of the feet is the walking (to the place where he intends to commit *Zinâ*), the heart yearns and desires and the private parts approve all that or disapprove it.”

[*Al-Bukhârî* and *Muslim*]

This is the wording in *Muslim*; *Al-Bukhârî* wording is a bit short.

١٦٢٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنَى مُدْرِكٌ ذٰلِكَ لَا مَحَالَةَ: الْعَيْنَانِ زِنَاهُمَا النَّظَرُ، وَالأُذُنَانِ زِنَاهُمَا الاسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ، وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرِّجْلُ زِنَاهَا الْخُطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذٰلِكَ الْفَرْجُ أَوْ يُكَذِّبُهُ» مُتَّفَقٌ عَلَيهِ. وَهٰذَا لَفْظُ مُسْلِمٍ، وَرِوَايَةُ الْبُخَارِيِّ مُخْتَصَرَةٌ.

Commentary: Seeing, listening, walking, etc., are means of committing the sin of fornication and adultery, but they have been termed so metaphorically so that every Muslim saves himself from them. If he does not try to save himself from them, his desires will find support from the private parts of his body; that is, he will incline to immoral acts. If he keeps himself away from the means of fornication and adultery, his private parts will crush his desires, that is to say he will be saved from immoral acts. This is the reason it is said that one should avoid glances, smiles, salutation, conversation, promises and then meetings which occur by stages on one’s way to fornication and adultery.

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1623. Abû Sa'îd Al-Khudrî رضي الله عنه said: The Prophet ﷺ said, "Avoid sitting on roadsides." His Companions said: "O Messenger of Allâh ﷺ, there is no other alternative but to sit there to talk." Thereupon the Messenger of Allâh ﷺ said, "If you have to sit at all, then fulfill the rights of the road." They asked: "What are their rights?" Thereupon he said, "Lowering the gaze (so that you may not stare at unlawful things); refraining from doing some harm to others, responding to greeting (i.e., saying *'Wa'alaikumus-salâm'* to one another) and commanding the good and forbidding the evil." [*Al-Bukhârî* and *Muslim*]

١٦٢٣- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطُّرُقَاتِ» قَالُوا: يَا رَسُولَ اللهِ! مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ، نَتَحَدَّثُ فِيهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللهِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلامِ، وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ» مُتَّفَقٌ عَلَيهِ.

Commentary: Since roads, streets, lanes and all thoroughfares are the common property of public, it is unfair to use them for private meetings and gatherings because such assemblies create inconvenience for people, especially women, who hesitate appearing before men. But if for some unavoidable reasons, one has to sit on them, then he should do such things there which should on the one side, save one from committing sins (like glazing at women who pass from there), and on the other, one should take care of the public welfare and make use of his presence for preaching religion.

1624. Abû Talhah Zaid bin Sahl رضي الله عنه said: We were sitting and talking on a platform in front of our house when the Messenger of Allâh ﷺ stopped by us and said, "Why do you sit on roads? Avoid sitting in them." We replied: "We sit there intending no harm. We only sit and discuss (re-

١٦٢٤- وَعَنْ أَبِي طَلْحَةَ زَيْدِ بْنِ سَهْلٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا قُعُودًا بِالأَفْنِيَةِ نَتَحَدَّثُ فِيهَا فَجَاءَ رَسُولُ اللهِ ﷺ فَقَامَ عَلَيْنَا فَقَالَ: مَا لَكُمْ وَلِمَجَالِسِ الصُّعُدَاتِ؟ اجْتَنِبُوا مَجَالِسَ الصُّعُدَاتِ» فَقُلْنَا: إِنَّمَا قَعَدْنَا لِغَيْرِ

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ligious) knowledge and talk." He said, "If you have to sit, you should fulfill the rights of the road: Lower your gaze, respond to greetings and talk in a good manner." [*Muslim*]

مَا بَأْسٍ، قَعَدْنَا نَتَذَاكَرُ، وَنَتَحَدَّثُ. قَالَ: «إِمَّا لا، فَأَدُّوا حَقَّهَا: غَضُّ الْبَصَرِ، وَرَدُّ السَّلامِ، وَحُسْنُ الْكَلَامِ» رَوَاهُ مسلم.

«الصُّعُدَاتُ» بِضَمِّ الصَّادِ وَالْعَيْنِ، أَيْ: الطُّرُقَاتُ.

Commentary: This *Hadîth* also tells us that we should avoid sitting over passages which are used by the public. If at all one has to use them, then one must observe the Islâmic etiquette mentioned in the *Hadîth*.

1625. Jarîr bin 'Abdullâh رضي الله عنه said: I asked the Messenger of Allâh ﷺ about (the Islâmic ruling on) accidental glance (i.e., at a woman one is not Islâmically allowed to look at) and he ordered me to turn my eyes away. [*Muslim*]

١٦٢٥- وَعَنْ جَرِيرٍ رَضِيَ الله عَنْهُ قَالَ: سَأَلْتُ رَسُولَ الله ﷺ عَنْ نَظَرِ الْفَجْأَةِ فَقَالَ: «اصْرِفْ بَصَرَكَ» رَوَاهُ مسلم.

Commentary: If one suddenly sees a woman who is not a *Mahram* (محرم), he must at once turn away his glance from her. One should not gaze at her because then his intention is also included in his look which is a sin and constitutes the fornication of the eye. Some religious scholars have also forbidden looking at beardless handsome boys in the same way as is the case with women whom one is not allowed to see.

1626. Umm Salamah رضي الله عنها said: I was with the Messenger of Allâh ﷺ along with Maimunah (رضي الله عنها) when Ibn Umm Maktûm (رضي الله عنه) (who was blind) came to visit him. (This incident took place after the order of *Hijâb*). The Prophet ﷺ told us to hide ourselves from him (i.e.,

١٦٢٦- وَعَنْ أُمِّ سَلَمَةَ رَضِيَ الله عَنْهَا قَالَتْ: كُنْتُ عِنْدَ رَسُولِ الله ﷺ وَعِنْدَهُ مَيْمُونَةُ، فَأَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ، وَذٰلِكَ بَعْدَ أَنْ أُمِرْنَا بِالْحِجَابِ فَقَالَ النَّبِيُّ ﷺ: «احْتَجِبَا مِنْهُ» فَقُلْنَا: يَا رَسُولَ الله أَلَيْسَ هُوَ

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observe *Hijâb*). We said: "O Messenger of Allâh ﷺ, he is blind and is unable to see us, nor does he know us." He replied; "Are you also blind and unable to see him?" [*Abû Dâwûd* and *At-Tirmidhî*]

أَعْمَى: لَا يُبْصِرُنَا، وَلَا يَعْرِفُنَا؟ فَقَالَ النَّبِيُّ ﷺ: «أَفَعَمْيَاوَانِ أَنْتُمَا أَلَسْتُمَا تُبْصِرَانِهِ!؟» رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: One of the subnarrator of this *Hadîth* is An-Nabhân, the freed slave of Umm Salamah رضي الله عنها, who is *Majhûl* (مجهول - unknown). (This is the opinion of Sheikh Al-Albânî). Thus this *Hadîth* is not correct. Against this there is a reliable *Hadîth* according to which the Prophet ﷺ ordered Fâtimah bint Qais رضي الله عنها to spend her *'Iddah* (probation observed on divorce or death of the husband) in the house of 'Abdullâh bin Umm Maktûm (and said that "Since he is blind, you will be in a position to your veil there." Thus it is clear that keeping the veil from the blind is not ordained in Islâm.

1627. Abu Sa'îd Al-Khudrî رضي الله عنه said: The Messenger of Allâh ﷺ said, "A man must not look at a man's private parts nor must a woman look at a woman's private parts; neither should two men lie naked under one cover, nor should two women lie naked under the same cover." [*Muslim*]

١٦٢٧- وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لَا يَنْظُرُ الرَّجُلُ إِلَىٰ عَوْرَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ» رَوَاهُ مسلم.

Commentary: This *Hadîth* tells us how Islâm has closed all doors of immodesty and obscenity. When Islâm does not allow a man to sleep without any clothes on with another man, and also does not permit a woman to sleep without any clothes on with another woman, how can it possibly let the gents and ladies mix freely? Free mixing of men and women is a common evil in the West and is now being projected through television in Muslim countries. May Allâh guide Muslims to the Straight Path!.

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CHAPTER 291
PROHIBITION OF MEETING A NON-*MAHRAM* WOMAN IN SECLUSION

٢٩١- باب تحريم الخلوة بالأجنبيَّة

Allâh, the Exalted, says:

"And when you ask (his wives) for anything you want, ask them from behind a screen." (33:53)

قَالَ الله تَعَالَى: ﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْئَلُوهُنَّ مِن وَرَآءِ حِجَابٍ﴾ [الأحزاب: ٥٣].

1628. 'Uqbah bin 'Âmir رضي الله عنه said: The Messenger of Allâh ﷺ said, "Avoid (entering a place) in which are women (uncovered or simply to mix with them in seclusion)." A man from the *Ansâr* said, "Tell me about the brother of a woman's husband." He replied, "The brother of a woman's husband is death."

[*Al-Bukhârî* and *Muslim*]

١٦٢٨- وَعَنْ عُقْبَةَ بنِ عَامِرٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ»، فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: أَفَرَأَيْتَ الْحَمْوَ؟ قَالَ: «الْحَمْوُ الْمَوْتُ» مُتَّفَقٌ عَلَيهِ.

«الْحَمْوُ» قَرِيبُ الزَّوْجِ كَأَخِيهِ، وَابْنِ أَخِيهِ، وَابْنِ عَمِّهِ.

Commentary: This *Hadîth* tells us an extremely important point in respect of the veil about which the majority of Muslims are unaware or negligent. The point that it tells us that a woman must observe the veil from the real brothers, cousins etc., of her husband because their visits in her home are very frequent and there may occur several occasions when they come across each other alone. For this reason, there are greater chances of mischief with them. This explains why the husband's male relatives have been regarded as "death", that is from the religious point of view they are fatal. In other words, if they commit the mischief, it will prove fatal because in an Islâmic state this crime is punishable by *Rajm* (stoning to death). This can also be fatal in another way. If the husband begins to suspect that his wife has illicit relations with someone else, he might kill her or divorce her out of his sense of honour. Even in case of divorce, her life will become desolate. Another meaning of it can be that one should be as much afraid of meeting such women in seclusion with whom any kind of contact is not permissible as one is afraid of death.

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When a woman is required to observe the veil from the real brothers of her husband, why would it not be essential to observe the veil from the husband's friends. Slackness in this matter is also very common nowadays. Although the dangerous consequences of this fashion come to our notice everyday through newspapers, people do not learn any lesson from them, and the fashion of non-observance of the veil is spreading fast like an epidemic. May Allâh save us from this evil!

1629. Ibn Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ said, "No one of you should meet a woman in privacy unless she is accompanied by a *Mahram* (i.e., a relative within the prohibited degrees)." [*Al-Bukhârî* and *Muslim*]

١٦٢٩- وَعَن ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «لا يَخْلُوَنَّ أَحَدُكُمْ بِامرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ» متفقٌ عليه.

Commentary: This *Hadîth* strictly prohibits Muslims from meeting a non-*Mahram* woman in seclusion without her *Mahram*, in order to avoid the temptation to commit the sin of adultery and fornication.

1630. Buraidah رضي الله عنه said: The Messenger of Allâh ﷺ said, "The sanctity of the wives of *Mujâhidûn* (i.e., those who strive hard and fight in the way of Allâh) for those who remain at home (i.e., those who do not go to the battlefield to fight *Jihâd*) is like the sanctity of their own mothers. Anyone who remains behind to look after the family of a *Mujâhid* and betrays his trust, will be made to stand on the Day of Resurrection before the *Mujâhid* who will take away from his meritorious deeds whatever he likes till he is satisfied." The Messenger of Allâh ﷺ turned toward us and said, "Now, what do you think (i.e., will he

١٦٣٠- وَعَنْ بُرَيْدَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، مَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ، فَيَخُونُهُ فِيهِمْ إِلَّا وَقَفَ لَهُ يَوْمَ الْقِيَامَةِ، فَيَأْخُذُ مِنْ حَسَنَاتِهِ مَا شَاءَ حَتَّى يَرْضَى» ثُمَّ الْتَفَتَ إِلَيْنَا رَسُولُ الله ﷺ فَقَالَ: «مَا ظَنُّكُمْ؟» رَوَاهُ مُسلم.

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leave anything with him)?" [*Muslim*]

Commentary: The protection and supervision of the families of those *Mujâhidûn* who go to *Jihâd*, is an act of high merit, and if someone violates the trust reposed in him, he will be committing a grave sin indeed. Such breach of trust shakes the very structure of mutual cooperation which has a singular importance in Islâm. This *Hadîth* considers the act of those who violate the *Mujâhidûn's* trust by molesting their wives in any way, taking advantage of their absence, as a very grave sin, because *Mujâhidûn* defend the Faith and strive hard to raise the flag of Islâm high. Those who commit such a grave sin will be deprived of their virtuous deeds on the Day of Judgement.

CHAPTER 292
PROHIBITION FOR MEN AND WOMEN APEING ONE ANOTHER

٢٩٢- باب تحريم تشبّه الرّجال بالنّساء وتشبّه النّساء بالرّجال، في لباسٍ وحركة وغير ذلك

1631. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ cursed those men who ape women. He also cursed the hermaphrodite of men.

Another narration is: The Messenger of Allâh ﷺ cursed men who copy women and cursed women who copy men. [*Al-Bukhârî*]

١٦٣١- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلاتِ مِنَ النِّسَاءِ.

وَفِي رِوَايَةٍ: لَعَنَ رَسُولُ اللهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

رَوَاهُ الْبُخَارِيُّ.

Commentary: *Mukhannath* (hermaphrodite) is a man who dresses himself like a woman and has an effeminate gait and carriage, while *Mutarajjilah* is a woman who dresses herself like a man and adopts a masculine style. What we learn from this *Hadîth* is that men and women should stick to their natural qualities and characteristics and strictly avoid the imitation of the opposite sex in appearance as

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well as conduct. Those who violate their nature have been strongly cursed. Women who are influenced by western philosophies and thoughts and try to adopt all those professions which are special for men, fall in this category. Allâh has not entrusted them with those responsibilities which are marked for men only. It is a pity that out of sheer imprudence and blind imitation of the West, Muslim women are now adopting the western lifestyle in all walks of life. Such blind imitation has led many astray and is bound to bring Allâh's Wrath upon the transgressors.

1632. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ cursed a man who puts on the dress of women, and a woman who puts on the dress of men. [*Abû Dâwûd*]

١٦٣٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: لَعَنَ رَسُولُ الله ﷺ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: We learn from this *Hadîth* that men's wearing of such clothes, in design and colour, which are special for women such as silken clothes, etc., is forbidden in Islâm. Similar is the case of women. They are also prohibited to dress themselves in clothes which are special to men, i.e., shirts, trousers, coat of masculine fashion, etc. This prohibition is very stern as such a manner of dress comes in the category of major sins and has been cursed by the Prophet ﷺ.

1633. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter *Jannah* and they

١٦٣٣- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا» رَوَاهُ مسلم.

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will not smell its fragrance which is perceptible from such and such a distance." [*Muslim*]

مَعْنَى «كَاسِيَات» أَيْ: مِنْ نِعْمَةِ اللهِ. «عَارِيَاتٌ» مِنْ شُكْرِهَا. وَقِيلَ: مَعْنَاهُ: تَسْتُرُ بَعْضَ بَدَنِهَا، وَتَكْشِفُ بَعْضَهُ إِظْهَارًا لِجَمَالِهَا وَنَحْوِهِ. وَقِيلَ: تَلْبَسُ ثَوْبًا رَقِيقًا يَصِفُ لَوْنَ بَدَنِهَا. وَمَعْنَى «مَائِلاتٌ»، قِيلَ: عَنْ طَاعَةِ اللهِ تَعَالَى وَمَا يَلْزَمُهُنَّ حِفْظُهُ «مُمِيلَاتٌ»: أَيْ: يُعَلِّمْنَ غَيْرَهُنَّ فِعْلَهُنَّ الْمَذْمُومَ، وَقِيلَ: «مَائِلاتٌ»: يَمْشِينَ مُتَبَخْتِرَاتٍ، «مُمِيلاتٍ» لأَكْتَافِهِنَّ، وَقِيلَ: «مَائِلَاتٌ»: يَمْتَشِطْنَ الْمِشْطَةَ الْمَيْلَاءَ، وَهِيَ مِشْطَةُ الْبَغَايَا. و«مُمِيلاتٌ»: يُمَشِّطْنَ غَيْرَهُنَّ تِلْكَ الْمِشْطَةَ. «رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ» أَيْ: يُكَبِّرْنَهَا وَيُعَظِّمْنَهَا بِلَفِّ عِمَامَةٍ أَوْ عِصَابَةٍ أَوْ نَحْوِهِ.

Commentary: This *Hadîth* has the following three important points:

1. It has a warning for those who oppress people. Flogging in *Hadd* and *Qisâs* does not come in the category of oppression because oppression in the real sense is perpetrated when whipping is done as a means of tyranny and cruelty.

2. It has a stern warning for those women who go about without wearing the Islâmic-type veil and take to adornment to display their charms, which is the habit of immoral women. Such women also adorn their hair in different styles and lure men with their coquetry and amorous playfulness. They are shameless and also make others likewise, shameless.

This *Hadîth* is one of the signs of the Prophethood of Muhammad ﷺ, the last of the Prophets of Allâh, because the evils which he had prophesied in this *Hadîth* have been fulfilled. Muslim women have adopted all these evils and shameless fashions without any fear of punishment in the Hereafter. May Allâh relieve us from these evils.

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CHAPTER 293
PROHIBITION OF FOLLOWING THE MANNERS OF SATAN AND DISBELIEVERS

٢٩٣- باب النّهي عَن التشّبه بالشّيطان وَالكفّار

1634. Jâbir رضي الله عنه said: I heard the Messenger of Allâh ﷺ as saying: "Do not eat with your left hand, because Satan eats and drinks with his left hand." [*Muslim*]

١٦٣٤- عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَأْكُلُوا بِالشِّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ وَيَشْرَبُ بِشِمَالِهِ» رَوَاهُ مُسْلِمٌ.

1635. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ said, "No person should eat and drink with his left hand for Satan eats with his left hand and drinks with his left hand." [*Muslim*]

١٦٣٥- وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهِ، وَلَا يَشْرَبَنَّ بِهَا. فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا» رَوَاهُ مُسْلِمٌ.

Commentary: It is a pity that in imitation of Europeans, many Muslims now eat and drink with their left hand and thus please Satan.

1636. Abû Hurairah رضي الله عنه said: I heard the Messenger of Allâh ﷺ as saying: "Jews and Christians do not dye their hair, so act differently from them." [*Al-Bukhârî* and *Muslim*]

١٦٣٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ، فَخَالِفُوهُمْ» مُتَّفَقٌ عَلَيهِ.

الْمُرَادُ: خِضَابُ شَعْرِ اللِّحْيَةِ وَالرَّأْسِ بِصُفْرَةٍ أَوْ حُمْرَةٍ، وَأَمَّا السَّوَادُ، فَمَنْهِيٌّ عَنْهُ كَمَا سَنَذْكُرُ فِي الْبَابِ بَعْدَهُ، إِنْ شَاءَ الله تَعَالَى.

Commentary: We learn from this *Hadîth* that the Prophet ﷺ has advised the Muslims to dye the hair of their head and beard with yellow or red colour. They have

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been forbidden from dying the hair with black colour, as will be explained in the coming *Ahâdîth*.

Some religious scholars have regarded this as something desirable. Therefore, it is not necessary to dye the hair of head and beard. But this is certainly better. Since any resemblance with the Jews and Christians is unlawful, not dying the hair will create a resemblance with them. Therefore, in such a situation the colouring will be necessary, otherwise it will be *Mustahabb*, that is to say desirable.

CHAPTER 294
FORBIDDANCE TO DYE HAIR BLACK

٢٩٤- بابُ نَهي الرّجل وَالمرأة عَن خضاب شعرهما بسَواد

1637. Jâbir رضي الله عنه said: Abû Quhâfah, father of Abû Bakr رضي الله عنهما was presented to the Messenger of Allâh ﷺ on the day of the conquest of Makkah and his head and beard were snow white. The Messenger of Allâh ﷺ said, "Change it (i.e., dye it and avoid black colour)." [*Muslim*]

١٦٣٧- عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: أُتِيَ بِأَبِي قُحَافَةَ وَالِدِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ الله عَنْهُمَا يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا، فَقَالَ رَسُولُ الله ﷺ: «غَيِّرُوا هٰذَا وَاجْتَنِبُوا السَّوَادَ» رَوَاهُ مسلمٌ.

Commentary: Abû Quhâfah was the *Kunyah* (nick-name) of Abû Bakr's father. His real name was Usmân bin 'Âmir. He had embraced Islâm on the day Makkah was conquered by the Muslims. "*Saghamah*" is a herb which grows in mountains and is completely white. Since Abu Quhafah's hair were gray, the Prophet ﷺ ordered him to dye them but forbade him from turning them black. Thus, we learn that except for inevitable circumstances, dying the hair of head and beard in black is prohibited.

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CHAPTER 295
ON PROHIBITION OF SHAVING A PART OF HEAD

٢٩٥- بابُ النّهي عَنْ القزع: وهو حلق بعض الرأس دون بعض، وَإِباحة حلقه كله للرجل دون المرأة

1638. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ forbade shaving a part of the head. [*Al-Bukhârî* and *Muslim*]

١٦٣٨- عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: نَهَى رَسُولُ الله ﷺ عَنِ الْقَزَعِ. مُتَّفَقٌ عَلَيهِ.

1639. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ saw a boy, some portion of whose head was shaved and some of it was left out. He prohibited them from that and said, "Shave the whole of it or leave the whole of it." [*Muslim*]

١٦٣٩- وَعَنْهُ قَالَ: رَأَى رَسُولُ الله ﷺ صَبِيًّا قَدْ حُلِقَ بَعْضُ شَعْرِ رَأْسِهِ وَتُرِكَ بَعْضُهُ، فَنَهَاهُمْ عَنْ ذٰلِكَ وَقَالَ: «احْلِقُوهُ كُلَّهُ، أَوِ اتْرُكُوهُ كُلَّهُ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِم.

Commentary: This order of Prophet ﷺ was based on the reason that that hair-style was then in vogue among the Jews and Christian priests and ascetics. This style was also popular with the group which was given to mischief and disobedience. This is, however, permissible in exceptional circumstances. In any case, either one should shave the hair completely or keep them in such a style that there is no resemblance with women.

1640. 'Abdullâh bin Ja'far رضي الله عنهما said: The Prophet ﷺ gave respite for three days to the family of Ja'far (after his martydom). Then he came and said, "Don't weep for my brother after this day." He said, "Bring all of my nephews to me." We were accordingly brought as if we were chickens.

١٦٤٠- وَعَنْ عَبْدِ الله بْنِ جَعْفَرٍ رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ أَمْهَلَ آلَ جَعْفَرٍ رَضِيَ الله عَنْهُ ثَلَاثًا، ثُمَّ أَتَاهُمْ فَقَالَ: «لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ». ثُمَّ قَالَ: «ادْعُوا لِي بَنِي أَخِي» فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ

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Then he said, "Call for me a barber." He directed him to shave our heads which he did. [*Abû Dâwûd*]

فَقَالَ: «ادْعُوا لِيَ الْحَلَّاقَ» فَأَمَرَهُ، فَحَلَقَ رُءُوسَنَا. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ.

Commentary: Ja'far was the cousin of the Prophet ﷺ and he was martyred in the battle of Mû'tah. Although martyrdom is an honour but even then the bereaved family does feel the shock of the loss. For this reason, the Prophet ﷺ permitted them to give vent to their grief for three days. It should not, however, be taken to mean that he allowed them to lament and wail, because that is prohibited. What he actually allowed them was the natural weeping which does occur when people come for condolence and speak of the deceased. Such expression of grief is permissible after a period of three days also.

Therefore, what the Prophet ﷺ had advised them was not in the nature of unlawful but natural. The children of the deceased called themselves "chickens" as they were greatly enervated by the tragedy. This *Hadîth* has been mentioned here to confirm the validity of shaving the hair of the head, especially of children, although keeping bobbed hair is more meritorious because the Prophet ﷺ himself did so. Bobbed hair are cut short and allowed to hang loosely.

1641. 'Ali رضي الله عنه said: The Messenger of Allâh ﷺ prohibited a woman from shaving her head. [*An-Nasa'î*]

١٦٤١- وَعَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا. رَوَاهُ النَّسَائِي.

Commentary: This *Hadîth* is also included in *At-Tirmidhî* but Sheikh Al-Albâni has regarded it "*Da'if*" (weak). Please see *Ahâdîth Ad-Da'îfah*. However, in order to avoid resemblance with men, this prohibition for women will stand. If it is required on medical ground then it will be permissible.

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CHAPTER 296
PROHIBITION OF WEARING FALSE HAIR, TATTOOING AND FILLING OF TEETH

٢٩٦- باب تحريم وَصل الشعْر والوشم، وَالوَشر: وهو تحديد الأسنان

Allâh, the Exalted, says:

"They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân* (Satan), a persistent rebel! Allâh cursed him. And he [*Shaitân* (Satan)] said: 'I will take an appointed portion of your slaves. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh'..." (4:117-119)

قَالَ الله تَعَالَى: ﴿إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ○ لَّعَنَهُ ٱللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ○ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ﴾ [النساء: ١١٧، ١١٩].

1642. Asmâ' رضي الله عنها said: A woman came to the Prophet ﷺ and said: "O Messenger of Allâh! I have a daughter who had an attack of small pox and her hair fell off. Now I want to celebrate her marriage. Can I get her a wig?" Thereupon the Prophet ﷺ said, "Allâh has cursed the maker and wearer of a wig." [*Al-Bukhârî* and *Muslim*]

١٦٤٢- وَعَنْ أَسْمَاءَ رَضِيَ الله عَنْهَا أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ الله إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ، فَتَمَرَّقَ شَعْرُهَا، وَإِنِّي زَوَّجْتُهَا، أَفَأَصِلُ فِيهِ؟ فَقَالَ: «لَعَنَ الله الْوَاصِلة وَالْمَوْصُولَةَ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: «الْوَاصِلَةَ، وَالْمُسْتَوْصِلَةَ».

قَوْلُهَا: «فَتَمَرَّقَ» هُوَ بِالرَّاءِ، وَمَعْنَاهُ: انْتَثَرَ وَسَقَطَ. وَالْوَاصِلَةُ: الَّتِي تَصِلُ شَعْرَهَا، أَو شَعْرَ غَيْرِهَا بِشَعْرٍ آخَرَ. «وَالْمَوْصُولَةُ»: الَّتِي

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يُوصَلُ شَعْرُهَا. «وَالْمُسْتَوْصِلَةُ»: الَّتِي تَسْأَلُ مَنْ يَفْعَلُ ذٰلِكَ لَهَا.

وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا نَحْوُهُ، مُتَّفَقٌ عَلَيْهِ.

Commentary: This *Hadîth* mentions women of three kinds, namely:

1. One who patches or joins the hair.
2. One who desires to have such hair.
3. One whose hair are taken to mix with the hair of another woman.

All the three of them have been cursed. Such artificial hair are called wig. 'Beauty Parlours' are very active in prompting the use of wigs and other shameful fashions. May Allâh save us from such evils.

Almost the same *Hadîth* has been related from 'Âishah رضي الله عنها.

١٦٤٣- وَعَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ - عَامَ حَجَّ- عَلَى الْمِنْبَرِ وَتَنَاوَلَ قُصَّةً مِنْ شَعْرٍ كَانَتْ فِي يَدِ حَرَسِيٍّ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ؟! سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هٰذِهِ. وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هٰذِهِ نِسَاؤُهُمْ» مُتَّفَقٌ عَلَيْهِ.

1643. Humaid bin 'Abdur-Rahmân (رضي الله عنه) said: I saw Mu'âwiyah رضي الله عنه during the *Hajj* (pilgrimage) standing on the pulpit. He took from the guard a bunch of hair, and said: "O people of Al-Madinah! Where are your scholars? (Why do they do not prohibit you) I heard the Prophet ﷺ prohibiting from using this (false hair) and saying, 'The people of Bani Israêl were ruined when their women wore such hair.'" [*Al-Bukhârî* and *Muslim*]

Commentary:

1. In his sermon Muâwiyah was referring to the evils which have been mentioned in the previous *Hadîth*. Thus, we learn that if men see any mischief spreading in the society, they must take notice of it and try to prevent the public from it. They should also call the attention of the *'Ulamâ'* to that mischief so that they too raise voice against it.

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2. To keep silent over the spread of evils among people is akin to inviting destruction and the Wrath of Allâh on society.

3. There is a stern warning for present-day Muslims also because women today have generally discarded their veil and taken to display their charm and beauty like prostitutes. These and numerous other evils rampant in Muslim society are far more vulgar and dangerous than the evil of using wigs and keeping shameful hair styles. To make matters worse, the Muslim masses are silent over this immoral parade of evils, and the *'Ulamâ'* also hesitate to criticize these evils openly in their speeches and sermons.

1644. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ cursed the maker and wearer of a wig and the tattooer and the one who is tattooed. [*Al-Bukhârî* and *Muslim*]

١٦٤٤- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ. مُتَّفَقٌ عَلَيهِ.

Commentary: *Al-Wâshimah* (الواشمة) is a woman who practises *Al-Washm* (الوشم). *Al-Washm* was performed (in the past) by piercing needle in some part of the body for drawing blood and then filling the cavity caused by it with antimony, indigo, etc., to make the spot green or black. This is called tattooing. In the Arab society of the Prophet's time, this fashion was very popular among women for enhancing their charms and beauty in the same way as the fashion of patching someone's hair with his own. *Al-Mustaushima* (المستوشمة) is a woman who asks some women for tattooing and/or a woman who marks tattoos on the skin of another woman.

As this act amounts to changing the natural appearance of a person, both women, that is the one who subjects her body to tattooing and the one who makes this operation, are cursed. Such fashions are in vogue in this age also. Plucking the eyelashes and filling them with colours and other material of make up, or like Hindu women, making mark between the eyebrows with cinnabar etc., fall in the category of such fashions. Such means of make up which are practised nowadays by women and on which huge amounts of money are wasted are the things which have been cursed. Muslim women should, therefore, avoid such evils as they are ruinous for religion as well as worldly life.

Similar is the case of nail polish. In the opinion of some religious scholars, this act invalidates *Wudu'*. Women are now also in the habit of keeping long nails on which nail polish is applied to give an effect of beastly claws. All such vile fashions have been

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borrowed by oriental societies from the class of shameless women of the West, and Muslim women have also adopted them. We must strictly abstain from them because they tend to create resemblance to the non-Muslims, which is unlawful and is rated as a major sin.

1645. Ibn Mas'ûd رضي الله عنه said: Allâh has cursed those women who practise tattooing and those women who have themselves tattooed, and those women who get their hair removed from their eyebrows and faces (except the beard and the mustache), and those who make artificial spaces between their teeth for beauty, whereby they change Allâh's creation. A woman started to argue with him, saying: "What is all this?" He replied: "Why should I not curse those whom the Messenger of Allâh ﷺ cursed and who are cursed in Allâh's Book? Allâh, the Exalted, has said in His Book:

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)." (59:7) [*Al-Bukhârî* and *Muslim*]

١٦٤٥- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَعَنَ اللهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللهِ! فَقَالَتْ لَهُ امْرَأَةٌ فِي ذٰلِكَ، فَقَالَ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ وَهُوَ فِي كِتَابِ اللهِ؟! قَالَ اللهُ تَعَالَى: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الْحَشر: ٧] مُتَّفَقٌ عَلَيه.

«الْمُتَفَلِّجَةُ»: هِيَ الَّتِي تَبْرُدُ مِنْ أَسْنَانِهَا لِيَتَبَاعَدَ بَعْضُهَا مِنْ بَعْضٍ قَلِيلًا، وَتُحَسِّنُهَا وَهُوَ الْوَشْرُ، وَالنَّامِصَةُ: هِيَ الَّتِي تَأْخُذُ مِنْ شَعْرِ حَاجِبِ غَيْرِهَا، وَتُرَقِّقُهُ لِيَصِيرَ حَسَنًا، وَالْمُتَنَمِّصَةُ: الَّتِي تَأْمُرُ مَنْ يَفْعَلُ بِهَا ذٰلِكَ.

Commentary: We learn from this *Hadîth* that any effort to bring about a change in one's natural appearance is unlawful. *Al-Washm* (tattooing), *Al-Washr* (slimming the teeth), *At-Tafalluj* (to create gaps between the teeth), *An-Nams* (the plucking of eyelashes) etc., come in the category of forbidden and unlawful fashions. It should be mentioned here that the use of henna is permissible because it does not bring about any such change which is forbidden. The use of henna is permissible subject to the condition that woman should not make its display before any man who is not a *Mahram* (*Mahram* is a person with whom it is basically not lawful to contract marriage).

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CHAPTER 297
PROHIBITION OF PLUCKING GREY HAIRS

٢٩٧- باب النّهي عَن نتف الشيْب من اللحية والرأس وغيرهما وعَن نَتف الأمرد شعر لحيته عند أول طلوعه

1646. Reported 'Amr bin Shu'aib, on the authority of his father and grand-father that the Prophet ﷺ said, "Do not pluck out grey hair, for they are the Muslim's light on the Day of Resurrection." [*Abû Dâwûd*, *At-Tirmidhî* and *An-Nasa'î*]

١٦٤٦- عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْتِفُوا الشَّيْبَ؛ فَإِنَّهُ نُورُ الْمُسْلِمِ يَوْمَ الْقِيَامَةِ» حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ بِأَسَانِيدَ حَسَنَةٍ. قَالَ التِّرْمِذِيُّ: هُوَ حَدِيثٌ حَسَنٌ.

Commentary: Plucking of gray hair, usually a sign of old age, should be avoided because besides the benefit which one gets from them in the Afterlife, they are a means of respect in this world.

1647. 'Âishah رضي الله عنها said: The Messenger of Allâh ﷺ said, "He who does something contrary to our way (i.e., Islâm) will have it rejected." [*Muslim*]»

١٦٤٧- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» رَوَاهُ مُسلمٌ.

Commentary: "Contrary to our way" means such acts which have neither been allowed or justified nor can be justified by any principle of *Sharî'ah*. Thus, this *Hadîth* makes it abundantly clear that all heresies and violations of *Sharî'ah* will not be accepted by Allâh. Every Muslim is required to be a faithful follower of Divine orders rather than a heretic and a rebel.

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CHAPTER 298
PROHIBITION OF USING THE RIGHT HAND FOR CLEANING AFTER TOILET WITHOUT A VALID REASON

٢٩٨- بابُ كَرَاهية الاستِنجاء باليَمين، ومسّ الفرج باليمين من غير عذر

1648. Abû Qatâdah رضي الله عنه said: The Prophet ﷺ said, "Do not touch your private parts with your right hand while urinating, nor for washing or cleaning (your private parts); and do not breathe into the drinking vessel from which you drink." [*Al-Bukhârî* and *Muslim*]

١٦٤٨- عَنْ أَبِي قَتَادَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا بَالَ أَحَدُكُمْ، فَلَا يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَسْتَنْجِ بِيَمِينِهِ، وَلَا يَتَنَفَّسْ فِي الإِنَاءِ». مُتَّفَقٌ عَلَيْهِ.

وَفِي الْبَابِ أَحَادِيثُ كَثِيرَةٌ صَحِيحَةٌ.

Commentary: Muslims are required to take food and do other such things with their right hand. They have been ordained to do all the other essential but not much liked acts with their left hand. This demarcation has been done to highlight the distinctive position of the right hand. It is regrettable indeed that some Muslims nowadays use the left hand for eating. It is a sign that their righteous nature is spoiled and that they have totally ignored the Divine injunctions. May Allâh help us observe the Divine orders.

CHAPTER 299
UNDESIRABILITY OF WEARING ONE SHOE OR SOCK

٢٩٩- باب كراهة المشي في نعلٍ وَاحدَةٍ أو خفّ وَاحد لغير عذر، وكراهة لبس النعل والخف قائمًا لغير عذر

1649. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said,

١٦٤٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يَمْشِ

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أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيَنْعَلْهُمَا جَمِيعًا، أَوْ لِيَخْلَعْهُمَا جَمِيعًا».

وَفِي رِوَايَةٍ: «أَوْ لِيُحْفِهِمَا جَمِيعًا»

مُتَّفَقٌ عَلَيْهِ.

"None of you should walk wearing one shoe; you should either wear them both or take them off both." [*Al-Bukhârî* and *Muslim*]

Commentary: We learn from this *Hadîth* that it is undesirable to wear one shoe in one foot and leave the other foot uncovered because one does not look respectable in this condition, and cannot keep a balance in his gait. This is also bound to be exposed to ridicule.

١٦٥٠- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ، فَلَا يَمْشِ فِي الْأُخْرَى حَتَّى يُصْلِحَهَا» رَوَاهُ مسلم.

1650. Abû Hurairah رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "When the lace of one of the shoes of any one of you is cut off, he should not walk with the other until he has got the lace repaired." [*Muslim*]

Commentary: The shoe-laces used in Arabia at the time of the Prophet ﷺ were different from the ones which are used in modern times. The shoes were then so designed that they could not be used without laces. It was like a strap which kept the shoe tied to the foot, and if it was broken one could not use the footwear at all. For this reason, it was ordained by the Prophet ﷺ that one should first get the strap repaired and then use the pair of his shoes. If this was not done, one would be then wearing one shoe and leaving his other foot bare. There is no harm, however, if one has to do this under some compulsion.

١٦٥١- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يَنْتَعِلَ الرَّجُلُ قَائِمًا. رَوَاهُ أَبو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

1651. Jâbir رضي الله عنه said: The Messenger of Allâh ﷺ forbade a person wearing (tying up) his shoe while standing. [*Abû Dâwûd with a good Isnâd*]

Commentary: We learn from this *Hadîth* that it is undesirable to put on one's shoes (or socks, etc.) in the standing position. Some religious scholars are of the opinion that this is more of an advice than an order. By prescribing the manners of wearing one's shoes, it has been illustrated that the Islâmic teachings cover all spheres of life.

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CHAPTER 300
PROHIBITION OF LEAVING THE FIRE BURNING

٣٠٠- باب النّهي عَن ترك النّار في البيت عند النوم ونحوه، سواء كانت في سراج أو غيره

1652. Ibn 'Umar رضي الله عنهما said: The Prophet ﷺ said, "Do not keep the fire burning in your homes when you go to bed."
[*Al-Bukhârî* and *Muslim*]

١٦٥٢- عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ» مُتَّفَقٌ عَلَيهِ.

1653. Abû Mûsâ Al-Ash'arî رضي الله عنه said: A house in Al-Madinah was burnt with its occupants inside it one night. When this was reported to the Messenger of Allâh ﷺ he said, "Fire is your enemy. So, put it out before going to bed." [*Al-Bukhârî* and *Muslim*]

١٦٥٣- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَلَمَّا حُدِّثَ رَسُولُ الله ﷺ بِشَأْنِهِمْ قَالَ: «إِنَّ هٰذِهِ النَّارَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ، فَأَطْفِئُوهَا» مُتَّفَقٌ عَلَيْهِ.

1654. Jâbir رضي الله عنه said: The Messenger of Allâh ﷺ said, "Cover up the (kitchen) containers (i.e., pots, pans, etc.), tie up the mouth of the water-skin, lock up the doors and extinguish the lamps, because Satan can neither untie the water-skin nor open the door nor uncover the containers. If one can cover the cooking pot even by placing a piece of wood across it, and pronounce the Name of Allâh on it, let him do it. A mouse can sometimes cause a house to burn along its dwellers." [*Muslim*]

١٦٥٤- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَالَ: «غَطُّوا الإِنَاءَ، وَأَوْكِئُوا السِّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السِّرَاجَ، فَإِنَّ الشَّيْطَانَ لَا يَحُلُّ سِقَاءً، وَلَا يَفْتَحُ بَابًا، وَلَا يَكْشِفُ إِنَاءً، فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا أَنْ يَعْرُضَ عَلَى إِنَائِهِ عُودًا، وَيَذْكُرَ اسْمَ الله، فَلْيَفْعَلْ، فَإِنَّ الفُوَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ» رَوَاهُ مُسْلِمٌ.

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«الْفُوَيْسِقَةُ»: الْفَأْرَةُ، وَ«تُضْرِمُ»: تُحْرِقُ.

Commentary:

1 The *Ahâdîth* mentioned above stress the fact that one must put out the fire before going to bed, no matter whether this fire is in the form of a lamp, a fireplace, or a heater. Experience shows that leaving the fire alive sometime proves very dangerous. Leaving the utensils, water-skins, pitchers etc., uncovered must also be avoided to prevent them from dirt and insects which can cause harm. Similarly, doors and windows should also be kept closed while one is sleeping in order to guard the house against thieves and robbers.

2. One must recite the Name of Allâh, that is to say *Bismillâh*, before using and keeping things.

CHAPTER 301
PROHIBITION OF PUTTING ONESELF TO UNDUE HARDSHIP

٣٠١- باب النَّهي عَن التكلف: وهو فعلُ وقول ما لا مصلحة فيه، بمشقة

Allâh, the Exalted, says:

"Say (O Muhammad ﷺ): 'No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist).'" (38:86)

قَالَ الله تَعَالَى: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ [ص: ٨٦].

1655. 'Umar رضي الله عنه said: We have been forbidden to go into excess. [*Al-Bukhârî*]

١٦٥٥- وَعَنْ عُمَرَ رَضِيَ الله عَنْهُ قَالَ: نُهِينَا عَنِ التَّكَلُّفِ. رَوَاهُ الْبُخَارِي.

Commentary: Affectation and artificiality are also different forms of formality which some people exercise in their speech, dress and manners. To make unusual effort in hospitality and preparation of several dishes for meals also come in the category of formality which is greatly disliked. Unfortunately, present-day Muslims have made it a habit to spend lavishly on these extravagances. May Allâh grant us guidance to adhere to the religious injunctions in all matters of life.

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١٦٥٦- وَعَنْ مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ فَقَالَ: يَا أَيُّهَا النَّاسُ! مَنْ عَلِمَ شَيْئًا فَلْيَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلِ: اللهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ تَقُولَ لِمَا لَا تَعْلَمُ: اللهُ أَعْلَمُ. قَالَ اللهُ تَعَالَى لِنَبِيِّهِ ﷺ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ رَوَاهُ الْبُخَارِي.

1656. Masrûq (رضي الله عنه) said: We visited 'Abdullâh bin Mas'ûd رضي الله عنه and he said to us: O people! He who has the knowledge of any matter may convey it to the others. And he who has no knowledge, thereof, should say: *"Allâhu a'lam* (Allâh knows better)." It is a part and parcel of knowledge that a man who has no knowledge of a matter should say: "Allâh knows better." Allâh said to His Prophet ﷺ:

"Say (O Muhammad ﷺ): 'No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist).'" (38:86) [*Al-Bukhârî*]

Commentary: If one does not know about something, he should not say anything about it by way of conjecture, speculation and guesswork because this is also pretension which is forbidden. When religious scholars are asked about anything which they do not know, they should confess their ignorance. Such a confession is also a mark of scholarship. In other words, they should abstain from giving verdict about any matter without making a thorough study and research on it.

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CHAPTER 302
PROHIBITION OF BEWAILING THE DECEASED

٣٠٢- باب تحريم النياحة على الميّت، ولطم الخد، وشقّ الجيب، ونتف الشعر، وحلقه، والدعاء بالويل والثبور

1657. 'Umar bin Al-Khattâb رضي الله عنه said: The Prophet ﷺ said, "The deceased is tortured in his grave for bewailing over him."
[*Al-Bukhârî* and *Muslim*]

١٦٥٧- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».
وَفِي رِوَايَةٍ: «مَا نِيحَ عَلَيْهِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: "Bewailing" is wailing over the dead. It is weeping loudly for the deceased describing his noble qualities or the problems created by his death. Wailing causes trouble to the deceased if he willed his heirs to do so, or in his own life he behaved in the same manner and his family members were following his style of mourning at his death. But if the deceased had forbidden his relatives from wailing over his death and they do it despite his warning against doing so, then the deceased will not suffer any torment on their wailing because his intention and training have no connection with it. The Qur'ânic injunction in this matter is absolutely clear:
"No one laden with burdens can bear another's burden." (17:15).

1658. Ibn Mas'ûd رضي الله عنه said: The Messenger of Allâh ﷺ said, "He who (on befalling a calamity) slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is none of us." [*Al-Bukhârî* and *Muslim*]

١٦٥٨- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: "He is none of us" here signifies that he is not following the ways of Muslims. "The ways and traditions of the Days of Ignorance" means here wailing, i.e.,

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'Alas! my lion, my moon, my support, one whose death has rendered his children orphan etc., etc.' This is a grave sin and there is a stern warning that one who does it, is in danger of losing his Faith because by doing so one, in fact, expresses resentment against Allâh's Command.

١٦٥٩- وَعَنْ أَبِي بُرْدَةَ قَالَ: وَجِعَ أَبُو مُوسَى، فَغُشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حِجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَأَقْبَلَتْ تَصِيحُ بِرَنَّةٍ فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا؛ فَلَمَّا أَفَاقَ، قَالَ: أَنَا بَرِيءٌ مِمَّنْ بَرِئَ مِنْهُ رَسُولُ اللهِ ﷺ، إِنَّ رَسُولَ اللهِ ﷺ بَرِيءَ مِنَ الصَّالِقَةِ، وَالْحَالِقَةِ، وَالشَّاقَّةِ، مُتَّفَقٌ عَلَيْهِ.

«الصَّالِقَةُ»: الَّتِي تَرْفَعُ صَوْتَهَا بِالنِّيَاحَةِ وَالنَّدْبِ «والْحَالِقَةُ»: الَّتِي تَحْلِقُ رَأْسَهَا عِنْدَ الْمُصِيبَةِ. «والشَّاقَّةُ»: الَّتِي تَشُقُّ ثَوْبَهَا.

1659. Abû Burdah (رضي الله عنه) reported: (My father) Abû Mûsâ got seriously ill and lost his consciousness. His head was in the lap of a woman of the family and she began to wail. When Abû Mûsâ recovered his consciousness, he said: "I am innocent of those from whom Messenger of Allâh ﷺ is innocent. Verily, the Messenger of Allâh ﷺ declared himself free of (the responsibility) for a woman who wails, shaves her head and tears up her clothes." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* also tells us about the passion of the Companions to follow the saying and practice of the Prophet ﷺ.

١٦٦٠- وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ يَوْمَ الْقِيَامَةِ» مُتَّفَقٌ عَلَيْهِ.

1660. Al-Mughîrah bin Shu'bah رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "He who allows (others) to wail over his death, will be punished for it on the Day of Resurrection." [*Al-Bukhârî* and *Muslim*]

Commentary: The torment mentioned in this *Hadîth* will be inflicted on the Day of Judgement upon that person who willed his heirs to wail on his death or who had brought up his family in such a manner that they were apt to wail about the death of their close relatives.

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1661. Umm 'Atiyyah رضي الله عنها said: At the time of giving the pledge of allegiance, the Messenger of Allâh ﷺ took from us an oath that we would not wail. [*Al-Bukhârî* and *Muslim*]

١٦٦١- وَعَنْ أُمِّ عَطِيَّةَ نُسَيْبَةَ - بِضَمِّ النُّونِ وَفَتْحِهَا - رَضِيَ اللهُ عَنْهَا قَالَتْ: أَخَذَ عَلَيْنَا رَسُولُ اللهِ ﷺ عِنْدَ الْبَيْعَةِ أَنْ لَا نَنُوحَ. مُتَّفَقٌ عَلَيْهِ.

Commentary: Wailing is a bad habit of *Jâhiliyyah* which a Muslim must avoid.

1662. An-Nu'mân bin Bashîr رضي الله عنهما said: When 'Abdullâh bin Rawâhah رضي الله عنه became unconscious, his sister began to weep and shout: "Alas! For the mountain among men. Alas! for such and such (mentioning his virtuous qualities)." When he recovered his consciousness, he said: "I was asked (disapprovingly, by the angels) about everything you said concerning me whether I am as you said." [*Al-Bukhârî*]

١٦٦٢- وَعَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أُغْمِيَ عَلَى عَبْدِ اللهِ بْنِ رَوَاحَةَ رَضِيَ اللهُ عَنْهُ. فَجَعَلَتْ أُخْتُهُ تَبْكِي، وَتَقُولُ: وَاجَبَلَاهُ، وَاكَذَا! وَاكَذَا! تُعَدِّدُ عَلَيْهِ. فَقَالَ حِينَ أَفَاقَ: مَا قُلْتِ شَيْئًا إِلَّا قِيلَ لِي: أَنْتَ كَذٰلِكَ؟! رَوَاهُ الْبُخَارِيُّ.

Commentary: We learn from this *Hadîth* that one can be taken to task for bewailing somebody's death, especially for such qualities which are attributed to him by the mourners. Angels would rebuke and question him about the validity of the praise. Since the deceased did not possess those qualities, the wailing becomes a cause of reproach and reproof of the mourner.

1663. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ visited Sa'd bin 'Ubâdah during his illness. He was accompanied by 'Abdur-Rahmân bin 'Aûf, Sa'd bin Abû Waqqâs and 'Abdullâh bin Mas'ûd رضي الله عنهم. When they entered his house, they

١٦٦٣- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: اشْتَكَى سَعْدُ بْنُ عُبَادَةَ رَضِيَ اللهُ عَنْهُ شَكْوَى، فَأَتَاهُ رَسُولُ اللهِ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ،

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وَعَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ، وَجَدَهُ فِي غَشْيَةٍ فَقَالَ: «أَقَضَى؟» قَالُوا: لَا يَا رَسُولَ اللهِ. فَبَكَى رَسُولُ اللهِ ﷺ. فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ النَّبِيِّ ﷺ بَكَوْا، قَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ اللهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ، وَلٰكِنْ يُعَذِّبُ بِهٰذَا» وَأَشَارَ إِلَى لِسَانِهِ «أَوْ يَرْحَمُ» مُتَّفَقٌ عَلَيْهِ.

found him unconscious. The Messenger of Allâh asked, "Has he died?" They replied: "No, O Messenger of Allâh." Hearing this the Messenger of Allâh ﷺ began to weep. When his Companions saw this, they also began to weep too. He said, "Listen attentively: Allâh does not punish for the shedding of tears or the grief of the heart, but takes to task or show mercy because of the utterances of this (and he pointed to his tongue)." [*Al-Bukhârî* and *Muslim*]

Commentary: We learn from this *Hadîth* that grief and tears which occur involuntarily are not forbidden because they are quite natural, but if one starts crying and bewailing on such occasions, he will be sinful. The only permissible way of expressing one's grief in words is to say "*Innâ lillâhi wâ innâ ilaihi râji'ûn*" (انا لله وانا اليه راجعون) which means "Truly! To Allâh we belong and truly, to Him we shall return." (2:156).

To visit the sick is a meritorious act as well as a right of a Muslim upon another Muslim. Depending upon the occasion, one is also recommended to offer sincere advice and Islâmic teachings.

١٦٦٤- وَعَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ، وَدِرْعٌ مِنْ جَرَبٍ» رَوَاهُ مُسْلِمٌ.

1664. Abû Mâlik Al-Ash'arî رضي الله عنه said: The Messenger of Allâh ﷺ said, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a garment of scabies (Allâh knows the nature thereof)." [*Muslim*]

Commentary: We learn from this *Hadîth* that wailing is a major sin and if one does not make sincere repentance for it, Allâh does not grant pardon for it, one will be made to suffer a torment of its own kind.

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1665. Asîd bin Abû Usaid reported: A woman who had taken a pledge of allegiance at the hand of the Messenger of Allâh ﷺ said: "Among the matters in respect of which we gave the Messenger of Allâh ﷺ the pledge not to disobey him in any *Ma'rûf* [i.e., all that Islâm ordains (V:60:12)] was that we should not slap our faces, bewail, tear our clothes up and tear out our hair (in grief)." [*Abû Dâwûd*]

١٦٦٥- وَعَنْ أَسِيْدِ بْنِ أَبِي أُسَيْد التَّابِعِيِّ عَنِ امْرَأَةٍ مِنَ الْمُبَايِعَاتِ قَالَتْ: كَانَ فِيمَا أَخَذَ عَلَيْنَا رَسُولُ الله ﷺ، فِي الْمَعْرُوفِ الَّذِي أَخَذَ عَلَيْنَا، أَنْ لَا نَعْصِيَهُ فِيهِ: أَنْ لَا نَخْمِشَ وَجْهًا، وَلَا نَدْعُوَ وَيْلًا، وَلَا نَشُقَّ جَيْبًا، وَأَنْ لَا نَنْشُرَ شَعْرًا. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَنٍ.

Commentary: The modes of expressing grief mentioned in this *Hadîth* were in vogue in the Arab society of the Period of Ignorance. Muslim women are strictly forbidden from them and they must abstain from them.

1666. Abû Mûsâ رضي الله عنه said: The Messenger of Allâh ﷺ said, "If anyone dies and the mourner gets up and says: 'Alas! For the mountain among men. Alas! For the chief ...' and such like, Allâh will put two angels in charge of him who will beat on the breast and ask him (disapproving): 'Were you like that?' " [*At-Tirmidhî*]

١٦٦٦- وَعَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يَمُوتُ، فَيَقُومُ بَاكِيهِمْ، فَيَقُولُ: وَاجَبَلَاهُ! وَاسَيِّدَاهُ! أَوَ نَحْوَ ذٰلِكَ إِلَّا وُكِّلَ بِهِ مَلَكَانِ يَلْهَزَانِهِ: أَهٰكَذَا كُنْتَ؟!» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«اللَّهْزُ»: الدَّفْعُ بِجُمْعِ الْيَدِ فِي الصَّدْرِ.

1667. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Two things are signs of disbelief on the part of those who indulge in them: Slandering one's lineage and wailing over the dead." [*Muslim*]

١٦٦٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ» رَوَاهُ مُسْلِمٌ.

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Commentary: This *Hadîth* has already been mentioned before [see the *Hadîth* under Chapter 275]. Both the evils pointed out here are those sins which invite Allâh's Wrath and will certainly take one out of the fold of Islâm if one considers them lawful. Hence a person who practices them, revives the evils of the infidels. May Allâh save us from such evils.

CHAPTER 303
PROHIBITION OF CONSULTATION WITH SOOTHSAYERS

٣٠٣- باب النَّهي عَن إِتْيَانِ الكُهّانِ والمُنَجّمين والعُرَّاف، وأصحاب الرمل، والطوارق بالحصى وبالشعير ونحو ذلك

1668. 'Âishah رضي الله عنها said: Some people asked the Messenger of Allâh ﷺ about soothsayers. He ﷺ said, "They are of no account." Upon this they said to him, "O Messenger of Allâh! But they sometimes make true predictions." Thereupon the Messenger of Allâh ﷺ said, "That is a word pertaining to truth which a jinn snatches (from the angels) and whispers into the ears of his friend (the soothsayers) who will then mix more than a hundred lies with it."
[*Al-Bukhârî* and *Muslim*]

The narration in *Al-Bukhârî* is: "The angels descend in the clouds and mention matters which has been decreed in heaven; Satan steals a hearing (listens to it stealthily) and communicates it to the soothsayers who tell along with it a hundred lies."

١٦٦٨- عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: سَأَلَ رَسُولَ الله ﷺ أُنَاسٌ عَنِ الْكُهَّانِ، فَقَالَ: «لَيْسُوا بِشَيْءٍ» فَقَالُوا: يَا رَسُولَ الله إِنَّهُمْ يُحَدِّثُونَا أَحْيَانًا بِشَيْءٍ، فَيَكُونُ حَقًّا؟ فَقَالَ رَسُولُ الله ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ. فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ، فَيَخْلِطُونَ مَعَهَا مائَةَ كَذْبَةٍ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّهَا سَمِعَتْ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ الْمَلائِكَةَ تَنْزِلُ فِي الْعَنَانِ - وَهُوَ السَّحَابُ - فَتَذْكُرُ الأَمْرَ قُضِيَ فِي السَّمَاءِ، فَيَسْتَرِقُ الشَّيْطَانُ السَّمْعَ، فَيَسْمَعُهُ، فَيُوحِيهِ إِلَى

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الْكُهَّانِ، فَيَكْذِبُونَ مَعَهَا مِائَةَ كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ».

قَوْلُهُ: «فَيَقُرُّهَا» هُوَ بِفَتْحِ الْيَاءِ، وَضَمِّ الْقَافِ والرَّاءِ: أَي: يُلْقِيهَا. «وَالْعَنَانُ» بِفَتْحِ الْعَيْنِ.

Commentary: *Kâhin* (soothsayer), *Munajjim* (astrologer) and *Arrâf* (foreteller) have similar characteristics but with a slight difference. All of them make predictions about the future. *Kâhin* would overhear some jinn and disclose the secret to people which would sometimes prove true, because the jinn's source of information was Satan who sometimes stole away some information from the angels. But after the annunciation of the Prophet ﷺ it was made impossible for jinns and satans to overhear anything in the skies. Moreover, *Kâhin* and others of his ilk would make predictions on the basis of certain signs and circumstantial evidence which could go wrong or right. This is so even to this day. Astrological prediction is also a form of foretelling but this is often wrong. *Al-'Irâfah*, or what is known to be as divination is also an indication of some future occurrence on the basis of certain causes and events. All the three occult arts supplement each other and also take the help of similar other things. In other words, these are all different forms of soothsaying. Geomancy also tries to tell about the invisible future. *At-Tarq* is the art of taking omen by striking birds with gravel on their wings or by throwing barley, etc., before them. In the latter formula, if a bird flies towards the right side, it would be a good omen; and if it goes towards the left it will be a bad one. All such things are unlawful and have been strictly forbidden by Islâm. If anything predicted by these means comes by chance true, it does not furnish any justification for their validity.

١٦٦٩- وَعَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ وَرَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ، فَصَدَّقَهُ، لَمْ تُقْبَلْ لَهُ صَلاةٌ أَرْبَعِينَ يَوْمًا» رَوَاهُ مُسْلِمٌ.

1669. Narrated Safiyyah, daughter of Abû 'Ubaid, on the authority of some of the wives of the Prophet ﷺ who said, "He who goes to one who claims to tell about matters of the Unseen and believes in him, his *Salât* (prayers) will not be accepted for forty days." [*Muslim*]

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Commentary: We learn from this *Hadîth* that visiting soothsayers and astrologers for the purpose of knowing from them what lies hidden in future is such a great offense that he who does it, loses all merits of his forty days *Salât*. Some people try to detect the culprits involved in a theft case through the so-called fortunetellers or seek their advice in matters relating to business, marriage etc. All such things are unlawful because Allâh Alone knows the invisible world.

1670. Qabîsah bin Al-Mukhâriq رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "The practice of *'Iyâfah*, the interpretation of omens from the flight of birds, the practice of divination by drawing lines on the ground and taking evil omens are all practices of *Al-Jibt* (the idol, the diviner, or sorcerer)." [*Abû Dâwûd*]

١٦٧٠- وَعَنْ قَبِيْصَةَ بنِ الْمُخَارِقِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: الْعِيَافَةُ، وَالطِّيَرَةُ، وَالطَّرْقُ، مِنَ الجِبْتِ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَن، وَقَالَ: الطَّرْقُ، هُوَ الزَّجْرُ، أَيْ: زَجْرُ الطَّيْرِ: وَهُوَ أَنْ يَتَيَمَّنَ أَوْ يَتَشَاءَمَ بِطَيَرَانِهِ، فَإِنْ طَارَ إِلَى جِهَةِ الْيَمِينِ، تَيَمَّنَ، وَإِنْ طَارَ إِلَى جِهَةِ الْيَسَارِ تَشَاءَمَ. قَالَ أَبُو دَاود: «وَالْعِيَافَةُ»: الخَطُّ.

قَالَ الْجَوْهَرِيُّ فِي «الصِّحَاحِ»: الْجِبْتُ كَلِمَةٌ تَقَعُ عَلَى الصَّنَمِ وَالْكَاهِنِ وَالسَّاحِرِ وَنَحْوِ ذٰلِكَ.

Commentary: *Iyâfah* is an occult practice in which the practitioner rapidly draws lines on the soft ground in the presence of his client in such a manner that the lines cannot be counted then he effaces the lines in pairs. If at the end of the exercise two lines are left on the ground, it is taken as a good omen; if it is a single line, it is a bad omen. Some people have also described certain other forms of this occult formula. In any case, it was one of the formulas practised by the soothsayers of the Period of Ignorance. This practice, like others of this kind, was prohibited and Muslims were made to understand that such things could neither benefit nor harm anyone, and were mere tricks and frauds; and any reliance on them was absolute superstition and heresy. How sad it is that a large number of Muslims of the present age have faith in such occult practices and believe in superstitions. May Allâh grant us guidance and save us

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from such evils. *Al-Jibt* covers a wide meanings. It means anything worshipped other than the true God (Allâh), i.e., all false deities, be they an idol, Satan, graves, stars, angels, saints, Jesus the son of Mary, etc.

1671. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ said, "He who acquires a branch of the knowledge of astrology, learns a branch of magic (of which he acquires more as long as) he continues to do so." [*Abû Dâwûd*]

١٦٧١- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُومِ، اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ» رَوَاهُ أَبُو دَاود.

Commentary: In this *Hadîth*, astrology has been regarded a part of magic. In Islâm the learning of magic has been held equivalent to infidelity. Thus, it is evident that in Islâm, astrology and soothsaying are highly dangerous, and learning them is a great sin. Astrology here stands for that pseudo-science on the basis of which future events are predicted with reference to the movements of stars. There is another science called astronomy by means of which timings of sunrise and sunset are calculated. This branch of science, however, is a genuine science because it is based on experiment and observation.

1672. Mu'âwiyah bin Al-Hakam رضي الله عنه reported: I said: "O Messenger of Allâh, I have recently emerged from ignorance and Allâh has favoured me with Islâm. There are still some men among us who visit the soothsayers to consult them (on matters relating to the future)." He ﷺ replied, "Do not visit them." I said: "There are some men who are guided by omens." He replied, "These are the ideas which come up in their minds but you should not be influenced by them (i.e., these things) should not prevent them from pursuing their works." I said: "There are some men who practise divination

١٦٧٢- وَعَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللهُ تَعَالَى بِالإِسْلَامِ، وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُهَّانَ؟ قَالَ: «فَلا تَأْتِهِمْ» قُلْتُ: وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ؟ قَالَ: ذٰلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلا يَصُدُّهُمْ» قُلْتُ: وَمِنَّا رِجَالٌ يَخُطُّونَ؟ قَالَ: «كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ، فَمَنْ وَافَقَ خَطَّهُ، فَذَاكَ» رَوَاهُ مسلمٌ.

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by drawing lines on the ground." The Messenger of Allâh ﷺ replied, "There was a Prophet who drew lines, the line which agrees with the line drawn by that Prophet would be correct." [*Muslim*]

Commentary:

1. This *Hadîth* has already appeared earlier [*Hadîth* No 701]. "These are the ideas which come up in their minds" means that sometimes something appears and one's mind at once takes it as a bad omen. This is something instinctive and natural and one is not accountable for it. But if one acts in accordance with that omen then what he does is wrong and is, therefore, forbidden. For this reason, the Prophet ﷺ said, "(i.e., these things) should not prevent them from pursuing their works."

2. The drawing of a line mentioned in this *Hadîth* is different from the drawing of lines in *'Iyâfah* mentioned earlier. Moreover, that was an act of a Prophet which was done by him in the light of *Wahy* sent to him by Allâh and, therefore, was certainly correct. But now, nobody possesses that knowledge and cannot, therefore, be adopted. The statement of the Prophet ﷺ that: "The line which agrees with the line drawn by that Prophet would be correct" was by way of elucidation. It does not mean that that act can also be done by anyone today, for how can it be done without knowing its principles. How did that Prophet of Allâh draw that line? What were its principles? Since that knowledge has passed away with that Prophet, it is now no longer valid, nor would it be fruitful.

Who was the Prophet who did it? Some people say it was Prophet Dâniyâl (Daniel), while other think it was Prophet Idrîs. Allâh Alone knows the truth.

١٦٧٣ - وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ» مُتَّفَقٌ عَلَيْهِ.

1673. Abû Mas'ûd Al-Badrî رضي الله عنه said: The Messenger of Allâh ﷺ prohibited the price of a dog, the earning of an prostitute, and the money given to a soothsayer. [*Al-Bukhârî* and *Muslim*]

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Commentary:

1. "Prohibition of the price of dog" signifies that the sale and purchase of dogs is forbidden. This a general order which applies to dog of every kind, whether it is for hunting or protection of farms (which is permissible) or is a tamed one. The reason being that dog is an absolutely unclean animal no matter what breed it is. Some *'Ulamâ'* are of the opinion that the sale and purchase of such dog which one intends to keep for lawful needs such as hunting and protecting farms is permissible. So far as reasoning is concerned, the views of the majority of *'Ulamâ'* are quite strong because we find absolute prohibition of dogs in this *Hadîth.*

The earning of a vile woman has been called 'Dower' in the *Hadîth* because of its evident form, otherwise it is unlawful and nobody accepts its justification. Similar is the case of soothsayers, astrologers, fortunetellers and all those who fool people by telling them about future and thus swindle money from them. Their income is also unlawful.

2. It is also unlawful to make any payment to such swindlers because when it is not lawful for them to make money in this manner, how can we consider the money given to them lawful?

CHAPTER 304
FORBIDDANCE OF BELIEVING IN ILL OMENS

٣٠٤- باب النّهي عَن التطيّر

فيهِ الأَحَادِيثُ السَّابِقَةُ فِي الْبَابِ قَبْلَه.

1674. Anas رضي الله عنه said: The Messenger of Allâh ﷺ said, "Not the transmission of disease of one person to another and no evil omen, but I am pleased with good omens." He was asked: "What is good omen?" He replied, "A good word." [*Al-Bukhârî* and *Muslim*]

١٦٧٤- عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا عَدْوَى وَلَا طِيَرَةَ وَيُعْجِبُنِي الْفَأْلُ» قَالُوا: وَمَا الْفَأْلُ؟ قَالَ: «كَلِمَةٌ طَيِّبَةٌ» مُتَّفَقٌ عَلَيْهِ.

Commentary:

1. The phrase "Not the transmission of disease of one person to another" either negates the idea that disease can travel from one person to another or it signifies that

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one should not attribute the illness of one person to the illness of another. The right approach is that one should think that a person falls ill with the Will of Allâh. This does not mean that this *Hadîth* denies the infectious character of certain diseases but it attempts to correct one's belief, namely that if Allâh wills something, it will certainly occur. Thus, this *Hadîth* proves that even in infectious diseases it is not the disease itself which is the real cause but the Preordainment and Will of Allâh.

2. Similar is the case of bad omens. These have no significance at all. If any suspicion crosses one's mind by seeing something, he should neither attach any importance to it nor act what the suspicion demands. Good omen is permissible for the reason that it inclines one to associate good hopes with Allâh, which is a highly commendable tendency. Thus, it also induces one to always utter something nice and to listen to what is nice so that in both cases it occasions good omens. One should always abstain from saying what is repulsive to the listeners and tends to be a bad omen.

1675. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ said, "There is no infection and no evil omen; but if there is anything (that may be a source of trouble) then it could be a house, a horse, and a woman." [*Al-Bukhârî* and *Muslim*]

١٦٧٥- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا عَدْوَى وَلَا طِيَرَةَ، وَإِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: This *Hadîth* means that nothing is ominous by itself. It is, however, true that because of their certain characteristics, certain things become ominous (troublesome) for certain persons. For example, if one has a small house or bad neighbours, he does not feel happy and peaceful in it. If one's wife is sterile or rude or abusive or immoral, etc., such a woman is ominous for him, that is, she is a source of trouble and tension rather than that of happiness for him. If one has a horse which is not used for *Jihâd*, or is so ill-natured that it neither goes well ordinarily or with whipping, nor does it behave when left to its own will, then it has an ominousness in the sense that it does not serve the purpose of the master.

1676. Buraidah رضي الله عنه said: The Prophet never took ill omens. [*Abû Dâwûd*]

١٦٧٦- وَعَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَتَطَيَّرُ. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

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Commentary: In pursuance of the teachings and practices of the Prophet ﷺ, one should abstain from taking a bad omen. If some suspicion arises in one's mind which is ominous then he must not do what it impels.

1677. 'Urwah bin 'Âmir رضي الله عنه said: When talking of omens was mentioned in the presence of the Messenger of Allâh ﷺ he said, "The best type of omen is the good omen." He added, "A Muslim should not refrain from anything because of an omen." He ﷺ told them, "When any of you sees anything which he dislikes, he should say: *'Allâhuma lâ ya'tî bil-hasanâti illâ Anta, wa lâ yadfa'us-sayyi'âti illâ Anta, wa lâ hawla wa lâ quwwata illâ Bika* (O Allâh ! You Alone bring good things; You Alone avert evil things, and there is no might or power but in You).'" [*Abû Dâwûd* with *Sahîh Isnâd*]

١٦٧٧- وَعَنْ عُرْوَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: ذُكِرَتِ الطِّيَرَةُ عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ: «أَحْسَنُهَا الْفَأْلُ، وَلَا تَرُدُّ مُسْلِمًا فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ، فَلْيَقُلْ: اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ» حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُد بِإِسْنَادٍ صَحِيحٍ.

Commentary:

1. *Tiyarah* (طيرة) means taking omen. This applies to good as well as bad omens. Muslims are required to take good omen only. For this reason, when a Muslim resolves to do something good then a bad omen should not impede his way because he believes that it is Allâh Alone who brings about every thing. He should also pray to Allâh for the removal of mischief.

2. When such things from which people usually take a bad omen create suspicions in one's mind, then it is *Mustahabb* (desirable) to recite the prayer mentioned in this *Hadîth*. Thus, what we learn from this *Hadîth* is that if a Muslim comes across something repulsive, he should pray to Allâh for something auspicious. He should also pray to Allâh for granting him the power and ability to abstain from evils.

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CHAPTER 305
PROHIBITION OF DRAWING PORTRAITS

٣٠٥- باب تحريم تصوير الحيوان في بساط أو حجر أو ثوب أو درهم أو مخدَّة أو دينار أو وسادة وغير ذلك، وتحريم اتخاذ الصورة في حائط وستر وعمامة وثوب ونحوها، والأمر بإتْلاف الصور

1678. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ said, "Those who draw pictures will be punished on the Day of Resurrection; and it will be said to them: 'Breathe soul into what you have created.'" [*Al-Bukhârî* and *Muslim*]

١٦٧٨- عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «إِنَّ الَّذِينَ يَصْنَعُونَ هٰذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ» مُتَّفَقٌ عَلَيهِ.

Commentary: We learn from this *Hadîth* that drawing pictures of humans, animals and all those things that have a soul in them is a great sin and is liable to heavy punishment. However, one will not be taken to task for such pictures which are made compulsory by the Government, i.e., identity cards, passports, domicile certificates etc., because one cannot exercise his own will in such matters, but this exemption is subject to the condition that he does not exceed the compulsory requirement.

1679. 'Âishah رضي الله عنها said: The Messenger of Allâh ﷺ visited me after returning from a journey, and I had a shelf with a thin cloth curtain hanging over it and on which there were portraits. When he saw it, the colour of his face changed (because of anger) and he said, "O 'Âishah! the most grievous torment from Allâh on the Day of Resurrection will be for those

١٦٧٩- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَدِمَ رَسُولُ الله ﷺ مِنْ سَفَرٍ وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلُ فَلَمَّا رَآهُ رَسُولُ الله ﷺ، تَلَوَّنَ وَجْهُهُ، وَقَالَ: «يَا عَائِشَةُ، أَشَدُّ النَّاسِ عَذَابًا عِنْدَ الله يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ الله»

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who imitate (Allâh) in the act of His creation." 'Âishah said: We tore it into pieces and made a cushion or two cushions out of that. [*Al-Bukhârî* and *Muslim*]

قَالَتْ: فَقَطَعْنَاهُ، فَجَعَلْنَا مِنْهُ وِسَادَةً أَوْ وِسَادَتَيْنِ. مُتَّفَقٌ عَلَيْهِ.

«الْقِرَامُ» بِكَسْرِ الْقَافِ، هُوَ: السِّتْرُ. «وَالسَّهْوَةُ» بِفَتْحِ السِّينِ الْمُهْمَلَةِ وَهِيَ: الصُّفَّةُ تَكُونُ بَيْنَ يَدَيِ الْبَيْتِ، وَقِيلَ: هِيَ الطَّاقُ النَّافِذُ فِي الْحَائِطِ.

Commentary: This *Hadîth* has already appeared earlier [*Hadîth* No. 650]. We learn from it that the act of drawing (pictures of humans, animals and things that have a soul in them) or photography and hanging of pictures (of such things) for display or decoration in homes is a great sin. It is, however, permissible that sheets bearing such pictures are cut into pieces for making such things which are not sacred and people go on trampling them, as was done by 'Âishah رضي الله عنها that she made pillow covers of these pieces.

1680. Ibn 'Abbâs رضي الله عنهما said: I heard the Messenger of Allâh ﷺ saying, "Every painter will go to Hell, and for every portrait he has made, there will be appointed one who will chastise him in the Hell." Ibn 'Abbâs said: If you have to do it, draw pictures of trees and other inanimate things. [*Al-Bukhârî* and *Muslim*]

١٦٨٠- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ فَيُعَذِّبُهُ فِي جَهَنَّمَ» قَالَ ابْنُ عَبَّاسٍ: فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا، فَاصْنَعِ الشَّجَرَ وَمَا لَا رُوحَ فِيهِ. مُتَّفَقٌ عَلَيْهِ.

Commentary: A painter will be punished for his paintings according to the number of his products. The greater the number of paintings he has produced, the more would be the punishment. Thus, there is a great warning for those who make films and photographs on marriages and functions because they make photographs of hundreds or thousands of persons at a time. If, in spite of knowing that this act is unlawful in *Sharî'ah*, they do it on account of slackness on their part, they shall have to suffer

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heavy punishment for it in Hell. If they think that it is permissible in Islâm, while it is forbidden, they would be regarded infidels and abide in Hell. It is absolutely wrong to think that this prohibition applies only to the painters or sculptors and that photographs taken by a camera is not a picture but a mere reflection and, therefore, one is exempted from their prohibition. Whether a picture is made by hand or camera or video, it is a picture and its maker is warned with Hell. May Allâh save us from it. However, pictures of natural scenery which are lifeless are permissible.

1681. Ibn 'Abbâs رضي الله عنهما said: I heard the Messenger of Allâh ﷺ saying, "Whosoever makes a picture, will be punished on the Day of Resurrection, and will be asked to infuse soul therein, which he will not be able to do." [*Al-Bukhârî* and *Muslim*]

١٦٨١- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا، كُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ وَلَيْسَ بِنَافِخٍ» مُتَّفَقٌ عَلَيْهِ.

Commentary: One who makes a picture by any means, will be ordered to put life into it. This order will be in the nature of reproach and reproof because none can do it. Obviously one will not be able to do it and will thus be awarded stern punishment.

1682. Ibn Mas'ûd رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "Those who will receive the most severe punishment from Allâh on the Day of Resurrection will be painters (of living objects)."
[*Al-Bukhârî* and *Muslim*]

١٦٨٢- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ» مُتَّفَقٌ عَلَيْهِ.

1683. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "The Almighty Allâh said: 'Who is more an oppressor than him who goes to create like My creation? Let him make an ant or a grain of corn or a grain of barley.'"
[*Al-Bukhârî* and *Muslim*]

١٦٨٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي! فَلْيَخْلُقُوا ذَرَّةً أَوْ لِيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً» مُتَّفَقٌ عَلَيْهِ.

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Commentary: This *Hadîth* has a stern warning for photographers and video-makers who try to imitate the Creative Attribute of Allâh.

1684. Abû Talhah رضي الله عنه said: The Messenger of Allâh ﷺ said, "The angels do not enter a house in which there is a dog or a portrait."
[*Al-Bukhârî* and *Muslim*]

١٦٨٤- وَعَنْ أَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلا صُورَةٌ» مُتَّفَقٌ عَلَيْهِ.

Commentary: Angels here means angels of mercy whose visit is a blessing for homes, because the angels who supervise us and record our deeds are with us all the time.

1685. Ibn 'Umar رضي الله عنهما said: Jibrîl (Gabriel) promised to visit the Messenger of Allâh ﷺ but delayed and this grieved him very much. When he came out of his house, Jibrîl met him. The Messenger of Allâh ﷺ asked him about the reason of delay, and he replied: "We do not enter a house in which there is a dog or a portrait."
[*Al-Bukhârî*]

١٦٨٥- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: وَعَدَ رَسُولَ اللهِ ﷺ جِبْرِيلُ أَنْ يَأْتِيَهُ، فَرَاثَ عَلَيْهِ حَتَّى اشْتَدَّ عَلَى رَسُولِ اللهِ ﷺ، فَخَرَجَ فَلَقِيَهُ جِبْرِيلُ فَشَكَا إِلَيْهِ، فَقَالَ: إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلا صُورَةٌ. رَوَاهُ الْبُخَارِي.

«رَاثَ»: أَبْطَأَ، وَهُوَ بِالثَّاءِ الْمُثَلَّثَةِ.

1686. 'Âishah رضي الله عنها said: Jibrîl (Gabriel) عليه السلام made a promise with the Messenger of Allâh ﷺ to come at a definite hour; that hour came but he did not visit him. There was a staff in the hand of the Messenger of Allâh ﷺ. He threw it from his hand and said, "Never does Allâh back out of His Promise, nor do His messengers." Then he noticed a

١٦٨٦- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: وَاعَدَ رَسُولَ اللهِ ﷺ جِبْرِيلُ عَلَيْهِ السَّلَامُ فِي سَاعَةٍ أَنْ يَأْتِيَهُ، فَجَاءَتْ تِلْكَ السَّاعَةُ وَلَمْ يَأْتِهِ! قَالَتْ: وَكَانَ بِيَدِهِ عَصًا، فَطَرَحَهَا مِنْ يَدِهِ وَهُوَ يَقُولُ: «مَا يُخْلِفُ اللهُ وَعْدَهُ وَلا رُسُلُهُ» ثُمَّ الْتَفَتَ، فَإِذَا

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puppy under his bed and said, "O 'Âishah, when did this dog enter?" She said: "By Allâh, I don't know." He then commanded that it should be turned out. No sooner than had they expelled it, Jibrîl came and the Messenger of Allâh ﷺ said to him, "You promised to visit me. I waited for you but you did not come." Whereupon he said: "The dog kept me from coming. We do not enter a house in which there is a dog or a picture." [*Muslim*]

جِرْوُ كَلْبٍ تَحْتَ سَرِيرِهِ. فَقَالَ: «مَتَى دَخَلَ هٰذَا الْكَلْبُ؟» فَقُلْتُ: وَاللهِ مَا دَرَيْتُ بِهِ، فَأَمَرَ بِهِ فَأُخْرِجَ، فَجَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَعَدْتَنِي، فَجَلَسْتُ لَكَ وَلَمْ تَأْتِنِي» فَقَالَ: مَنَعَنِي الْكَلْبُ الَّذِي كَانَ فِي بَيْتِكَ، إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ» رَوَاهُ مُسلم.

Commentary: This *Hadîth* has an elaboration of the preceding *Hadîth* and tells us that a puppy had entered the house of the Prophet ﷺ and he did not know about it. The presence of the puppy in the house obstructed the visit of Jibrîl (Gabriel). It is a pity that now many Muslims keep dogs in their houses in imitation of the Europeans and also display in their showcases photographs of animals, or their own family members, or pictures of their deceased parents, or their mentor, or some saint for the sake of blessing, little knowing that such pictures deprive one of the Blessings of Allâh rather than bestowing it upon them.

1687. Abul-Haiyâj Haiyân bin Husain said: 'Ali bin Abû Talib رضي الله عنه said to me: "Shall I not send you to do a task that the Messenger of Allâh ﷺ had assigned to me? Spare no portrait unwiped out, and leave not a high grave unlevelled." [*Muslim*]

١٦٨٧- وَعَنْ أَبِي الهَيَّاجِ حَيَّانَ بْنِ حُصَيْنٍ قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ: أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللهِ ﷺ؟ أَنْ لا تَدَعَ صُورَةً إِلَّا طَمَسْتَهَا، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ. رَوَاهُ مُسْلِمٌ.

Commentary: Drawing pictures and raising graves over the height of a span are forbidden and their removal is the responsibility of Muslim rulers. An Islâmic state neither allows pictures, nor does it permit permanent structures over graves, nor graves over a span's height.

"Leave not a high grave unlevelled" does not mean levelling them to the ground. What it really means is that these should be reduced to the permissible height.

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CHAPTER 306
PROHIBITION OF KEEPING A DOG EXCEPT AS A WATCHDOG OR HUNTING DOG

٣٠٦- باب تحريم اتخاذ الكلب إلَّا لصَيْد أو ماشية أو زرع

1688. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ said, "He who keeps a dog other than one for guarding the fields or herds or hunting, will lose two *Qîrât* every day out of his rewards." [*Al-Bukhârî* and *Muslim*]

١٦٨٨- عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا: قَالَ سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَنِ اقْتَنَى كَلْبًا إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: «قِيرَاطٌ».

1689. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "He who keeps a dog, will lose out of his good deeds equal to one *Qîrât* every day, except one who keeps it for guarding the fields or the herd." [*Al-Bukhârî* and *Muslim*]

In a narration of *Muslim*, the Messenger of Allâh ﷺ is reported to have said: "He who keeps a dog for any reason other than to guard his property (lands) or his flock of sheep, his good deeds equal to two *Qîrât* will be deducted every day."

١٦٨٩- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ أَمْسَكَ كَلْبًا، فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ إِلَّا كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «مَنْ اقْتَنَى كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ، وَلَا مَاشِيَةٍ وَلَا أَرْضٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ قِيرَاطَانِ كُلَّ يَوْمٍ».

Commentary:

1. We learn from these *Ahâdîth* that it is permissible to keep dogs for hunting and security of herds and farms but not for any other purpose. If anyone does so, he will be losing a *Qîrât* or two from his rewards everyday. Why did the Prophet ﷺ use the words *Qîrât* or two *Qîrât*? Some scholars say that at first the Prophet ﷺ said one and

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subsequently increased the number. Some scholars hold that the difference of one and two relates to urban and rural areas. The inhabitants of cities would be losing two *Qîrât* from their rewards daily, while in case of villagers this loss will be one *Qîrât* only, because they stand in greater need of dogs.

2. Why does the reduction in reward take place? In response to this question, it has been stated that it is very difficult to escape from the filth of dogs and sometimes it adversely effects even *Salât* and reduces their reward. Some scholars say that since dogs are apt to bark on guests and beggars and scare them, the tension caused by this affects the reward of the host. Allâh Alone knows the truth of the matter.

What is *Qîrât*? It is differently interpreted. There is a *Qîrât* which is mentioned in the funeral prayer. This is equal to the Uhud mountain. Does it signify the same here? Some scholars answer this question in the affirmative while others hold that in the funeral prayer it occurs with reference to Allâh's Mercy and Grace but here it relates to His Wrath. As the former is far greater than the latter, the word cannot have the same significance in both contexts.

CHAPTER 307
UNDESIRABILITY OF HANGING BELLS ROUND THE NECKS OF ANIMALS

٣٠٧- باب كراهية تعليق الجرس في البَعير وغيره من الدواب، وكراهية استصحاب الكلب والجرس في السفر

1690. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Angels do not accompany the travellers who have with them a dog or a bell." [*Muslim*]

١٦٩٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ أَوْ جَرَسٌ» رَوَاهُ مسلم.

Commentary: "Dog" here stands for that dog which is prohibited to keep. Dogs kept for the purpose of hunting and security do not fall in this category. Angels signify angels of mercy; otherwise we are attended all the time by the angels who record our deeds for us. Bell in this context refers to the bell which is placed in the neck of animals and rings when they move.

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1691. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "The bell is one of the musical instruments of Satan." [*Muslim*]

١٦٩١- وَعَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ» رَوَاهُ مُسْلِمٌ.

Commentary: *Mazâmîr* (مزامير) is the plural of *Mizmâr* (مزمار), meaning musical instrument. It covers the lute, the plectrum and other musical instruments. All these are used by Satan to lead the people astray. Nowadays these articles have become alarmingly common. The matter does not end here. The public mentality is so distorted that they take music as food of the soul. (We seek the Refuge of Allâh from it.) It can be true of those whose souls are overpowered by Satan because one who lives in filth is so used to it that one cannot live without it. May Allâh protect us from such satanic occupations.

CHAPTER 308
UNDESIRABILITY OF RIDING A CAMEL WHICH EATS ANIMALS' WASTE

٣٠٨- باب كراهة ركوب الجلّالة وهي البعير أو الناقة التي تأكل العَذِرة فإن أكلت علفًا طاهرًا فطاب لحمها، زالت الكراهة

1692. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ prohibited riding a camel which eats dung, or animal or human waste. [*Abû Dâwûd*]

١٦٩٢- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْجَلَّالَةِ فِي الإِبِلِ أَنْ يُرْكَبَ عَلَيْهَا. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: *Al-Jallâlah* means an animal which usually eats filthy things including human excrement. This filth becomes a part of his body and it stinks. When such animals are disgusting for riding, they would be obviously unlawful for food. It is, however, necessary that the *Al-Jallâlah* should have the characteristic mentioned in the *Hadîth* because ordinarily almost every animal does eat a little amount of filth but with the difference that it is not common food, nor does it become a part of its body. In any case, it should be borne in mind that Islâm has stressed purity and cleanliness and warned against filth.

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CHAPTER 309
PROHIBITION OF SPITTING IN THE MOSQUE

٣٠٩- باب النّهي عن البصاق في المسجد والأمر بإزالته منه إذا وجد فيه، والأمر بتنزيه المسجد عن الأقذار

1693. Anas bin Mâlik رضي الله عنه said: The Messenger of Allâh ﷺ said, "Spitting in the mosque is a sin, and its expiation is that the spittle should be buried in earth." [*Al-Bukhârî* and *Muslim*]

١٦٩٣- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْبُصَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا». مُتَّفَقٌ عَلَيْهِ.

وَالْمُرَادُ بِدَفْنِهَا إِذَا كَانَ الْمَسْجِدُ تُرَابًا أَوْ رَمْلًا وَنَحْوَهُ، فَيُوَارِيهَا تَحْتَ تُرَابِهِ - قَالَ أَبُو الْمَحَاسِنِ الرُّويَانِي مِنْ أَصْحَابِنَا فِي كِتَابِهِ «الْبَحْرِ»: وَقِيلَ: الْمُرَادُ بِدَفْنِهَا إِخْرَاجُهَا مِنَ الْمَسْجِدِ - أَمَّا إِذَا كَانَ الْمَسْجِدُ مُبَلَّطًا أَوْ مجَصَّصًا، فَدَلَكَهَا عَلَيْهِ بِمَدَاسِهِ أَوْ بِغَيْرِهِ كَمَا يَفْعَلُهُ كَثِيرٌ مِنَ الْجُهَّالِ، فَلَيْسَ ذٰلِكَ بِدَفْنٍ، بَلْ زِيَادَةٌ فِي الْخَطِيئَةِ وَتَكْثِيرٌ لِلقَذَرِ فِي الْمَسْجِدِ، وَعَلَى مَنْ فَعَلَ ذٰلِكَ أَنْ يَمْسَحَهُ بَعْدَ ذٰلِكَ بِثَوْبِهِ أَوْ بِيَدِهِ أَوْ غَيْرِهِ، أَوْ يَغْسِلَهُ.

Commentary: To atone for spitting in the mosque, one should bury the spittle in earth, but this applies when the floor of the mosque is covered with earth; as this is not the case today, one should wipe the spittle off or wash it off with clean water.

1694. 'Âishah رضي الله عنها said: The Messenger of Allâh ﷺ saw spittle or

١٦٩٤- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ رَأَى فِي جِدَارِ

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الْقِبْلَةِ مُخَاطًا، أَوْ بُزَاقًا، أَوْ نُخَامَةً، فَحَكَّهُ. مُتَّفَقٌ عَلَيْهِ.

snot or sputum, sticking to the wall towards *Qiblah* and scratched it off. [*Al-Bukhârî* and *Muslim*]

Commentary: The narrator of this *Hadîth* has expressed doubt about the exact nature of the filth, whether it was spittle, or phlegm or something else. Whatever it was, apparently it was dry. The Prophet ﷺ scraped or rubbed it out and thus gave an important lesson of cleanliness to his *Ummah*.

١٦٩٥- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ هٰذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هٰذَا الْبَوْلِ وَلَا الْقَذَرِ، إِنَّمَا هِيَ لِذِكْرِ اللهِ تَعَالَى، وَقِرَاءَةِ الْقُرْآنِ» أَوْ كَمَا قَالَ رَسُولُ اللهِ ﷺ. رَوَاهُ مُسْلِمٌ.

1695. Anas رضي الله عنه said: The Messenger of Allâh ﷺ said, "It is not proper to use the mosque for urinating or easing oneself. They are merely built for the remembrance of Allâh and the recitation of the Qur'ân", or as he stated. [*Muslim*]

Commentary:

1. The Prophet ﷺ said this on the urination of a bedouin in the mosque. He made him understand very politely and prudently that mosques are meant for worship, remembrance of Allâh, recitation of the Qur'ân and similar other acts of piety, and one should not do any thing that violates their sanctity.
2. The narrator has added the words "or as he stated". It was a practice with the narrators of *Ahâdîth* to say these words by way of care to cover the risk of any change in the *Hadîth* wording.

CHAPTER 310
UNDESIRABILITY OF QUARRELLING OR RAISING VOICES IN THE MOSQUE

٣١٠- باب كراهية الخصومة في المسجد ورفع الصوت فيه، ونشد الضالة والبيع والشراء والإجارة ونحوها من المعاملات

١٦٩٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ

1696. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "If

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anyone hears a man inquiring in the mosque about something he has lost, he should say: *'Lâ raddahâ Allâhu 'alaika* (May Allâh not restore it to you),' for mosques are not built for this purpose." [*Muslim*]

سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا رَدَّهَا اللهُ عَلَيْكَ؛ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهٰذَا» رَوَاهُ مُسْلِمٌ.

1697. Abû Hurairah رضي الله عنه said: The Messenger of Allâh said, "When you see someone buying or selling in the mosque, say to him: *'Lâ arbaha-Allâhu tijârataka* (May Allâh not make your bargain profitable)!' When you see someone announcing something lost in it, say: 'May Allâh not restore it to you!'" [*At-Tirmidhî*]

١٦٩٧- وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ، فَقُولُوا: لَا أَرْبَحَ اللهُ تِجَارَتَكَ؛ وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فَقُولُوا: لَا رَدَّهَا اللهُ عَلَيْكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1698. Buraidah رضي الله عنه said: A man announced (the loss of his camel) in the mosque, uttering these words: "Has any one seen my red camel?" Upon this the Messenger of Allâh ﷺ said, "May it not be restored to you! The mosques are built for what they are meant to be (i.e., prayer, remembrance of Allâh, acquiring knowledge, etc.)." [*Muslim*]

١٦٩٨- وَعَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا نَشَدَ فِي الْمَسْجِدِ فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا وَجَدْتَ؛ إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ» رَوَاهُ مُسْلِمٌ.

1699. 'Amr bin Shu'aib on the authority of his grandfather رضي الله عنه said: The Messenger of Allâh ﷺ prohibited (us) from buying and selling in the mosque; (he also prohibited us from) making announcement in it about something lost and from reciting poems in it.
[*Abû Dâwûd* and *At-Tirmidhî*]

١٦٩٩- وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الشِّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ، وَأَنْ تُنْشَدَ فِيهِ ضَالَّةٌ، أَوْ يُنْشَدَ فِيهِ شِعْرٌ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

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Commentary:

1. Some '*Ulamâ*' have stated that the prohibition in the above stated *Ahâdîth* is in the nature of aversion and disgust if the acts mentioned in the *Hadîth* do not lead to disturbing those engaged in worship (be it *Salât*, recitation of the Qur'ân or similar good acts) in the mosque. If they do disturb the worshippers, then the prohibition would be absolute.

2. Recitation of such poems is prohibited which relate to love stories and romantic tales. There is no harm in reciting such poems in mosques which relate to the Oneness of Allâh, obedience of His Prophet ﷺ, and other subjects meant for the reformation of Muslims.

3. It is permissible to talk about the problems of Muslims and any other issues which are concerned with the welfare of community at large.

4. It is prohibited to hold *Qawwâli* (singing spiritual topics) in mosques because it is accompanied by music and musical instruments. The verses recited in *Qawwâli* are largely based on exaggeration and go beyond the limits prescribed by the *Sharî'ah*. Such things unnecessarily pacify the sentiments of the public and incline them to inaction. It is a pity that many people regard *Qawwâli* permissible, which is sheer ignorance.

١٧٠٠- وَعَنِ السَّائِبِ بْنِ يَزِيد الصَّحَابِي رَضِيَ الله عَنْهُ قَالَ: كُنْتُ فِي الْمَسْجِدِ فَحَصَبَنِي رَجُلٌ، فَنَظَرْتُ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ الله عَنْهُ فَقَالَ: اذْهَبْ فَأْتِنِي بِهٰذَيْنِ، فَجِئْتُهُ بِهِمَا، فَقَالَ: مِنْ أَيْنَ أَنْتُمَا؟ فَقَالَا: مِنْ أَهْلِ الطَّائِفِ، فَقَالَ: لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ، لأَوْجَعْتُكُمَا، تَرْفَعَانِ أَصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ الله ﷺ! رَوَاهُ الْبُخَارِي.

1700. As-Sâ'ib bin Yazîd رضي الله عنه said: While I was in the mosque, someone threw a pebble at me, and when I looked up, I saw that it was 'Umar bin Al-Khattâb, who said: "Go and call me these two men." I brought them and 'Umar رضي الله عنه asked them: "Where are you from?" On their replying that they belonged to At-Tâif, he said: "Had you been the inhabitants of Al-Madinah, I would have given you a beating for raising your voices in the mosque of the Messenger of Allâh ﷺ." [*Al-Bukhârî*]

Commentary: The action of 'Umar رضي الله عنه mentioned in the *Hadîth* tells us that to speak loudly in the mosque amounts to desecrating it, which is a punishable offense.

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2. If one is able of it, he must stop people from acts which amount to denial of Divine injunctions and contravene the *Sharî'ah*.

CHAPTER 311
UNDESIRABILITY OF ENTERING THE MOSQUE AFTER EATING RAW ONION OR GARLIC

٣١١- باب نَهْي من أكل ثُومًا أو بصَلًا أو كُرّاثًا أو غيره: مما له رائحة كريهة، عن دخول المسجد قبل زوال رائحته، إلا لضرورة

1701. Ibn 'Umar رضي الله عنهما said: The Prophet ﷺ said, "He who has eaten garlic should not come to our mosque." [*Al-Bukhârî* and *Muslim*]

The narration in *Muslim* is: "He who has eaten garlic should not come to our mosques."

١٧٠١- عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ - يَعْنِي الثُّومَ - فَلا يَقْرَبَنَّ مَسْجِدَنَا» مُتَّفَقٌ عَلَيْهِ.

وفي روايةٍ لمسلم: «مَسَاجِدَنَا».

1702. Anas رضي الله عنه said: The Prophet ﷺ said, "He who has eaten from this plant (i.e., garlic) should not approach us and should not offer *Salât* (prayer) along with us."
[*Al-Bukhârî* and *Muslim*]

١٧٠٢- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ، فَلا يَقْرَبَنَّا، وَلَا يُصَلِّيَنَّ مَعَنَا» مُتَّفَقٌ عَلَيْهِ.

1703. Jâbir رضي الله عنه said: The Prophet ﷺ said, "He who has eaten garlic or onion should keep away from us or our mosques."
[*Al-Bukhârî* and *Muslim*]

The narration in *Muslim* is: "He who has eaten onion or garlic or leek should not approach our mosque, because the angels are also offended by the strong smells) that offend the

١٧٠٣- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا، فَلْيَعْتَزِلْنَا، أَوْ فَلْيَعْتَزِلْ مَسْجِدَنَا» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «مَنْ أَكَلَ الْبَصَلَ، وَالثُّومَ، والْكُرَّاثَ، فَلَا يَقْرَبَنَّ مَسجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا

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children of Adam." [*Muslim*]

يَتَأَذَّى مِنْهُ بَنُو آدَمَ».

Commentary: It is not permissible to eat raw onions, garlic or anything with a strong offending smell before going to the mosque. It is permissible, however, to eat them after their strong odour has vanished as a result of cooking or boiling. Since their odour vanishes after cooking, their use is permissible in cooked form.

1704. It has been narrated that 'Umar رضي الله عنه said in the sermon of Friday prayer: "O you people! You eat garlic and onion. I think the odour of these to be very offensive. I saw that if the Messenger of Allâh ﷺ happened to find a man with such offensive odour in the mosque, he would order him to be taken out of the mosque and sent to Al-Baqî'. He who wants to eat any of these, should cook them till their odour dies out. [*Muslim*]

١٧٠٤- وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ خَطَبَ يَوْمَ الْجُمُعَةِ فَقَالَ فِي خُطْبَتِهِ: ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ مَا أُرَاهُمَا إِلَّا خَبِيثَتَيْنِ: الْبَصَلَ، وَالثُّومَ. لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ، فَأُخْرِجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا، فَلْيُمِتْهُمَا طَبْخًا. رَوَاهُ مُسلم.

Commentary: *Khabîth* generally means impure, base and wicked, but it is also used in the sense of *Harâm* (unlawful), that is for eatables which are forbidden or which have an unpleasant and disgusting smell. Garlic, onion etc., are *Khabîth* in their raw form and Muslims have been prohibited from going to the mosque after eating them. One can, however, eat them in their cooked form. One can also use them when the time to go to mosque for *Salât* is not very near. We also learn from this *Hadîth* that one should not eat any such odorous thing when he has to go to the mosque or *Madrasah* or any congregation for some religious purpose because it will be repulsive for the people present there. Their eating is, however, permissible even in their raw form, if one is not going to the mosque for *Salât*.

2. We also learn from this *Hadîth* that mosques should be kept free from every kind of filth and odorous things. There is no justification for the construction of toilets in the

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premises of mosque. Mosques which have toilets within their compounds must be divested of the toilets to purge them of the unclean environments.

CHAPTER 312
UNDESIRABILITY OF SITTING WITH ERECTED LEGS DURING FRIDAY SERMON

٣١٢- باب كراهة الاحتباء يَوم الجمعة والإمَام يخطبُ؛ لأنه يجلب النوم فيفوت استماع الخطبة، ويخاف انتقاض الوضوء

1705. Mu'âdh bin Anas Al-Juhanî رضي الله عنه said: The Prophet ﷺ forbade (us) from sitting with our legs drawn up to our belly (*Ihtibâ'*) during the Friday *Khutbah* (religious talk before the prayer). [*Abû Dâwûd* and *At-Tirmidhî*]

١٧٠٥- عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، نَهَى عَنِ الْحِبْوَةِ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ. رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ. [وَقَالَ]: حَدِيثٌ حَسَنٌ.

Commentary: *Habût* is the root word of *Ihtibâ'* which means to sit in such a position that the two knees are joined by means of the hand or some cloth with one's belly. To sit in this style during the Friday sermon is not desirable because it causes drowsiness which in turn interrupts the sermon. It must be remembered that listening to the Friday sermon is obligatory and drowsiness during the course of the sermon is likely to disturb it and can also spoil *Wudu'* which is a prerequisite for the validation of *Salât*.

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CHAPTER 313
PROHIBITION OF HAVING A HAIR CUT OR PARING ONE'S NAILS DURING THE FIRST TEN DAYS OF DHUL-HIJJAH FOR ONE WHO INTENDS TO SACRIFICE AN ANIMAL

٣١٣- باب نَهي مَنْ دَخَلَ عَلَيه عشر ذي الحجّة وأراد أَن يضحي، عن أخذ شيء من شعره أو أظفاره حتى يضحّي

1706. Umm Salamah رضي الله عنها said: The Messenger of Allâh ﷺ said, "When anyone of you intends to sacrifice the animal and enter in the month of Dhul-Hijjah, he should not get his hair cut or nails pared till he has offered his sacrifice." [*Muslim*]

١٧٠٦- عَنْ أُمِّ سَلَمَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله، ﷺ: «مَنْ كَانَ لَهُ ذِبْحٌ يَذْبَحُهُ، فَإِذَا أُهِلَّ هِلالُ ذِي الْحِجَّةِ، فَلَا يَأْخُذَنَّ مِنْ شَعْرِه وَلَا مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يُضَحِّيَ» رَوَاهُ مُسْلِم.

Commentary: According to this *Hadîth*, one who intends to sacrifice animal on *'Eid Al-Adha*, should abstain from paring nails, having a hair cut, and shaving the armpits and the private parts so that his sacrifice is in accordance with the *Sunnah*. One should have a hair cut on the tenth of Dhul-Hijjah after having offered the sacrifice. Some *Ahâdîth* tell us that if a person who does not sacrifice an animal on *'Eid Al-Adha* but pares his nails and has his hair cut on the tenth Dhul-Hijjah will be given by Allâh the reward of sacrifice.

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CHAPTER 314
PROHIBITION OF SWEARING IN THE NAME OF ANYTHING BESIDES ALLÂH

٣١٤- باب النّهي عَن الْحلف بمخلوق كالنبيّ والْكعبة والملائكة والسماء والآباء والحياة والروح والرأس وحياة السلطان ونعمة السلطان وتُرْبة فلان والأمانة، وهي من أشدها نهيًا

1707. Ibn 'Umar رضي الله عنهما said: The Prophet ﷺ said, "Allâh has prohibited you from taking an oath by your fathers. He who must take an oath, may do so by swearing in the Name of Allâh or he should remain silent." [*Al-Bukhârî* and *Muslim*]

١٧٠٧- عَنِ ابْنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «إِنَّ الله تَعَالَى يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا، فَلْيَحْلِفْ بِالله، أَوْ لِيَصْمُتْ» مُتَّفَقٌ عَلَيه.

وَفِي رِوَايَةٍ فِي الصَّحِيحِ، «فَمَنْ كَانَ حَالِفًا فَلا يَحْلِفْ إِلَّا بِالله أَوْ لِيَسْكُتْ».

Commentary: We learn from this *Hadîth* that taking the oath of one's ancestors is prohibited. In the forthcoming *Ahâdîth* one is also forbidden from taking the oath of false gods and devils.

1708. 'Abdur-Rahmân bin Samurah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Swear neither by the name of *Tâghût* (i.e., false deities, false leaders, etc.) nor by your fathers." [*Muslim*]

١٧٠٨- وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَحْلِفُوا بِالطَّوَاغِي، وَلَا بِآبَائِكُمْ». رَوَاهُ مُسْلِمٌ.

«الطَّوَاغِي»: جَمْعُ طَاغِيَةٍ، وَهِيَ الأَصْنَامُ، وَمِنْهُ الْحَدِيثُ: «هٰذِهِ طَاغِيَةُ دَوْسٍ»: أَيْ:

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صَنَمُهُمْ وَمَعْبُودُهُمْ. وَرُوِيَ فِي غَيْرِ مُسْلِمٍ: «بِالطَّوَاغِيتِ» جَمْعُ طَاغُوتٍ، وَهُوَ الشَّيْطَانُ وَالصَّنَمُ.

1709. Buraidah رضي الله عنه said: The Messenger of Allâh ﷺ said, "He who swears by *Amânah* (trust) is not one of us." [*Abû Dâwûd* with authentic *Isnâd*].

١٧٠٩- وَعَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ بِالأَمَانَةِ، فَلَيْسَ مِنَّا» حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: The oath of *Amânah* means to say "By *Amânah*" as one says "By Allâh". This is prohibited for the reason that one can take the oath of Allâh or any of His Attributes. *Amânah* is one of the Commandments of Allâh and an obligation prescribed by Him, like *Salât*, *Saûm*, *Hajj* etc. In this way, the Commandments of Allâh assume the resemblance of His Glorious Names and Attributes, which is not correct.

1710. Buraidah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "If anyone swears that in such and such case he will be free from Islâm and afterwards he turns out to be a liar, he will be as he has sworn; but if he is speaking the truth, he will not revert safely to Islâm." [*Abû Dâwûd*]

١٧١٠- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ، فَقَالَ: إِنِّي بَرِيءٌ مِنَ الإِسْلَامِ، فَإِنْ كَانَ كَاذِبًا، فَهُوَ كَمَا قَالَ، وَإِنْ كَانَ صَادِقًا، فَلَنْ يَرْجِعَ إِلَى الإِسْلَامِ سَالِمًا». رَوَاهُ أَبُو دَاود.

Commentary: What this *Hadîth* tells us is that if someone says "If I do such and such thing, I will be a *Kâfir*", now, if he really meant that if he did that he will adopt *Kufr*, then he will at once become a *Kâfir*. But if he meant that he will strictly adhere to Islâm and never take the way of *Kufr*, he will not become a *Kâfir* but the style in which he said it was certainly wrong. Therefore, he must make repentance and beg forgiveness from Allâh for it. It will be better if he recites again *Kalimahtush-Shahâdah* to renew his Faith.

1711. Ibn 'Umar رضي الله عنهما said: I

١٧١١- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ

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heard a man saying: "No, by the Ka'bah." I admonished him: "Do not swear by any thing besides Allâh, for I heard the Messenger of Allâh ﷺ saying, 'He who swears by anyone or anything other than Allâh, has indeed committed an act of *Kufr* or *Shirk*'." [*At-Tirmidhî*]

[Some *'Ulamâ'* are of the opinion that the words of the Prophet ﷺ that "He who swears by anyone or anything other than Allâh has indeed committed an act of *Kufr* or *Shirk*," are in the nature of extreme admonition. And in fact, it is not *Shirk*. The same applies to the saying of the Prophet ﷺ, who said, "showing off is *Shirk*."]

عَنْهُمَا أَنَّهُ سَمِعَ رَجُلًا يَقُولُ: لَا وَالْكَعْبَةِ، قَالَ ابْنُ عُمَرَ: لَا تَحْلِفْ بِغَيْرِ اللهِ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ حَلَفَ بِغَيْرِ اللهِ، فَقَدْ كَفَرَ أَوْ أَشْرَكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَفَسَّرَ بَعْضُ الْعُلَمَاءِ قَوْلَهُ: «كَفَرَ أَوْ أَشْرَكَ» عَلَى التَّغْلِيظِ، كَمَا رُوِيَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الرِّيَاءُ شِرْكٌ».

Commentary: Imâm An-Nawawî has regarded the saying "showing off is *Shirk*" as *Hadîth* is not narrated in these words. It is, however, true that what the Prophet ﷺ has stated about the evil and sinfulness of showing off implies that it is also a (minor) *Shirk*. For instance he stated that "He who kept fast or offered *Salât* for mere show, has indeed committed *Shirk*." In any case, to take oath of anyone other than Allâh is strictly forbidden. It is, therefore, necessary to abstain from swearing by other than Allâh. Unfortunately, such oaths are very common and people do not realize that they are prohibited and unlawful.

CHAPTER 315
ILLEGALITY OF SWEARING FALSELY

٣١٥- باب تغليظ اليمين الكاذبة عمدًا

1712. Ibn Mas'ûd رضي الله عنه said: The Prophet ﷺ said, "He who takes

١٧١٢- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى

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مَالِ امْرِىءٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ» قَالَ: ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللهِ عَزَّ وَجَلَّ: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَى آخِرِ الآيَةِ: مُتَّفَقٌ عَلَيْهِ.

oath to acquire the property of a Muslim unjustly will meet Allâh and He will be angry with him" then he recited:

"Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter. Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment." (3:77) [*Al-Bukhârî* and *Muslim*]

١٧١٣- وَعَنْ أَبِي أُمَامَةَ إِيَاسِ بْنِ 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 لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللهِ؟ قَالَ: «وَإِنْ كَانَ قَضِيبًا مِنْ أَرَاكٍ» رَوَاهُ مُسْلِمٌ.

1713. Abû Umâmah Iyâs bin Tha'labah Al-Hârithî رضي الله عنه said: The Messenger of Allâh ﷺ said, "He who misappropriates the right of a Muslim by taking a false oath, Allâh will condemn him to the fire of Hell and will forbid *Jannah* for him." A person asked: "O Messenger of Allâh, even if it is something insignificant?" He replied, "Yes, even if it is the twig of the Arak tree." [*Muslim*]

١٧١٤- وَعَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ: الإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ» رواه الْبُخَارِي.

وَفِي رِوَايَةٍ: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ مَا

1714. 'Abdullâh bin 'Amr bin Al-Âs رضي الله عنهما said: The Prophet ﷺ said, "Of the major sins are: Associating anything in worship with Allâh, disobedience to the parents, killing without justification and taking a false oath (intentionally)." [*Al-Bukhârî*]

Another narration is: A bedouin came to the Prophet ﷺ and asked him: "O Messenger of Allâh, what are the

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الْكَبَائِرُ؟ قَالَ: «الإِشْرَاكُ بِالله» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْيَمِينُ الْغَمُوسُ» قُلْتُ: وَمَا الْيَمِينُ الْغَمُوسُ؟ قَالَ: الَّذِي يَقْتَطِعُ مَالَ امْرِىءٍ مُسْلِمٍ» يَعْنِي بِيَمِينٍ هُوَ فِيهَا كَاذِبٌ.

cardinal sins?" He ﷺ replied, "Associating anything with Allâh in worship." The man asked: "(What is) next?" The Messenger of Allâh ﷺ replied, "*Al-Yamîn Al-Ghamûs*." He asked: "What do you mean by *Al-Yamîn Al-Ghamûs*?" The Messenger of Allâh ﷺ replied, "Swearing falsely to usurp the property of a Muslim."

Commentary: "*Ghamûs*" means to drown. A false oath drowns one in sin. For this reason, it is called *Al-Yamîn Al-Ghumûs*, the oath that drowns one in sin. Is it open to expiation? Some religious scholars believe that it is, while others think it is not, because in their opinion it is a lie which is employed to deprive somebody of his wealth and property. For this reason, they say that in such case one should beg pardon from Allâh and arrange to restore the wealth and property to the victim. This seems to be the more appropriate course for it because mere repentance cannot remit this sin. It is necessary to rectify the wrong and compensate the victim.

CHAPTER 316
DESIRABILITY OF EXPIATING THE OATH TAKEN BY A PERSON WHO AFTERWARDS BREAKS IT FOR A BETTER ALTERNATIVE

٣١٦- بابُ ندب مَن حلف على يمينٍ فرأى غيرها خيرًا مِنها أن يفعل ذلك المحلوف عليه ثم يكفِّر عن يمينه

1715. 'Abdur-Rahmân bin Samurah رضي الله عنه said: The Messenger of Allâh ﷺ said to me, "When you take an oath and consider something else to be better than it, make expiation for your oath and choose the better alternative." [*Al-Bukhârî* and *Muslim*]

١٧١٥- عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ لِي رَسُولُ الله ﷺ: «وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأْتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ» مُتَّفَقٌ عَلَيْهِ.

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Commentary: What we learn from this *Hadîth* is that if a person has taken an oath to do something but subsequently realizes that it is better to forego the oath, he should expiate for the oath rather than sticking to it because it is easier to expiate for the oath than to suffer a loss, be it in religion or otherwise.

1716. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "When you swear an oath and consider something else to be better than it, make expiation for your oath and do the thing that is better." [*Muslim*]

١٧١٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ، فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ» رَوَاهُ مُسْلِمٌ.

1717. Abû Mûsâ رضي الله عنه said: The Messenger of Allâh ﷺ said, "Verily, I swear by Allâh, if Allâh wills, I shall not swear to do something but that if I consider something else to be better than it, then I shall make expiation for my oath and adopt the thing that is better." [*Al-Bukhârî* and *Muslim*]

١٧١٧- وَعَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِنِّي وَالله إِنْ شَاءَ الله لَا أَحْلِفُ عَلَى يَمِينٍ، ثُمَّ أَرَى خَيْرًا مِنْهَا إِلَّا كَفَّرْتُ عَنْ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ» مُتَّفَقٌ عَلَيْهِ.

1718. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Persistence in respect of his oath about his family is more sinful with Allâh than the payment of its expiation prescribed by Allâh." [*Al-Bukhârî* and *Muslim*]

١٧١٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لأَنْ يَلَجَّ أَحَدُكُمْ فِي يَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ الله تَعَالَى مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي فَرَضَ الله عَلَيْهِ» مُتَّفَقٌ عَلَيْهِ.

قَوْلُهُ: «يَلَجَّ» بِفَتْحِ اللَّامِ، وَتَشْدِيدِ الْجِيمِ: أَيْ يَتَمَادَى فِيهَا، وَلَا يُكَفِّرُ، وَقَوْلُهُ: «آثَمُ» هُوَ بِالثَّاءِ الْمُثَلَّثَةِ، أَيْ: أَكْثَرُ إِثْمًا.

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Commentary:

1. "*Ahl*" means wife, children and other members of one's family. For example, if a man takes an oath regarding some matter relating to his wife, although the act he has forbidden himself is better for him, it will be sinful to stick to the oath. Far less than this sin would be the breaking of the oath to normalize his relation with his wife and children. The essence of all these *Ahâdîth* is that if one comes to realize that, after taking an oath, his oath was wrong, then he must break the oath and do what he had vowed not to do. There are different forms of breaking the oaths. For instance, if one has taken an oath that he will drink alcohol, it will be obligatory for him to break his oath. Or if one takes an oath to not to do a thing which is desirable, or taken an oath to do something which is not desirable, then it will be desirable to break the oath. Similarly, if one takes an oath to not to do something permissible then the act of breaking the oath will also come in the category of permissible.
2. The expiation of an oath is necessary. This can be done by means of feeding ten poor persons, or by providing clothes to a similar number of persons, or by setting a slave free. If one does not have the capacity to do any of the three acts, then he should observe fast for three days..
3. If, in spite of realizing that the act one has vowed not to do is better, one still sticks to his oath, he would be then more sinful.
4. The teachings and practices of the Prophet ﷺ tell us that to adopt the better course is preferable to sticking to the oath.

CHAPTER 317
EXPIATION OF OATHS

٣١٧- باب العفو عن لغو اليمين وأنَّه لا كفَّارة فيه، وهو ما يجري على اللسان بغير قصد اليمين كقوله على العادة: لا والله، وبلى والله، ونحو ذلك

Allâh, the Exalted, says:

"Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate

قَالَ الله تَعَالَى: ﴿لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِيٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ۖ فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ

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مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ذَٰلِكَ كَفَّارَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوٓا أَيْمَٰنَكُمْ﴾ [المائدة: ٨٩].

oaths; for its expiation (a deliberate oath) feed ten *Masâkîn* (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should observe fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e., do not swear much)." (5:89)

١٧١٩- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أُنْزِلَتْ هٰذِهِ الآيَةُ: ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِيٓ أَيْمَٰنِكُمْ﴾ فِي قَوْلِ الرَّجُلِ: لَا وَاللهِ، وَبَلَى وَاللهِ. رَوَاهُ الْبُخَارِي.

1719. 'Âishah رضي الله عنها reported: The *Âyah*: "Allâh will not punish you for what is unintentional in your oaths ..." was revealed in respect of those persons who are in the habit of repeating: 'No, by Allâh'; and 'Yes, by Allâh.' [*Al-Bukhârî*]

Commentary:

1. From the previous as well as present chapter we learn that there are three kinds of oaths:

First, false oath (*Al-Yamîn Al-Ghamûs*).

Second, absurd (*Laghw*) oath, which is neither sinful nor is there any expiation for its violation.

Third, *Al-Mu'aqqadah*. It is an oath which one takes wholeheartedly for doing or not doing anything. It is liable for expiation if one violates it. Its expiation is mentioned in this *Hadîth*.

2. What will be the quantity of the average food that is to be served to the ten person by way of expiation? We do not find any elaboration of this in any *Hadîth*. Some *'Ulamâ'* have stated that it means meals of the day and night. Some scholars have taken support of a *Hadîth* and suggested that it should be one *Mudd* (about half kilogram) per head because this is the quantity which the Prophet ﷺ prescribed as expiation for sexual intercourse with one's wife during fasting. The expiation prescribed by him was 15 *Sâ'* dates which were to be divided among sixty poor fellows. Since one *Sâ'* consists of four *Mudd*, the quantity of food, without curry, for

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ten persons would be six kilograms. (Ibn Kathîr). This means that it would be six kilograms of flour, or rice, or dates etc. Thus, even if ten poor persons are served with an average meal, it would be a substantial quantity. Allâh Alone knows what is correct.

CHAPTER 318
ABOMINATION OF SWEARING IN TRANSACTION

٣١٨- باب كراهة الحلف في الْبَيْع وإن كان صادقًا

1720. Abû Hurairah رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "Swearing produces a ready sale for a commodity, but blots out the blessing." [*Al-Bukhârî* and *Muslim*]

١٧٢٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «الْحَلِفُ مَنْفَقَةٌ لِلسِّلْعَةِ، مَمْحَقَةٌ لِلْكَسْبِ» مُتَّفَق عَلَيْهِ.

Commentary: What is meant here is that if a person takes an oath while offering a merchandise, he may succeed in selling a large quantity of it, but this is not a fair means of business because it increases the sale but robs the business of its blessings. Therefore, even if a person is perfectly right in his statement in respect of his merchandise, he should not take an oath to influence his customers.

1721. Abû Qatâdah رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "Beware of excessive swearing in sale, because it may promote trade but this practice will eliminate the blessing." [*Muslim*]

١٧٢١- عَنْ أَبِي قَتَادَةَ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «إِيَّاكُمْ وَكَثْرَةَ الْحَلِفِ فِي الْبَيْعِ، فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* also mentions the same thing which has been stated in the preceding *Hadîth*. It has food for thought that when oath robs the deal of its blessing, even if one's oath is perfectly true, how great a sin those commit who take false oaths to sell their goods! May Allâh save us from committing this sin.

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CHAPTER 319
ABOUT BEGGING IN THE NAME OF ALLÂH

٣١٩- باب كراهة أن يَسأل الإنسان بوَجْه الله عز وجل غير الجنة، وكراهة منع من سأل بالله تعالى وتشفَّعَ به

1722. Jâbir رضي الله عنه said: The Messenger of Allâh ﷺ said, "No one should ask in the Face of Allâh for anything except *Jannah*."
[*Abû Dâwûd*]

١٧٢٢- عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لا يُسْأَلُ بِوَجْهِ الله إِلَّا الجَنَّةُ» رواه أبو داود.

Commentary: Sheikh Al-Albânî has stated with regard to this *Hadîth* the following points:
First, this *Hadîth* is weak in authority.
Second, even if its authority is taken to be correct, then begging in the Name of Allâh for worldly needs is prohibited; but how can the begging of good of the Hereafter, guidance and the path to *Jannah* becomes prohibited?
Nevertheless, begging in the Name of Allâh for worldly gains is disapproved.

1723. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ said, "Grant shelter to him who begs for it in the Name of Allâh, give to him who begs in the Name of Allâh, accept the invitation of him who invites you, and requite him who does a favour to you, but if you are unable to requite him, go on praying for him till you are sure that you have requited him adequately."
[*Abû Dâwûd* and *An-Nasa'î*]

١٧٢٣- وعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُما قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنِ اسْتَعَاذَ بِالله، فَأَعِيذُوهُ، وَمَنْ سَأَلَ بِالله، فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ، فَأَجِيبُوهُ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ، فَادْعُوا لَه حَتَّى تَرَوْا أَنَّكُمْ قَد كَافَأْتُمُوهُ» حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاود، والنَّسَائِي بِأَسَانِيد الصَّحِيحين.

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Commentary: The following points are clear from this *Hadîth*:

First, supplicating for safety and asking in the Name of Allâh is endorsed.

Second, if a person begs in the Name of Allâh, he should not be turned down. He must be given something to honour the Name of Allâh. However, if one is sure that the petitioner is a professional beggar and does not stand in need of what he is begging, then it is better to turn him down in order to discourage the evil of begging in the society.

Third, one should return kindness, with kindness but if one is unable to do so then one should wholeheartedly pray for the benefactor because this is also a form of returning a kindness.

Fourth, one must accept invitation to a feast provided it is free from all things forbidden by Islâm.

CHAPTER 320
PROHIBITION OF ADDRESSING SOMEBODY AS 'THE KING OF KINGS'

٣٢٠- بابُ تحريم قول شاهنشاه للسلطان وغيره، لأن معناه ملك الملوك، ولا يوصف بذلك غير الله سبحانه وتعالى

1724. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "The most disgraceful man near Allâh is a man who calls himself (or likes others to call him) *Malikul-Amlâk* (i.e., king of kings)." [*Al-Bukhârî* and *Muslim*]

١٧٢٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللهِ عَزَّ وَجَلَّ رَجُلٌ تَسَمَّى مَلِكَ الأَمْلَاكِ» مُتَّفَقٌ عَلَيْهِ.

قَالَ سُفْيَانُ بنُ عُيَيْنَةَ «مَلِكُ الأَمْلَاكِ» مِثْلُ شَاهِنْشَاهِ.

Commentary: Allâh appreciates humility and humbleness and abhors pride and haughtiness. To arrogate to oneself the title of 'The king of kings' reflects pride and not humility and is, therefore, forbidden. Moreover, this is an Exclusive Attribute of Allâh and it is unjust to associate it with any one else.

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CHAPTER 321
PROHIBITION OF CONFERRING A TITLE OF HONOUR UPON A SINNER, A HYPOCRITE, AND THE LIKE

٣٢١- باب النَّهي عَنْ مخاطبة الفاسِق والمبتدع ونحوهما بسيِّدي ونحوه

1725. Buraidah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Do not address a hypocrite with the title of chief, (or similar titles of respect) for even if he deserves this title you will invite Allâh's Wrath by using it for him." [*Abû Dâwûd*]

١٧٢٥- عَنْ بُرَيْدَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَقُولُوا لِلْمُنَافِقِ سَيِّدٌ، فَإِنَّهُ إِنْ يَكُ سَيِّدًا، فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ» رَوَاهُ أَبُو داود بِإِسْنَادٍ صَحِيحٍ.

Commentary: A sinner does not deserve any respect. His respect amounts to inviting the Wrath of Allâh. Hypocrites, innovators in religion, disbelievers, polytheists, atheists, heretics and those who disobey Allâh and His Prophet ﷺ fall in this category, and none of them deserve any respect. It is the Muslims, the pious and those who are faithful to Allâh and His Prophet ﷺ who are worthy of respect.

CHAPTER 322
UNDESIRABILITY OF REVILING FEVER

٣٢٢- بابُ كراهة سَبّ الحمَّى

1726. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ visited Umm Sâ'ib (or Umm Musaiyyab) and asked her, "What ails you O Umm Sâ'ib (or Umm Musaiyyab)? You are shivering." She replied: "It is a fever, may Allâh not bless it!" He said to her, "Do

١٧٢٦- عَنْ جَابِرٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ، أَوْ أُمِّ الْمُسَيَّبِ فَقَالَ: «مَا لَكِ يَا أُمَّ السَّائِبِ - أَوْ يَا أُمَّ الْمُسَيَّبِ - تُزَفْزِفِينَ؟» قَالَتْ:

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not revile fever, for it cleanses out the sins of the sons of Âdam in the same way that a furnace removes the dirt of iron." [*Muslim*]

الْحُمَّى لَا بَارَكَ اللهُ فِيهَا، فَقَالَ: «لَا تَسُبِّي الْحُمَّى، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ، كَمَا يُذْهِبُ الْكِيرُ خَبَثَ الْحَدِيدِ» رَوَاهُ مُسْلِمٌ.

«تُزَفْزِفِينَ» أَيْ: تَتَحَرَّكِينَ حَرَكَةً سَرِيعَةً، وَمَعْنَاهُ: تَرْتَعِدُ، وَهُوَ بِضَمِّ التَّاءِ وَبِالزَّايِ المكررة، والفاء المكررة، ورُوِيَ أَيْضًا بِالرَّاءِ المكررة والقافين.

Commentary: We learn from this *Hadîth* that as diseases are means of expiation of sins, one should not condemn them. More so for the person that they are a part of fate - the Will of Allâh. However, there is no harm in taking necessary measures to overcome them because *Sharî'ah* makes it obligatory to do so..

CHAPTER 323
PROHIBITION OF REVILING THE WIND

٣٢٣- باب النّهي عَن سَبّ الريح وبَيان مَا يقال عند هبوبها

1727. Abul-Mundhir Ubaiy bin Ka'b رضي الله عنه said: The Messenger of Allâh ﷺ said, "Do not revile the wind. When you experience something abominable (about it), supplicate: *'Allâhumma innâ nas'aluka min khairi hâdhihir-rîhi, wa khairi mâ fîhâ, wa khairi mâ umirat bihi. Wa na'ûdhu bika min sharri hâdhihir-rîhi, wa sharri mâ fîhâ, wa sharri mâ umirat bihi.* (O Allâh, we beg of You the good of this

١٧٢٧- عَنْ أَبِي الْمُنْذِرِ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسُبُّوا الرِّيحَ، فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ، فَقُولُوا: «اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هٰذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُمِرَتْ بِهِ، وَنَعُوذُ بِكَ مِنْ شَرِّ هٰذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ» رَوَاهُ التِّرْمِذِيُّ

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وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

wind and the good of that which it contains and the good of that which it has been commanded; and we seek refuge in you from the evil of this wind and the evil of that which it contains and the evil of that which it has been commanded)." [*At-Tirmidhî*]

١٧٢٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الرِّيحُ مِنْ رَوحِ اللهِ، تَأْتِي بِالرَّحْمَةِ، وَتَأْتِي بِالْعَذَابِ، فَإِذَا رَأَيْتُمُوهَا فَلا تَسُبُّوهَا، وَسَلُوا اللهَ خَيْرَهَا، وَاسْتَعِيذُوا بِاللهِ مِنْ شَرِّهَا» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَنٍ.

قَوْلُهُ ﷺ: «مِنْ رَوْحِ اللهِ» هُوَ بِفَتْحِ الرَّاءِ: أَي: رَحْمَتِهِ بِعِبَادِهِ.

1728. Abû Hurairah رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "The wind is the Blessing of Allâh. Sometimes it brings His Mercy and sometimes it brings His Chastisement. When you experience it, do not revile it but beg of Allâh its good; and seek Allâh's Refuge against its evil." [*Abû Dâwûd* with good *Isnâd*]

١٧٢٩- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا عَصَفَتِ الرِّيحُ قَالَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ» رَوَاهُ مُسْلِمٌ.

1729. 'Âishah رضي الله عنها said: Whenever the wind blew strongly, The Prophet ﷺ would say: "*Allâhumma innî as'aluka khairahâ, wa khaira mâ fîhâ, wa khaira mâ ursilat bihi. Wa a'ûdhu bika min sharrihâ, wa sharri mâ fîhâ, wa sharri mâ ursilat bihi*. (O Allâh, I beg of You its good and the good of that which it contains and the good of the purpose for which it has been sent; and I seek Your Refuge from its evil and the evil of that which it contains and the evil of

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the purpose for which it has been sent)." [*Muslim*]

Commentary: Like His innumerable other gifts, the wind is a free gift of Allâh, which is essential for man's health and sustenance. But if Allâh wills, He can turn it into a means of destruction and ruin. Therefore, one should pray to Allâh to enable him to benefit from its good effects and save him from bad ones.

CHAPTER 324
UNDESIRABILITY OF REVILING THE ROOSTER

٣٢٤- باب كراهة سَبّ الدّيك

1730. Zaid bin Khâlid Al-Juhanî رضي الله عنه said: The Messenger of Allâh ﷺ said, "Do not revile the rooster for it wakes you up for prayer." [*Abû Dâwûd*]

١٧٣٠- عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَسُبُّوا الدِّيكَ، فَإِنَّهُ يُوقِظُ للصَّلاةِ» رَوَاهُ أَبُو داود بِإِسْنَادٍ صَحِيحٍ.

Commentary: This *Hadîth* is self-evident. The utility of the cock is not realized much nowadays as *Adhân* is amplified through loud-speakers. Before the invention of loudspeakers, the voice of *Mu'adhdhin* could go to a short distance only and it was cock's crow which used to awaken the Muslims for *Tahajjud* and *Fajr* prayers. Thus, we learn from this *Hadîth* that whosoever cooperates in virtue, should be respected. One should also induce people to virtue and cooperate with them in good deeds so that one is well rewarded for it by Allâh.

CHAPTER 325
PROHIBITION OF ATTRIBUTING RAIN TO THE STARS

٣٢٥- باب النَّهي عن قول الإنسان: مُطِرنا بنَوْء كذا

1731. Zaid bin Khâlid رضي الله عنه said: The Messenger of Allâh ﷺ led

١٧٣١- عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ الله عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ الله ﷺ

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the *Fajr* prayer at Al-Hudaibiyyah after a rainfall during the night. At the conclusion of prayer, he turned towards the people and said, "Do you know what your *Rubb* has said?" They replied: "Allâh and His Messenger know better." Upon this he remarked, "He has said: 'Some of My slaves have entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Grace and Mercy of Allâh, believes in Me and disbelieves in the stars; and he who said: We have had a rainfall due to the rising of such and such star, disbelieves in Me and affirms his faith in the stars.'" [*Al-Bukhârî* and *Muslim*]

صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَةِ فِي إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي، وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ، فَذٰلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذٰلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ» مُتَّفَقٌ عَلَيْهِ.

وَالسَّمَاءُ هُنَا: الْمَطَرُ.

Commentary:

1. Since Allâh is the Real Creator and Maker of all things and events, these should without any exception be attributed to Him Alone. If a reference is made to the cause or causes which occasion an incident or event, it is permissible but to ascribe them entirely to some factor or factors is the conduct of polytheists and amounts to *Shirk* and *Kufr*.

2. People of the Period of Ignorance used to ascribe the rain which occurred at the appearance or setting of some star, to that star and would thus accept it as the real cause of it. In this *Hadîth*, such ascription has been regarded as *Kufr* and *Shirk*.

CHAPTER 326
PROHIBITION OF CALLING A MUSLIM AN INFIDEL

٣٢٦- باب تحريم قوله لِمُسلم: يا كافر

1732. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ said,

١٧٣٢ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَالَ

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الرَّجُلُ لأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، فَإِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ» مُتَّفَقٌ عَلَيْهِ.

"When a person calls his brother (in Islâm) a disbeliever, one of them will certainly deserve the title. If the addressee is so as he has asserted, the disbelief of the man is confirmed, but if it is untrue, then it will revert to him." [*Al-Bukhârî* and *Muslim*]

Commentary: We learn from this *Hadîth* that to call a Muslim a *Kâfir* is strictly prohibited because if the one who has been called as such does not have the traits which makes him a *Kâfir*, then the one who says it will be held *Kâfir*.

١٧٣٣- وَعَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ دَعَا رَجُلًا بِالْكُفْرِ، أَوْ قَالَ: عَدُوَّ اللهِ، وَلَيْسَ كَذٰلِكَ إِلَّا حَارَ عَلَيْهِ» مُتَّفَقٌ عَلَيْهِ.

«حَارَ»: رَجَعَ.

1733. Abû Dharr رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "If somebody accuses another of disbelief or calls him the enemy of Allâh, such an accusation will revert to him (the accuser) if the accused is innocent." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* also tells us that to call without reason any Muslim a *Kâfir* or enemy of Allâh is strictly prohibited.

CHAPTER 327
PROHIBITION OF OBSCENITY

٣٢٧- باب النَّهي عن الفحش وبذاء اللِّسَان

١٧٣٤- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلَا اللَّعَّانِ، وَلَا الْفَاحِشِ، وَلَا الْبَذِيِّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

1734. Ibn Mas'ûd رضي الله عنه said: The Messenger of Allâh ﷺ said, "A true believer does not taunt or curse or abuse or talk indecently." [*At-Tirmidhî*]

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Commentary: We learn from this *Hadîth* that in order for one to be a perfect believer, it is not enough to possess all the moral qualities but one must also keep oneself away from moral evils.

1735. Anas رضي الله عنه said: The Messenger of Allâh ﷺ said, "Indecency does not leave anything untainted and decency does not leave anything ungraced and embellished." [*At-Tirmidhî*]

١٧٣٥- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلَّا شَانَهُ، وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلَّا زَانَهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: This *Hadîth* induces us to abandon indencency and adopt decency.

CHAPTER 328
UNDESIRABILITY OF PRETENTIOUSNESS AND EXAGGERATION DURING CONVERSATION

٣٢٨- باب كراهة التقعير في الكلام بالتشدُّق وتكلف الفصاحة واستعمال وَحشيّ اللغة ودقائق الإعراب في مخاطبة العوامّ ونحوهم

1736. Ibn Mas'ûd رضي الله عنه said: The Prophet ﷺ said, "Ruined are *Al-Mutanatti'ûn*." He repeated this thrice. [*Muslim*]

١٧٣٦- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلَاثًا. رَوَاهُ مُسْلِمٌ.

«الْمُتَنَطِّعُونَ»: الْمُبَالِغُونَ فِي الْأُمُورِ.

Commentary: *Mutanatti'ûn* are those people who are in the habit of making unnecessary and unreasonably fine distinctions, exaggeration, artificial and eloquent speech in simple matters. We learn from this *Hadîth* that in all matters one should adopt simplicity and avoid exaggeration no matter whether in speech or action.

1737. 'Abdullâh bin 'Amr bin Al-Âs رضي الله عنهما said: The Messenger of Allâh ﷺ said, "Verily, Allâh dislikes an eloquent person who rolls his tongue

١٧٣٧- وَعَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ يُبْغِضُ الْبَلِيغَ مِنَ

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الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ كَمَا تَتَخَلَّلُ الْبَقَرَةُ». رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

as a cow rolls its tongue (while eating)."
[*Abû Dâwûd* and *At-Tirmidhî*]

Commentary: The person referred to in this *Hadîth* is one who speaks with affection to display his eloquence.

١٧٣٨- وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ، وأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحَاسِنُكُمْ أَخْلَاقًا، وَإِنَّ أَبْغَضَكُمْ إِلَيَّ، وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، الثَّرْثَارُونَ، وَالْمُتَشَدِّقُونَ، وَالْمُتَفَيْهِقُونَ» رَوَاهُ التِّرْمِذِيّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَقَدْ سَبَقَ شَرْحُهُ فِي بَابِ حُسْنِ الْخُلُقِ.

1738. Jâbir bin 'Abdullâh رضي الله عنهما said: The Messenger of Allâh ﷺ said, "The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour; and the most hateful and the farthest from me on the Day of Resurrection will be the talkative and the most pretentious and the most rhetorical." [*At-Tirmidhî*]

Commentary: *Ath-Tharthârûn* (most voluble) is the plural of *Tharthâr* which comes from the word *Thartharah*, meaning to speak repeatedly in an artificial manner. *Mutashaddiqûn* (loud-mouthed) is the plural of *Mutashaddiq*, which means a person who speaks loudly to display his eloquence. *Mutafaihiqûn* is the plural of *Mutafaihiq* which is from the word *Fihq*, meaning to fill. This *Hadîth* is a reference to those people who speak in a loud and lofty manner. All these characteristics of speech are indicative of artificiality and affectation which are condemned by *Sharî'ah*, and people having these defects will be far away from the Prophet ﷺ and will face the Wrath of Allâh. Islâm likes simple, polite and natural style of conversation. In fact, all moral virtues will be a means of the nearness of the Prophet ﷺ and the Pleasure of Allâh. May Allâh enable us to adopt these virtues.

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CHAPTER 329
ABOMINATION OF SELF-CONDEMNATION

٣٢٩- باب كراهة قوله: خبثت نفسي

1739. 'Âishah رضي الله عنها said: The Prophet ﷺ said, "None of you should say: 'My soul has become evil.' He should say: 'My soul is in bad shape.'" [*Al-Bukhârî* and *Muslim*]

١٧٣٩- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ خَبُثَتْ نَفْسِي، وَلْكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي» مُتَّفَقٌ عَلَيْهِ.

قَالَ الْعُلَمَاءُ: مَعْنَى خَبُثَتْ غَثَتْ، وَهُوَ مَعْنَى «لَقِسَتْ» وَلْكِنْ كَرِهَ لَفْظَ الْخُبْثِ.

Commentary: *Khabusatu* and *Laqisatu* are synonymous but the former has appearance of greater sinfulness. Imâm Al-Khattâbî says that this is a guidance for speaking in a proper manner. One should always use a decent word and abstain from impolite language.

CHAPTER 330
UNDESIRABILITY OF CALLING GRAPES *'AL-KARM'*

٣٣٠- باب كراهة تسمية العنب كرمًا

1740. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "None of you should use the word *Al-Karm* for grapes, for *Al-Karm* is a Muslim (worthy of respect)." [*Al-Bukhârî* and *Muslim*]

Another narration is: "Verily, *Al-Karm* is the heart of a true believer."

Another narration is: "People have named grapes as *Al-Karm*; verily, only the heart of a believer is *Al-Karm*."

١٧٤٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُسَمُّوا الْعِنَبَ الْكَرْمَ، فَإِنَّ الْكَرْمَ الْمُسْلِمُ» مُتَّفَقٌ عَلَيْهِ. وَهٰذَا لَفْظُ مُسْلِمٍ.

وَفِي رِوَايَةٍ: «فَإِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ» وَفِي رِوَايَةٍ لِلْبُخَارِي وَمُسْلِمٍ: «يَقُولُونَ الْكَرْمُ، إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ».

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Commentary: We learn from this *Hadîth* that all the derivatives from the word *Al-Karm* can be used legitimately for Muslims only because Muslim is *Karîm*. It is, therefore, wrong to call grapes as *Karm*.

1741. Wâ'il bin Hujr رضي الله عنه said: The Prophet ﷺ said, "Do not say *Al-Karm* when talking about grapes but say *Al-'Inab* or *Al-Habalah*." [*Muslim*]

١٧٤١- وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: الْكَرْمُ، وَلٰكِنْ قُولُوا: الْعِنَبُ، وَالْحَبَلَةُ» رَوَاهُ مُسْلِمٌ.

«الْحَبَلَةُ» بِفَتْحِ الْحَاءِ وَالْبَاءِ، وَيُقَالُ أَيْضًا بِإِسْكَانِ الْبَاءِ.

Commentary: *Al-Habalah* or *Habilah* means grapevine. It is undesirable (*Makrûh*) to refer to the grapes as *Al-Karm*, which also means grapes in Arabic, for it is the true Muslim who deserves to be called with a name which is derived from the word *Al-Karm*.

CHAPTER 331
PROHIBITION OF DESCRIBING THE CHARMS OF A WOMAN TO A MAN WITHOUT A VALID REASON APPROVED BY THE *SHARÎ'AH*

٣٣١- باب النَّهي عَنْ وَصف مَحَاسن المرأة لرجل إِلَّا أن يحتاج إِلى ذٰلك لغرض شرعي كنكاحها ونحوه

1742. Ibn Mas'ûd رضي الله عنه said: The Messenger of Allâh ﷺ said, "No woman should touch another woman's body and then describe the details of her figure to her husband in such a manner as if he was looking at her." [*Al-Bukhârî*]

١٧٤٢- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ، فَتَصِفَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا» مُتَّفَقٌ عَلَيْهِ.

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Commentary: "*Mubashirah*" means "meeting of two bodies" and here it signifies that one should not see another person's body. Here, it is used in its literal as well as metaphorical sense. What it really means is that neither a woman should see the body of any other woman nor should she touch her own body with the body of some other woman, for if she does so, she will come to know the physical qualities of the other woman which she may disclose to her husband. Such disclosures may induce her husband to mischief and eventually ruin her own life. One is allowed, however, to disclose a woman's charms to a man who intends to marry her.

CHAPTER 332
ABOMINATION OF SAYING: "FORGIVE ME IF YOU WISH, O ALLÂH!"

٣٣٢- باب كراهة قول الإنسان في الدعاء: اللَّهم اغفر لي إن شئت. بل يجزم بالطلب

1743. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "You must not supplicate: 'O Allâh! forgive me if You wish; O Allâh bestow mercy on me if You wish.' But beg from Allâh with certitude for no one has the power to compel Allâh." [*Al-Bukhârî* and *Muslim*]

Another narration of *Muslim* is: "A supplication should be made in full confidence and one should persistently express his desire (before Allâh) in his supplication, for no bounty is too great for Allâh to bestow (upon his slaves)."

١٧٤٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِر لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِم الْمَسْأَلَةَ، فَإِنَّهُ لَا مُكْرِهَ لَهُ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «وَلْكِنْ لِيَعْزِمْ، وَلْيُعْظِمِ الرَّغْبَةَ، فَإِنَّ الله تَعَالَى لَا يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ».

Commentary: "Beg from Allâh with certitude" means that one should not pray with 'ifs' and 'buts' but should make a definite prayer and insist upon it. "For no bounty is too great for Allâh" means that Allâh has absolute power to answer our prayers, whether they relate to religious or worldly matters.

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1744. Anas رضي الله عنه said: The Messenger of Allâh ﷺ said, "When one of you supplicates, let him be decisive and he should not say: 'O Allâh, bestow upon me such and such if You wish', because no one has the power to compel Him."
[*Al-Bukhârî* and *Muslim*]

١٧٤٤- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ، فَلْيَعْزِمِ الْمَسْأَلَةَ، وَلَا يَقُولَنَّ: اللَّهُمَّ إِنْ شِئْتَ، فَأَعْطِنِي، فَإِنَّهُ لَا مُسْتَكْرِهَ لَهُ» مُتَّفَقٌ عَلَيْهِ.

Commentary: One should pray to Allâh will full confidence that He will answer his prayers. One should also persist in praying and never give in to despair.

CHAPTER 333
ABOMINATION OF SAYING: "WHAT ALLÂH WILLS AND SO-AND-SO WILLS"

٣٣٣- باب كراهة قول: ما شاء الله وَشَاءَ فلان

1745. Hudhaifah bin Yamân رضي الله عنه said: The Prophet ﷺ said, "Say not: 'What Allâh wills and so-and-so wills', but say: 'What Allâh wills, and then what so-and-so wills.'" [*Abû Dâwûd* with authentic *Isnâd*]

١٧٤٥- عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: مَا شَاءَ اللهُ وَشَاءَ فُلَانٌ، وَلٰكِنْ قُولُوا: مَا شَاءَ اللهُ، ثُمَّ شَاءَ فُلَانٌ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

Commentary: The first form mentioned in this *Hadîth* is prohibited for the reason that it combines the will of someone with the Will of Allâh, which is utterly wrong and against the factual position. In the second form, the Will of Allâh comes first, which is the correct position, and the will of someone else comes later which is subject to the Will of Allâh. The later form is quite fair.

It is as if someone says to a person, "I have only Allâh's Support and yours". In this statement Allâh and man (the person addressed) are given the same status, which is most unfair and unjust. It would, however, be all right to say "We have the support of Allâh and then yours", because this statement does not have any trace of *Shirk,* which the former statement has.

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CHAPTER 334
ABOMINATION OF HOLDING CONVERSATION AFTER *'ISHÂ'* (NIGHT) PRAYER

٣٣٤- باب كراهة الحَدِيث بَعد العشاء الآخرة

وَالْمُرَادُ بِهِ الْحَدِيثُ الَّذِي يَكُونُ مُبَاحًا فِي غَيْرِ هٰذَا الْوَقْتِ، وَفِعْلُهُ وَتَرْكُهُ سَوَاءٌ، فَأَمَّا الْحَدِيثُ الْمُحَرَّمُ أَوْ الْمَكْرُوهُ فِي غَيْرِ هٰذَا الْوَقْتِ، فَهُوَ فِي هٰذَا الْوَقْتِ أَشَدُّ تَحْرِيمًا وَكَرَاهَة. وَأَمَّا الْحَدِيث فِي الْخَيْرِ كَمُذَاكَرَةِ الْعِلْمِ وَحِكَايَاتِ الصَّالِحِينَ، وَمَكَارِمِ الأَخْلَاقِ، والْحَدِيثُ مَعَ الضَّيْفِ، وَمَعَ طَالِبِ حَاجَةٍ، وَنَحْو ذٰلِكَ، فَلَا كَرَاهَةَ فِيهِ، بَلْ هُوَ مُسْتَحَبٌّ، وَكَذَا الْحَدِيثُ لِعُذْرٍ وَعَارِضٍ لَا كَرَاهَةَ فِيهِ، وَقَدْ تَظَاهَرَتِ الأَحَادِيثُ الصَّحِيحَةُ عَلَى كُلِّ مَا ذَكَرْتُهُ.

١٧٤٦- عَنْ أَبِي بَرْزَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا. مُتَّفَقٌ عَلَيْهِ.

1746. Abû Barzah رضي الله عنه said: The Messenger of Allâh ﷺ disliked going to bed before the *'Ishâ'* (night) prayer and indulging in conversation after it." [*Al-Bukhârî* and *Muslim*]

Commentary: The prohibition of going to bed before *'Ishâ'* prayer is that if one sleeps late at night, it becomes difficult for him to get up for *Tahajjud* prayer or *Fajr* prayer. Moreover, if a person goes to sleep soon after *'Ishâ'* prayer, all his activities of the day will end at *'Ishâ'*, which is the most meritorious act. It should also be borne in mind that when holding a conversation which is disliked or forbidden at other times becomes even more so at this particular time (i.e., after *'Ishâ'* prayer). Imâm An-Nawawî's contention that things like academic discussion, talking to a guest, discussing

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the lives of the pious etc., are not only permissible but desirable, is also subject to the condition that such an activity does not involve the risk of losing the *Fajr* prayer. If one spends so much time in such activities that he is likely to miss the *Fajr* prayer, then the permission to hold academic discussion becomes doubtful.

1747. Ibn 'Umar رضي الله عنهما said: Once, towards the end of his life, the Messenger of Allâh ﷺ concluded the *'Ishâ'* (night) prayer and said, "After one hundred years from tonight none of the people on the surface of the earth will survive." [*Al-Bukhârî* and *Muslim*]

١٧٤٧- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الْعِشَاءَ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ، قَالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هٰذِهِ؟ فَإِنَّ عَلَى رَأْسِ مِائَةِ سَنَةٍ لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الأَرْضِ الْيَوْمَ أَحَدٌ» مُتَّفَقٌ عَلَيْهِ.

Commentary: The Prophet ﷺ had made a prophecy that none of the people who were alive on that night would live beyond the end of the century. 'None of the people on the surface of the earth will survive' has been interpreted as "those who had seen him and known him would not stay alive after a hundred years of his death from that night. This was true, for the last Companion of the Prophet, Abu Tufail Âmir bin Wâ'ilah, died in 110 A.H., i.e., exactly one hundred years after the Prophet's prophecy.

1748. Anas رضي الله عنه said: Once the Prophet ﷺ delayed the *'Ishâ'* (night) prayer till midnight. He ﷺ turned to us after the prayer and said, "All the people slept after offering their prayers, but you who waited, will be accounted as if you were engaged in your prayer throughout the period." [*Al-Bukhârî*]

١٧٤٨- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُمْ انْتَظَرُوا النَّبِيَّ ﷺ، فَجَاءَهُمْ قَرِيبًا مِنْ شَطْرِ اللَّيْلِ فَصَلَّى بِهِمْ، يَعْنِي الْعِشَاءَ، قَالَ: ثُمَّ خَطَبَنَا فَقَالَ: «أَلَا إِنَّ النَّاسَ قَدْ صَلُّوا، ثُمَّ رَقَدُوا، وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلَاةٍ مَا انْتَظَرْتُمُ الصَّلَاةَ» رَوَاهُ الْبُخَارِيُّ.

Commentary: We learn the following three points from this *Hadîth*: First: *'Ishâ'* prayer can be deferred till midnight.

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Second: It is permissible to keep awake for it to offer it in congregation. It is also permissible to engage in a beneficial activity after *'Ishâ'* prayer involving such important matters as acquiring teaching knowledge or even spending time with one's wife or guest.

Third: The period spent in waiting will be treated as time spent in *Salât* and its reward will also be greater in similar proportions.

CHAPTER 335
PROHIBITION OF REFUSAL BY A WOMAN WHEN HER HUSBAND CALLS HER TO HIS BED

٣٣٥- باب تحريم امتناع المرأة من فراش زوجها إِذَا دَعاها ولم يكن لها عذر شرعي

1749. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "If a man calls his wife to his bed and she refuses, and thus he spends the night angry with her, the angels continue cursing her till the morning."
[*Al-Bukhârî* and *Muslim*]

١٧٤٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: حَتَّى «تَرْجِعَ».

Commentary: It is incumbent on every women to respond to her husband's invitation to his bed for sexual intercourse. It would be a different matter if she has a lawful reason for it, such as observing an obligatory act of worship, like fasting during the month of Ramadân, illness, menses, etc. In such events she would be obviously unable to comply with the wish of her husband. But in the absence of any lawful reason, she would be condemned by the angels. This is emphasized on women for the reason that a husband should not ignore his wife and turn to some other women. If a woman fails to satisfy the sexual urge of her husband, he can go astray. It is, therefore, necessary that she should not show any slackness in complying with her husband's wishes.

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CHAPTER 336
PROHIBITION OF OBSERVING AN OPTIONAL *SAÛM* (FAST) BY A WOMAN WITHOUT THE PERMISSION OF HER HUSBAND

٣٣٦- باب تحريم صَوم المرأة وزوجها حاضر إلَّا بإذنه

1750. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "It is not lawful for a woman to observe an optional *Saûm* (fast) without the permission of her husband when he is at home. Nor should she allow anyone to enter his house without his permission." [*Al-Bukhârî* and *Muslim*]

١٧٥٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: Fasting here signifies voluntary fasting. Similar is the case of other voluntary prayers, i.e., voluntary *Salât*, recitation, etc. It is not permissible to do such acts without the permission of the husband if he is present. It should be borne in mind that a women is not permitted to let even her natural relations (who are *Mahram*) come in her home in the absence of her husband. She can, however, allow such persons to come about whom her husband has given express permission or in respect of whom he keeps silent.

CHAPTER 337
PROHIBITION OF RAISING ONE'S HEAD BEFORE THE *IMÂM*

٣٣٧- باب تحريم رَفع المأموم رأسَه مِن الركوع أو السجود قبل الإمام

1751. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "Does he who raises up his head before the *Imâm* not fear that Allâh will make his head that of a donkey or make his appearance

١٧٥١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَمَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يَجْعَلَ الله رَأْسَهُ رَأْسَ حِمَارٍ! أَوْ

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similar to that of donkey?" [*Al-Bukhârî* and *Muslim*]

يَجْعَلَ اللهُ صُورَتَهُ صُورَةَ حِمَارٍ» مُتَّفَقٌ عَلَيْهِ.

Commentary: This *Hadîth* has a stern warning for those who take precedence over the *Imâm* in the course of *Salât*. The faces of such will be turned by Allâh into those of donkeys, and that is least difficult for Him. Sheikh Ibn Hajar Al-Haithami mentioned in his *Al-Mu'jam* that some people's faces have really been turned into those of donkeys. It is, therefore, essential for everyone who offers *Salât* in congregation, to follow the actions of *Imâm* in *Salât*. To do anything before the *Imâm* in the course of *Salât*, is a great sin and some scholars hold that such *Salât* is valid but the one who does so will be deemed sinful. Imâm Ibn Hanbal, however, regards this *Salât* as invalid.

CHAPTER 338
PROHIBITION OF PLACING THE HANDS ON THE SIDES DURING *AS-SALÂT* (THE PRAYER)

٣٣٨- باب كراهة وضع اليد على الخاصرة في الصلاة

1752. Abû Hurairah رضي الله عنه said: We are prohibited from placing the hand on the side during *As-Salât* (the prayer).
[*Al-Bukhârî* and *Muslim*]

١٧٥٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نُهِيَ عَنِ الخَصْرِ في الصَّلاةِ. متفقٌ عليه.

Commentary: There are two sides of everyone, the left and the right. Since keeping hands on one of them is a sign of arrogance, this is prohibited in *Salât*. At-Tabarânî and Al-Baihaqî have reported a *Hadîth* in which Messenger of Allâh ﷺ said: "Placing the hands on the sides during *Salât*, is an act of the dwellers of the Fire." One can, however, do so only if there is such a pain that he is compelled to place the hands there.

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CHAPTER 339
ABOMINATION OF JOINING *AS-SALÂT* (THE PRAYER) WHEN THE FOOD IS READY OR WHEN ONE IS IN DESPERATE NEED TO ANSWER THE CALL OF NATURE

٣٣٩- باب كراهة الصّلاة بحضرة الطعام ونفسُه تتوق إليه أو مع مدافعة الأخبثين: وهما البول والغائط

1753. 'Âishah رضي الله عنها said: I heard the Messenger of Allâh ﷺ saying, "No *Salât* (prayer) should be performed when the food has been served, nor should it be performed when a person is in need of relieving himself." [*Muslim*]

١٧٥٣- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا هُوَ يُدَافِعُهُ الأَخْبَثَانِ» رَوَاهُ مُسْلِم.

Commentary: We learn from this *Hadîth* that one should not offer *Salât* when he is hungry and the food has been served or has to answer the call of nature. The reason behind is that if one offers *Salât* in that condition, he will not be able to do it with full concentration. Similarly, if one has to answer the call of nature, he should first do so and then offer *Salât*.

CHAPTER 340
PROHIBITION OF RAISING ONE'S EYES TOWARDS THE SKY DURING *AS-SALÂT* (THE PRAYER)

٣٤٠- باب النَّهي عَنْ رَفع الْبَصَر إِلى السَّمَاء في الصّلاة

1754. Anas bin Mâlik رضي الله عنه said: The Messenger of Allâh ﷺ said, "How is it that some people raise their eyes towards the sky during *As-Salât* (the

١٧٥٤- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى

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prayer)?" He stressed (this point) and added, "People must refrain from raising their eyes towards heaven in *Salât* (prayer), or else their sights will certainly be snatched away."
[*Al-Bukhârî*]

السَّمَاءِ فِي صَلَاتِهِمْ» فَاشْتَدَّ قَوْلُهُ فِي ذٰلِكَ حَتَّى قَالَ: «لَيَنْتَهُنَّ عَنْ ذٰلِكَ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ» رَوَاهُ الْبُخَارِي.

Commentary: Looking towards the sky during prayer disturbs the concentration in *Salât* and there is a stern warning against this bad habit. One can, however, do so after *Salât*, i.e., during one's supplications.

CHAPTER 341
UNDESIRABILITY OF GLANCING IN ONE DIRECTION OR THE OTHER DURING PRAYER

٣٤١- باب كراهة الالتفات في الصَّلاة لغير عذر

1755. 'Âishah رضي الله عنها said: I asked the Messenger of Allâh ﷺ about random looks in *Salât* (prayer), and he replied, "It is something which Satan snatches from the slave's *Salât*."
[*Al-Bukhârî*]

١٧٥٥- عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ الله ﷺ عَنِ الالْتِفَاتِ فِي الصَّلَاةِ فَقَالَ: «هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ» رَوَاهُ الْبُخَارِي.

Commentary: "Pouncing" or "snatching" means to take away something swiftly from someone while he is not alert. When a person looks here and there in the course of *Salât* and does not concentrate on it, Satan avails this opportunity and spoils his *Salât*.

1756. Anas رضي الله عنه said: The Messenger of Allâh ﷺ said to me, "Beware of looking around in *Salât* (prayer), because random looks in *Salât* are a cause of destruction. If there should be no help from it, it is permissible in the voluntary and not in

١٧٥٦- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ لِي رَسُولُ الله ﷺ: «إِيَّاكَ وَالالْتِفَاتَ فِي الصَّلَاةِ؛ فَإِنَّ الالْتِفَاتَ فِي الصَّلَاةِ هَلَكَةٌ، فَإِنْ كَانَ لَا بُدَّ، فَفِي التَّطَوُّعِ لَا فِي

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obligatory *Salât*." [*At-Tirmidhî*]

الْفَرِيضَةِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Commentary: In the chain of transmitters [i.e., *Sanad*] of this *Hadîth*, we find 'Ali bin Zaid bin Jad'ân who is known to be *Da'îf* (i.e., weak). If this narration is not reliable, then seeing here and there even in voluntary *Salât* is not permissible. However, if at all looking is inevitable, one can slightly turn his face because if one turns the whole body, his *Salât* would become invalid as he would not be facing the *Qiblah* which is essential for *Salât*.

CHAPTER 342
PROHIBITION OF FACING THE GRAVES DURING *SALÂT* (PRAYER)

٣٤٢- باب النَّهي عَن الصَّلاة إلى القبور

1757. Abû Marthad Kannâz bin Husain رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying: "Do not offer *Salât* (prayer) facing the graves and do not sit on them." [*Muslim*]

١٧٥٧- عَنْ أَبِي مَرْثَدٍ كَنَّازِ بْنِ الْحُصَيْنِ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لَا تُصَلُّوا إِلَى الْقُبُورِ، وَلَا تَجْلِسُوا عَلَيْهَا» رَوَاهُ مُسْلِمٌ.

Commentary:

1. It is prohibited to face the graves while offering *Salât*. Its reason seems to be that it creates a resemblance to polytheists. Moreover, it has a trace of reverence for someone other than Allâh, which takes one towards *Shirk*.
2. It is forbidden for Muslims to sit on the graves because it is disrespect of man whom Allâh has honoured.

Therefore Muslims should avoid both practices mentioned above. Imâm An-Nawawî said: Our companions (the scholars) said that it is *Makrûh* (undesirable) to plaster the grave; while sitting, leaning against it or resting on it is *Harâm* (forbidden).

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CHAPTER 343
PROHIBITION OF PASSING IN FRONT OF A WORSHIPPER WHILE HE IS OFFERING *SALÂT* (PRAYER)

٣٤٣- باب تحريم المُرور بَيْنَ يَدَي المصَلي

1758. Abûl-Juhaim 'Abdullah bin Al-Hârith رضي الله عنه said: The Messenger of Allâh ﷺ said, "If the person who passes in front of a praying person, realizes the enormity of the sinfulness of this act, it will have been better for him to wait forty than to pass in front of him." [*Al-Bukhârî* and *Muslim*]

[The narrator was not sure whether the Prophet ﷺ said forty days, months or years.]

١٧٥٨- عَنْ أَبِي الْجُهَيْمِ عَبْدِ الله بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الأَنْصَارِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ» قَالَ الرَّاوِي: لَا أَدْرِي قَالَ أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ سَنَةً. مُتَّفَقٌ عَلَيه.

Commentary: We learn from this *Hadîth* that it is a great sin to pass before a person who is offering *Salât*. People should also take care that they do not offer *Salât* without placing a *Sutrah* in front of them. A *Sutrah* refers to anything that a person sets up in front of him; this could be a stick, another person praying in front of him or even a line which he can draw on the ground. The distance between the person offering his *Salât* and the *Sutrah* should not be more than approximately one meter and a half. If the distance is longer than this, then it is not unlawful to pass before someone offering *Salât*.

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CHAPTER 344
UNDESIRABILITY OF OFFERING OPTIONAL PRAYER AFTER THE ANNOUNCEMENT OF *IQÂMAH*

٣٤٤- بابُ كراهة شرُوع المأمُوم في نافلة بعد شروع المؤذِّن في إقامة الصلاة سواء كانت النافلة سُنةَ تلك الصلاةِ أو غَيْرَهَا

1759. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "When the *Iqâmah* is called, no prayer should be performed except the obligatory prayer." [*Muslim*]

١٧٥٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلاةُ، فَلا صَلَاةَ إِلَّا الْمَكْتُوبَةَ» رَوَاهُ مسلم.

Commentary: When the *Iqâmah* has been announced (prescribed recitation at the commencement of *Salât* when offered in congregation, after the worshippers have taken up that position), it is not permissible to offer any other prayer - whether it is *Sunnah* or *Nafl*. If a person has already started any, he should break it to join the congregation. He should offer the *Salât* which he terminated after the obligatory *Salât* offered in congregation. It is against this *Hadîth* to continue *Nafl Salât* or *Sunnah* when the worshippers have taken the position to offer *Salât* in congregation and *Iqâmah* has been called. Some scholars are of the opinion that one can continue the performance of *Fajr Sunnah*, even after the congregational *Salât* has started. They have taken the plea that if there is no risk of losing the first *Rak'ah*, it is permissible to continue the *Sunnah* of *Fajr* prayer. Their plea is against the present *Hadîth*. It is a common feature to see the worshippers offering *Sunnah* during the course of *Fajr* prayer offered in congregation. Thus in practice, the *Sunnah* of the *Fajr* prayer are continued regardless of this stipulation. In any case, this practice is totally against the injunctions contained in this *Hadîth*.

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CHAPTER 345
ABOMINATION OF SELECTING FRIDAY FOR FASTING

٣٤٥- باب كراهة تخصيص يوم الجمعَة بصيام أو ليلته بصلاة من بين الليالي

1760. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Do not choose the Friday night among all other nights for standing in (*Tahajjud*) prayer, and do not choose Friday among all other days for *Saûm* (fasting) except that one you have accustomed to." [*Muslim*]

١٧٦٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لا تَخُصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِن بَيْنِ اللَّيَالي، وَلَا تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الأَيَّامِ إِلَّا أَنْ يَكُونَ في صَوْمٍ يَصُومُهُ أَحَدُكُمْ» رَوَاهُ مُسْلِمٌ.

Commentary: It is undesirable to fix *Jumu'ah* for voluntary fast. One can, however, observe fasting if Friday occurs in his routine of fasts, i.e., if one observes fast on alternate days and *Jumu'ah* occurs on the day when he observes fast, or if one observes the fast of the Day of *'Arafah*, or the Day of *'Âshûra'*, and Friday occurs on that day, or if Friday occurs during the *Ayyâm Al-Beid*, or Friday occurs when one is observing fasts of *Nadhr* (fasts one has vowed for). There is no harm in observing fast on Friday in all such cases but its special observance on Friday is not recommended.

1761. Abû Hurairah رضي الله عنه said: I heard the Messenger of Allâh ﷺ as saying: "None of you should observe fast on Friday except that he should observe fast either one day before it or one day after it." [*Al-Bukhârî* and *Muslim*]

١٧٦١- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ» مُتَّفَقٌ عَلَيْهِ.

Commentary: We learn from this *Hadîth* that we can fast on Friday if we fast, along with it, on Thursday or Saturday, i.e., either one day before or after it.

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1762. Muhammad bin 'Abbâd رضي الله عنه said: I asked Jâbir رضي الله عنه, "Did the Prophet ﷺ prohibit fasting on Friday?" He said, "Yes." [*Al-Bukhârî* and *Muslim*]

١٧٦٢- وَعَنْ مُحَمَّدِ بْنِ عَبَّادٍ قَالَ: سَأَلْتُ جَابِرًا رَضِيَ اللهُ عَنْهُ: أَنَهَى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوم الْجُمُعَةِ؟ قَالَ: نَعَمْ. مُتَّفَقٌ عَلَيْهِ.

1763. Juwairiyah bint Al-Hârith رضي الله عنها, the Mother of the Believers, said that the Prophet ﷺ visited her on a Friday and she was observing fast. He asked, "Did you observe fast yesterday?" She said, "No." He asked, "Do you intend to observe fast tomorrow?" She said, "No." He said, "In that case, give up your fast today." [*Al-Bukhârî*]

١٧٦٣- وَعَنْ أُمِّ الْمُؤْمِنِينَ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ، فَقَالَ: «أَصُمْتِ أَمْسِ؟» قَالَتْ: لا، قَالَ: «تُرِيدِينَ أَنْ تَصُومِي غَدًا؟» قَالَتْ: لَا، قَالَ: «فَأَفْطِرِي» رَوَاهُ الْبُخَارِي.

Commentary: We learn from this *Hadîth* that if someone is keeping fast on Friday and has not fasted the day before, nor does he intend to fast the following day, i.e., Saturday, it is permissible for him to break his fast.

CHAPTER 346
PROHIBITION OF EXTENDING FAST BEYOND ONE DAY

٣٤٦- باب تحريم الوصال في الصّوم وهو أن يصوم يومين أو أكثر، ولا يأكل ولا يشرب بينهما

1764. Abû Hurairah and 'Âishah رضي الله عنهما said: The Prophet ﷺ prohibited observing continuous voluntary fasts beyond one day. [*Al-Bukhârî* and *Muslim*]

١٧٦٤- عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْوِصَالِ. مُتَّفَقٌ عَلَيْهِ.

1765. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ prohibited

١٧٦٥- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ

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observing continuous fasts beyond one day. The Companions submitted: "But you do it." He replied, "I am not like you. I am given to eat and to drink (from Allâh)."
[*Al-Bukhârî* and *Muslim*]

الْوِصَالِ. قَالُوا: إِنَّكَ تُوَاصِلُ؟ قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى» مُتَّفَقٌ عَلَيْهِ، وَهٰذَا لَفْظُ الْبُخَارِيِّ.

Commentary:

1. Through this *Hadîth* we learn that in certain matters the Prophet ﷺ had some specific injunctions which were obligatory for him but not for his *Ummah*. Such things were permissible for him but not for his followers. All these things are called his special distinctions. It is not permissible for Muslims to follow such practices. One of these things is *Saûm Al-Wisâl*, which means to observe fast for several days at a stretch without taking any food. Since Allâh had granted him special power and patience, he could observe fast continuously for days. As his followers are not endowed with that energy and patience, they are not permitted to do so.
2. "I am not like you" does not mean that "I am not a man like you," because such an interpretation goes against a categorical statement of the Qur'ân to the effect that "I am a man like you". What the statement "I am not like you" really means is "you do not possess that special power which has been granted to me."
3. "I am given to eat and to drink" signifies that Allâh (سبحانه وتعالى) provides him with the strength and energy which he can derive from food and drink without necessarily having them.

CHAPTER 347
PROHIBITION OF SITTING ON THE GRAVES

٣٤٧- باب تحريم الجلوس على قبر

1766. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave." [*Muslim*]

١٧٦٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَن يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ، فَتُحْرِقَ ثِيَابَهُ، فَتَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ» رَوَاهُ مُسْلِمٌ.

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Commentary: To sit on the grave is strictly prohibited [see *Hadîth* No. 1758]. Ibn Hajar Al-Haithamî and others, however, regard this act to be only *Makrûh* (undesirable) and maintain that the warning contained in the *Hadîth* is for those people who sit on them for urinating or defecating. The *Hadîth* also elucidates the fact that graves should be respected and that glorifying the people in them by plastering them or building over them is not permissible.

CHAPTER 348
PROHIBITION OF PLASTERING AND BUILDING OVER THE GRAVES

٣٤٨- باب النهي عن تجصيص القبور والبناء عليها

1767. Jâbir رضي الله عنه said: The Messenger of Allâh ﷺ forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them. [*Muslim*]

١٧٦٧- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ. رَوَاهُ مُسْلِمٌ.

Commentary: We learn the following points from this *Hadîth*:

1. The construction of permanent graves is sheer extravagance because they do not benefit the dead. This act is 'disliked' and reaches the level of prohibition when graves are ornamented and embellished.
2. Sitting on the graves is a disliked act, as has been made clear in the previous *Hadîth*.
3. It is such a respect for the dead which inclines people to *Shirk*. Construction of dome etc., over the graves have also the same effect.

CHAPTER 349
PROHIBITION FOR A SLAVE TO RUN AWAY FROM HIS MASTER

٣٤٩- باب تغليظ تحريم إباق العبد من سيّده

1768. Jarîr bin Abdullah رضي الله عنه said: The Messenger of Allâh ﷺ said,

١٧٦٨- عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

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"If a slave runs away from his master, his responsibility to him is absolved." [*Muslim*]

«أَيُّمَا عَبْدٍ أَبَقَ، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ. رَوَاهُ مُسْلِمٌ.

1769. Jarîr bin Abdullah رضي الله عنه said: The Prophet ﷺ said, "When the slave runs away from his master, his *Salât* (prayer) will not be accepted." [*Muslim*]

Another narration is: "He is guilty of disbelief (i.e., in case he believes in the lawfulness of doing so)."

١٧٦٩- وَعَنْهُ عَنِ النَّبِيِّ ﷺ: «إِذَا أَبَقَ الْعَبْدُ، لَمْ تُقْبَلْ لَهُ صَلاةٌ» رَوَاهُ مُسلمٌ.

وَفِي رِوَايَةٍ: «فَقَدْ كَفَرَ».

Commentary: The institution of slavery does not exist in the modern world, but if it exists anywhere or a situation arises in which it re-emerges, the principle stated in this *Hadîth* will be applicable. The *Hadîth* also makes it clear that if someone has expressed his commitment to serve somebody, he should not back out. It also urges us to show gratefulness to one's benefactors and to reciprocate the good, one receives.

CHAPTER 350
UNDESIRABILITY OF INTERCESSION IN *HUDÛD*

٣٥٠- باب تحريم الشفاعة في الحدُود

Allâh, the Exalted, says:

"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day." (24:2)

قَالَ الله تَعَالَى: ﴿ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾ [النور: ٢].

1770. 'Âishah رضي الله عنها reported: The Quraish were anxious about a

١٧٧٠- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا، أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ

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woman from Banu Makhzûm who had committed theft and asked : "Who will speak to the Messenger of Allâh ﷺ about her?" Then they said: "No one will be bold enough to do so except Usâmah bin Zaid, the (Companion who was) dearly loved by the Messenger of Allâh ﷺ." So Usâmah رضي الله عنه spoke to him and the Messenger of Allâh ﷺ (angrily) said, "Are you interceding regarding one of the punishments prescribed by Allâh?" He then got up and delivered an address in which he said, "Indeed what destroyed the people before you was just that when a person of high rank among them committed a theft, they spared him; but if the same crime was done by a poor person they inflicted the prescribed punishment on him. I swear by Allâh that if Fâtimah daughter of Muhammad should steal, I would have her hand cut off." [*Al-Bukhârî* and *Muslim*]

In another narration 'Âishah رضي الله عنها said: (Upon hearing the intercession of Usâmah), the face of the Messenger of Allâh ﷺ changed color (because of anger) and he said, "Do you dare to intercede in matters prescribed by Allâh?'' Usâmah pleaded: "O Messenger of Allâh! Pray for my forgiveness." 'Âishah رضي الله عنها added: Thereafter the Messenger of Allâh ﷺ gave orders to have that woman's hand cut off.

الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ الله ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ الله ﷺ، فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ الله ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ الله تَعَالَى؟» ثُمَّ قَامَ فَاخْتَطَبَ، ثُمَّ قَالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ، وَايْمُ الله لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ «فَتَلَوَّنَ وَجْهُ رَسُولِ الله ﷺ فَقَالَ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ الله!؟» قَالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ الله. قَالَ: ثُمَّ أَمَرَ بِتِلْكَ الْمَرْأَةِ، فَقُطِعَتْ يَدُهَا.

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Commentary:

1. *Hadd* is the punishment fixed by *Sharî'ah* and which no one has the authority to increase or decrease. For instance, theft is punishable by the cutting of the hand; the punishment of adultery is a hundred stripes or *Rajm* (stoning to death); the punishment of drinking of intoxicants is forty stripes etc.
2. Nobody has the right to intercede or make any recommendation in this matter.
3. There is no distinction of male or female in the matter of these punishments (*Hudûd*). Whoever commits a crime which is punishable by *Hadd*, whether that person is male or female, will be liable for punishment prescribed under *Hadd* - the punishment, the limits of which have been defined in the Qur'ân and *Hadîth*.
4. No one is exempted from *Hadd*, no matter how great he is, because there is no distinction of great or small in the matter of *Hadd*.
5. We must learn a lesson from the history of past nations so that we can save ourselves from such misdeeds which caused their ruin.
6. This *Hadîth* brings into prominence the distinction and eminence of Usâmah and his position in the eyes of the Prophet ﷺ.

CHAPTER 351
PROHIBITION OF RELIEVING NATURE ON THE PATHS

٣٥١- باب النَّهي عن التغوّط في طريق الناس وظلِّهم وموارد الماء ونحوها

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)

قَالَ الله تَعَالَى: ﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا﴾ [الأحزاب: ٥٨].

1771. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Avoid two habits which provoke cursing." The Companions said: "What are those things which provoke

١٧٧١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «اتَّقُوا اللَّاعِنَيْنِ» قَالُوا: وَمَا اللَّاعِنَانِ؟ قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ

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cursing?" He said, "Relieving on the thoroughfares or under the shades where people take shelter and rest." [*Muslim*]

أَوْ فِي ظِلِّهِمْ» رَوَاهُ مُسْلِمٌ.

Commentary: We learn from this *Hadîth* that a Muslîm must avoid all such things which cause inconvenience to other Muslims. If one uses the places mentioned in this *Hadîth* as toilet, this would not only cause inconvenience to the public but may also cause an epidemic. It is also necessary to avoid such things for the sake of cleanliness. Some religious scholars are of the opinion that this act is deemed to be a major sin, as it brings people's curses upon the one who practices it.

CHAPTER 352
PROHIBITION OF URINATING INTO STAGNANT WATER

٣٥٢- باب النهي عَن الْبَول ونحوه في الماء الراكد

1772. Jâbir رضي الله عنه said: The Messenger of Allâh ﷺ forbade urinating into stagnant water. [*Muslim*]

١٧٧٢- عَنْ جَابِرٍ رَضِيَ الله عَنْهُ: أَنَّ رَسُولَ الله ﷺ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ. رَوَاهُ مُسْلِمٌ.

Commentary: "Stagnant water" means water which is not flowing, like the water in a pond or a tank. When urination is prohibited at such places, defecating would be more sternly prohibited. One must also avoid throwing filth in it.

How vast and comprehensive the injunctions of Islâm are, and how thoroughly Islâm has grasped the problems of people, is something unique in the realm of religion. No other world religion can match it in this respect. It is very unfortunate indeed that in spite of having such perfect and complete religion, the Muslims are far away from practising its noble teachings. May Allâh enable us to become true followers of Islâm.

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CHAPTER 353
PROHIBITION OF GIVING PREFERENCE TO CHILDREN OVER ONE ANOTHER IN GIVING GIFTS, ETC.

٣٥٣- بابُ كَراهة تفضيل الوَالد بَعض أولاده على بعض في الهبَة

1773. An-Nu'mân bin Bashîr رضي الله عنهما said: My father took me to the Messenger of Allâh ﷺ and said to him: "I have gifted one of my slaves to this son of mine." The Messenger of Allâh ﷺ said, "Have you given such gift to every son of yours?" He replied, "No." Thereupon he said, "Take this gift back."

Another narration is: The Messenger of Allâh ﷺ said, "Be mindful of your obligation to Allâh and do justice in respect of your children." My father came back and revoked his gift.

Another narration is: The Messenger of Allâh ﷺ asked, "Have you other children besides this one?" He said, "Yes." The Messenger of Allâh ﷺ asked, "Have you awarded a gift like this to all of them." He said, "No." The Messenger of Allâh ﷺ said, "I am not going to bear witness to this act of injustice."

Another narration is: The Messenger of Allâh ﷺ asked, "Do you not except goodness from all of them as you except from him?" He said, "Yes, of course." The Messenger of Allâh ﷺ

١٧٧٣- عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ أَبَاهُ أَتَى بِهِ رَسُولَ اللهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هٰذَا غُلامًا كَانَ لِي، فَقَالَ رَسُولُ اللهِ ﷺ: «أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ هٰذَا؟» فَقَالَ: لا، فَقَالَ رَسُولُ اللهِ ﷺ: «فَأَرْجِعْهُ».

وَفِي رِوَايَةٍ: فَقَالَ رَسُولُ اللهِ ﷺ: «أَفَعَلْتَ هٰذَا بِوَلَدِكَ كُلِّهِمْ؟» قَالَ: لَا، قَالَ: «اتَّقُوا اللهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ» فَرَجَعَ أَبِي، فَرَدَّ تِلْكَ الصَّدَقَةَ.

وَفِي رِوَايَةٍ: فَقَالَ رَسُولُ اللهِ ﷺ: «يَا بَشِيرُ أَلَكَ وَلَدٌ سِوَى هٰذَا؟» قَالَ: نَعَمْ، قَالَ: «أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هٰذَا؟» قَالَ: لَا، قَالَ: «فَلا تُشْهِدْنِي إِذًا فَإِنِّي لَا أَشْهَدُ عَلَى جَوْرٍ».

وَفِي رِوَايَةٍ «لَا تُشْهِدْنِي عَلَى جَوْرٍ».

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said, "Then don't do this (i.e., do not give a gift to one son only)." [*Al-Bukhârî* and *Muslim*]

وَفِي رِوَايَةٍ: «أَشْهِدْ عَلَى هٰذَا غَيْرِي» ثُمَّ قَالَ: «أَيَسُرُّكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً؟» قَالَ: بَلَى، قَالَ: «فَلَا إِذًا» مُتَّفَقٌ عَلَيْهِ.

Commentary: We learn from this *Hadîth* the following important points:

1. In every matter, one should consult scholars and experts of *Sharî'ah*. This was the practice of the Companions رضي الله عنهم.
2. Parents should deal with all their children with equity and justice. Preferential treatment with any child affects them adversely. Obviously injustice creates tension for parents as well as children and eventually family ties are broken.
3. This *Hadîth* is also advanced by those *'Ulamâ'* in support of their contention that if a person wants to distribute his property among his children during his lifetime, he should not make any discrimination among his male and female children and should give an equal share to all of them.

CHAPTER 354
PROHIBITION OF MOURNING BEYOND THREE DAYS (FOR WOMEN)

٣٥٤- باب تحريم إحداد المرأة على ميت فوق ثلاثة أيام إلا عَلَى زوجها أربعة أشهر وعشرة أيام

1774. Zainab bint Abû Salamah رضي الله عنهما said: I went to Umm Habîbah رضي الله عنها the wife of the Prophet ﷺ, when her father Abû Sufyân bin Harb رضي الله عنه died. Umm Habîbah رضي الله عنها sent for a yellow coloured perfume or something else like it, and she applied it to a slave-girl and then rubbed it on her own cheeks and said: "By Allâh, I have no need for perfume, I heard the Messenger of

١٧٧٤- عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ بْنُ حَرْبٍ رَضِيَ اللهُ عَنْهُ، فَدَعَتْ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٍ أَوْ غَيْرِهِ، فَدَهَنَتْ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضَيْهَا. ثُمَّ قَالَتْ: وَاللهِ مَالِي بِالطِّيبِ مِنْ

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Allâh ﷺ saying from the pulpit, 'It is not permissible for a woman who believes in Allâh and the Last Day to mourn for the dead beyond three days, except for the death of her husband; in which case the period of mourning is of four months and ten days.'" Zainab said: I then visited Zainab, daughter of Jahsh رضي الله عنها when her brother died; she sent for perfume and applied it and then said: "Beware! By Allâh, I don't feel any need of perfume but I heard the Messenger of Allâh ﷺ saying from the pulpit, 'It is not permissible for a woman who believes in Allâh and the Last Day to mourn the dead beyond three days except in case of her husband (for whom the period is) four months and ten days.'" [*Al-Bukhârî* and *Muslim*]

حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثِ لَيَالٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا» قَالَتْ زَيْنَبُ: ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللهُ عَنْهَا حِينَ تُوُفِّيَ أَخُوهَا، فَدَعَتْ بِطِيبٍ، فَمَسَّتْ مِنْهُ، ثُمَّ قَالَتْ: أَمَا وَاللهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». مُتَّفَقٌ عَلَيْهِ.

Commentary: The period of mourning the husband's death is four months and ten days while ordinarily it is three days only (for others). The reasons behind mourning the dead husband is: Firstly, the purification of womb. Secondly, it is a mark of respect for the relation and love between husband and wife. The scent which was used in the two incidents reported in this *Hadîth* occurred after the stipulated period of mourning in ordinary cases - that is three days. After the expiry of the mourning period, the woman is allowed to resume her routine. The *Hadîth* mentions the man's right over his wife after his death; it also shows the importance of conjugal ties in Islâm.

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CHAPTER 355
PROHIBITION OF MALPRACTICES IN COMMERCE

٣٥٥- باب تحريم بَيع الحاضِر للبَادي وتلقي الرّكبان والبيع على بيع أخيه والخِطبة على خِطبته إلا أن يأذن أو يرد

1775. Anas bin Mâlik رضي الله عنه said: The Messenger of Allâh ﷺ forbade that a person in the city should make a deal on behalf of a villager on commission even if he is his real brother." [*Al-Bukhârî* and *Muslim*]

١٧٧٥- عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: نَهَى رَسُولُ الله ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ لأَبِيهِ وَأُمِّهِ. مُتَّفَقٌ عَلَيْهِ.

Commentary: "*Al-Hâdir*" means one who lives in the city, while "*Al-Bâdi*" means a villager or a desert dweller. "He should not make a deal" here signifies that the urbanite should not go to the villager and propose to him leave his goods with him for sale and he would send him the sale proceeds of the goods piecemeal as they sell. In the opinion of some *'Ulamâ'* this is prohibited if the merchandise is valuable and the villager is not aware of its real worth and the urbanite wants to exploit his ignorance. But, on the contrary, if the proposal is for the welfare of the villager and the urbanite merely wants the owner to receive its due price then the offer is admissible. The first proposition is prohibited because that will cause a loss to the villager; the second is permissible as it is a well-meaning offer.

"A person in the city should not make a deal on behalf of a villager" has been interpreted by 'Abdullâh bin 'Abbâs رضي الله عنهما to mean that he should not work as a broker for a villager because in that case he will be interested to sell it on a higher price in order to have a better commission in the deal, which will unnecessarily raise its cost.

On one side, the purchase of goods coming from outside has been prohibited before its arrival on the market so that nobody can exploit the ignorance of the outsiders, and on the other side, villagers are enjoined to sell their goods themselves so that the commission of the broker does not increase the price of the goods. If an urbanite sells the merchandise of any villager on a fair price without charging any commission then this is permissible, as is confirmed by *Ahâdîth*. If the people living in cities charge each other commission on the purchase or sale of their goods this is permissible.

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١٧٧٦- وَعَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَتَلَقَّوُا السِّلَعَ حَتَّى يُهْبَطَ بِهَا إِلَى الأَسْوَاقِ» مُتَّفَقٌ عَلَيْهِ.

1776. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ said, "Do not meet the merchandise till they arrive in the market." [*Al-Bukhârî* and *Muslim*]

Commentary: "Do not meet the merchandise" signifies "Do not meet trade caravans in transit." The purpose being that those who bring food grains from villages, should not suffer any loss because of their ignorance of the market conditions. But if someone does it with a good intention then this is permissible.

١٧٧٧- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَتَلَقَّوُا الرُّكْبَانَ، وَلَا يَبِعْ حَاضِرٌ لِبَادٍ» فَقَالَ لَهُ طَاوسٌ: مَا قَوْلُهُ: لَا يَبِعْ حَاضِرٌ لِبَادٍ؟ قَالَ: لَا يَكُونُ لَهُ سَمْسَارًا. مُتَّفَقٌ عَلَيْهِ.

1777. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ said, "The caravans carrying merchandise should not be met on the way to purchase from them; a man in the city should not sell for a man of the desert."

Tâwûs asked him (Ibn 'Abbâs): "What do these words really imply?" He said: "He should not work as an agent on his behalf." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* makes it clear that no one should work as a broker to exploit the ignorance of villagers who bring their merchandise in the market. But if one does it with a good intention then this is permissible. Nowadays different forms of brokerage are in vogue in our markets out of which some are permissible and some are prohibited.

١٧٧٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَلَا تَنَاجَشُوا وَلَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلُ الْمَرْأَةُ

1778. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ forbade that a man in the city should be the commission agent of a man from the desert and prohibited the practice of *Najsh* (i.e., offering a high price for something in order to allure another

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طَلَاقَ أُخْتِهَا لِتَكْفَأَ مَا فِي إِنَائِهَا.

وَفِي رِوَايَةٍ قَالَ: نَهَى: رَسُولُ اللهِ ﷺ عَنِ التَّلَقِّي وَأَنْ يَبْتَاعَ الْمُهَاجِرُ لِلأَعْرَابِيِّ، وَأَنْ تَشْتَرِطَ الْمَرْأَةُ طَلَاقَ أُخْتِهَا، وَأَنْ يَسْتَامَ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ، وَنَهَى عَنِ النَّجَشِ وَالتَّصْرِيَةِ. مُتَّفَقٌ عَلَيْهِ.

customer who is interested in the thing); and that a man should make an offer while the offer of his brother is pending; or that he should make a proposal of marriage while that of his brother is pending; or that a woman should try that a sister of hers might be divorced so that she might take her place.

Another narration is: The Messenger of Allâh ﷺ forbade the people from meeting the caravan on the way for entering into business transaction with them; and the selling of the goods by a dweller of the city on behalf of a man of the desert; and the seeking by a woman the divorce of her sister (from her husband); and the practice of *Najsh* and leaving the animals unmilked (for sometime for the purpose of accumulation of milk to deceive the buyer). [*Al-Bukhârî* and *Muslim*]

Commentary: "*Litakfa mâ fî inâ'iha*" means that "Whatever is in her vessel is overturned." This is a figurative expression meaning "She would marry her (Muslim sister's) husband when he divorces her present wife."

"Leaving the animals unmilked" means that a saleable cattle is not milked for two or three times to create an impression that the cattle is rich in milk, which is not the true case. This is also prohibited. Other points mentioned in this *Hadîth* have been discussed earlier.

١٧٧٩- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبْ عَلَى خِطْبَةِ أَخِيهِ إِلَّا أَنْ يَأْذَنَ

1779. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ said, "A person should not enter into a transaction when his (Muslim) brother has already negotiated, nor should he

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make a proposal of marriage when that of his brother is pending, except with the permission of the latter."
[*Al-Bukhârî* and *Muslim*]

لَهُ» مُتَّفَقٌ عَلَيْهِ وَهٰذَا لَفْظُ مُسْلِمٍ.

Commentary: We learn from this *Hadîth* that if a man knows that such and such person has asked some woman for marriage and she has accepted the proposal then he should not make an offer of marriage to her. But if the matter has ended and the first proposal permits him to try his luck then he can make a proposal to her for marriage. On the same analogy, it is prohibited for a woman to send a proposal of marriage to a man with whom some woman is already negotiating or has already negotiated.

1780. 'Uqbah bin 'Âmir رضي الله عنه said: The Messenger of Allâh ﷺ said, "A *Mu'min* is the brother of another *Mu'min*; and thus it is not permissible for a *Mu'min* to make an offer while the offer of his brother is pending, nor should he make a proposal of marriage while that of his brother is pending till he withdraws his proposal."

١٧٨٠- وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلا يَحِلُّ لِمُؤْمِنٍ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ» رَوَاهُ مُسْلِمٌ.

Commentary: All the acts prohibited in the *Ahâdîth* cited above are such that they can cause or increase ill-will and enmity among people. For this reason, all these things have been forbidden by Islâm to obviate all possibilities of dissension and discord and bring about mutual affection, fraternity and accord.

CHAPTER 356
PROHIBITION OF SQUANDERING WEALTH

٣٥٦- بابُ النّهي عن إضَاعة المال في غير وجوهه التي أذن الشرع فيها

1781. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said,

١٧٨١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله

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تَعَالَى يَرْضَى لَكُمْ ثَلاثًا، وَيَكْرَهُ لَكُمْ ثَلاثًا: فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوه، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ الله جَمِيعًا وَلَا تَفَرَّقُوا، وَيَكْرَهُ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ» رَوَاهُ مُسْلِمٌ. وَتَقَدَّمَ شَرحهُ.

"Verily, Allâh likes three things for you and disapproves three things for you. He likes that you should worship Him Alone, not to associate anything with Him (in worship) and to hold fast to the Rope of Allâh and not to be divided among yourselves; and He disapproves for you irrelevant talk, persistent questioning and the squandering of the wealth." [*Muslim*]

Commentary: This *Hadîth* has already been mentioned [*Hadîth* No. 342]. Although the initial portion is missing there and three things which have been disliked are mentioned in its text. Beside stressing *Tauhîd*, holding fast to the Rope of Allâh and unity (which are greatly liked by Allâh), this *Hadîth* forbids unnecessary debate, hair-splitting and extravagance as all the three are disliked by Allâh.

Wealth has a great importance in man's life since it is the very source of sustenance and basis of his livelihood, its wastage is akin to cutting the branch of the tree on which one is sitting.

١٧٨٢- وَعَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: أَمْلَى عَلَيَّ الْمُغِيرَةُ فِي كِتَابٍ إِلَى مُعَاوِيَةَ رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: «لَا إِلَهَ إِلَّا الله وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» وَكَتَبَ إِلَيْهِ أَنَّهُ «كَانَ يَنْهَى عَنْ قِيلَ وَقَالَ، وَإِضَاعَةِ الْمَالِ، وَكَثْرَةِ

1782. Warrâd, the scribe of Al-Mughirah bin Shu'bah رضي الله عنه said: Al-Mughirah bin Shu'bah dictated a letter to me addressed to Mu'âwiyah رضي الله عنه that the Prophet ﷺ used to supplicate at the end of each obligatory *Salât* (prescribed prayer): "*Lâ ilâha illallâhu, wahadahu lâ sharîka lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Allâhumma lâ mâni'a limâ a'taita, wa lâ mu'tiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi mink-al-jaddu*. (There is no true god except Allâh, the One, Who has no partner. His is the sovereignty and His is the praise, and He is Able to

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السُّؤَالِ، وَكَانَ يَنْهَى عَنْ عُقُوقِ الأُمَّهَاتِ، وَوَأْدِ الْبَنَاتِ، وَمَنْعٍ وَهَاتِ» مُتَّفَقٌ عَلَيْهِ. وَسَبَقَ شَرْحُهُ.

do everything. O Allâh! Nobody can withhold what You give; and nobody can give what You withhold; and the high status of a person is of no avail against Your Will)." He also wrote to him that the Prophet ﷺ used to forbid irrelevant talk, wasteful expenditure, persistent questioning, disobedience of parents (especially mothers), infanticide of daughters by burying them alive, depriving others of their rights and acquisition of property wrongfully. [*Al-Bukhârî* and *Muslim*]

Commentary: The matters mentioned in this *Hadîth* have been discussed in detail before. What this *Hadîth* specially brings out is that the custom or writing or dictating *Ahâdîth* existed even during the age of the Companions. In this respect that was the first period of the compilation of *Ahâdîth*. Thus, it is wrong to say that there did not exist any system of recording *Hadîth* in the days of the Companions.

٣٥٧- باب النَّهي عن الإشارة إلى مُسلم بسلاحٍ ونحوه سواء كان جَادًّا أو مَازِحًا، والنهي عن تعاطي السيف مسلولًا

CHAPTER 357
PROHIBITION OF POINTING WITH A WEAPON AT ANOTHER BROTHER IN FAITH

١٧٨٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَالَ: «لَا يُشِرْ أَحَدُكُمْ إِلَى أَخِيهِ بِالسِّلَاحِ، فَإِنَّهُ لَا يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعَ فِي حُفْرَةٍ مِنَ النَّارِ» مُتَّفَقٌ عَلَيْهِ.

1783. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "None of you should point at his brother with a weapon because he does not know that Satan may make it lose from his hand and, as a result, he may fall into a pit of Hell-fire (by

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accidentally killing him)." [*Al-Bukhârî* and *Muslim*]

The narration in *Muslim* is: Abul-Qâsim (i.e., the Messenger of Allâh) ﷺ said, "He who points at his (Muslim) brother with a weapon is cursed by the angels even if the other person should be his real brother."

وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّى يَنْزِعَ، وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ».

قَوْلُهُ ﷺ: «يَنْزِعُ» ضُبِطَ بِالْعَيْنِ الْمُهْمَلَةِ مَعَ كَسْرِ الزَّايِ، وَبِالْغَيْنِ الْمُعْجَمَةِ مَعَ فَتْحِهَا وَمَعْنَاهُمَا مُتَقَارِبٌ، وَمَعْنَاهُ بِالْمُهْمَلَةِ يَرْمِي، وَبِالْمُعْجَمَةِ أَيْضًا يَرْمِي وَيُفْسِدُ، وَأَصْلُ النَّزْعِ: الطَّعْنُ وَالْفَسَادُ.

Commentary: "*Silâh*" is that weapon which is used in war for attack and defense, i.e., sword, gun, pistol, lance, etc. To point any such weapon towards a Muslim or *Dhimmî*, even to frighten him, is forbidden. It is very unfortunate that, contrary to the teachings of Islâm, display and use of weapons are very common nowadays so much so that the fashion of air fire festivities is gaining increasing popularity in Muslim society. This fashion is totally against the teachings of Islâm and its dangerous consequences are witnessed everyday. May Allâh grant us guidance to follow the Right Path.

1784. Jâbir رضي الله عنه said: The Messenger of Allâh ﷺ prohibited from presenting a drawn sword to another." [*Abû Dâwûd* and *At-Tirmidhî*]

١٧٨٤- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: «نَهَى رَسُولُ اللهِ ﷺ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولًا» رَوَاهُ أَبُو دَاوُدَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Commentary: If a naked sword drops from one's hand, it can injure one's hand, foot or any part of the body. Similar is the case of a sharp knife or any other similar weapon and tool. One should never give it to anyone from its blade side. When we study such things, we are really wonderstruck to see the care which Islâm has taken to respect humanity.

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CHAPTER 358
UNDESIRABILITY OF LEAVING THE MOSQUE WITHOUT OFFERING *SALÂT* (PRAYER) AFTER THE *ADHÂN* HAS BEEN PROCLAIMED

٣٥٨- باب كراهة الخروج من المسجد بَعد الأذان إلا بعذر حتى يصلِّي المكتوبة

1785. Abû Sha'thâ' said: We were sitting with Abû Hurairah رضي الله عنه in the mosque when the *Mu'adhdhin* proclaimed the *Adhân*. A man stood up in the mosque and started walking out. Abû Hurairah رضي الله عنه stared at him till he went out of the mosque. Upon this Abû Hurairah رضي الله عنه said: Indeed, this man has disobeyed Abûl-Qâsim ﷺ. [*Muslim*]

١٧٨٥- عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا قُعُودًا مَعَ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ فِي الْمَسْجِدِ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ، ﷺ. رَوَاهُ مُسْلِمٌ.

Commentary: We learn from this *Hadîth* that after hearing *Adhân*, one should not leave the mosque without offering the obligatory *Salât* connected with it, unless one has a very genuine reason for doing so.

CHAPTER 359
UNDESIRABILITY OF REJECTING THE GIFT OF PERFUME

٣٥٩- باب كراهة ردّ الريحان لغير عُذر

1786. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "He who is presented with a flower of sweet basil should not reject it, because it is

١٧٨٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ، فَلَا يَرُدَّهُ، فَإِنَّهُ

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light in weight and pleasant in odour." [*Muslim*]

خَفِيفُ الْمَحْمِلِ، طَيِّبُ الرِّيحِ» رَوَاه مُسْلِمٌ.

1787. Anas bin Mâlik رضي الله عنه reported: The Prophet ﷺ never refused a gift of perfume. [*Al-Bukhârî*]

١٧٨٧- وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُدُّ الطِّيبَ. رَوَاهُ الْبُخَارِي.

Commentary: We learn the following points from this *Hadîth*:

1. A gift of perfume or something similar to it should be accepted.
2. The fondness of the Prophet ﷺ for perfume. The fact that he never refused this gift is enough to illustrate his penchant for it.
3. The desirability of the use of perfume.

CHAPTER 360
UNDESIRABILITY OF PRAISING A PERSON IN HIS PRESENCE

٣٦٠- باب كراهة المدح في الوجه لمن خيف عليه مَفسدةٌ مِن إعْجَابٍ وَنَحْوه، وَجوازه لمن أُمِنَ ذٰلِكَ فِي حَقِّهِ

1788. Abû Mûsâ Al-Ash'arî رضي الله عنه said: The Prophet ﷺ heard a person lauding another person or praising him too much. Thereupon he said, "You killed the man," or he said, "You ruined the man." [*Al-Bukhârî* and *Muslim*]

١٧٨٨- عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يُثْنِي عَلَى رَجُلٍ وَيُطْرِيهِ فِي الْمِدْحَةِ، فَقَالَ: «أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ ظَهْرَ الرَّجُلِ» مُتَّفَقٌ عَلَيْهِ.

«وَالإِطْرَاءُ»: الْمُبَالَغَةُ فِي الْمَدْحِ.

1789. Abû Bakrah رضي الله عنه reported: Mention of a man was made to the Prophet ﷺ and someone praised him whereupon he ﷺ said, "Woe be to

١٧٨٩- وَعَنْ أَبِي بَكْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَجُلًا ذُكِرَ عِنْدَ النَّبِيِّ ﷺ، فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْرًا، فَقَالَ النَّبِيُّ ﷺ:

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«وَيْحَكَ! قَطَعْتَ عُنُقَ صَاحِبِكَ» يَقُولُهُ مِرَارًا «إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ كَذَا وَكَذَا إِنْ كَانَ يَرَى أَنَّهُ كَذٰلِكَ وَحَسِيبُهُ اللهُ، وَلَا يُزَكَّى عَلَى اللهِ أَحَدٌ» مُتَّفَقٌ عَلَيْهِ.

you! You have broken the neck of your friend!" He repeated this several times and added, "If one of you has to praise his friend at all, he should say: 'I reckon him to be such and such and Allâh knows him well', if you think him to be so-and-so, you will be accountable to Allâh because no one can testify the purity of others against Allâh." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* prohibits us from praising anyone in his face. If at all one has to praise someone, he should say that "In my opinion he is such and such," provided he really thinks as he says. The reason for this is that it is Allâh Alone Who knows him thoroughly and none can claim to be innocent before Him.

١٧٩٠- وَعَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنِ الْمِقْدَادِ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا جَعَلَ يَمْدَحُ عُثْمَانَ رَضِيَ اللهُ عَنْهُ، فَعَمِدَ الْمِقْدَادُ، فَجَثَا عَلَى رُكْبَتَيْهِ، فَجَعَلَ يَحْثُو فِي وَجْهِهِ الْحَصْبَاءَ، فَقَالَ لَهُ عُثْمَانُ: مَا شَأْنُكَ؟ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْمَدَّاحِينَ، فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ» رَوَاهُ مُسْلِمٌ.

1790. Hammâm bin Al- Hârith رضي الله عنه reported: A person began to praise 'Uthmân رضي الله عنه, and Al-Miqdâd رضي الله عنه sat upon his knees and began to throw pebbles upon the flatterer's face. 'Uthmân رضي الله عنه said: "What is the matter with you?" He said: "Verily, the Messenger of Allâh ﷺ said, 'When you see those who shower undue praises upon others throw dust upon their faces.'" [*Muslim*]

فَهٰذِهِ الأَحَادِيثُ فِي النَّهْيِ، وَجَاءَ فِي الإِبَاحَةِ أَحَادِيثُ كَثِيرَةٌ صَحِيحَةٌ.

قَالَ الْعُلَمَاءُ: وَطَرِيقُ الْجَمْعِ بَيْنَ الأَحَادِيثِ أَنْ يُقَالَ: إِنْ كَانَ الْمَمْدُوحُ عِنْدَهُ كَمَالُ إِيمَانٍ وَيَقِينٍ،

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وَرِيَاضَةُ نَفْسٍ، وَمَعْرِفَةٌ تَامَّةٌ بِحَيْثُ لَا يَفْتَتِنُ، وَلَا يَغْتَرُّ بِذٰلِكَ، وَلَا تَلْعَبُ بِهِ نَفْسُهُ، فَلَيْسَ بِحَرَامٍ وَلَا مَكْرُوهٍ، وَإِنْ خِيفَ عَلَيْهِ شَيْءٌ مِنْ هٰذِهِ الأُمُورِ، كُرِهَ مَدْحُهُ فِي وَجْهِهِ كَرَاهَةً شَدِيدَةً، وَعَلَى هٰذَا التَّفْصِيلِ تُنَزَّلُ الأَحَادِيثُ الْمُخْتَلِفَةُ فِي ذٰلِكَ.

وَمِمَّا جَاءَ فِي الإِبَاحَةِ قَوْلُهُ ﷺ لأَبِي بَكْرٍ رَضِيَ الله عَنْهُ: «أَرْجُو أَنْ تَكُونَ مِنْهُمْ» أَيْ: مِنَ الَّذِينَ يُدْعَوْنَ مِنْ جَمِيعِ أَبْوَابِ الْجَنَّةِ لِدُخُولِهَا، وَفِي الْحَدِيثِ الآخَرِ: «لَسْتَ مِنْهُمْ»، أَيْ: لَسْتَ مِنَ الَّذِينَ يُسْبِلُونَ أُزُرَهُمْ خُيَلَاءَ. وَقَالَ ﷺ لِعُمَرَ رَضِيَ الله عَنْهُ: «مَا رَآكَ الشَّيْطَانُ سَالِكًا فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ» وَالأَحَادِيثُ فِي الإِبَاحَةِ كَثِيرَةٌ، وَقَدْ ذَكَرْتُ جُمْلَةً مِنْ أَطْرَافِهَا فِي كِتَابِ: «الأَذْكَارِ».

Commentary: The purpose of this *Hadîth* seems to be that one should neither pay serious attention to one who praises nor reward him for it. If one can throw grit in his face, that should also be done. One should at least avoid such persons who are in the habit of praising people unnecessarily.

Imâm An-Nawawî has stated that these *Ahâdîth* are in prohibition of praise while there are many in favour of it. *'Ulamâ'* are of the opinion that the two points of view can be reconciled. If the one who is praised has perfect Faith and confidence and is endowed with the gift of knowledge by Allâh and has control over his self and thereby he is not likely to go astray by praise, then praising him is neither unlawful nor disgusting. But if he is vulnerable to praise then praising him in his presence is

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abhorred. *Ahâdîth* in prohibition of praise support this point of view. While one of the *Ahâdîth*, which are in favour of praise, relates to the occasion when the Prophet ﷺ رضي الله عنه said to Abû Bakr As-Siddîq رضي الله عنه: "I hope that you will also be among them," that is "You will be one of those who will be called from every gate of *Jannah*." (See, *Sahîh Al-Bukhârî, Kitâb Fadâ'il As-Sahâbah*). Another *Hadîth* on the issue relates to the event when the Prophet ﷺ said to Abû Bakr رضي الله عنه : "You are not one of them." What it signified was that "You are not one of those who keep their trousers below their ankles out of sheer pride." (See, *Sahih Al-Bukhârî, Manâqib Abû Bakr*). He said to 'Umar رضي الله عنه: "When Satan sees you going on some way, he leaves it and proceeds to some other direction." (*Al-Bukhârî, Manâqib 'Umar*)

CHAPTER 361
UNDESIRABILITY OF DEPARTING FROM OR COMING TO A PLACE STRICKEN BY AN EPIDEMIC

٣٦١- باب كراهة الخروج من بلد وقع فيها الوباء فِرارًا منه وكراهة القدوم عليه

Allâh, the Exalted, says:

"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" (4:78)

"And do not throw yourselves into destruction." (2:195)

قَالَ تَعَالَى: ﴿أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾ [النساء: ٧٨] وَقَالَ تَعَالَى: ﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ [البقرة: ١٩٥].

1791. Ibn 'Abbâs رضي الله عنهما reported: 'Umar bin Al-Khattâb رضي الله عنه set out for Ash-Shâm (the region comprising Syria, Palestine, Lebanon and Jordan). As he reached at Sargh (a town by the side of Hijâz) he came across the governor of Al-Ajnâd, Abû

١٧٩١- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ الله عَنْهُ خَرَجَ إِلَى الشَّامِ حَتَّى إِذَا كَانَ بِسَرْغَ لَقِيَهُ أُمَرَاءُ الأَجْنَادِ - أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ -

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فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، قَالَ ابْنُ عَبَّاسٍ: فَقَالَ لِي عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الأَوَّلِينَ، فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ، وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: خَرَجْتَ لأَمْرٍ، وَلَا نَرَى أَنْ تَرْجِعَ عَنْهُ. وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللهِ ﷺ، وَلَا نَرَى أَنْ تُقْدِمَهُمْ عَلَى هٰذَا الْوَبَاءِ. فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِيَ الأَنْصَارَ، فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلَافِهِمْ، فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِيَ مَنْ كَانَ هَا هُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ، فَدَعَوْتُهُمْ، فَلَمْ يَخْتَلِفْ عَلَيْهِ مِنْهُمْ رَجُلَانِ، فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ، وَلَا تُقْدِمَهُمْ عَلَى هٰذَا الْوَبَاءِ، فَنَادَى عُمَرُ رَضِيَ اللهُ عَنْهُ فِي النَّاسِ: إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ، فَأَصْبِحُوا عَلَيْهِ، فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ رَضِيَ اللهُ عَنْهُ: أَفِرَارًا مِنْ قَدَرِ اللهِ؟ فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ:

'Ubaidah bin Al-Jârrah رضي الله عنه and his companions. They informed him that an epidemic had broken out in Syria. Ibn 'Abbâs relates: 'Umar رضي الله عنه said to me: "Call to me the earliest *Muhâjirûn* (Emigrants)." So I called them. He sought their advice and told them that an epidemic had broken out in Ash-Shâm. There was a difference of opinion whether they should proceed further or retreat to their homes in such a situation. Some of them said: "You have set forth to fight the enemy, and therefore you should not go back;" whereas some of them said: "As you have along with you many eminent Companions of Messenger of Allâh ﷺ, we would not advice you to set forth to the place of the plague (and thus expose them deliberately to a danger)." 'Umar رضي الله عنه said: "You can now go away." He said: "Call to me the *Ansâr* (the Helpers)." So I called them to him, and he consulted them and they differed in their opinions as well. He said: "Now, you may go." He again said: "Call the old (wise people) of the Quraish who had emigrated before the conquest of Makkah." I called them. 'Umar رضي الله عنه consulted them in this issue and not even two persons among them differed in the opinions. They said: "We think that you should go back along with the people and do not take them to this scourge. 'Umar رضي الله عنه made an announcement to the

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people, saying: "In the morning I intend to go back, and I want you to do the same." Abû 'Ubaidah bin Al-Jarrâh رضي الله عنه said: "Are you going to run away from the Divine Decree?" Thereupon 'Umar رضي الله عنه said: "O Abû 'Ubaidah ! Had it been someone else to say this." ('Umar رضي الله عنه did not like to differ with him). He said: "Yes, we are running from the Divine Decree to the Divine Decree. What do you think if you have camels and you happen to get down a valley having two sides, one of them covered with foliage and the other being barren, will you not act according to the Divine Decree if you graze them in vegetative land? In case you graze them in the barren land, even then you will be doing so according to the Divine Decree.

There happened to come 'Abdur-Rahmân bin 'Aûf who had been absent for some of his needs. He said: I have knowledge about it. I heard the Messenger of Allâh ﷺ saying, "If you get wind of the outbreak of plague in a land, you should not enter it; but if it spreads in the land where you are, you should not depart from it." Thereupon 'Umar bin Khattâb رضي الله عنه praised Allâh and went back. [*Al-Bukhârî* and *Muslim*]

لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ! - وَكَانَ عُمَرُ يَكْرَهُ خِلَافَهُ - نَعَمْ نَفِرُّ مِنْ قَدَرِ اللهِ إِلَى قَدَرِ اللهِ، أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ، فَهَبَطَتْ وَادِيًا لَهُ عُدْوَتَانِ، إِحْدَاهُمَا خَصْبَةٌ، وَالأُخْرَى جَدْبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رَضِيَ اللهُ عَنْهُ، وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي مِنْ هٰذَا عِلْمًا، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدِمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» فَحَمِدَ اللهَ تَعَالَى عُمَرُ رَضِيَ اللهُ عَنْهُ وَانْصَرَفَ. مُتَّفَقٌ عَلَيْهِ.

وَ«الْعُدْوَةُ»: جَانِبُ الْوَادِي.

Commentary: "*Ajnâd*" stands for five regions of Syria: Palestine, Jordan, Damascus, Hims and Qansarin. (An-Nawawî)

'Umar رضي الله عنه praised Allâh for the reason that his own *Ijtihâd* was in accordance with the *Hadîth* of the Prophet ﷺ. The opinion given by the groups of *Ansâr* and

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Muhâjirûn before this *Ijtihâd* was also based on some principles of *Sharî'ah*: those who had advised not to return had evinced submission to the Will of Allâh and their absolute trust in Him, and the other group which had preferred the way of precaution had suggested to avoid any such action which could prove harmful.

Although such precautionary measures could not save them from the Divine Decree, they decided to take all possible precautions because this is what is ordained by Allâh. In fact, this was the basis of the *Ijtihâd* made by 'Umar, the veracity of which was proved by the *Hadîth* of the Prophet ﷺ. This *Hadîth* confirmed the point of view of Imâm An-Nawawî. Thus, this *Hadîth* highlights the following four important points:

1. The test of validity of any decision is its correspondence with *Sharî'ah*.
2. The desirability of mutual consultation.
3. The power of the *Imâm* to depart from the advice of the consultative body.
4. The responsibility of the *Imâm* to make every possible effort for the security of his subjects.

1792. Usâmah bin Zaid رضي الله عنه said: The Prophet ﷺ said, "If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it." [*Al-Bukhârî* and *Muslim*]

١٧٩٢- وَعَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ، فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْتُمْ فِيهَا، فَلَا تَخْرُجُوا مِنْهَا» مُتَّفَقٌ عَلَيْهِ.

CHAPTER 362
PROHIBITION OF MAGIC

٣٦٢- باب التغليظ في تحريم السِّحر

Allâh, the Exalted, says:

"Sulaimân (Solomon) did not disbelieve, but the *Shayâtin* (devils) disbelieved, teaching men magic." (2:102)

قَالَ الله تَعَالَى: ﴿وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ﴾ الآية [البقرة: ١٠٢].

1793. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O

١٧٩٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ» قَالُوا: يَا رَسُولَ الله وَمَا

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هُنَّ؟ قَالَ: «الشِّرْكُ بِاللهِ، والسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ» مُتَّفَقٌ عَلَيْهِ.

Messenger of Allâh?" He replied, "Associating anyone or anything with Allâh in worship; practising sorcery, killing of someone without a just cause whom Allâh has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." [*Al-Bukhârî* and *Muslim*]

Commentary: This *Hadîth* has already appeared earlier. All the acts mentioned in it are unlawful. The teaching, learning and practising of magic are all unlawful, and Imâm An-Nawawî has quoted this *Hadîth* here to prove the prohibition of magic in Islâm.

CHAPTER 363
PROHIBITION OF CARRYING THE QUR'ÂN INTO THE LAND OF ENEMY

٣٦٣- باب النَّهي عن المسافرة بالمصحف إلى بلاد الكفار إذا خِيفَ وقوعُه بِأَيْدي العدو

1794. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ forbade travelling to the land of the enemy carrying the Qur'ân.
[*Al-Bukhârî* and *Muslim*]

١٧٩٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: «نَهَى رَسُولُ اللهِ ﷺ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ» مُتَّفَقٌ عَلَيْهِ.

Commentary: This prohibition is out of fear that the disbelievers might abase and demean the Qur'ân and will not give it due respect. It is, however, permissible to take it to places where there is no such fear.

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CHAPTER 364
PROHIBITION OF USING UTENSILS MADE OF GOLD AND SILVER

٣٦٤- بابُ تحريم استِعمَال إناء الذّهب وَإناء الفضّة فِي الأكل والشرب والطهارة وسائر وجوه الاستعمال

1795. Umm Salamah رضي الله عنها said: The Messenger of Allâh ﷺ said, "Whosoever drinks in utensils of silver, in fact, kindles in his belly the fire of Hell." [*Al-Bukhârî* and *Muslim*] The narration of *Muslim* is: "Verily, the person who eats or drinks in utensils made of gold and silver."

١٧٩٥- عَنْ أُمِّ سَلَمَةَ رَضِيَ الله عَنْهَا أَنَّ رَسُولَ الله ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «إِنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ وَالذَّهَبِ».

1796. Hudhaifah رضي الله عنه reported: The Prophet ﷺ prohibited us from wearing silk or *Dîbâj* and from drinking out of gold and silver vessels and said, "These are meant for them (non-Muslims) in this world and for you in the Hereafter."

In another narration Hudhaifah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Do not wear silk and *Dîbâj*, nor eat or drink from utensils made of gold and silver." [*Al-Bukhârî* and *Muslim*]

١٧٩٦- وَعَنْ حُذَيْفَةَ رَضِيَ الله عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ نَهَانَا عَنِ الحَرِيرِ، وَالدِّيبَاجِ، وَالشُّرْبِ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَقَالَ: «هُنَّ لَهُمْ فِي الدُّنْيَا وَهِيَ لَكُمْ فِي الآخِرَةِ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ فِي الصَّحِيحَيْنِ عَنْ حُذَيْفَةَ رَضِيَ الله عَنْهُ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيبَاجَ، وَلَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَأْكُلُوا فِي صِحَافِهَا».

Commentary: *Dibâj* (ديباج) is a kind of silk. Some say that thick silk is called *Dibâj*. Others say that it is the type of cloth in which some of the lengthwise and breadthwise

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threads are of pure silk, while the rest of the cloth is made of cotton.

1797. Anas bin Sîrîn رضي الله عنه said: I was with Anas bin Mâlik رضي الله عنه in the company of some Magians when *Fâlûdhaj* (a sweet made of flour and honey) was brought in a silver utensil, and Anas did not take it. The man was told to change the utensil. So he changed the utensil and when he brought it to Anas, he took it.
[*Al-Baihaqî*]

١٧٩٧- وَعَنْ أَنَسِ بْنِ سِيْرِينَ قَالَ: كُنْتُ مَعَ أَنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عِنْدَ نَفَرٍ مِنَ الْمَجُوسِ، فَجِيءَ بِفَالُوذَجٍ عَلَى إِنَاءٍ مِنْ فِضَّةٍ، فَلَمْ يَأْكُلْهُ، فَقِيلَ لَهُ: حَوِّلْهُ، فَحَوَّلَهُ عَلَى إِنَاءٍ مِنْ خَلَنْجٍ، وَجِيءَ بِهِ فَأَكَلَهُ.
رَوَاهُ البيهقي بِإِسْنَادٍ حَسَنٍ.
«الْخَلَنْجُ»: الْجَفْنَةُ.

Commentary: From the above narrations, it is clear that the use of utensils made of gold or silver is forbidden in Islâm for eating, drinking and for all other purposes. However, medical use of golden or silver wire is not forbidden, e.g., the use of golden wire in securing teeth, or fixing a tooth partly made of gold.

Eating and drinking in utensils of precious metals (in which platinum may also be included) is forbidden as it is a show of pride and exhibition of richness. All such actions are against the basic teachings of Islâm. Precious metals should not be used for decoration either.

1. However, women may use precious metals as ornaments, since according to some narrations there is exemption for the fair sex in this matter. Still some scholars maintain that the chain of such narrations is weak, so they do not allow their use in the ornaments of women as well. Sheikh Al-Albânî has discussed this matter in detail in *Âdâb Az-Zafâf* (آداب الزفاف) and he does not agree with the opinion of these other scholars.

2. Silken dress is also forbidden for men and, similarly all types of dresses resembling silk are forbidden for them, which are a speciality of women. They are forbidden as creating likeness and resemblance to women. The reason behind this is that the softness and delicacy found in silk is against manliness.

3. The prohibition of these things reflects the temperament and disposition of Islâm. Islâm encourages simplicity and piety in eating, drinking, dress and living; and forbids luxury and ease that creates resemblance and likeness with the disbelievers. Alas! Present-day Muslims have adopted ease and luxury and made it the criterion of

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nobility and are following in the footsteps of the disbelievers. Everyone is busy day and night to attain the western standard of living by hook or by crook. May Allâh lead them on the Right Path.

CHAPTER 365
PROHIBITION OF WEARING SAFFRON-COLOURED DRESS

٣٦٥- باب تحريم لبس الرّجل ثوبًا مزعفرًا

1798. Anas رضي الله عنه said: The Prophet ﷺ prohibited men from wearing saffron-dyed clothes. [*Al-Bukhârî* and *Muslim*]

١٧٩٨- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ. مُتَّفَقٌ عَلَيْهِ.

1799. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما said: The Prophet ﷺ saw me dressed in two saffron-coloured garments and asked, "Has your mother commanded you to wear these?" I asked him, "Shall I wash them out?" He replied, "You had better set them to fire."

Another narration is: "These are garments of the disbelievers. So do not wear them." [*Muslim*]

١٧٩٩- وَعَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَى النَّبِيُّ ﷺ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ فَقَالَ: «أُمُّكَ أَمَرَتْكَ بِهٰذَا؟» قُلْتُ: أَغْسِلُهُمَا؟ قَالَ: «بَلْ أَحْرِقْهُمَا».

وَفِي رِوَايَةٍ، فَقَالَ: «إِنَّ هٰذَا مِنْ ثِيَابِ الْكُفَّارِ فَلا تَلْبَسْهَا» رَوَاهُ مُسْلِمٌ.

Commentary: Saffron زعفران and safflower عصفر are plants with a bright orange-yellow colour. Their use is forbidden because this colour is generally used by women and disbelievers, and men should show no resemblance to women and disbelievers in their dress.

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CHAPTER 366
PROHIBITION OF OBSERVING SILENCE FROM DAWN TILL NIGHT

٣٦٦- باب النَّهي عَن صَمت يَوم إلى اللَّيل

1800. 'Ali رضي الله عنه said: I have retained in my memory the saying of the Messenger of Allâh ﷺ that: "No one is considered an orphan after he has attained the age of maturity; and it is unlawful to remain silent from dawn till night." [*Abû Dawûd* with *Hasan* (good) *Isnâd*]

١٨٠٠- عَنْ عَلِيٍّ رَضِيَ الله عَنْهُ قَالَ: حَفِظْتُ عَنْ رَسُولِ الله ﷺ: «لَا يُتْمَ بَعْدَ احْتِلامٍ، وَلَا صُمَاتَ يَوْمٍ إِلَى اللَّيْلِ» رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَنٍ.

قَالَ الْخَطَّابي فِي تَفْسِيرِ هٰذَا الْحَدِيثِ: كَانَ مِنْ نُسُكِ الْجَاهِلِيَّةِ الصُّمَاتُ، فَنُهُوا فِي الإِسْلامِ عَنْ ذٰلِكَ، وَأُمِرُوا بِالذِّكْرِ وَالْحَدِيثِ بِالْخَيْرِ.

1801. Qais bin Abû Hâzim رضي الله عنه said: Abû Bakr رضي الله عنه came upon a woman named Zainab from the Ahmas tribe and noticed that she was observing total silence. He said: "What has happened to her? Why does she not speak?" People informed him that she had sworn to remain silent. He then said to her: "You should speak, it is not permissible (to observe silence), for it is an act of the Days of Ignorance (*Jâhiliyyah*)." (After hearing this) she started speaking. [*Al-Bukhârî*]

١٨٠١- وَعَنْ قيسِ بنِ أَبِي حَازِمٍ قَالَ: دَخَلَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ الله عَنْهُ عَلَى امْرَأَةٍ مِنْ أَحْمَسَ يُقَالُ لَهَا: زَيْنَبُ، فَرَآها لَا تَتَكَلَّمُ. فَقَالَ: مَا لَهَا لَا تَتَكَلَّمُ؟ فَقَالُوا: حَجَّتْ مُصْمِتَةً، فَقَالَ لَهَا: تَكَلَّمِي فَإِنَّ هٰذَا لا يَحِلُّ، هٰذَا مِنْ عَمَلِ الْجَاهِلِيَّةِ! فَتَكَلَّمَتْ. رَوَاهُ الْبُخَارِي.

Commentary:

1. From the above narrations it becomes clear that one can not be called an orphan when maturity is attained. The proof of maturity is night discharge and not any

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particular age. The age of maturity may differ in different countries according to the climate and individual body development. So night discharge has been fixed as the condition and criterion or sign of maturity. Night discharge means ejaculation of semen during sleep.

2. During the pre-Islâmic period, keeping quiet was also considered as a sort of worship or devotion to God. Islâm does not allow such ascetic ceremonies and extravagance. So such actions are forbidden. Further it has been stressed that instead of keeping quiet one should engage in good actions, such as enjoining good, forbidding evil, entertaining a guest, remembering Allâh and glorifying Him. However, it is better to keep quiet rather than telling lies, indulging in indecent talk or backbiting.

CHAPTER 367
PROHIBITION OF ATTRIBUTING WRONG FATHERHOOD

٣٦٧- بابُ تحريم انتِسَاب الإنسان إلى غير أبيه وتولّيه إلى غير مَواليه

1802. Sa'd bin Abû Waqqâs رضي الله عنه said: The Prophet ﷺ said, "He who (falsely) attributes his fatherhood to anyone besides his real father, knowing that he is not his father, will be forbidden to enter *Jannah*." [*Al-Bukhârî* and *Muslim*]

١٨٠٢- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ» مُتَّفَقٌ عَلَيْهِ.

1803. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "Do not turn away from your fathers, for he who turns away from his father, will be guilty of committing an act of disbelief." [*Al-Bukhârî* and *Muslim*]

١٨٠٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ، فَهُوَ كُفْرٌ» مُتَّفَقٌ عَلَيْهِ.

Commentary: To attribute one's fatherhood to someone other than one's real father due to the latter's poverty or in order to live a life of ease and comfort under the care of the person to whom one wishes to attribute his fatherhood, knowing that it is

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not lawful, is an act of *Kufr* (disbelief). If someone, however, does so without considering this unlawful act to be lawful, will in fact, be committing a major sin for which he will be punished in Hell-fire. This *Hadîth* stresses the importance of safeguarding one's lineage and that of fulfilling the fathers' rights over their children.

1804. Yazîd bin Sharîk bin Târiq (رضي الله عنه) said: I saw 'Ali رضي الله عنه giving a *Khutbah* (sermon) from the pulpit and I heard him saying: "By Allâh, we have no book to read except Allâh's Book and what is written in this scroll. He unrolled the scroll which showed a list of what sort of camels to be given as blood-money, and other legal matters relating to killing game in the sanctuary of Makkah and the expiation thereof. In it was also written: The Messenger of Allâh ﷺ said: 'Al-Madinah is a sanctuary from 'Air to Thaur (mountains). He who innovates in this territory new ideas in Islâm, commits a sin therein, or shelters the innovators, will incur the Curse of Allâh, the angels, and all the people, and Allâh will accept from him neither repentance nor a ransom on the Day of Resurrection. The asylum (pledge of protection) granted by any Muslim (even of the) lowest status is to be honoured and respected by all other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allâh, the angels, and all the people; and Allâh will accept from him neither repentance nor a ransom on the Day of

١٨٠٤- وَعَنْ يَزِيدَ بنِ شريكِ بنِ طَارِقٍ قَالَ: رَأَيْتُ عَلِيًّا رَضِيَ الله عَنْهُ عَلَى الْمِنْبَرِ يَخْطُبُ، فَسَمِعْتُهُ يَقُولُ: «لَا وَالله مَا عِنْدَنَا مِنْ كِتَابٍ نَقْرَؤُهُ إِلَّا كِتَابَ الله، وَمَا فِي هٰذِهِ الصَّحِيفَةِ، فَنَشَرَهَا فَإِذَا فِيهَا أَسْنَانُ الإِبِلِ، وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ، وَفِيهَا: قَالَ رَسُولُ الله ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ الله وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ الله مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ الله وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ الله مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوِ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ الله وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ الله مِنْهُ

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Resurrection. Whoever attributes his fatherhood to someone other than his (real) father, and takes someone else as his master other than his (real) master without his permission, will incur the Curse of Allâh, the angels and all the people, and Allâh will accept from him neither repentance nor a ransom on the Day of Resurrection." [*Al-Bukhârî* and *Muslim*]

يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا». مُتَّفَقٌ عَلَيْهِ.

«ذِمَّةُ الْمُسْلِمِينَ» أَيْ: عَهْدُهُمْ وَأَمَانَتُهُمْ. «وَأَخْفَرَهُ»: نَقَضَ عَهْدَهُ. «وَالصَّرْفُ»: التَّوْبَةُ، وَقِيلَ: الْحِيلَةُ. «وَالْعَدْلُ»: الْفِدَاءُ.

Commentary: عير 'Air is a small mountain near Al-Madinah and ثور Thaur is also a small mountain behind the famous Mount Uhud. The area between these two mountains is the forbidden area. It means that like the *Haram* of Makkah, no game should be killed, no trees or plants of this area should be cut and no disbeliever or polytheists should enter its boundary. The words صرف and عدل translated here as 'repentance' and 'ransom' respectively also mean obligatory and voluntary (*Nafl*) acts of worship.

It has been established here that any act of disobedience or sin committed in Al-Madinah becomes a greater sin than if it is committed anywhere else. This *Hadîth* also establishes that the claim that 'Ali رضي الله عنه was given some specific knowledge of *Khilâfah* (caliphate), which was not given to anybody else is also false. The *Hadîth* also makes it clear that attributing one's fatherhood to someone other than his real father is a grave sin.

1805. Abû Dharr رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "A person who attributes his fatherhood to anyone other than his real father, knowing that he is not his father, commits an act of disbelief. And he who makes a claim of anything which in fact does not belong to him, is none of us. He should make his abode in Hell, and he who labels anyone as disbeliever or calls him the

١٨٠٥- وَعَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلَّا كَفَرَ، وَمَنِ ادَّعَى مَا لَيْسَ لَهُ، فَلَيْسَ مِنَّا، وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ دَعَا رَجُلًا بِالْكُفْرِ، أَوْ قَالَ: عَدُوَّ اللهِ، وَلَيْسَ كَذٰلِكَ إِلَّا حَارَ عَلَيْهِ» مُتَّفَقٌ عَلَيْهِ وَهٰذَا لَفْظُ رِوَايَةِ مُسْلِمٍ.

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enemy of Allâh and he is in fact not so, his charge will revert to him." [*Al-Bukhârî* and *Muslim*]

Commentary: These particular sins mentioned in the *Hadîth* are great and are strictly forbidden. Every Muslim should remain away from them. May Allâh save us all from these sins.

CHAPTER 368
PROHIBITION OF DOING THAT WHICH ALLÂH AND HIS MESSENGER HAVE PROHIBITED

٣٦٨- باب التحذير من ارتكاب مَا نهى الله عَزّ وجلّ أو رَسُوله صَلَّى الله عَلَيه وَسَلَّم عَنْه

Allâh, the Exalted, says:

"And let those who oppose the Messenger's 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 Allâh warns you against Himself (His punishment)." (3:30)

"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." (11:102)

قَالَ الله تَعَالَى: ﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ [النور: ٦٣]. وَقَالَ تَعَالَى: ﴿وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ﴾ [آل عمران: ٣٠]. وَقَالَ تَعَالَى: ﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾ [البروج: ١٢]. وَقَالَ تَعَالَى: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ﴾ [هود: ١٠٢].

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1806. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "Allâh, the Exalted, becomes angry, and His Anger is provoked when a person does what Allâh has declared unlawful." [*Al-Bukhârî* and *Muslim*]

١٨٠٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الله تَعَالَى يَغَارُ، وَغَيْرَةُ الله أَنْ يَأْتِيَ الْمَرْءُ مَا حَرَّمَ الله عَلَيْهِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: "This *Hadîth* warns us against committing sins and all that Allâh has forbidden in order to avoid exciting the anger of Allâh.

CHAPTER 369
EXPIATION FOR THE VIOLATION OF COMMANDMENTS OF ALLÂH

٣٦٩- بابُ ما يقوله ويفعله مَن ارتكَبَ منهيًّا عنه

Allâh, the Exalted, says:

"And if an evil whisper from *Shaitân* (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allâh." (41:36)

"Verily, those who are *Al-Muttaqûn* (the pious), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright)." (7:201)

"And those who, when they have committed *Fâhishah* or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they

قَالَ الله تَعَالَى: ﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ﴾ [فصلت: ٣٦]. وَقَالَ تَعَالَى: ﴿إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ﴾ [الأعراف: ٢٠١]. وَقَالَ تَعَالَى: ﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ○ أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ

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have done, while they know. For such, the reward is forgiveness from their *Rubb*, and Gardens with rivers flowing underneath (*Jannah*), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders)!" (3:135,136)

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

خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ﴾ [آل عمران: ١٣٥، ١٣٦]. وَقَالَ تَعَالَى: ﴿وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور: ٣١].

1807. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "He who takes an oath and involuntarily says: 'By Al-Lât and Al-'Uzza' should at once affirm: *'Lâ ilâha illallâh* (there is no true god except Allâh)', and he who says to his companion: 'Come let's gamble' should make expiation by giving something in charity." [*Al-Bukhârî* and *Muslim*]

١٨٠٧- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ: بِاللَّات وَالْعُزَّى، فَلْيَقُلْ: لا إِلٰهَ إِلَّا الله، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ». مُتَّفَقٌ عَلَيْهِ.

Commentary: Al-Lât and Al-'Uzza were the idols of the polytheists of Arabia. To take oath or swear by them or by anything else besides Allâh is an act of disbelief which takes one out of the fold of religion.

If any person swears by anything or anybody else other than Allâh, he should recite 'لا اله الا الله' and refresh and re-establish his belief in Allâh. Similarly, if someone indulges in other sins, then he should repent and give in charity according to his resources. The reason is, as Allâh تعالى says: "Verily, the good deeds remove the evil deeds (i.e., small sins)." (11:114).

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18. THE BOOK OF MISCELLANEOUS *AHÂDÎTH* OF SIGNIFICANT VALUES

١٨ - كتاب المنثورات والملح

CHAPTER 370 *AHÂDÎTH* ABOUT *DAJJÂL* & PORTENTS OF THE HOUR

٣٧٠- باب أحاديث الدّجال وأشراط الساعة وغيرها

1808. An-Nawwâs bin Sam'ân رضي الله عنه reported: One morning the Messenger of Allâh ﷺ made a mention of *Dajjâl*, and he described him to be insignificant and at the same time described him so significant that we thought he was on the date-palm trees (i.e., nearby). When we went to him (the Prophet ﷺ) in the evening, he perceived the sign of fear on our faces. He said, "What is the matter with you?" We said: "O Messenger of Allâh, you talked about *Dajjâl* this morning raising your voice and lowering it until we thought he was hiding in the palm-trees grove: He said: "Something other than *Dajjâl* make worry about you. If he appears while I am with you, I will defend you against him. But if he appears after I die, then everyone of you is his own defender. Allâh is the One Who remains after me to guide every Muslim. *Dajjâl* will be a young man with very curly hair

١٨٠٨- عَنِ النَّوّاسِ بنِ سَمْعَانَ رَضِيَ اللهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الدَّجَّالَ ذَاتَ غَدَاةٍ، فَخَفَّضَ فِيهِ، وَرَفَّعَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَيْهِ، عَرَفَ ذٰلِكَ فِينَا، فَقَالَ: «مَا شَأْنُكُمْ؟» قُلْنَا: يَا رَسُولَ اللهِ ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ، فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ، حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ فَقَالَ: «غَيْرُ الدَّجَّالِ أَخْوَفني عَلَيْكُمْ؛ إِنْ يَخْرجْ وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ؛ وَإِنْ يَخْرجْ وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ، وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَافِيَةٌ، كَأَنِّي أُشَبِّهُه بِعَبْدِ الْعُزَّى بنِ قَطَنٍ، فَمَنْ أَدْرَكَه مِنْكُمْ، فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ؛ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ والْعِرَاقِ،

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with one eye protruding (with which he cannot see). I compare (his appearance) to that of Al-'Uzza bin Qatan. He who amongst you survives to see him, should recite over him the opening *Âyât* of *Surat Al-Kahf* (i.e., *Sûrat* 18: Verses 1-8). He will appear on the way between Syria and Iraq and will spread mischief right and left. O slaves of Allâh! Remain adhered to the truth." We asked: "O Messenger of Allâh! How long will he stay on the earth?" He said, "For forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be like your days." We said: "O Messenger of Allâh! Will one day's *Salât* (prayer) suffice for the *Salât* of that day which will be equal to one year?" Thereupon he said, "No, but you must make an estimate of time and then offer *Salât*." We said: "O Messenger of Allâh! How quickly will he walk upon the earth?" Thereupon he said, "Like cloud driven by the wind (i.e., very quickly). He will come to the people and call them to his obedience and they will affirm their faith in him and respond to him. He will then give command to the sky and it will send its rain upon the earth and he will then send his command to the earth and it will grow vegetation. Then in the evening their pasturing animals will come to them with their humps very high and their udders full of milk and

فَعَاثٍ يَمِينًا وَعَاثٍ شِمَالًا، يَا عِبَادَ اللهِ فَاثْبُتُوا» قُلْنَا: يَا رَسُولَ اللهِ وَمَا لُبْثُهُ فِي الأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا: يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ» قُلْنَا: يَا رَسُولَ اللهِ، فَذٰلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ أَتَكْفِينَا فِيهِ صَلاةُ يَوْمٍ؟ قَالَ: «لَا، اقْدُرُوا لَهُ قَدْرَهُ» قُلْنَا: يَا رَسُولَ اللهِ وَمَا إِسْرَاعُهُ فِي الأَرْضِ؟ قَالَ: «كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ، فَيَأْتِي عَلَى الْقَوْمِ، فَيَدْعُوهُم، فَيُؤْمِنُونَ بِهِ، وَيَسْتَجِيبُونَ لَهُ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالأَرْضَ فَتُنْبِتُ، فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًى، وَأَسْبَغَهُ ضُرُوعًا، وَأَمَدَّهُ خَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ، فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ، فَيُصْبِحُونَ مُمْحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ، وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ، فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ، فَيَقْطَعُهُ جِزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ، فَيُقْبِلُ،

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their flanks stretched. He will then come to another people and invite them, but they will reject him and he will leave them, in barren lands and without any goods and chattels! He would then walk through the waste land and say to it: 'Bring forth your treasures', and the treasures will come out and follow him like swarms of bees. He will then call a person brimming with youth and strike him with the sword and cut him into two pieces and make these pieces lie at a distance, which is generally between the archer and his target. He will then call that young man and he will come forward, laughing, with his face gleaming out of joy; and it will be at this very time that Allâh will send 'Îsâ (Jesus), son of Maryam (Mary) who will descend at the white minaret in the eastern side of Damascus, wearing two garments lightly dyed and placing his hands on the wings of two angels. When he will lower his head, there would fall drops of water from his head, and when he will raise it up, drops like pearls would scatter from it. Every disbeliever who will find his (i.e., 'Îsâ's) smell will die and his smell will reach as far as he will be able to see. He will then search for *Dajjâl* until he will catch hold of him at the gate of Ludd (village near Jerusalem), and will kill him. Then the people, whom Allâh will have protected, will come to 'Îsâ

وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ، فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ بَعَثَ اللهُ تَعَالَى الْمَسِيحَ ابْنَ مَرْيَمَ، ﷺ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ، قَطَرَ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ. فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلَّا مَاتَ، وَنَفَسُهُ يَنْتَهِي إِلَى حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى، ﷺ قَوْمًا قَدْ عَصَمَهُمُ اللهُ مِنْهُ، فَيَمْسَحُ عَنْ وُجُوهِهِمْ، وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ، فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ أَوْحَى اللهُ تَعَالَى إِلَى عِيسَى ﷺ إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ. وَيَبْعَثُ اللهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبَرِيَّةَ فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهٰذِهِ مَرَّةً مَاءٌ، وَيُحْصَرُ نَبِيُّ اللهِ عِيسَى، ﷺ، وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ

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son of Maryam, and he will wipe their faces and will inform them of their ranks in *Jannah*, and it will be under such conditions that Allâh will reveal to 'Îsâ these words: 'I have brought forth from amongst my slaves such people against whom none will be able to fight, so take these people safely to the mountain.' And then Allâh will send Ya'jûj and Ma'jûj (Gog and Magog people) and they will sworn down from every slope. The first of them will pass the Lake Tabariyah (near the Dead Sea in Palestine) and drink all its water. And when the last of them will pass, he will say: 'There was once water there.' Prophet 'Îsâ عليه السلام and his companions will then be so much hard-pressed that the head of an ox will be dearer to them than one hundred dinâr, and 'Îsâ along with his companions, will make supplication to Allâh, Who will send insects which will attack their (Ya'jûj and Ma'jûj people) neck until they all will perish like a single person. Prophet, 'Îsâ and his companions will then come down and they will not find in the earth as much space as a single span which would not be filled with their corpses and their stench. Prophet 'Îsâ and his companions will then again beseech Allâh, Who will send birds whose necks will be like those of Bactrian camels, and they will carry them and throw them where Allâh will desire. Then Allâh

دِينَارٍ لِأَحَدِكُمُ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَى، ﷺ، وَأَصْحَابُهُ، رَضِيَ اللهُ عَنْهُمْ، إِلَى اللهِ تَعَالَى، فَيُرْسِلُ اللهُ تَعَالَى عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ، فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللهِ عِيسَى، ﷺ، وَأَصْحَابُهُ رَضِيَ اللهُ عَنْهُمْ، إِلَى الأَرْضِ، فَلَا يَجِدُونَ فِي الأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلأَهُ زَهَمُهُمْ وَنَتَنُهُمْ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَى، ﷺ، وَأَصْحَابُهُ رَضِيَ اللهُ عَنْهُمْ إِلَى اللهِ تَعَالَى، فَيُرْسِلُ اللهُ تَعَالَى طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ، فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللهُ، ثُمَّ يُرْسِلُ اللهُ عَزَّ وَجَلَّ مَطَرًا لَا يُكِنُّ مِنْهُ بَيْتُ مَدَرٍ وَلَا وَبَرٍ، فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَقَةِ، ثُمَّ يُقَالُ لِلأَرْضِ: أَنْبِتِي ثَمَرَتَكِ، وَرُدِّي بَرَكَتَكِ، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ، وَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارَكُ فِي الرِّسْلِ حَتَّى إِنَّ اللِّقْحَةَ مِنَ الإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ

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will send down rain which will spare no house in the city or in the countryside. It would wash away the earth until it appears like a mirror. Then the earth will be told to bring forth its fruit and restore its blessings; and as a result of this, there will grow such a big pomegranate that a group of people will eat from it and seek shelter under its skin. Milk will be so blessed that the milk of one she-camel will suffice for a large company and the cow will give so much milk, that it will suffice for a whole tribe. The sheep will give so much milk that the whole family will be able to drink out of that, and at that time Allâh will send a pleasant wind which will soothe people even under their armpits, and will take the life of every Muslim and true believer, and only the wicked will survive. They will commit adultery in public like asses and the Resurrection Day will be held." [*Muslim*]

النَّاسِ، فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ بَعَثَ اللهُ تَعَالَى رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ؛ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ» رَوَاهُ مُسْلِمٌ.

قَوْلُهُ: «خَلَّةٌ بَيْنَ الشَّامِ وَالْعِرَاقِ»: أَيْ: طَرِيقًا بَيْنَهُمَا. وَقَوْلُهُ: «عَاثٍ» بِالْعَيْنِ الْمُهْمَلَةِ وَالثَّاءِ الْمُثَلَّثَةِ، وَالْعَيْثُ: أَشَدُّ الْفَسَادِ. «وَالذُّرَى»: بِضَمِّ الذَّالِ الْمُعْجَمَةِ وَهُوَ أَعَالِي الأَسْنِمَةِ. وَهُوَ جَمْعُ ذِرْوَةٍ بِضَمِّ الذَّالِ وَكَسْرِهَا «وَالْيَعَاسِيبُ»: ذُكُورُ النَّحْلِ. «وَجِزْلَتَيْنِ» أَيْ: قِطْعَتَيْنِ، «وَالْغَرَضُ»: الْهَدَفُ الَّذِي يُرْمَى إِلَيْهِ بِالنَّشَّابِ، أَيْ: يَرْمِيهِ رَمْيَةً كَرَمْيِ النَّشَّابِ إِلَى الْهَدَفِ. «وَالْمَهْرُودَةُ» بِالدَّالِ الْمُهْمَلَةِ وَالْمُعْجَمَةِ، وَهِيَ: الثَّوْبُ الْمَصْبُوغُ. قَوْلُهُ: «لَا يَدَانِ» أَيْ: لَا طَاقَةَ. «وَالنَّغَفُ»: دُودٌ. «وَفَرْسَى»: جَمْعُ فَرِيسٍ، وَهُوَ الْقَتِيلُ: وَ«الزَّلَقَةُ»: بِفَتْحِ الزَّايِ وَاللَّامِ وَبِالْقَافِ، وَرُوِيَ «الزُّلْفَةُ» بِضَمِّ الزَّايِ وَإِسْكَانِ اللَّامِ وَبِالْفَاءِ وَهِيَ الْمِرْآةُ. «وَالْعِصَابَةُ»: الْجَمَاعَةُ. «وَالرِّسْلُ» بِكَسْرِ الرَّاءِ: اللَّبَنُ «وَاللِّقْحَةُ»: اللَّبُونُ، «وَالْفِئَامُ» بِكَسْرِ الْفَاءِ وَبَعْدَهَا هَمْزَةٌ مَمْدُودَةٌ: الْجَمَاعَةُ. «وَالْفَخِذُ» مِنَ النَّاسِ: دُونَ الْقَبِيلَةِ.

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Commentary: In the above statement we find details about the signs of the Day of Resurrection, the appearance of *Dajjâl* (Antichrist), the coming of Prophet 'Îsâ - son of Maryam, and the appearance of Gog and Magog people. We also find all the important events which will happen during these times. Here, we also note the havoc of *Dajjâl* and the destruction of Gog and Magog people. Then finally the killing of them by the efforts of Prophet 'Îsâ and his prayers.

1809. Rib'î bin Hirâsh (رضي الله عنه) said: I accompanied Abû Mas'ûd Al-Ansârî to Hudaifah bin Al-Yamân رضي الله عنهم. Abû Mas'ûd said to him: "Tell us what you heard from the Messenger of Allâh ﷺ about *Dajjâl* (the Antichrist)." Hudaifah said: He ﷺ said, "*Dajjâl* will appear, and with him will be water and fire. That which people consider to be water will in fact be a burning fire, and that which people will consider to be fire will in fact be cool and sweet water. He who from amongst you happens to face him, should jump into that which he sees as fire for that will be nice and sweet water." Abû Mas'ûd said: "I have also heard this from the Messenger of Allâh ﷺ."
[*Al-Bukhârî* and *Muslim*]

١٨٠٩- وَعَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: انْطَلَقْتُ مَعَ أَبِي مَسْعُودٍ الأَنْصَارِيِّ إِلَى حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ الله عَنْهُمْ فَقَالَ لَهُ أَبُو مَسْعُودٍ، حَدِّثْنِي مَا سَمِعْتَ مِنْ رسُولِ الله ﷺ، فِي الدَّجَّالِ قَالَ: «إِنَّ الدَّجَّالَ يَخْرُجُ، وَإِنَّ مَعَهُ مَاءً وَنَارًا؛ فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ تُحْرِقُ، وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَارًا، فَمَاءٌ بَارِدٌ عَذْبٌ، فَمَنْ أَدْرَكَهُ مِنْكُمْ، فَلْيَقَعْ فِي الَّذِي يَرَاهُ نَارًا، فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ» فَقَالَ أَبُو مَسْعُودٍ: وَأَنَا قَدْ سَمِعْتُهُ. مُتَّفَقٌ عَلَيْهِ.

1810. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما said: The Messenger of Allâh ﷺ said, "*Dajjâl* (the Antichrist) will appear in my *Ummah* and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allâh will

١٨١٠- وَعَنْ عَبْدِ الله بْنِ عَمْرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ، لَا أَدْرِي أَرْبَعِينَ يَوْمًا، أو أَرْبَعِينَ شَهْرًا، أَوْ

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then send (Prophet) 'Îsâ (Jesus), son of Maryam (Mary). 'Îsâ will pursue him and slaughter him. Then people will survive for seven years (i.e., after the demise of 'Îsâ) in the state that there will be no rancour between two persons. Then Allâh will send a cool breeze from the side of Ash-Shâm. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then *Shaitân* (Satan) will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do?' He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allâh will send, or will cause to send, rain which will be like dew and there will grow out of it (like wild

أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ، ﷺ، فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ، عَزَّ وَجَلَّ، رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ، لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ، فَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ، وَأَحْلَامِ السِّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ، فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الأَوْثَانِ، وَهُمْ فِي ذلِكَ دَارٌ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّوْرِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لِيتًا وَرَفَعَ لِيتًا، وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلوطُ حَوْضَ إِبِلِهِ فَيُصْعَقُ وَيُصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللهُ - أَوْ قَالَ: يُنْزِلُ اللهُ - مَطَرًا كَأَنَّهُ الطَّلُّ أَو الظِّلُّ، فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى

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growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your *Rubb*.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much?' It will be said: 'Nine hundred and ninety-nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered." [*Muslim*]

فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ هَلُمَّ إِلَى رَبِّكُمْ، وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ، ثُمَّ يُقَالُ: أَخْرِجُوا بَعْثَ النَّارِ فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ؛ فَذٰلِكَ يَوْمَ يَجْعَلُ الْوِلْدَانَ شِيبًا، وَذٰلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ» رَوَاهُ مُسْلِمٌ.

«اللِّيتُ» صَفْحَةُ الْعُنُقِ، وَمَعْنَاهُ: يَضَعُ صَفْحَةَ عُنُقِهِ وَيَرْفَعُ صَفْحَتَهُ الأُخْرَى.

Commentary: The question arises as to what is the meaning of the phrase - the Shin will be uncovered - at this place? Some people say that it refers to the calamities and troubles of the Day of Judgement. But according to a reliable narration, it refers to an act of Allâh of uncovering His Shin in a way which befits His Majesty. As believers, we must confirm Allâh's all Qualities which He has stated in the Qur'ân or mentioned through His Messenger ﷺ without changing them or ignoring them completely or twisting their meanings or giving resemblance to any of the created things. What is meant by the uncovering of the Shin of Allâh is something we can neither understand nor describe. We can only believe in it without understanding the real explanation of it, in the same way we believe in the Eye or Ear of Allâh. We should believe in all these things as mentioned in the Qur'ân and *Hadîth* without trying to go into the explanation. This is the view of *Ahlus-Sunnah wal-Jamâ'ah* to which we should stick. (See *Tafsîr Ahsan-ul-Bayân*)

Then all the Muslims will prostrate before Him. However, those people who used to pray and prostrate before Him in their worldly lives only for showing off or for gaining good reputation, will not be able to prostrate before Him on this occasion. Their spines will become stiff like a wooden board and it would become impossible for them to bend. (*Sahîh Al-Bukhârî, Tafsîr Sûrat An-Nûr* and *Al-Qalam*).

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١٨١١- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطَؤُهُ الدَّجَّالُ، إِلَّا مَكَّةَ وَالْمَدِينَةَ؛ وَلَيْسَ نَقْبٌ مِنْ أَنْقَابِهَا إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ تَحْرُسُهُمَا، فَيَنْزِلُ بِالسَّبَخَةِ، فَتَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ، يُخْرِجُ اللهُ مِنْهَا كُلَّ كَافِرٍ وَمُنَافِقٍ» رَوَاهُ مُسْلِمٌ.

1811. Anas bin Mâlik رضي الله عنه said: The Messenger of Allâh ﷺ said, "There will be no land which will not be trampled by *Dajjâl* (the Antichrist) but Makkah and Al-Madinah; and there will be no passage leading to them which will not be guarded by the angels, arranged in rows. *Dajjâl* will appear in a barren place adjacent to Al-Madinah and the city will be shaken three times. Allâh will expel from it every disbeliever and hypocrite." [*Muslim*]

١٨١٢- وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَتْبَعُ الدَّجَّالَ مِنْ يَهُودِ أَصْبَهَانَ سَبْعُونَ أَلْفًا عَلَيْهِمُ الطَّيَالِسَةُ» رَوَاهُ مُسْلِمٌ.

1812. Anas رضي الله عنه said: The Messenger of Allâh ﷺ said, "*Dajjâl* (the Antichrist) will be followed by seventy thousand Jews of Isfahân and will be dressed in robes of green coloured satin." [*Muslim*]

Commentary: Isfahân is a city in Persia (Iran). *Tailasân* (طيلسان) (green sheet) is the dress of the Sheikhs of the non-Arab nations).

١٨١٣- وَعَنْ أُمِّ شَرِيكٍ رَضِيَ اللهُ عَنْهَا أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لَيَنْفِرَنَّ النَّاسُ مِنَ الدَّجَّالِ فِي الْجِبَالِ» رَوَاهُ مُسْلِمٌ.

1813. Umm Sharîk رضي الله عنها reported: I heard the Prophet ﷺ saying, "People will run away from *Dajjâl* (the Antichrist) seeking shelter in the mountains." [*Muslim*]

١٨١٤- وَعَنْ عِمْرَانَ بنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ أَمْرٌ أَكْبَرُ مِنَ الدَّجَّالِ» رَوَاهُ مُسْلِمٌ.

1814. 'Imrân bin Hussain رضي الله عنهما reported: I heard the Messenger of Allâh ﷺ saying, "Between time of the creation of Âdam and the Resurrection Day, there is nothing greater

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than the mischief of *Dajjâl* (the Antichrist)." [*Muslim*]

1815. Abû Sa'îd Al-Khudrî رضي الله عنه reported: I heard the Prophet ﷺ saying, "*Dajjâl* (the Antichrist) will come forth and a person from amongst the believers will go towards him and the armed watchmen of *Dajjâl* will meet him and they will say to him: 'Where do you intend to go?' He will say: 'I intend to go to this one who has appeared.' They will say to him: 'Don't you believe in our lord (meaning *Dajjâl*)?' He will say: 'There (i.e., we know Him to be Allâh, Alone, without any partners) is nothing hidden about our *Rubb*.' Some of them will say: 'Let us kill him', but some others will say: 'Has your lord (*Dajjâl*) not forbidden you to kill anyone without his consent?' So they will take him to *Dajjâl*. When the believer will see him, he will say: 'O people! This is *Dajjâl* about whom the Messenger of Allâh ﷺ has informed us.' *Dajjâl* will have him laid on his stomach and have his head. He will be struck on his back and on his stomach. *Dajjâl* will ask him: 'Don't you believe in me?' He will say: 'You are the false Messiah.' He will then give his order to have him sawn with a saw into two from the parting of his hair up to his legs. After that *Dajjâl* will walk between the two halves and will say to him: 'Stand up', and he will stand on his feet. He will then say to

١٨١٥- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ الدَّجَّالُ فَيَتَوَجَّهُ قِبَلَه رَجُلٌ مِنَ الْمُؤْمِنِينَ فَيَتَلَقَّاهُ الْمَسَالِحُ: مَسَالِحُ الدَّجَّالِ، فَيَقُولُونَ لَهُ: إِلَى أَيْنَ تَعْمِدُ» فَيَقُولُ: أَعْمِدُ إِلَى هٰذَا الَّذِي خَرَجَ، فَيَقُولُونَ لَه: أَوَ مَا تُؤْمِن بِرَبِّنَا؟ فَيَقُولُ: مَا بِرَبِّنَا خَفَاءٌ! فَيَقُولُونَ: اقْتُلُوهُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَدًا دونَهُ، فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَّالِ، فَإِذَا رَآهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّ هٰذَا الدَّجَّالُ الَّذِي ذَكَرَ رَسُولُ اللهِ ﷺ؛ فَيَأْمُرُ الدَّجَّالُ بِهِ فَيُشَبَّحُ؛ فَيَقُولُ: خُذُوهُ وَشُجُّوهُ، فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْبًا، فَيَقُولُ: أَوَمَا تُؤْمِنُ بِي؟ فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ! فَيُؤْمَرُ بِهِ، فَيُؤْشَرُ بِالْمِنْشَارِ مِنْ مَفْرِقِهِ حَتَّى يُفْرَقَ بَيْنَ رِجْلَيْهِ، ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْنِ، ثُمَّ يَقُولُ لَهُ: قُمْ: فَيَسْتَوِي قَائِمًا، ثُمَّ يَقُولُ لَهُ: أَتُؤْمِنُ بِي؟ فَيَقُولُ: مَا ازْدَدْتُ فِيكَ إِلَّا

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him: 'Don't you believe in me?' The person will say: 'It has added to my insight that you are *Dajjâl*'. He will add: 'O people! He will not be able to behave with anyone amongst people in such a manner after me.' *Dajjâl* will try to kill him. The space between his neck and collarbone will turn into copper and he will find no way to kill him. So he will catch hold of him by his hand and feet and throw him into (what appears to be the fire). The people will think that he has been thrown into the fire whereas he will be thrown into *Jannah*." The Messenger of Allâh ﷺ added, "He will be the most eminent amongst the people with regard to martyrdom near the *Rubb* of the worlds." [*Muslim*]

بَصِيرَةً. ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ إِنَّهُ لَا يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ، فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ، فَيَجْعَلُ اللهُ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرْقُوَتِهِ نُحَاسًا، فَلَا يَسْتَطِيعُ إِلَيْهِ سَبِيلًا، فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ، فَيَحْسَبُ النَّاسُ أَنَّمَا قَذَفَهُ إِلَى النَّارِ، وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ» فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ» رَوَاهُ مُسْلِمٌ. وَرَوَى الْبُخَارِيُّ بَعْضَهُ بِمَعْنَاهُ.

«الْمَسَالِحُ»: هُمُ الْخُفَرَاءُ وَالطَّلَائِعُ.

Commentary: In this narration we find the description of a believer's steadfastness and forbearance and his final martyrdom while facing the wickedness and temptation of the mischief of *Dajjâl*, i.e., Antichrist.

Here, we find that the part of his neck will turn into copper which could either happen in reality or, according to another interpretation, that he (*Dajjâl*) will not be able to kill him. Allâh knows better, as Allâh can do whatever He likes, or it may just be a statement like a parable or a simile and some people think that this refers to the fact that *Dajjâl* will not be able to cut his neck. But it is better to consider it in terms of reality.

1816. Al-Mughîrah bin Shu'bah رضي الله عنه said: No one asked the Messenger of Allâh ﷺ more about *Dajjâl* than I asked him. He said to me, "He will not harm you." I said: "O

١٨١٦- وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَا سَأَلَ أَحَدٌ رَسُولَ اللهِ ﷺ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ؛ وَإِنَّهُ قَالَ لِي: «مَا يَضُرُّكَ؟» قُلْتُ:

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إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ جَبَلَ خُبْزٍ وَنَهْرَ مَاءٍ! قَالَ: «هُوَ أَهْوَنُ عَلَى اللهِ مِنْ ذٰلِكَ» مُتَّفَقٌ عَلَيْهِ.

Messenger of Allâh, it is reported that he will have with him a mountain of bread and a river full of water." Thereupon he said, "He *(Dajjâl)* is far too worthless and insignificant near Allâh (to let him deceive the believers)." [*Al-Bukhârî* and *Muslim*]

Commentary: The last part of the *Hadîth* means that, although *Dajjâl* will have great resources and methods of misleading people, the true believers will not be deceived by his tricks; on the contrary, they will increase in Faith (as what the Prophet ﷺ said about *Dajjâl* is true).

١٨١٧- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الْكَذَّابَ، أَلا إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر» مُتَّفَقٌ عَلَيْهِ.

1817. Anas رضي الله عنه said: The Messenger of Allâh ﷺ said, "There has not been a Prophet who has not warned his *Ummah* of that one-eyed liar (*Dajjâl*). Behold, he is blind in one eye and your *Rubb* (Allâh) is not blind. On his forehead are the letters: ك ف ر (K.F.R.) (meaning *Kâfir*- disbeliever)." [*Al-Bukhârî* and *Muslim*]

١٨١٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلا أُحَدِّثُكُمْ حَدِيثًا عَنِ الدَّجَّالِ مَا حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ! إِنَّهُ أَعْوَرُ، وَإِنَّهُ يَجِيءُ مَعَهُ بِمِثَالِ الْجَنَّةِ وَالنَّارِ، فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ هِيَ النَّارُ» مُتَّفَقٌ عَلَيْهِ.

1818. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Let me tell you something about *Dajjâl* (the Antichrist) which no Prophet had told his people. He is blind (in one eye) and will bring with him something like *Jannah* and Hell; but what he calls *Jannah* will be in fact Hell." [*Al-Bukhârî* and *Muslim*]

١٨١٩- وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ الدَّجَّالَ بَيْنَ ظَهْرَانِي النَّاسِ فَقَالَ: «إِنَّ اللهَ

1819. 'Abdullâh bin 'Umar رضي الله عنهما said: One day the Messenger of Allâh ﷺ mentioned *Al-Masîh Dajjâl* (the Antichrist) in the presence of the

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people and said, "Verily, Allâh is not one-eyed but *Al-Masîh Ad-Dajjâl* is blind in the right eye which looks like a swollen grape."
[*Al-Bukhârî* and *Muslim*]

لَيْسَ بِأَعْوَرَ، أَلا إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ» مُتَّفَقٌ عَلَيْهِ.

Commentary: All these narrations about the mischief of *Dajjâl* are correct and have been narrated through reliable narrators, and all scholars agree on their being true. They have been reported by Al-Bukhârî and Muslim, whose narrations are unanimously accepted by the *'Ulamâ'*.

The second coming of the Prophet 'Îsâ (Jesus) from the heavens is proved on the basis of such reliable and true narrations that none can contradict them. Before the Day of Resurrection all these things will happen, and it is essential to believe in them. *Dajjâl* would be a descendant of the Jews, and he will be called *Dajjâl* because of his mischief. The meaning of *Dajjâl* is 'one who greatly resorts to fraud and deception'. Allâh will also give him some extraordinary powers to test the belief of the Muslims. *Dajjâl* will claim to be the lord of the world. A large portion of the Jews will be with him. He has also been named as *Al-Masîh Ad-Dajjâl* in some narrations. Jesus, son of Mary عليهما السلام will have the honour of killing him.

1820. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "The Last Hour will not come until the Muslims fight against the Jews, until a Jew will hide himself behind a stone or a tree, and the stone or the tree will say: 'O Muslim, there is a Jew behind me. Come and kill him,' but *Al-Gharqad* tree will not say so, for it is the tree of the Jews."
[*Al-Bukhârî* and *Muslim*]

١٨٢٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، حَتَّى يَخْتَبِيءَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ: يَا مُسْلِمُ هٰذَا يَهُودِيٌّ خَلْفِي تَعَالَ فَاقْتُلْهُ، إِلَّا الْغَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: *Gharqad* الغرقد is a thorny plant which is well-known in the area of Palestine. Allâh can bestow the power of speech to whatever thing He likes. When Allâh wills, He will give mastery to the Muslims. He will help them even by means of

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plants and stones which will assist the Muslims against the Jews by informing them about the whereabouts of the Jews.

The Jews have predominance over the Muslims in spite of the fact that they are a minority. But according to this true narration, the situation will definitely change before the Day of Resurrection, and the Muslims will dominate the Jews. Allâh is the Master and *Rubb* of everything.

1821. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "By Him in Whose Hand my soul is, the world will not come to an end until a man passes by a grave and will lie over it saying, 'Would that I were in this grave (i.e., dead)!' Not he will say so because of religious reasons but because of widespread mischief and severe trials of this world."
[*Al-Bukhârî* and *Muslim*]

١٨٢١- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ بِالْقَبْرِ، فَيَتَمَرَّغَ عَلَيْهِ، وَيَقُولَ: يَا لَيْتَنِي مَكَانَ صَاحِبِ هٰذَا الْقَبْرِ، وَلَيْسَ بِهِ الدِّيْنُ، مَا بِهِ إِلَّا الْبَلَاءُ». مُتَّفَقٌ عَلَيْهِ.

Commentary: There would be such disasters and agony in the world that people will prefer death to life under such conditions. This situation will arise before the Day of Resurrection, and the Day of Judgement will dawn on such wicked people.

1822. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die (in the fighting) and every man amongst them will say: 'Perhaps I may be the only one to remain alive.'"

Another narration is: "The time is near when the River Euphrates will dry

١٨٢٢- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ يُقْتَتَلُ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ؛ فَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَنْ أَكُونَ أَنَا أَنْجُو».

وَفِي رِوَايَةٍ: «يُوشِكُ أَنْ يَحْسِرَ

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الْفُرَاتُ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلا يَأْخُذْ مِنْهُ شَيْئًا» مُتَّفَقٌ عَلَيْهِ.

up to unveil a treasure of gold. Whosoever may be alive at that time, should not take anything of it."
[*Al-Bukhârî* and *Muslim*]

Commentary: The word "يحسر" means unveil or uncover, i.e., the river will dry up and gold will be discovered underneath its bottom when Allâh would like to do so. This will also surely take place before the Day of Judgement. When this incident will take place, only those people would remain safe who will be free from worldly greed and will not try to get this gold.

١٨٢٣- وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَتْرُكُونَ الْمَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ، لَا يَغْشَاهَا إِلَّا الْعَوَافِي - يُرِيدُ: عَوَافِيَ السِّبَاعِ وَالطَّيْرِ - وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مُزَيْنَةَ يُرِيدَانِ الْمَدِينَةَ يَنْعِقَانِ بِغَنَمِهِمَا فَيَجِدَانِهَا وُحُوشًا، حَتَّى إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ خَرَّا عَلَى وُجُوهِهِمَا» مُتَّفَقٌ عَلَيْهِ.

1823. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "People will desert Al-Madinah in spite of it being in better condition except for wild beasts and birds. The Last Hour will happen upon two shepherds of the tribe of Muzainah. They will enter Al-Madinah driving their sheep but will find it full of wild beasts and would turn away. When they will arrive at the hill named *Thaniyyat-ul-Wadâ'* they will fall on their faces."
[*Al-Bukhârî* and *Muslim*]

Commentary: According to some scholars like Al-Qâdî 'Iyâd, this prophecy has already been fulfilled, when the caliphate was shifted from Al-Madinah to Syria and Mesopotamia, although Al-Madinah was superior to these places in every way, worldly or otherwise, scholars were in abundance and the people were well off. However, others say that the prophecy has not been fulfilled yet, and that it will be fulfilled shortly before the Day of Judgement; they hold this view because the conditions described in the narration have not taken place. This second view seems to be more correct.

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1824. Abû Sa'îd Al-Khudrî رضي الله عنه said: The Prophet ﷺ said, "From your caliphs there will be one in the Last Days who will distribute wealth without counting it." [*Muslim*]

١٨٢٤- وَعَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَكُونُ خَلِيفَةٌ مِنْ خُلَفَائِكُمْ في آخِرِ الزَّمانِ يَحْثُوا المَالَ ولا يَعُدُّهُ» رواه مسلم.

Commentary: Here the abundance of wealth during the time of a caliph has been prophesied. This also refers to the last days of the world.

1825. Abû Mûsâ Al-Ash'arî رضي الله عنه said: The Prophet ﷺ said, "A time will come when a man will go about with alms from his gold and will not find anyone to receive it. One man will be seen being followed by forty women dependant upon him on account of the scarcity of men and excess of women." [*Muslim*]

١٨٢٥- وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، فَلا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* also reveals one of the prophecies of the Prophet ﷺ which have not been fulfilled yet. One of them is that wealth will be abundant and females will greatly exceed the males in number. This may happen due to wars, when more males will be killed, or the birth rate of females may exceed that of the males.

1826. Abû Hurairah رضي الله عنه reported: The Prophet ﷺ said, "A man bought a piece of land from another man, and the buyer found a jar filled with gold in the land. The buyer said to the seller: 'Take your gold, as I bought only the land from

١٨٢٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا، فَوَجَدَ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ

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ذَهَبَكَ، إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ، وَلَمْ أَشْتَرِ الذَّهَبَ، وَقَالَ الَّذِي لَهُ الأَرْضُ: إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا، فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ قَالَ أَحَدُهُمَا: لِي غُلَامٌ، وَقَالَ الآخَرُ: لِي جَارِيَةٌ، قَالَ: أَنْكِحَا الْغُلَامَ الْجَارِيَةَ وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا» مُتَّفَقٌ عَلَيْهِ.

you and not the gold.' The owner of the land said: 'I sold you the land with everything in it.' So both of them took their case before a third man who asked: 'Have you any children?' One of them said: 'I have a boy.' The other said, 'I have a girl.' The man said: 'Marry the girl to the boy and spend the money on them; and whatever remains give it in charity.'" [*Al-Bukhârî* and *Muslim*]

Commentary: This is the story of some people from the past, in which exemplary honesty, piety and the will to abstain from the doubtful property has been described. But as far as the law of *Sharî'ah* is concerned, it appears that in the transaction of land, any buried treasure will not be included in the sale. It will be considered quite separately and apart from the sale of the land. If the previous owner says that the treasure belongs to him and he forgot to take it out, then it will be considered as his property and not the property of the buyer of the land. But if he shows ignorance about it, then it will be considered under the title of *Rikâz* (ركاز). In such a case, one-fifth of it goes to the public treasury and the rest to the owner of the land. *Rikâz* refers to any buried treasure which is discovered in any land.

١٨٢٧- وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكِ، وَقَالَتِ الأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكِ، فَتَحَاكَمَا إِلَى دَاوُدَ، ﷺ فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ بنِ

1827. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "There were two women, each had her child with her. A wolf came and took away the child of one of them. One woman said to her companion: 'The wolf has taken your son.' The other said: 'It has taken your son.' So both of them took the dispute to Prophet Dâwûd (David) عليه السلام who judged that the boy should be

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given to the older lady. Then they went to Prophet Sulaimân (Solomon) عليه السلام son of Dâwûd and put the case before him. Prophet Sulaimân said: 'Give me a knife so that I may cut the child into two and give one half to each of you.' The younger woman said: 'Do not do so; may Allâh bless you! He is her child.' On that Prophet Sulaimân decided the case in favour of the younger woman." [*Al-Bukhârî* and *Muslim*]

دَاوُدَ، ﷺ، فَأَخْبَرَتَاهُ. فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَكُمَا. فَقَالَتِ الصُّغْرَى: لَا تَفْعَلْ، رَحِمَكَ اللهُ، هُوَ ابْنُهَا. فَقَضَى بِهِ لِلصُّغْرَى» مُتَّفَقٌ عَلَيْهِ.

Commentary: Prophet Sulaimân (Solomon) عليه السلام went to the depth of the matter by wisdom bestowed by Allâh and the power of decision using a device or a trick as a method of discovering the truth. He used this trick to discover the truth and not to evade it. Such a trick is not forbidden in the law and there is no doubt in its being permitted. However, those tricks which are used to avoid the law are a great sin for which the Jews are well-known. May Allâh save us from such things.

1828. Mirdâs Al-Aslamî رضي الله عنه said: The Prophet ﷺ said, "The pious men will depart one after another, the dregs of people, like the sediment of barley or dates will remain; Allâh will not raise them in value and esteem." [*Al-Bukhârî*]

١٨٢٨- وَعَنْ مِرْدَاسٍ الأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَذْهَبُ الصَّالِحُونَ الأَوَّلُ فالأَوَّلُ، وَتَبْقَى حُثَالَةٌ كَحُثَالَةِ الشَّعِيرِ أَوْ التَّمْرِ، لَا يُبَالِيهِمُ اللهُ بَالَةً» رَوَاهُ الْبُخَارِي.

Commentary: The *Hadîth* shows that the demise of the pious people is one of the signs of the nearness of the Day of Resurrection. It also shows that during the last days near the Day of Resurrection, pious persons will not remain and only the wicked people will inhabit the earth and the Day of Judgement will dawn on such bad people.

1829. Rifâ'ah bin Râfi' Az-Zuraqî رضي الله عنه said: Jibrîl (Gabriel) came to the Prophet ﷺ and asked him: "How do you estimate among you

١٨٢٩- وَعَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ ﷺ قَالَ: مَا تَعُدُّونَ أَهْلَ بَدْرٍ

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those who participated in the battle of Badr?" He replied, "They were the best of Muslims" (or he may have said something similar to that). Jibrîl said: "The same is the case with the angels who were at Badr." [*Al-Bukhârî*]

فِيكُمْ؟ قَالَ: «مِنْ أَفْضَلِ الْمُسْلِمِينَ». أَوْ كَلِمَةً نَحْوَهَا. قَالَ: «وَكَذٰلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ» رَوَاهُ الْبُخَارِيُّ.

Commentary: The *Hadîth* highlights the superiority of those Companions, as well those angels, who participated in the battle of Badr against the forces of *Kufr*. The Qur'ân confirms the fact that the angels fought along with Muslims in this historic battle.

1830. Ibn 'Umar رضي الله عنهما said: The Messenger of Allâh ﷺ said, "If Allâh afflicts punishment upon a nation, it befalls the whole population indiscriminately and then they will be resurrected and judged according to their deeds." [*Al-Bukhârî* and *Muslim*]

١٨٣٠- وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «إِذَا أَنْزَلَ الله تَعَالَى بِقَوْمٍ عَذَابًا أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ» مُتَّفَقٌ عَلَيْهِ.

Commentary: When Allâh's punishment comes to pass, it does not distinguish between the upright and the wicked. However, the pious people will be saved from punishment after their death while the wicked ones will be punished in the Hell. May Allâh save us from all types of punishments.

1831. Jâbir رضي الله عنه said: There was a trunk of a date-palm tree upon which the Prophet ﷺ used to recline while delivering *Khutbah* (sermon). When a pulpit was placed in the mosque, we heard the trunk crying out like a pregnant she-camel. the Prophet ﷺ came down from the pulpit and put his hand on the trunk and it became quiet.

Another narration is: The Prophet

١٨٣١- وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: كَانَ جِذْعٌ يَقُومُ إِلَيْهِ النَّبِيُّ ﷺ، يَعْنِي فِي الْخُطْبَةِ. فَلَمَّا وُضِعَ الْمِنْبَرُ، سَمِعْنَا لِلْجِذْعِ مِثْلَ صَوْتِ الْعِشَارِ حَتَّى نَزَلَ النَّبِيُّ ﷺ، فَوَضَعَ يَدَهُ عَلَيْهِ فَسَكَنَ.

وَفِي رِوَايَةٍ: فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ قَعَدَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ،

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فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَنْشَقَّ.

وَفِي رِوَايَةٍ: فَصَاحَتْ صِيَاحَ الصَّبِيِّ، فَنَزَلَ النَّبِيُّ ﷺ، حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ، فَجَعَلَتْ تَئِنُّ أَنِينَ الصَّبِيِّ الَّذِي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ، قَالَ: «بَكَتْ عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ» رَوَاهُ الْبُخَارِيُّ.

ﷺ used to stand by a tree or a date-palm on Friday (to give the *Khutbah*). Then an *Ansâri* woman or man said, "O Messenger of Allâh! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, the Prophet ﷺ sat on the pulpit [to deliver the *Khutbah* (sermon)] and the trunk of the date-palm on which he used to recline cried out as if it would split asunder.

Another narration is: It cried like a child and the Prophet ﷺ descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet ﷺ said, "It was crying for (missing) what it used to hear of *Dhikr* near it." [*Al-Bukhârî*]

Commentary: Ibn Hajar said that there is evidence in this *Hadîth* that Allâh can endow inanimate objects with a special sense or feeling like that of animals. The *Hadîth* also shows one of the numerous miracles of the Messenger of Allâh ﷺ.

١٨٣٢- وَعَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ جُرْثُومِ بْنِ نَاشِرٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ اللهَ تَعَالَى فَرَضَ فَرَائِضَ فَلا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلا تَبْحَثُوا عَنْهَا» حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارَقُطْنِي وَغَيْرُهُ.

1832. Abû Tha'labah Al-Khushanî رضي الله عنه said: The Messenger of Allâh ﷺ said, "Allâh, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them." [*Ad-Dâraqutni* and others]

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Commentary: According to Sheikh Al-Albânî there is a break in the chain of this narration. He has given the details about it in his book. But some other scholars have declared it in the category of *Hasan* narrations. Even Imâm An-Nawawî has termed it as *Hasan*. For details refer to *Mustadrak Al-Hâkim*, Vol. 4: P. 115; *Majma' Az-Zawâid*, Vol. 7: P.75; *Tirmidhî*: Chapter relating to Dress, No. 1726; *Ibn Mâjah*: Book of Food: Chapter: Eating of Cheese and Butter No:3367; *As-Sunan Al-Kubrâ* by *Al Baihaqî*: Book of Sacrifice, Chapter: What has been said about hyena and fox.
According to Imâm As-Sam'ânî, this *Hadîth* is very important, as the details of important things have been given here. Whosoever leads his life accordingly, will surely succeed in this life and the Hereafter.

1833. 'Abdullâh bin Abû 'Aufa رضي الله عنهما said: We accompanied the Messenger of Allâh ﷺ in seven expeditions, and we ate locusts. [*Al-Bukhârî* and *Muslim*]

١٨٣٣- وَعَنْ عَبْدِ الله بنِ أَبِي أَوْفَى رَضِيَ الله عَنْهُمَا قَالَ: غَزَوْنَا مَعَ رَسُولِ الله ﷺ سَبْعَ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ.
وَفِي رِوَايَةٍ: نَأْكُلُ مَعَهُ الْجَرَادَ، مُتَّفَقٌ عَلَيْهِ.

Commentary: Locust is a type of insect that flies in huge groups, destroying all the plants and crops. This *Hadîth* highlights the permissibility of eating locusts.

1834. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "A believer should not be stung twice from the same hole." [*Al-Bukhârî* and *Muslim*]

١٨٣٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ» متفقٌ عليه.

Commentary: This *Hadîth* makes it clear that if a Muslim faces a loss from some place, he should remain careful lest he may be deceived again and again.

1835. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "There are three (types of) people with whom Allâh will neither speak on the Day of Resurrection nor purify them (from sins) and there will be a painful chastisement for them: A

١٨٣٥- وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «ثَلاثَةٌ لَا يُكَلِّمُهُمُ الله يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلاةِ يَمْنَعُهُ مِنِ ابْنِ السَّبِيلِ،

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وَرَجُلٌ بَايَعَ رَجُلًا، سِلْعَةً، بَعْدَ الْعَصْرِ، فَحَلَفَ بِاللهِ لأَخَذَهَا بِكَذَا وَكَذَا، فَصَدَّقَهُ وَهُوَ عَلَى غَيْرِ ذٰلِكَ، وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا وَفَى، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَم يَفِ» مُتَّفَقٌ عَلَيْهِ.

person who has spare water in a desert and he refuses to give it to the traveller; a person who sells a commodity to another person after the afternoon prayer and swears by Allâh that he has bought it at such and such price, and the buyer pays him accordingly though in reality it was not true; and a person who pledges allegiance to an *Imâm* (leader) just for some worldly benefit, and then if the *Imâm* bestows on him (something out of that) he fulfills his allegiance, and if does not give him, he does not fulfill it."
[*Al-Bukhârî* and *Muslim*]

١٨٣٦- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ» قَالُوا: يَا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْمًا؟ قَالَ: أَبَيْتُ، قَالُوا: أَرْبَعُونَ سَنَةً؟ قَالَ: أَبَيْتُ. قَالُوا: أَرْبَعُونَ شَهْرًا؟ قَالَ: أَبَيْتُ «وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإِنْسَانِ إِلَّا عَجْبَ الذَّنَبِ، فِيهِ يُرَكَّبُ الْخَلْقُ، ثُمَّ يُنَزِّلُ اللهُ مِنَ السَّمَاءِ مَاءً، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ» مُتَّفَقٌ عَلَيْهِ.

1836. Abû Hurairah رضي الله عنه said: The Prophet ﷺ said, "Between the two Blowing of the Trumpet there will be an interval of forty." The people said, "O Abû Hurairah! Do you mean forty days?" He said, "I cannot say anything." They said, "Do you mean forty years?" He said, "I cannot say anything." They said, "Do you mean forty months?" He said, "I cannot say anything. The Prophet added: 'Everything of the human body will perish except the last coccyx bone (end part of the spinal cord), and from that bone Allâh will reconstruct the whole body. Then Allâh will send down water from the sky and people will grow like green vegetables'." [*Al-Bukhârî* and *Muslim*]

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Commentary:

1. When Isrâfîl blows the Trumpet the first time, by Allâh's Leave, all those who are in the heavens and on earth will swoon away, except him whom Allâh will. This will be the first Blowing. Then, it will be blown a second time, they will become alive and will emerge from their graves. These Blowings are known as the 'Blowings of Fainting and Rising'. As regard the interval between these two Blowings, the narrator of the narration, Abû Hurairah رضي الله عنه , could not say anything when he was asked about it; as he himself did not know it. But in other narrations the interval has been mentioned as forty years.

2. The earth eats away the whole body of humans except the bodies of the Prophets. However, only the end part of the spinal cord remains intact. How it remains intact is known to Allâh, but from it mankind will be created again.

3. Bodies will rise from the earth as vegetation springs out from the earth after the rainfall.

1837. Abû Hurairah رضي الله عنه reported: Once the Prophet ﷺ was speaking to us when, a bedouin came and asked him: "When will the Last Day be?" The Messenger of Allâh ﷺ continued his talk. Some of those present thought that he had heard him but disliked the interruption and the other said that he had not hear him. When the Messenger of Allâh ﷺ concluded his speech he asked, "Where is the one who inquired about the Last Day?" The man replied: "Here I am." The Messenger of Allâh ﷺ replied, "When the practice of honouring a trust is lost, expect the Last Day." He asked: "How could it be lost?" He replied, "When the government is entrusted to the undeserving people, then wait for the Last Day." [*Al-Bukhârî*]

١٨٣٧- وَعَنْهُ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ، جَاءَهُ أَعْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ الله ﷺ، يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ، فَكَرِهَ مَاقَالَ، وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: «أَيْنَ السَّائِلُ عَنِ السَّاعَةِ؟» قَالَ: هَا أَنَا يَا رَسُولَ الله. قَالَ: «إِذَا ضُيِّعَتِ الأَمَانَةُ، فَانْتَظِرِ السَّاعَةَ» قَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: «إِذَا وُسِّدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ» رَوَاهُ الْبُخَارِيُّ.

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Commentary: Here a very important sign of the nearness of the Day of Judgement has been mentioned: The affairs of the world will be in the hands of wicked and undeserving people. The sinners and wicked people will become the leaders of the world. The preaching pulpits would also be occupied by people who would be greedy and ignorant. They will be devoid of piety and abstinence.

١٨٣٨- وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُصَلُّونَ لَكُمْ، فَإِن أَصَابُوا فَلَكُمْ، وَإِنْ أَخْطَؤُوا فَلَكُمْ وَعَلَيْهِمْ» رَوَاهُ الْبُخَارِيُّ.

1838. Abû Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ said, "Your leaders will lead you in *Salât* (prayer). If they conduct it properly, you and they will be rewarded; but if they make mistakes you will earn the reward and they will be held responsible (for the mistakes)." [*Al-Bukhârî*]

Commentary: In this narration, there is a mention of one of the signs of the nearness of the Day of Judgement: Muslims will be led in their prayers as well as worldly affairs by ignorant, undeserving rulers. Whoever offers prayers with them and behind them according to the *Sunnah*, then both of them will get the reward. Otherwise the reward will be established with the followers and the burden of the mistakes will be placed on the rulers' shoulders.

١٨٣٩- وَعَنْهُ رَضِيَ اللهُ عَنْهُ: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ قَالَ: خَيْرُ النَّاسِ لِلنَّاسِ يَأْتُونَ بِهِمْ فِي السَّلَاسِلِ فِي أَعْنَاقِهِمْ حَتَّى يَدْخُلُوا فِي الْإِسْلَامِ.

1839. Abû Hurairah رضي الله عنه said in the interpretation of the *Âyah* reported: "You are the best of peoples ever raised up for (the benefit of) mankind..." (3:110): The best for mankind are those who bring them with chains round their necks till they embrace Islâm (and thereby save them from the eternal punishment in the Hell-fire, and make them enter *Jannah* in the Hereafter)." [*Al-Bukhârî*]

Commentary: This is in a way the explanation of the concerned Verse of the Qur'ân. Abû Hurairah رضي الله عنه says: In this Verse those fighters have been named as

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the best of the *Ummah* who fight with the infidels whom they take prisoners and they ultimately accept Islâm. Hence, they become a means of acceptance of Faith to them, and are entitled to more rewards from Allâh.

1840. Abû Hurairah رضي الله عنه said: the Prophet ﷺ said, "Allâh marvels at those people who enter *Jannah* in chains." [*Al-Bukhârî*]

١٨٤٠- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «عَجِبَ اللهُ عَزَّ وَجَلَّ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي السَّلَاسِلِ» رَوَاهُمَا الْبُخَارِيُّ.

مَعْنَاهُ يُؤْسَرُونَ وَيُقَيَّدُونَ، ثُمَّ يُسْلِمُونَ، فَيَدْخُلُونَ الْجَنَّةَ.

Commentary: The meaning of this *Hadîth* is also the same as the *Hadîth* mentioned before it. This means that after taking captives, the Muslims inform them about the teachings of Islâm so that after accepting Islâm they may deserve *Jannah*, which is the ultimate success. Allâh says, "And whoever is removed away from the Fire and admitted to *Jannah*, he indeed is successful." (3:185) This *Hadîth* urges Muslims to call to Islâm, it also urges those *Mujâhidûn* to invite their prisoners to Islâm to save them from the chastisement of the Hell-fire.

1841. Abû Hurairah رضي الله عنه said: the Prophet ﷺ said, "The dearest parts on the face of the earth near Allâh are its mosques, and the most hated parts near Allâh are its markets." [*Muslim*]

١٨٤١- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحَبُّ الْبِلَادِ إِلَى اللهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللهِ أَسْوَاقُهَا» رَوَاهُ مُسْلِمٌ.

Commentary: The superiority of the mosques is self evident. People pray and worship Allâh in the mosques and recitation of Qur'ân goes on there. While in the market places people forget to remember Allâh and indulge in such forbidden acts as fraud, lies and gossip. In fact, it is not the place itself which is disliked but the bad things which are bound to happen in it, they are not the places of choice and are not liked.

1842. Salmân Al-Fârisî رضي الله عنه said: The Prophet ﷺ said, "Do not, if

١٨٤٢- وَعَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللهُ عَنْهُ مِنْ قَوْلِهِ قَالَ: لَا تَكُونَنَّ إِنِ

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you can help, be the first to enter the market and the last to leave it because it is an arena of Satan and the standard of Satan is set there." [*Muslim*]

There are other narrations with some variation in the wordings.

اسْتَطَعْتَ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ، وَلَا آخِرَ مَنْ يَخْرُجُ مِنْهَا، فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ، وَبِهَا يَنْصُبُ رَايَتَهُ. رَوَاهُ مُسْلِمٌ هٰكَذَا.

وَرَوَاهُ الْبَرْقَانِيُّ فِي صَحِيحِهِ عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَا تَكُنْ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ، وَلَا آخِرَ مَنْ يَخْرُجُ مِنْهَا، فِيهَا بَاضَ الشَّيْطَانُ وَفَرَّخَ».

Commentary: It is disliked (*Makrûh*) to frequently visit the markets, where there is overwhelming influence of the Satan. The more one goes there, the more will one be influenced by the temptations of the devil.

1843. 'Âsim Al-Ahwal said: 'Abdullâh bin Sarjis رضي الله عنه said to the Messenger of Allâh ﷺ: "O Messenger of Allâh! May Allâh forgive all your sins!" The Messenger of Allâh ﷺ said, "And yours also." 'Âsim reported: I asked 'Abdullâh: "Did the Messenger of Allâh ﷺ seek forgiveness for you?" He replied: "Yes, and for you also." Then he recited the Verse: "Seek forgiveness for your sins and for the believing men and the believing women." (47:19) [*Muslim*]

١٨٤٣- وَعَنْ عَاصِمٍ الأَحْوَلِ عَنْ عَبْدِ الله بْنِ سَرْجِسَ رَضِيَ الله عَنْهُ قَالَ: قُلْتُ لِرَسُولِ الله ﷺ: يَا رَسُولَ الله غَفَرَ الله لَكَ، قَالَ: «وَلَكَ» قَالَ عَاصِمٌ: فَقُلْتُ لَهُ: أَسْتَغْفَرَ لَكَ رَسُولُ الله ﷺ؟ قَالَ: نَعَمْ وَلَكَ، ثُمَّ تَلَا هٰذِهِ الآيَةَ: ﴿وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾ [محمّد: ١٩]، رَوَاهُ مُسْلِمٌ.

Commentary: Although the Prophet ﷺ is free from sins, it is permissible, as a token of Allâh's honour and care for him, to pray for his greater salvation and blessings. It is also in a way a method of paying respects to him. The *Hadîth* also shows the noble character of the Prophet ﷺ who used to reciprocate compliments and good deeds.

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1844. Abû Mas'ûd Al-Ansârî رضي الله عنه said: The Prophet ﷺ said, "One of the admonitions of the previous Prophets which has been conveyed to people is that if you have no modesty, you can do whatever you like." [*Al-Bukhârî*]

١٨٤٤- وَعَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ» رَوَاهُ الْبُخَارِيُّ.

Commentary: This does not mean that doing everything is allowed for a shameless person. It is like giving an information that when a person loses the feeling of shame, then he does not mind doing anything. For this reasons the western nations intend to finish the feeling of shame and remorse among the Muslims, which is a landmark and a criterion of Islâm. They want to do away with this criterion so that Muslims may indulge in shameless things happily. Unfortunately, the western people are succeeding in their designs and the Islâmic social life is also tending to be shameless like its western counterpart.

1845. Ibn Mas'ûd رضي الله عنه reported: The Prophet ﷺ said, "The first matter concerning which people will be judged on the Day of Resurrection will be the matter of blood." [*Al-Bukhârî* and *Muslim*]

١٨٤٥- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: In another *Hadîth*, it has been stated that on the Day of Judgement, the first thing about which people will be questioned will be *As-Salât* (the five daily prayers). There is no contradiction in the two narrations. Among the duties of Allâh, the first thing to be reckoned would be *As-Salât*; while among the mutual right of humans, the first thing to be decided would be murder. From this narration the value of human life becomes very significant.

1846. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ said, "Angels were created from light, jinns were created from a smokeless flame of fire, and 'Âdam was created from

١٨٤٦- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا

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that which you have been told (i.e., sounding clay like the clay of pottery)." [*Muslim*]

وُصِفَ لَكُمْ» رَوَاهُ مُسْلِمٌ.

Commentary: The angels are the creation of Allâh which He created from light. Their bodies are so subtle that they can assume any form they like. The jinn are also an unperceptible creation of Allâh. They have also been bestowed with such powers as are not possessed by humans. Satan also belongs to the jinn. Man has been created from sounding clay. The *Hadîth* states the Great and the Perfect Powers of Allâh that He can create whatever He likes from whatever He likes, and He can do whatever He wishes.

1847. 'Âishah رضي الله عنها said: The conduct of the Prophet ﷺ was entirely according to the Qur'ân. [*Muslim* in a long *Hadîth*]

١٨٤٧- وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: «كَانَ خُلُقُ نَبِيِّ اللهِ ﷺ الْقُرْآنَ» رَوَاهُ مُسْلِمٌ فِي جُمْلَةِ حَدِيثٍ طَوِيلٍ.

Commentary: This *Hadîth* shows that the life of the Prophet ﷺ and all modes of his actions were on the pattern given in the Qur'ân. In his life we can observe the perfection of obedience to all the commands of the Qur'ân. In fact, he was a living example of the Qur'ân.

1848. 'Âishah رضي الله عنها reported: The Messenger of Allâh ﷺ said, "He who loves to meet Allâh, Allâh loves to meet him; and he who dislikes to meet Allâh, Allâh abhors to meet him." I ('Âishah) said: "O Messenger of Allâh! So far as the feelings of aversion against death is concerned, we all have this feeling." Thereupon he said, "I do not mean that. What I meant is that when a (true) believer is given the glad tidings of the Mercy of Allâh, His Pleasures and His *Jannah* (at the time of death), he loves to meet Allâh, and Allâh also loves to meet him. When a disbeliever is given the news of the

١٨٤٨- وَعَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ» فَقُلْتُ: يَا رَسُولَ اللهِ، أَكَرَاهِيَةُ الْمَوْتِ؟ فَكُلُّنَا نَكْرَهُ الْمَوْتَ! قَالَ: «لَيْسَ كَذٰلِكَ، وَلٰكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللهِ وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ اللهِ، فَأَحَبَّ اللهُ لِقَاءَهُ. وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللهِ وَسَخَطِهِ، كَرِهَ لِقَاءَ اللهِ، وَكَرِهَ اللهُ لِقَاءَهُ» رَوَاهُ مُسْلِمٌ.

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Torment of Allâh and His Wrath (at the time of death), he dislikes to meet Allâh and Allâh also abhors to meet him." [*Muslim*]

Commentary: The glad tidings of *Jannah* are given to the believers and the bad news of punishment are given to the disbelievers at the time of death. So a believer starts longing to meet Allâh as a result of the good news he receives at that time, and the disbeliever begins to wish that he may not die and, therefore, avoid Allâh's punishment as a result of the bad news he receives at that time.

١٨٤٩ - وَعَنْ أُمِّ الْمُؤْمِنِينَ صَفِيَّةَ بِنْتِ حُيَيٍّ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ مُعْتَكِفًا، فَأَتَيْتُهُ أَزُورُهُ لَيْلًا، فَحَدَّثْتُهُ ثُمَّ قُمْتُ لِانْقَلِبَ، فَقَامَ مَعِي لِيَقْلِبَنِي، فَمَرَّ رَجُلَانِ مِنَ الأَنْصَارِ رَضِيَ اللهُ عَنْهُمَا، فَلَمَّا رَأَيَا النَّبِيَّ ﷺ أَسْرَعَا. فَقَالَ ﷺ: «عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ» فَقَالَا: سُبْحَانَ اللهِ يَا رَسُولَ اللهِ! فَقَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ. وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَرًّا - أَوْ قَالَ: شَيْئًا -» مُتَّفَقٌ عَلَيْهِ.

1849. Safiyyah bint Huyai رضي الله عنها, the Mother of the Believers, said: I came to visit the Prophet ﷺ while he was in the state of *I'tikâf* [(seclusion) in the mosque during the last ten days of Ramadân]. After having talked to him, I got up to return. The Prophet ﷺ also got up with me and accompanied me a part of the way. At that moment two *Ansârî* man passed by. When they saw him they quickened their pace. The Prophet ﷺ said to them, "Do not hurry. She is Safiyyah, daughter of Huyai, my wife." They said: "*Subhân Allâh* (Allâh is free from imperfection)! O Messenger of Allâh! (You are far away from any suspicion)." The Messenger of Allâh ﷺ said, "Satan circulates in a person like blood (in the blood streams). I apprehended lest Satan should drop some evil thoughts in your minds." [*Al-Bukhârî* and *Muslim*]

Commentary: Even just a passing thought of some thing undesirable about the Prophet ﷺ is dangerous for belief. In order to put an end to this evil suspicion, he

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stopped the two Companions and explained to them the situation. This was done lest the devil may create some doubt in the mind of the two Companions. The conclusion is that, if at any place there is some far fetched chance of creation of bad opinion about somebody, then it is necessary to give an explanation lest some doubt may arise in some body's mind. This is particularly essential for *'Ulamâ'*, who should remain aloof from such occasions and places, lest the people may start doubting their integrity and piety.

1850. Al-'Abbâs bin 'Abdul-Muttalib رضي الله عنه said: I was in the company of the Messenger of Allâh ﷺ on the day of (the battle of) Hunain. Abû Sufyân bin Al-Hârith and I did not leave the Messenger of Allâh ﷺ throughout the battle. The Messenger of Allâh ﷺ was riding on his white mule. When the Muslims had an encounter with the pagans, Muslims took to their heels. The Messenger of Allâh ﷺ began to urge his mule towards the disbelievers, holding the bridle of his mule. I was trying to restrain it from going very fast, and Abû Sufyân was holding the stirrup of the mule of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said, "O Abbâs! Call out the People of *As-Samurah* [i.e., those people who had made the covenant under the tree (i.e., *Bai'ah Ridwân*)]." 'Abbâs called out at the top of his voice: "Where are the People of *As-Samurah*." 'Abbâs said: As soon as they heard my voice, they rushed towards the Prophet ﷺ like a cow turning towards her calf. They were shouting: "Here we are."

١٨٥٠- وَعَنْ أَبِي الْفَضْلِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ الله عَنْهُ قَالَ: شَهِدْتُ مَعَ رَسُولِ الله ﷺ يَوْمَ حُنَيْنٍ فَلَزِمْتُ أَنَا وَأَبُو سُفْيَانَ بنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ الله ﷺ، فَلَمْ نُفَارِقْهُ وَرَسُولُ الله ﷺ عَلَى بَغْلَةٍ لَهُ بَيْضَاءَ، فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ، فَطَفِقَ رَسُولُ الله، ﷺ، يَرْكُضُ بَغْلَتَهُ قِبَلَ الْكُفَّارِ، وَأَنَا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ الله، ﷺ، أَكُفُّهَا إِرَادَةَ أَنْ لَا تُسْرِعَ، وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ الله ﷺ، فَقَالَ رَسُولُ الله ﷺ: «أَيْ عَبَّاسُ نَادِ أَصْحَابَ السَّمُرَةِ» قَالَ الْعَبَّاسُ، وَكَانَ رَجُلًا صَيِّتًا: فَقُلْتُ بِأَعْلَى صَوْتِي: أَيْنَ أَصْحَابُ السَّمُرَةِ، فَوَالله لَكَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطْفَةُ الْبَقَرِ عَلَى أَوْلَادِهَا، فَقَالُوا: يَا

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لَبَّيْكَ يَا لَبَّيْكَ، فَاقْتَتَلُوا هُمْ وَالْكُفَّارُ، وَالدَّعْوَةُ فِي الأَنْصَارِ يَقُولُونَ: يَا مَعْشَرَ الأَنْصَارِ، يَا مَعْشَرَ الأَنْصَارِ، ثُمَّ قُصِرَتِ الدَّعْوَةُ عَلَى بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، فَنَظَرَ رَسُولُ الله ﷺ وَهُوَ عَلَى بَغْلَتِهِ كَالْمُتَطَاوِلِ عَلَيْهَا إِلَى قِتَالِهِمْ فَقَالَ: «هٰذَا حِينَ حَمِيَ الْوَطِيسُ» ثُمَّ أَخَذَ رَسُولُ الله ﷺ حَصَيَاتٍ، فَرَمَى بِهِنَّ وُجُوهَ الْكُفَّارِ، ثُمَّ قَالَ: «انْهَزَمُوا وَرَبِّ مُحَمَّدٍ»، فَذَهَبْتُ أَنْظُرُ فَإِذَا الْقِتَالُ عَلَى هَيْئَتِهِ فِيمَا أَرَى، فَوَالله مَا هُوَ إِلَّا أَنْ رَمَاهُمْ بِحَصَيَاتِهِ، فَمَا زِلْتُ أَرَى حَدَّهُمْ كَلِيلًا، وَأَمْرَهُمْ مُدْبِرًا. رَوَاهُ مُسْلِمٌ.

«الْوَطِيسُ» التَّنُّورُ. وَمَعْنَاهُ: اشْتَدَّتِ الْحَرْبُ. وَقَوْلُهُ: «حَدَّهُمْ» هُوَ بِالْحَاءِ الْمُهْمَلَةِ، أَيْ: بَأْسَهُمْ.

Soon they began to fight the infidels. Then there was a call for *Ansâr*. Those who called out to them shouted: "O you the people of *Ansâr*! O you the people of *Ansâr*!" They ended their call at Banû Al-Harith bin Al-Khazraj. The Messenger of Allâh ﷺ who was riding on his mule looked at their fight with his neck stretched forward and he said, "This is the time when the fight is raging hot." Then the Messenger of Allâh ﷺ took pebbles and threw them in the face of the disbelievers. He said, "By the *Rubb* of Muhammad, the disbelievers will be defeated." I continued to watch until I found that their force was subdued and they began to retreat. [*Muslim*]

Commentary:

1. Here is the factual proof of the bravery and greatness of the Prophet ﷺ. We see that initially when the Companions were perturbed and they scattered here and there, he alone continued his march towards the enemy. He did not feel even the slightest fear or worry. In the end his steadfastness compelled others to return and fight the enemy.

2. In fact, they had not receded far. They had got confused for a while. The reason for this confusion was the continuous and sudden volley of arrows which was quite unexpected for them. However, at the call of Al-'Abbâs رضي الله عنه they at once turned

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back to fight. Had they gone far off, their sudden re-organisation and collecting again would not have been possible.

3. Here is the proof of a miracle of the Prophet ﷺ as well; the throwing of few pebbles from his side caused the defeat of the enemy.

4. Here, the Muslims were taught a lesson that the real power in the battlefield is the strength of Belief and the Help of Allâh. The position of the armaments and other things is secondary. So, one should not depend on these means and resources alone. Otherwise, one will certainly face defeat in spite of large number of soldiers and better means, as happened initially in the battle of Hunain. The trust should be on Allâh and His Special Help. His Will alone is the deciding factor in every matter.

1851. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "O people! Allâh is Pure and, therefore, accepts only that which is pure. Allâh has commanded the believers as He has commanded His Messengers by saying: 'O Messengers! Eat of the good things, and do good deeds.' (23:51) And He said: 'O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you...'" (2:172). Then he ﷺ made a mention of the person who travels for a long period of time, his hair are dishevelled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My *Rubb*! My *Rubb*!' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted?" [*Muslim*]

١٨٥١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا﴾ وَقَالَ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَارَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذٰلِكَ!؟» رَوَاهُ مُسْلِمٌ.

Commentary: For the grant of prayer, honest earning is essential. Allâh accepts charity only if it has been earned in an honest way. Moreover, before any pious action,

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honest earning for living is essential; otherwise good actions will also go waste.

1852. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "There are three (types of) people whom Allâh will neither speak to on the Day of Resurrection nor will He purify them (i.e., from their sins), nor will look upon them; and they will have a painful chastisement. These are: An old man who commits fornication; a king who is a great liar and a poor man who is proud." [*Muslim*]

١٨٥٢- وَعَنْهُ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ الله يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ» رَوَاهُ مُسْلِمٌ.

«الْعَائِلُ»: الْفَقِيرُ.

Commentary: From here it can be concluded that if it is easy for someone to avoid a sin and he does not remain away from it, then he is a greater sinner than a person for whom it is comparatively difficult to avoid that sin.

1853. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Saihân (Oxus), Jaihân (Jaxartes), Al-Furât (Euphrates) and An-Nîl (Nile) are all from the rivers of *Jannah*." [*Muslim*]

١٨٥٣- وَعَنْهُ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «سَيْحَانُ وَجَيْحَانُ وَالْفُرَاتُ وَالنِّيلُ كُلٌّ مِنْ أَنْهَارِ الْجَنَّةِ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* shows the superiority of these rivers. This superiority is manifested in the purity of their water and the spread of Islâm all around them. Some scholars like Imâm As-Suyûti take the meaning of this *Hadîth* literally. In any case, only Allâh knows their reality.

Saihân and Jaihân are two rivers in the country of Syria. These are different from Saihûn and Jaihân in the territory of Khurâsân (see *Mu'jam Al-Buldân* of Balâdhri, 2/227; 3/333). Some maintain that Saihûn is in India and Jaihûn in Khurâsân, the Euphrates and the Nile are well-known.

1854. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ took hold

١٨٥٤- وَعَنْهُ قَالَ: أَخَذَ رَسُولُ الله ﷺ بِيَدِي فَقَالَ: «خَلَقَ الله التُّرْبَةَ

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of my hand and said, "Allâh, the Exalted and Glorious, created the earth on Saturday, the mountains on Sunday, the trees on Monday, the things entailing labour on Tuesday, light on Wednesday, He spread out animals of all kinds on Thursday, and created Âdam in the afternoon on Friday, and it was the last hour of Friday between the afternoon and the night." [*Muslim*]

يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الاثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثُّلاثَاءِ، وَخَلَقَ النُّورَ يَوْمَ الأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ ﷺ بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فِي آخِرِ الْخَلْقِ فِي آخِرِ سَاعَةٍ مِنَ النَّهَارِ فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ» رَوَاهُ مُسْلِمٌ.

Commentary: What does "Day" mean, and how long can it be? Its reality only Allâh knows. We observe a day of 24 hours. However, the days of the formation of the universe are evidently different from our earthly days. According to the Arabic language, a day may mean just a moment, but also aeons of time. In the Qur'ân also, Allâh has mentioned that a 'day' may be of one thousand or fifty thousand years. Al-Hâfiz Ibn Kâthîr mentions in his *Tafsîr* (1/69) that this is one of the *Ahâdith* classified as *Gharîb* (strange) in *Sahîh Muslim*. Ibn Al-Madînî, Al-Bukhârî and many others have spoken about it, and have attributed to Ka'b Al-Ahbâr; and it may be that Abû Hurairah heard it from Ka'b Al-Ahbâr, but some narrators attributed it to the Prophet ﷺ. See Al-Bukhârî's commentary in *At-Târîkh Al-Kabîr* (1/413).

1855. Abû Sulaimân Khâlid bin Al-Walîd رضي الله عنه said: In the battle of Mu'tah, seven swords were broken in my hand, and all that remained with me was a Yemeni sword. [*Al-Bukhârî*]

١٨٥٥- وَعَنْ أَبِي سُلَيْمَانَ خَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللهُ عَنْهُ قَالَ: «لَقَدِ انْقَطَعَتْ فِي يَدِي يَوْمَ مُؤْتَةَ تِسْعَةُ أَسْيَافٍ، فَمَا بَقِيَ فِي يَدِي إِلَّا صَفِيحَةٌ يَمَانِيَّةٌ»، رَوَاهُ الْبُخَارِي.

Commentary: Mu'tah is a place near Syria. The battle which took place here is known as the battle of Mu'tah. This *Hadith* mentions the bravery and superiority of Khalid bin Al-Walîd.

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1856. 'Amr bin 'Al-'Âs رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "When a judge utilizes his skill of judgement and comes to a right decision, he will have a double reward, but when he uses his judgement and commits a mistake, he will have a single reward."
[*Al-Bukhârî* and *Muslim*]

١٨٥٦- وَعَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا حَكَمَ الْحَاكِمُ، فَاجْتَهَدَ، ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ، وَإِنْ حَكَمَ وَاجْتَهَدَ، فَأَخْطَأَ، فَلَهُ أَجْرٌ». مُتَّفَقٌ عَلَيْهِ.

Commentary: In such matters about which there is no clear command or instruction in the Qur'ân and *Sunnah*, the problem is decided keeping in view similar and resembling cases. This mode of deciding about its being permitted or prohibited is called *Ijtihâd.*

Evidently, this process can be employed by only such a person who has full command about the various branches of knowledge pertaining to Qur'ân and *Sunnah*. Not every person can do it nor is supposed to do it. There is also a famous proverb that says: 'Little knowledge is a dangerous thing.'

From here we conclude that the ruler, judge or a bureaucrat in a Muslim country should be a learned scholar, i.e., an *'Âlim* well versed in Qur'ân and *Sunnah*; so that he can interpret the laws of Islâm with utmost care and in a befitting and sincere manner. He should do the job sincerely and with a pious intention. With such mode of work, he will be bestowed with reward in every case. However, if his interpretation is correct, he will receive a double reward.

1857. 'Âishah رضي الله عنها said: The Prophet ﷺ said, "Fever comes from the vehement raging of Hell, so cool it with water."
[*Al-Bukhârî* and *Muslim*]

١٨٥٧- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: The treatment mentioned in the narration is quite correct. In many cases doctors also suggest that the patient should be cooled and the body temperature lowered by cold compress, i.e., placing cloth dipped in cold water on the body.

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1858. 'Âishah رضي الله عنها said: The Prophet ﷺ said, "If a person dies without observing *Saûm* (fasts), his *Walî* should make it up on his behalf." [*Al-Bukhârî* and *Muslim*]

١٨٥٨- وَعَنْهَا رَضِيَ الله عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ، صَامَ عَنْهُ وَلِيُّهُ» مُتَّفَقٌ عَلَيْهِ.

وَالْمُخْتَارُ جَوَازُ الصَّوْمِ عَمَّنْ مَاتَ وَعَلَيْهِ صَوْمٌ لِهٰذَا الْحَدِيثِ، وَالْمُرَادُ بِالْوَلِيِّ: الْقَرِيبُ وَارِثًا كَانَ أَوْ غَيْرَ وَارِثٍ.

Commentary: Sheikh Al-Albânî says that this fasting refers to fasting of vow (نذر) and not the fasting of Ramadân.

Sheikh Al-Albânî has particularized the narration by 'Âishah رضي الله عنها with the help of the narration of Ibn 'Abbâs رضي الله عنهما, in which the fasting of vow is specifically mentioned. The reason is that in the bodily worship, acting on the behalf of others is not permitted. As one cannot act or perform any bodily worship on behalf of others, similarly it is not allowed to do so after somebody's death. However, if in any particular case, there is a ruling in the Qur'ân or *Sunnah* then in that particular matter deputizing would be allowed. In such case the permission should be limited to that particular matter only. For example it is specifically mentioned in the *Hadîth* that the *Wâli*, i.e., the guardian or inheritor of the dead person can observe the fasting of vow taken by the deceased person to Allâh. However, no offering of other bodily worship, such as *Salât*, will be permitted on behalf of the deceased person.

1859. 'Auf bin Mâlik (رضي الله عنه) said: 'Âishah رضي الله عنها was told that 'Abdullâh bin Az-Zubair رضي الله عنهما had said in respect of selling of a gift which was presented to her: "By Allâh! If 'Âishah does not stop this kind of thing, I will declare her incompetent to administer her property." 'Âishah رضي الله عنها asked: "Did He ('Abdullâh bin Az-Zubair) say so?" The people said: "Yes." 'Âishah رضي الله عنها said: "I vow it before Allâh that I will never speak to Ibn Az-Zubair." When this deser-

١٨٥٩- وَعَنْ عَوْفِ بْنِ مَالِكِ بْنِ الطُّفَيْلِ أَنَّ عَائِشَةَ رَضِيَ الله عَنْهَا حُدِّثَتْ أَنَّ عَبْدَ الله بْنَ الزُّبَيْرِ رَضِيَ الله عَنْهُمَا قَالَ فِي بَيْعٍ أَوْ عَطَاءٍ أَعْطَتْهُ عَائِشَةُ رَضِيَ الله تَعَالَى عَنْهَا: وَالله لَتَنْتَهِيَنَّ عَائِشَةُ، أَوْ لأَحْجُرَنَّ عَلَيْهَا؛ قَالَتْ: أَهُوَ قَالَ هٰذَا؟ قَالُوا: نَعَمْ، قَالَتْ: هُوَ لله عَلَيَّ نَذْرٌ أَنْ لَا أُكَلِّمَ ابْنَ الزُّبَيْرِ أَبَدًا،

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tion lasted long, 'Abdullâh bin Az-Zubair sought intercession with her, but she said: "By Allâh I will not accept the intercession of anyone for him, and I will not commit a sin of breaking my vow." When this state of affairs was prolonged, Ibn Az-Zubair felt it hard on him. He said to Al-Miswar bin Makhramah and 'Abdur-Rahmân bin Al-Aswad bin Yaghût: "I beseech you in the Name of Allâh that you should take me to 'Âishah because it is unlawful for her to vow to sever relations with me." So Al-Miswar and 'Abdur-Rahmân took him with them. They sought her permission, saying: *"As-salâmu 'alaika wa rahmatullâhi wa barakâtuhu*! Shall we come in?" 'Âishah رضي الله عنها said: "Come in," They asked: "All of us?" She said: "All of you," not knowing that Ibn Az-Zubair was also with them. So, when they entered, Ibn Az-Zubair entered the screened place and got hold of 'Âishah رضي الله عنها, his aunt. He was requesting her to forgive him and wept. Al-Miswar and 'Abdur-Rahmân also pleaded on his behalf and requested her to speak to him and to accept his repentance. They said to her: "The Prophet ﷺ forbade to cut off relationship because it is unlawful for any Muslim not to talk to his (Muslim) brother (or sister, for that matter) for more than three (days)." So when they persisted in urging and

فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ إِلَيْهَا حِينَ طَالَتِ الْهِجْرَةُ. فَقَالَتْ: لَا وَاللهِ لَا أُشَفِّعُ فِيهِ أَبَدًا، وَلَا أَتَحَنَّثُ إِلَى نَذْرِي فَلَمَّا طَالَ ذٰلِكَ عَلَى ابْنِ الزُّبَيْرِ كَلَّمَ الْمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمٰنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ وَقَالَ لَهُمَا: أَنْشُدُكُمَا اللهَ لَمَا أَدْخَلْتُمَانِي عَلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا، فَإِنَّهَا لَا يَحِلُّ لَهَا أَنْ تَنْذِرَ قَطِيعَتِي، فَأَقْبَلَ بِهِ الْمِسْوَرُ، وَعَبْدُ الرَّحْمٰنِ حَتَّى اسْتَأْذَنَا عَلَى عَائِشَةَ، فَقَالَا: السَّلَامُ عَلَيْكِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، أَنَدْخُلُ؟ قَالَتْ عَائِشَةُ: ادْخُلُوا. قَالُوا: كُلُّنَا؟ قَالَتْ: نَعَمْ ادْخُلُوا كُلُّكُمْ، وَلَا تَعْلَمُ أَنَّ مَعَهُمَا ابْنَ الزُّبَيْرِ، فَلَمَّا دَخَلُوا، دَخَلَ ابْنُ الزُّبَيْرِ الْحِجَابَ، فَاعْتَنَقَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، وَطَفِقَ يُنَاشِدُهَا وَيَبْكِي، وَطَفِقَ الْمِسْوَرُ، وَعَبْدُ الرَّحْمٰنِ يُنَاشِدَانِهَا إِلَّا كَلَّمَتْهُ وَقَبِلَتْ مِنْهُ، وَيَقُولَانِ: إِنَّ النَّبِيَّ ﷺ نَهَى عَمَّا قَدْ عَلِمْتِ مِنَ الْهِجْرَةِ، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، فَلَمَّا أَكْثَرُوا عَلَى عَائِشَةَ

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مِنَ التَّذْكِرَةِ وَالتَّحْرِيجِ، طَفِقَتْ تُذَكِّرُهُمَا وَتَبْكِي، وَتَقُولُ: إِنِّي نَذَرْتُ وَالنَّذْرُ شَدِيدٌ، فَلَمْ يَزَالَا بِهَا حَتَّى كَلَّمَتِ ابْنَ الزُّبَيْرِ، وَأَعْتَقَتْ فِي نَذْرِهَا ذٰلِكَ أَرْبَعِينَ رَقَبَةً، وَكَانَتْ تَذْكُرُ نَذْرَهَا بَعْدَ ذٰلِكَ فَتَبْكِي حَتَّى تَبُلَّ دُمُوعُهَا خِمَارَهَا. رَوَاهُ الْبُخَارِي.

reminding her of the superiority of having good relation with kith and kin, she began to weep, saying: "I have made a vow which is a matter of very serious nature." They persisted in their appeal till she spoke with 'Abdullâh bin Az-Zubair, and she freed forty slaves as an expiation for breaking her vow. Later on, whenever she remembered her vow, she would weep so much that her veil would become wet with tears. [*Al-Bukhârî*]

Commentary: 'Abdullâh bin Az-Zubair رضي الله عنه was the real nephew of 'Âishah رضي الله عنها. She had made a vow that she would not talk to her nephew. She thought that such an oath was permissible as her nephew (the then governor of Makkah) had shown his intention to put a ban on the spending of 'Âishah رضي الله عنها. In his opinion, she was spending very lavishly in charity. Later 'Abdullâh bin Az-Zubair رضي الله عنه realized his mistake and went to his aunt to seek forgiveness along with two persons as recommenders. After this, it was proper for her to break her oath and resume her relations with him. The expiation for breaking a vow is the same as that of breaking an oath, i.e., to feed ten indigent people on a scale of the average for the food of one's family, or cloth them, or give a slave his freedom. If one cannot afford any of these things, then he should fast for three days. (See Qur'ân, 5:89) But 'Âishah رضي الله عنها, in her generosity, bought forty slaves and freed them.

١٨٦٠- وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى قَتْلَى أُحُدٍ، فَصَلَّى عَلَيْهِمْ بَعْدَ ثَمَانِ سِنِينَ كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ، ثُمَّ طَلَعَ إِلَى الْمِنْبَرِ، فَقَالَ: إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لأَنْظُرُ إِلَيْهِ

1860. 'Uqbah bin 'Âmir رضي الله عنه said: One day the Messenger of Allâh ﷺ went out and asked Allâh's forgiveness for the martyrs of the battle of Uhud after eight years. It seemed that by so doing, he bid farewell to the living and the dead. He then came back, rose to the pulpit and said, "I shall be your precursor; I am a witness for you (before Allâh),

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and I will be present before you at the River (*Haûd Al-Kauthar*). By Allâh I can see with my own eyes the *Haûd* from this place. I am not afraid that you will associate anything with Allâh in worship after (my demise), but I apprehend that you will vie with one another for the life of the world." The narrator said: It was the last time that I saw the Messenger of Allâh ﷺ. [*Al-Bukhârî* and *Muslim*]

There are some more narrations with very minor changes in its wording.

مِنْ مَقَامِي هٰذَا، أَلَا وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلٰكِنْ أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا» قَالَ: فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللهِ ﷺ. مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: «وَلٰكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوا فِيهَا، وَتَقْتَتِلُوا فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ» قَالَ عُقْبَةُ: فَكَانَ آخِرَ مَا رَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى الْمِنْبَرِ.

وَفِي رِوَايَةٍ قَالَ: «إِنِّي فَرَطٌ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ وَإِنِّي وَاللهِ لَأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ، أَوْ مَفَاتِيحَ الأَرْضِ، وَإِنِّي وَاللهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي وَلٰكِنْ أَخَافُ عَلَيْكُمْ اَنْ تَنَافَسُوا فِيهَا».

وَالْمُرَادُ بِالصَّلَاةِ عَلَى قَتْلَى أُحُدٍ: الدُّعَاءُ لَهُمْ، لَا الصَّلَاةُ الْمَعْرُوفَةُ.

Commentary: This *Hadîth* highlights the following points:

1. *Haud Al-Kauthar* exists: Anas رضي الله عنه reported: When the Prophet ﷺ was made to ascend to the heavens, he said (after his return), "I came upon a river (in *Jannah*) the banks of which were made of tents of hollow pearls. I asked Jibrîl عليه السلام, 'What is this (river)?' He replied, 'This is the *Kauthar*.'" (*Al-Bukhârî*, vol. 6, *Hadith* No. 488).
2. Warning against vying with one another for the world.
3. Permissibility of visiting the graves of the Muslims and praying for them.

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1861. Abû Zaid 'Amr bin Akhtab Al-Ansârî رضي الله عنه said: The Messenger of Allâh ﷺ led us in the morning (*Fajr*) prayer and he ascended the pulpit and addressed us until it was the time for the *Zuhr* prayer. He then came down the pulpit and led us in *Salât* (prayer). Again he ascended the pulpit and addressed until it was the time for the *'Asr* prayer. He then again came down, led us in *Salât* and again ascended the pulpit and addressed us until sunset. He informed us of everything that lay hidden in the past and what will happen in the future; and the most learned amongst us is the one who has preserved it in his memory. [*Muslim*]

١٨٦١- وَعَنْ أَبِي زَيْدٍ عَمْرِو بْنِ أَخْطَبَ الأَنْصَارِيِّ رَضِيَ الله عَنْهُ قَالَ صَلَّى بِنَا رَسُولُ الله ﷺ الْفَجْرَ، وَصَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّى حَضَرَتِ الظُّهْرُ، فَنَزَلَ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ حَتَّى حَضَرَتِ الْعَصْرُ، ثُمَّ نَزَلَ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ حَتَّى غَرَبَتِ الشَّمْسُ، فَأَخْبَرَنَا مَا كَانَ وَمَا هُوَ كَائِنٌ، فَأَعْلَمُنَا أَحْفَظُنَا. رَوَاهُ مُسْلِمٌ.

Commentary: Future events refer to happenings and incidents which will occur near the end of the world prior to the Day of Resurrection.

1862. 'Âishah رضي الله عنها said: The Prophet ﷺ said, "He who vows to obey Allâh, should obey Him. But he who vows to disobey Allâh, should not disobey Him." [*Al-Bukhârî*]

١٨٦٢- وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَنْ نَذَرَ أَنْ يُطِيعَ الله فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ الله، فَلَا يَعْصِهِ» رَوَاهُ الْبُخَارِي.

Commentary: This *Hadîth* makes it clear that if someone vows to do a righteous deed, he should keep his vow; but if he vows to commit a sin, he should break his vow.

1863. Umm Sharîk رضي الله عنها said: The Messenger of Allâh ﷺ ordered me to kill chameleon. He also said, "It blew (fire) on Prophet Ibrâhîm. [*Al-Bukhârî* and *Muslim*]

١٨٦٣- وَعَنْ أُمِّ شَرِيكٍ رَضِيَ الله عَنْهَا أَنَّ رَسُولَ الله ﷺ أَمَرَهَا بِقَتْلِ الأَوْزَاغِ، وَقَالَ: «كَانَ يَنْفُخُ عَلَى إِبْرَاهِيمَ» مُتَّفَقٌ عَلَيْهِ.

1864. Abû Hurairah رضي الله عنه said:

١٨٦٤- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ

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قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَ وَزَغَةً فِي أَوَّلِ ضَرْبَةٍ، فَلَهُ كَذَا وَكَذَا حَسَنَةً، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ، فَلَهُ كَذَا وَكَذَا حَسَنَةً دُونَ الأُولَى، وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ، فَلَهُ كَذَا وَكَذَا حَسَنَةً».

وَفِي رِوَايَةٍ: «مَنْ قَتَلَ وَزَغًا فِي أَوَّلِ ضَرْبَةٍ، كُتِبَ لَهُ مِائَةُ حَسَنَةٍ، وَفِي الثَّانِيَةِ دُونَ ذٰلِكَ، وَفِي الثَّالِثَةِ دُونَ ذٰلِكَ». رَوَاهُ مُسْلِمٌ.

قَالَ أَهْلُ اللُّغَةِ: الْوَزَغُ: الْعِظَامُ مِنْ سَامَّ أَبْرَصَ.

The Messenger of Allâh ﷺ said, "He who kills a chameleon at the first blow, such and such number of good deeds will be awarded to him; whoever kills it at the second blow, such and such number of merits will be recorded for him. And if he kills it at the third blow, he will get such and such merits."

Another narration is: The Messenger of Allâh ﷺ said, "If anyone kills a chameleon with the first blow, a hundred good deeds will be recorded for him; less than that will be recorded for him if he kills it at the second blow, and still less rewards will be recorded for him if he kills it at the third blow." [*Muslim*]

Commentary: Here, it is mentioned that the killing of a chameleon in one stroke is very commendable. Similar is the case of killing of other harmful insects and reptiles such as scorpions, and snakes. This shows that even a slight help in good or bad actions will be counted and rewarded or punished as the case may be. The matter of quantity is not so important, but the real thing is the intention and real motive. It could be that the chameleon did, in fact, blew fire on Ibrâhim; or it could be that it simply refers to the chameleon's harmful nature to human beings. Allâh knows better.

١٨٦٥- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَالَ رَجُلٌ لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى سَارِقٍ! فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا

1865. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said: "A man (from amongst the people before you) said: 'Indeed! I will give in charity.' So he took his *Sadaqah* out and placed it in a thief's hand. In the morning the people were talking (about this incident) and saying: '*Sadaqah* was given to a thief last night.' The man said: 'O Allâh! Praise

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be to You. I have given *Sadaqah* to a thief. Indeed, I will give in charity!' So he took his *Sadaqah* out and he placed it in a prostitute's hand. In the morning the people were talking (about this incident) and saying: '*Sadaqah* was given to a prostitute last night.' On hearing this, the man said: 'Praise be to You, O Allâh! I gave *Sadaqah* to a prostitute. Indeed, I will give in charity!' So he took his *Sadaqah* out and placed it in a rich man's hand. In the morning the people were talking (about this incident) and saying: '*Sadaqah* was given to a rich man last night.' The man said: 'O Allâh! Praise be to You (for helping me) give charity to a thief, a prostitute and a rich man.' Then he had a dream in which he was told that his *Sadaqah* to the thief might result in his refraining from his theft, his *Sadaqah* to the prostitute might help her abstain from her immorality, and his *Sadaqah* to the rich man might help him pay heed and spend from what Allâh had bestowed upon him." [*Al-Bukhârî*]

فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ! فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ لأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى غَنِيٍّ! فَقَالَ: اللَّهُمَّ لَكَ الْحَمدُ عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ! فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ، فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا تَسْتَعِفُّ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيُّ فَلَعَلَّهُ أَنْ يَعْتَبِرَ، فَيُنْفِقَ مِمَّا آتَاهُ اللهُ»: رَوَاهُ الْبُخَارِيُّ بِلَفظِهِ، وَمُسْلِمٌ بِمَعْنَاهُ.

Commentary: If the intention of the person giving away something in charity is good, it will be accepted and rewarded by Allâh even though it may be given to an undeserving person. However, it is better to give charity to deserving, pious people.

1866. Abû Hurairah رضي الله عنه reported: We accompanied the Messenger of Allâh ﷺ to a banquet. The meat of the forearm was presented to him as he was very fond of it. The

١٨٦٦- وَعَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي دَعْوَةٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً وَقَالَ: أَنَا سَيِّدُ النَّاسِ يَوْمَ

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Messenger of Allâh ﷺ ate a morsel of it and said, "I will be the master of all the people on the Day of Resurrection. Do you know why? Allâh will gather all human beings, past and present generations on the same ground so that the announcer may be able to make them all hear his voice and the onlookers may be able to see all of them. The sun will come very close to the people, they will suffer such distress and trouble as they will not be able to bear. Then the people will say: 'Do you see our (miserable) condition? You should look for someone who can intercede for you with your *Rubb*.' Some people will say to the others: 'Go to your father, Âdam.' So they will go to Âdam and say to him: 'You are the father of mankind; Allâh created you with His Own Hand, and breathed into you of His spirit, ordered the angels to prostrate before you and He made you dwell in *Jannah*. So (please) intercede for us with your *Rubb*. Do you not see our (miserable) condition?' Âdam will say: 'Today my *Rubb* has become so angry as He has never been before, nor will He ever become angry after this. He forbade me to approach the tree, but I disobeyed Him. I am worried about myself. Go to someone else. Go to (Prophet) Nûh (Noah).' They will come to Nûh and will say to him: 'O Nûh! You are the first of Messenger of

الْقِيَامَةِ، هَلْ تَدْرُونَ مِمَّ ذَاكَ؟ يَجْمَعُ اللهُ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُبْصِرُهُمُ النَّاظِرُ، وَيُسْمِعُهُمُ الدَّاعِي، وَتَدْنُو مِنْهُمُ الشَّمْسُ، فَيَبْلُغُ النَّاسُ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلَا تَرَوْنَ إِلَى مَا أَنْتُمْ فِيهِ إِلَى مَا بَلَغَكُمْ، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَبُوكُمْ آدَمُ، وَيَأْتُونَهُ فَيَقُولُونَ: يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ، فَسَجَدُوا لَكَ وَأَسْكَنَكَ الْجَنَّةَ، أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ أَلَا تَرَى مَا نَحْنُ فِيهِ، وَمَا بَلَغْنَا؟ فَقَالَ: إِنَّ رَبِّي غَضِبَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَا يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عن الشَّجَرَةِ، فَعَصَيْتُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ،

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Allâh to the people on the earth, and Allâh has named you a grateful slave. Please intercede for us with your *Rubb*. Do you not see our (miserable) condition?' He will say: 'Today my *Rubb* his become so angry as He has never been before, nor will He become angry hereafter. I was granted the right to make one definitely accepted invocation. I availed of this opportunity and made it against my nation. I am worried about myself. Go to someone else. Go to (Prophet) Ibrâhîm (Abraham).' They will go to Ibrâhîm and say to him: 'O Ibrâhîm, you are Messenger of Allâh and His *Khalîl* (the intimate friend of Allâh) from among the people of the earth; so please intercede for us with your *Rubb*. Don't you see our (miserable) condition?' He will say to them: 'Today my *Rubb* has become so angry as He has never been before; nor will he ever be so hereafter. I had told three lies. I am worried about myself. Go to someone else. Go to (Prophet) Mûsâ (Moses).' The people will then go to Mûsâ and say to him: 'O Mûsâ! You are Messenger of Allâh and Allâh gave you superiority above the others with His Message and with His direct Talk to you, so intercede for us with your *Rubb*. Do you not see our (miserable) condition?' Mûsâ will say: 'Today my *Rubb* has become so angry as he has never been before, nor will He ever be

أَلَا تَرَى إِلَى مَا بَلَغْنَا أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ فَيَقُولُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي كُنْتُ كَذَبْتُ ثَلَاثَ كَذَبَاتٍ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى، فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ اللهِ فَضَّلَكَ اللهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي

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hereafter. I killed a man whom I had not been ordered to kill. I am worried about myself. Go to someone else. Go to (Prophet) 'Îsâ (Jesus).' So they will go to 'Îsâ and say to him: 'O 'Îsâ! You are Messenger of Allâh and His Word (i.e., "Be"-and he was) which he bestowed on Maryam (Mary) and a spirit created by Him; and you talked to the people while you were in the cradle. Please intercede for us with your *Rubb*. Do you not see our (miserable) condition?' 'Îsâ will say: 'Today my *Rubb* has become so angry as He has never been before, nor will He ever be like this hereafter.' 'Îsâ will not mention any sin, but will say: 'I am worried about myself. Go to someone else. Go to Muhammad (ﷺ).'"

Another narration is: The Messenger of Allâh said, "They will come to me and say: 'O Muhammad! You are the Messenger of Allâh and the Last of Prophets, and Allâh has forgiven your past and future sins. Please intercede for us with your *Rubb*. Do you not see our (miserable) condition?'" The Messenger of Allâh ﷺ added, "Then I will proceed under Allâh's Throne and fall down in prostration before my *Rubb*. Then, He will bestow upon me knowledge of such praises and glorification to Him as He has never bestowed upon anybody else before me. Then I will be addressed: 'O Muhammad! Raise your head. Ask, and your request will be

نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسَى. فَيَأْتُونَ عِيسَى، فَيَقُولُونَ: يَا عِيسَى أَنْتَ رَسُولُ اللهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَه، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكُرْ ذَنْبًا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ».

وَفِي رِوَايَةٍ: «فَيَأْتُونِي فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللهِ، وَخَاتَمُ الأَنْبِيَاءِ، وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَأَنْطَلِقُ، فَآتِي تَحْتَ الْعَرْشِ، فَأَقَعُ سَاجِدًا لِرَبِّي، ثُمَّ يَفْتَحُ اللهُ عَلَيَّ مِنْ مَحَامِدِهِ، وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَقُولُ أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، فَيُقَالُ:

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granted. Intercede, and your intercession will be accepted.' So I will raise my head and say: 'My followers, O my *Rubb*! My followers, O my *Rubb*! My followers, O my *Rubb*!' It will be said: 'O Muhammad! Admit into *Jannah* such people as are not subjected to reckoning through the right gate of *Jannah*.' The rest of them will be admitted along with the rest of mankind through the various gates of *Jannah*." The Messenger of Allâh ﷺ further said, "By Him in Whose Hand my soul is! The distance between every two sides of the gates of *Jannah* is like the distance between Makkah and Hajar, or that between Makkah and Busra (Syria)."

[*Al-Bukhârî* and *Muslim*]

يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذٰلِكَ مِنَ الأَبْوَابِ» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى» مُتَّفَقٌ عَلَيْهِ.

Commentary:

1. Hajar (هجر) is a town in Bahrain and Busra (بصرى) is a city in Harran which is situated in the south of Damascus. This means that each of the gates of the *Jannah* will be so broad that the distance between its two sides would be thousands of miles.

2. In this narration, the greatness and superiority of the Prophet ﷺ has been described. On the Day of Resurrection when the great Prophets would not dare to speak or request leniency for mankind, only Muhammad ﷺ would intercede for the people and request for mercy by the Permission of Allâh. The first request which he will make would be that accountability may be started, so that the people may be freed as soon as possible from the hardships and troubles of the Day of Resurrection. This part of the *Hadîth* has not been mentioned in this narration; but it has been described in other narrations. This would be a general request.

The second intercession will be for his own *Ummah*. This will take place in several stages. Here, the first stage has been mentioned. In this stage Allâh will send those people to *Jannah* whose accountability would not be necessary.

Next stage would be when the sinners among the believers would have completed their period of punishment in Hell and then Allâh will send them to *Jannah* upon the

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intercession of the Prophet ﷺ.

Other Prophets will seek to be excused from recommending or advocating because of some of their slips. The real reason for this attitude of theirs is that they are on such high pedestal of greatness and piety that even a slight slip of theirs which does come under the boundary of unworthiness would be felt by them to be very significant. This is just like the proverb which says that even the nice action of the pious ones are considered to be the blemishes and defects for the friends of Allâh. Similar is the case with the Prophets, they excused themselves from advocating their case before Allâh because of their insignificant slips.

3. Special reference may be made of the three statements of Prophet Ibrâhim which were apparently not according to the outward facts, so they have been described as 'not factual'. In reality they were not mis-statements, but only a way of convincing the people about the basic universal truth, and making them realize their misunderstanding. These three are mentioned in a long *Hadîth* narrated on the authority of Abû Hurairah رضي الله عنه: Ibrâhim عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allâh when he said, "I am sick" (37:89) and he said, "(I have not done this) but the big idol had done it." (21:63) (The third was) that while Ibrâhim and Sârah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e., Ibrâhim) is accompanied by a very charming lady." So, he sent for Ibrâhim and asked him about Sârah, saying, "Who is this lady?" Ibrâhim said, "She is my sister." Ibrâhim went to Sârah and said, "O Sârah! There are no believers on the surface of the earth except you and I. This man asked me about you and I told him that you are my sister. So do not contradict my statement..." (*Al-Bukhârî*, vol. 4, *Hadîth* No. 578)

The idolaters invited Ibrâhim to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrâhim left undisturbed and on whose shoulder he had put an axe to lay the accusation on it. To conclude, Ibrâhim, like all other Prophets is free from sins, but the three acts which he made in good faith were to guide his people to the truth and to save his wife from the evil of the then tyrant.

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1867. Ibn 'Abbâs رضي الله عنهما reported: Ibrâhîm عليه السلام brought his wife and her son Ismâ'îl (عليه السلام), while she was suckling him, to a place near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. In those days, there was no human being in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'îl's mother followed him saying: "O Ibrâhîm! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allâh commanded you to do so?" He said: "Yes." She said: "Then He will not neglect us." She returned while Ibrâhîm proceeded onwards. Having reached the *Thaniya*, where they could not see him, he faced Ka'bah, raised his both hands and supplicated: "O our *Rubb*! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our *Rubb*, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them,

١٨٦٧- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ إِبْرَاهِيمُ ﷺ بِأُمِّ إِسْمَاعِيلَ وَبِابْنِهَا إِسْمَاعِيلَ وَهِيَ تُرْضِعُهُ حَتَّى وَضَعَهَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ فَوْقَ زَمْزَمَ فِي أَعْلَى الْمَسْجِدِ وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَاكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ، وَسِقَاءً فِيهِ مَاءٌ، ثُمَّ قَفَّى إِبْرَاهِيمُ مُنْطَلِقًا، فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ فَقَالَتْ: يَا إِبْرَاهِيمُ أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهٰذَا الْوَادِي الَّذِي لَيْسَ فِيهِ أَنِيسٌ وَلَا شَيْءٌ؟ فَقَالَتْ لَهُ ذٰلِكَ مِرَارًا، وَجَعَلَ لَا يَلْتَفِتُ إِلَيْهَا، قَالَتْ لَهُ: آللهُ أَمَرَكَ بِهٰذَا؟ قَالَ: نَعَمْ. قَالَتْ: إِذًا لَا يُضَيِّعُنَا، ثُمَّ رَجَعَتْ، فَانْطَلَقَ إِبْرَاهِيمُ ﷺ، حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لَا يَرَوْنَهُ، اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ، ثُمَّ دَعَا بِهٰؤُلَاءِ الدَّعَوَاتِ، فَرَفَعَ يَدَيْهِ فَقَالَ: **(رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ)** حَتَّى بَلَغَ **(يَشْكُرُونَ)** وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ، وَتَشْرَبُ مِنْ ذٰلِكَ الْمَاءِ، حَتَّى إِذَا نَفِدَ مَا فِي السِّقَاءِ،

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and (O Allâh) provide them with fruits so that they may give thanks." (14:37).

Ismâ'îl's mother went on suckling Ismâ'îl and drinking from the water which she had. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at Ismâ'îl, tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of As-Safâ was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safâ, and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safâ and Al-Marwah) seven times." Ibn 'Abbâs further related: The Prophet ﷺ said, "This is the source of the tradition of the *Sa'y* - i.e., the going of people between the two mountains. When she reached Al-Marwah (for the last time), she heard a voice and she exclaimed: 'Shshs!' (Silencing herself) and listened attentively. She heard the voice again and said: 'O (whoever you may be) You

عَطِشَتْ، وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى - أَوْ قَالَ: يَتَلَبَّطُ - فَانْطَلَقَتْ كَرَاهِيَةَ أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتِ الصَّفَا أَقْرَبَ جَبَلٍ فِي الأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ، ثُمَّ اسْتَقْبَلَتِ الْوَادِيَ تَنْظُرُ هَلْ تَرَى أَحَدًا؟ فَلَمْ تَرَ أَحَدًا. فَهَبَطَتْ مِنَ الصَّفَا حَتَّى إِذَا بَلَغَتِ الْوَادِيَ، رَفَعَتْ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ الإِنْسَانِ الْمَجْهُودِ حَتَّى جَاوَزَتِ الْوَادِيَ، ثُمَّ أَتَتِ الْمَرْوَةَ، فَقَامَتْ عَلَيْهَا، فَنَظَرَتْ هَلْ تَرَى أَحَدًا؟ فَلَمْ تَرَ أَحَدًا، فَفَعَلَتْ ذٰلِكَ سَبْعَ مَرَّاتٍ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: قَالَ النَّبِيُّ ﷺ: «فَذٰلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا» فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا، فَقَالَتْ: صَهْ - تُرِيدُ نَفْسَهَا - ثُمَّ تَسَمَّعَتْ، فَسَمِعَتْ أَيْضًا فَقَالَتْ: قَدْ أَسْمَعْتَ إِنْ كَانَ عِنْدَكَ غَوَاثٌ، فَإِذَا هِيَ بِالْمَلَكِ عِنْدَ مَوْضِعِ زَمْزَمَ، فَبَحَثَ بِعَقِبِهِ - أَوْ قَالَ بِجَنَاحِهِ - حَتَّى ظَهَرَ الْمَاءُ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هٰكَذَا، وَجَعَلَتْ تَغْرُفُ الْمَاءَ

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have made me hear your voice; have you any succour for me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or with his wing), till water flowed out from that place. She started to make something like of a basin around it, using her hands in this way and began to fill her water-skin with water with her hands, and the water was flowing out until she had scooped some of it." The Prophet ﷺ further said, "May Allâh bestow mercy on Ismâ'îl's mother! Had she let the Zamzam flow without trying to control it (or had she not scooped in that water) while filling her water-skin, Zamzam would have been a stream flowing on the surface of the earth." The Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her: 'Do not be afraid of being neglected, for this is the site on which the House of Allâh will be built by this boy and his father, and Allâh will never let neglected His people.' The House of Allâh (the Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She continued living in that way till some people from the tribe of Jurhum passed by her and her child. As they were coming from through the way of Kadâ', in the lower part of Makkah where they saw a bird that had

فِي سِقَائِهَا وَهُوَ يَفُورُ بَعْدَ مَا تَغْرِفُ، وَفِي رِوَايَةٍ: بِقَدَرِ مَا تَغْرُفُ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: قَالَ النَّبِيُّ ﷺ: «رَحِمَ اللهُ أُمَّ إِسْمَاعِيلَ لَوْ تَرَكَتْ زَمْزَمَ - أَوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ، لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا» قَالَ: فَشَرِبَتْ، وَأَرْضَعَتْ وَلَدَهَا، فَقَالَ لَهَا الْمَلَكُ: لَا تَخَافُوا الضَّيْعَةَ فَإِنَّ هٰهُنَا بَيْتًا يَبْنِيهِ هٰذَا الْغُلَامُ وَأَبُوهُ، وَإِنَّ اللهَ لَا يُضَيِّعُ أَهْلَهُ، وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الأَرْضِ كَالرَّابِيَةِ تَأْتِيهِ السُّيُولُ، فَتَأْخُذُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، فَكَانَتْ كَذٰلِكَ حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمٍ، أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمٍ مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءٍ، فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ، فَرَأَوْا طَائِرًا عَائِفًا فَقَالُوا: إِنَّ هٰذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ لَعَهْدُنَا بِهٰذَا الْوَادِي وَمَا فِيهِ مَاءٌ، فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَّيْنِ، فَإِذَا هُمْ بِالْمَاءِ. فَرَجَعُوا، فَأَخْبَرُوهُمْ، فَأَقْبَلُوا وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ، فَقَالُوا: أَتَأْذَنِينَ لَنَا أَنْ نَنْزِلَ عِنْدَكِ؟ قَالَتْ: نَعَمْ، وَلٰكِنْ لَا

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a habit of flying around water and not leaving it. They said: 'This bird must be flying over water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came towards the water." The Prophet ﷺ added, "Ismâ'îl's mother was sitting near the water. They asked her: 'Do you allow us to stay with you?' She replied: 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Ismâ'îl's mother was pleased with the whole situation as she used to love the company of the people. So, they settled there, and later on they sent for their families who came and settled with them. The child (i.e., Ismâ'îl) grew up and learnt Arabic from them (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty, they gave him one of their daughters in marriage. After Ismâ'îl's mother had died, Ibrâhîm came after Ismâ'îl's marriage in order to see his family that he had left before, but he did not find Ismâ'îl there. When he asked Ismâ'îl's wife about him, she replied: 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied complaining to him:

حَقَّ لَكُمْ فِي الْمَاءِ، قَالُوا: نَعَمْ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَأَلْفَى ذٰلِكَ أُمَّ إِسْمَاعِيلَ، وَهِيَ تُحِبُّ الأُنْسَ، فَنَزَلُوا، فَأَرْسَلُوا إِلَى أَهْلِيهِمْ فَنَزَلُوا مَعَهُمْ، حَتَّى إِذَا كَانُوا بِهَا أَهْلَ أَبْيَاتٍ، وَشَبَّ الْغُلَامُ وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَدْرَكَ، زَوَّجُوهُ امْرَأَةً مِنْهُمْ، وَمَاتَتْ أُمُّ إِسْمَاعِيلَ، فَجَاءَ إِبْرَاهِيمُ بَعْدَ ما تَزَوَّجَ إِسمَاعِيلُ يُطَالِعُ تَرِكَتَهُ فَلَمْ يَجِدْ إِسْمَاعِيلَ فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا - وَفِي رِوَايَةٍ: يَصِيدُ لَنَا - ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِم فَقَالَتْ: نَحْنُ بِشَرٍّ، نَحْنُ فِي ضِيقٍ وَشِدَّةٍ، وَشَكَتْ إِلَيْهِ، قَالَ: فَإِذَا جَاءَ زَوْجُكِ، اقْرَئِي عَلَيْهِ السَّلَامَ، وَقُولِي لَهُ يُغَيِّرْ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ كَأَنَّهُ آنَسَ شَيْئًا فَقَالَ: هَلْ جَاءَكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا، فَسَأَلَنَا عَنْكَ، فَأَخْبَرْتُهُ، فَسَأَلَنِي: كَيْفَ عَيْشُنَا، فَأَخْبَرْتُهُ أَنَّا فِي جَهْدٍ وَشِدَّةٍ. قَالَ: فَهَلْ أَوْصَاكِ بِشَيْءٍ؟ قَالَتْ:

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نَعَمْ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلامَ وَيَقُولُ: غَيِّرْ عَتَبَةَ بَابِكَ. قَالَ: ذَاكَ أَبِي وَقَدْ أَمَرَنِي أَنْ أُفَارِقَكِ، الْحَقِي بِأَهْلِكِ. فَطَلَّقَهَا، وَتَزَوَّجَ مِنْهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ اللهُ ثُمَّ أَتَاهُمْ بَعْدُ، فَلَمْ يَجِدْهُ، فَدَخَلَ عَلَى امْرَأَتِهِ، فَسَأَلَ عَنْهُ. قَالَتْ: خَرَجَ يَبْتَغِي لَنَا. قَالَ: كَيْفَ أَنْتُمْ؟ وَسَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ. فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ وَأَثْنَتْ عَلَى اللهِ تَعَالَى، فَقَالَ: مَا طَعَامُكُمْ؟ قَالَتِ: اللَّحْمُ. قَالَ: فَمَا شَرَابُكُمْ؟ قَالَتِ: الْمَاءُ. قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي اللَّحْمِ وَالْمَاءِ، قَالَ النَّبِيُّ ﷺ: «وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ» قَالَ: فَهُمَا لَا يَخْلُو عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكَّةَ إِلَّا لَمْ يُوَافِقَاهُ.

وَفِي رِوَايَةٍ فَجَاءَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتِ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، فَقَالَتِ امْرَأَتُهُ: أَلَا تَنْزِلُ، فَتَطْعَمَ وَتَشْرَبَ؟ قَالَ: وَمَا طَعَامُكُمْ وَمَا شَرَابُكُمْ؟ قَالَتْ: طَعَامُنَا اللَّحْمُ، وَشَرَابُنَا الْمَاءُ. قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي

'We are living in hardship, misery and destitution.' He said: 'When your husband returns, convey my salutations to him and tell him to change the threshold of the door of his house.' When Ismâ'îl came, he seemed to have perceived something unusual. He asked his wife: 'Did anyone visit you?' She replied: 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and, I told him that we were living in hardship and poverty.' Thereupon Ismâ'îl said: 'Did he advise you anything?' She replied: 'Yes, he told me to convey his salutations to you and to change the threshold of your door.' Ismâ'îl said: 'That was my father, and he has ordered me to divorce you. Go back to your family.' So Ismâ'îl divorced her and married another woman from amongst them (Jurhum). Then Ibrâhîm stayed away from them for a period as long as Allâh wished, and called on them again but did not find Ismâ'îl. So he came to Ismâ'îl's wife and asked her about him. She said: 'He has gone in search of our livelihood.' Ibrâhîm asked her about their sustenance and living: 'How are you getting on?' She replied: 'We are prosperous and well off.' Then she praised Allâh, the Exalted. Ibrâhîm asked: 'What kind of food do you eat?' She said: 'Meat.' He said: 'What do

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you drink?' She said: 'Water.' He said, 'O Allâh! Bless their meat and water!'" The Prophet ﷺ added, "At that time they did not have grain, and if they had grain, he would have also invoked Allâh to bless it." The Prophet ﷺ further said, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected because these things do not suit him unless he lives in Makkah." The Prophet ﷺ added, "Then Ibrâhim said to Ismâ'îl's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his door.' When Ismâ'îl came back, he asked his wife: 'Did anyone call on you?' She replied: 'Yes, a good looking old man came to me.' She praised him and added: 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in good condition.' Ismâ'îl asked her: 'Did he give you a piece of advice?' She said: 'Yes, he told me to convey his regards to you and ordered that you should keep firm the threshold of your door.' On that Ismâ'îl said: 'He was my father and you are the threshold of the door. He has ordered me to keep you with me.' Then Ibrâhîm stayed away from them for a period as long as Allâh wished and called on them afterwards. He saw Ismâ'îl under a tree near Zamzam, sharpening his arrows.

طَعَامِهِمْ وَشَرَابِهِمْ - قَالَ: فَقَالَ أَبُو الْقَاسِمِ ﷺ: «بَرَكَةُ دَعْوَةِ إِبْرَاهِيمَ ﷺ» قَالَ: فَإِذَا جَاءَ زَوْجُكِ، فَاقْرَئِي عَلَيْهِ السَّلَامَ وَمُرِيهِ يُثَبِّتْ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ، قَالَ: هَلْ أَتَاكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَأَثْنَتْ عَلَيْهِ، فَسَأَلَنِي عَنْكَ، فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا، فَأَخْبَرْتُهُ أَنَّا بِخَيْرٍ. قَالَ: فَأَوْصَاكِ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، يَقْرَأُ عَلَيْكَ السَّلَامَ، وَيَأْمُرُكَ أَنْ تُثَبِّتَ عَتَبَةَ بَابِكَ. قَالَ: ذَاكَ أَبِي، وَأَنْتِ الْعَتَبَةُ أَمَرَنِي أَنْ أُمْسِكَكِ، ثُمَّ لَبِثَ عَنْهُمْ مَا شَاءَ اللهُ، ثُمَّ جَاءَ بَعْدَ ذٰلِكَ وَإِسْمَاعِيلُ يَبْرِي نَبْلًا لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ؛ فَلَمَّا رَآهُ، قَامَ إِلَيْهِ، فَصَنَعَ كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ، وَالْوَلَدُ بِالْوَالِدِ قَالَ يَا إِسْمَاعِيلُ إِنَّ اللهَ أَمَرَنِي بِأَمْرٍ، قَالَ: فَاصْنَعْ مَا أَمَرَكَ رَبُّكَ؟ قَالَ: وَتُعِينُنِي، قَالَ: وَأُعِينُكَ، قَالَ: فَإِنَّ اللهَ أَمَرَنِي أَنْ أَبْنِيَ بَيْتًا هٰهُنَا، وَأَشَارَ إِلَى أَكَمَةٍ مُرْتَفِعَةٍ عَلَى مَا حَوْلَهَا. فَعِنْدَ ذٰلِكَ

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When he saw Ibrâhîm, he rose up to welcome him, and they greeted each other as a father does with his son or a son does with his father. Ibrâhîm said: 'O Ismâ'îl! Allâh has given me an order.' Ismâ'îl said: 'Do what your *Rubb* has commanded you to do.' Ibrâhîm asked: 'Will you help me?' Ismâ'îl said: 'I will help you.' Ibrâhîm said: 'Allâh has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.'" The Messenger of Allâh ﷺ added, "Then they raised the foundations of the House (i.e., Ka'bah). Ismâ'îl brought the stones and Ibrâhîm was building (the house). When the walls became high, Ismâ'îl brought stone and placed it for Ibrâhîm who stood over it and carried on building the House, while Ismâ'îl was handing over the stones to him, both of them prayed: 'O our *Rubb*! Accept this service from us! Verily, You are the All-Hearer and the All-Knower.'" [*Al-Bukhârî*]

There are some more narrations about this incident, some adding details and some with minor variations in the wordings.

رَفَعَ الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ، وَإِبْرَاهِيمُ يَبْنِي حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ، جَاءَ بِهٰذَا الْحَجَرِ فَوَضَعَهُ لَهُ فَقَامَ عَلَيْهِ، وَهُوَ يَبْنِي وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ وَهُمَا يَقُولانِ: رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

وَفِي رِوَايَةٍ: إِنَّ إِبْرَاهِيمَ خَرَجَ بِإِسْمَاعِيلَ وَأُمِّ إِسْمَاعِيلَ، مَعَهُمْ شَنَّةٌ فِيهَا مَاءٌ، فَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تَشْرَبُ مِنَ الشَّنَّةِ، فَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا حَتَّى قَدِمَ مَكَّةَ، فَوَضَعَهَا تَحْتَ دَوْحَةٍ، ثُمَّ رَجَعَ إِبْرَاهِيمُ إِلَى أَهْلِهِ، فَاتَّبَعَتْهُ أُمُّ إِسْمَاعِيلَ حَتَّى لَمَّا بَلَغُوا كَدَاءً، نَادَتْهُ مِنْ وَرَائِهِ: يَا إِبْرَاهِيمُ إِلَى مَنْ تَتْرُكُنَا؟ قَالَ: إِلَى اللهِ، قَالَتْ: رَضِيتُ بِاللهِ، فَرَجَعَتْ، وَجَعَلَتْ تَشْرَبُ مِنَ الشَّنَّةِ، وَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا حَتَّى لَمَّا فَنِيَ الْمَاءُ قَالَتْ: لَوْ ذَهَبْتُ، فَنَظَرْتُ لَعَلِّي أُحِسُّ أَحَدًا، قَالَ: فَذَهَبَتْ فَصَعِدَتِ الصَّفَا، فَنَظَرَتْ وَنَظَرَتْ هَلْ تُحِسُّ أَحَدًا، فَلَمْ تُحِسَّ أَحَدًا، فَلَمَّا بَلَغَتِ الْوَادِي، سَعَتْ،

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وَأَتَتِ الْمَرْوَةَ، وَفَعَلَتْ ذٰلِكَ أَشْوَاطًا، ثُمَّ قَالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ مَا فَعَلَ الصَّبِيُّ، فَذَهَبَتْ وَنَظَرَتْ فَإِذَا هُوَ عَلَى حَالِهِ كَأَنَّهُ يَنْشَغُ لِلْمَوْتِ، فَلَمْ تُقِرَّهَا نَفْسُهَا. فَقَالَتْ: لَوْ ذَهَبْتُ، فَنَظَرْتُ لَعَلِّي أُحِسُّ أَحَدًا، فَذَهَبَتْ فَصَعِدَتْ الصَّفَا، فَنَظَرَتْ وَنَظَرَتْ، فَلَمْ تُحِسَّ أَحَدًا حَتَّى أَتَمَّتْ سَبْعًا، ثُمَّ قَالَتْ: لَوْ ذَهَبْتُ، فَنَظَرْتُ مَا فَعَلَ، فَإِذَا هِيَ بِصَوْتٍ، فَقَالَتْ: أَغِثْ إِنْ كَانَ عِنْدَكَ خَيْرٌ، فَإِذَا جِبْرِيلُ ﷺ فَقَالَ بِعَقِبِهِ هٰكَذَا، وَغَمَزَ بِعَقِبِهِ عَلَى الأَرْضِ، فَانْبَثَقَ الْمَاءُ فَدَهِشَتْ أُمُّ إِسْمَاعِيلَ، فَجَعَلَتْ تَحْفِنُ - وَذَكَرَ الْحَدِيثَ بِطُولِهِ.

رَوَاهُ الْبُخَارِيُّ. بِهٰذِهِ الرِّوَايَاتِ كُلِّهَا.

«الدَّوْحَةُ»: الشَّجَرَةُ الْكَبِيرَةُ. قَوْلُهُ: «قَفَّى» أَيْ: وَلَّى «وَالْجَرِيُّ»: الرَّسُول «وَأَلْفَى» مَعْنَاهُ: وَجَدَ. قَوْلُهُ: «يَنْشَغُ» أَيْ: يَشْهَقُ.

Commentary:

1. In this narration, there is the historical background of walking briskly between the hills of As-Safâ and Al-Marwah. This ritual of *Hajj* and *'Umrah* has been fixed as a remembrance of the incident about what Hâjirah رضي الله عنها had to face and what she did in the difficult circumstances. In fact, she was so pious and obedient that she agreed to live in such wilderness where there was no sign of any human being far and

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wide. Secondly, there was no water to drink or food for subsistence.

For this act of piety, she was rewarded with two things; firstly, she was bestowed with an eternally flowing spring which proved for her at that moment a source of life, and people still benefit from it today. Secondly, her brisk movement and running between the two hills was made an important and compulsory ritual to be performed during *Hajj* and *'Umrah*. This ritual is to continue for all times till the Day of Resurrection.

2. Ka'bah was built by Prophet Ibrâhîm and Prophet Ismâ'îl.

3. Thanking Allâh under all circumstances is an act of praise and piety while the reverse of this attitude is disliked and considered reprehensible.

4. If a father asks his son to do something, then the child should respond to the father's request as long as he does not order him to disobey Allâh.

1868. Sa'îd bin Zaid رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying, "Truffle (edible fungus) is a species of *Al-Manna* and their water cures eye diseases."
[*Al-Bukhârî* and *Muslim*]

١٨٦٨- وَعَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: *Al-Manna* is the famous kind of food which Allâh bestowed upon Banû Isrâel. *As-Salwâ* was a kind of bird resembling the quail. It was slaughtered and then eaten. *Al-Manna* was a sweet substance which appeared on the trees or stones. It was sweet like honey and after drying, it took the form of gum. According to others, it was honey or sweet water (*Tafsîr Ahsan-ul-Bayân*). The truffle is similar to *Al-Manna*. This means that as Banû Isrâel were given food without toil, so we find truffle in nature without effort. The juice of truffle is useful in curing some diseases of the eye. This prescription was suggested by the Prophet ﷺ. It is surely beneficial.

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19. THE BOOK OF FORGIVENESS

١٩ - كتاب الاستغفار

CHAPTER 371
SEEKING FORGIVENESS

٣٧١- بابُ الأمر بالاسْتِغْفار وفضله

Allâh, the Exalted, says:

"And ask forgiveness for your sin..." (47:19)

"And seek the forgiveness of Allâh. Certainly, Allâh is Ever Oft-Forgiving, Most Merciful." (4:106)

"And declare the freedom of your *Rubb* from imperfection beginning with His praise, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (110:3)

"For *Al-Muttaqûn* (the pious) there are Gardens (*Jannah*) with their *Rubb*, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun* (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves. Those who say: 'Our *Rubb*! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in

قَالَ الله تَعَالَى: ﴿وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾ [محمد: ١٩].

وَقَالَ تَعَالَى: ﴿وَٱسْتَغْفِرِ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾ [النِّساء: ١٠٦].

وَقَالَ تَعَالَى: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا﴾ [النصر: ٣].

وَقَالَ تَعَالَى: ﴿لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّٰتٌ تَجْرِى﴾ إِلَى قَوْلِهِۦ عَزَّ وَجَلَّ: ﴿وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ﴾ [آل عمران: ١٥-١٧].

وَقَالَ تَعَالَى: ﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا﴾ [النساء: ١١٠].

وَقَالَ تَعَالَى: ﴿وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [الأنفال: ٣٣].

وَقَالَ تَعَالَى: ﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ

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worship to Allâh. Those who spend (give the *Zakât* and alms in the way of Allâh) and those who pray and beg Allâh's Pardon in the last hours of the night." (3:15-17)

"And whoever does evil or wrongs himself but afterwards seeks Allâh's forgiveness, he will find Allâh Oft-Forgiving, Most Merciful." (4:110)

"And Allâh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allâh's) forgiveness." (8:33)

"And those who, when they have committed *Fâhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know." (3:135)

The Qur'ânic *Âyât* on the subject are many and well-known.

إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ﴾ [آل عمران: ١٣٥] والآيات في الباب كثيرة مَعْلُومة.

1869. Al-Agharr Al-Muzanî رضي الله عنه said: The Messenger of Allâh ﷺ said, "Sometimes I perceive a veil over my heart, and I supplicate Allâh for forgiveness a hundred times in a day." [*Muslim*]

١٨٦٩- وَعَنِ الأَغَرِّ الْمُزَنِيِّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِنَّهُ لَيُغَانُ عَلَى قَلْبِي، وَإِنِّي لأَسْتَغْفِرُ الله فِي الْيَوْمِ مِئَةَ مَرَّةٍ» رَوَاهُ مُسْلِمٌ.

Commentary: *Ghain* (غين) and *Ghaim* (غيم) are two synonyms. They signify the spreading of the clouds. It refers in this *Hadîth* to the fact that the Prophet ﷺ was reciting the Names of Allâh and remembering Him all the time. But sometimes due to being too busy in the affairs of the public or due to human needs, there was a pause in this eternal remembrance. Although such a pause was only momentary, this

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momentary pause was very much disliked by him; and considering it a slackness on his part, he prayed for forgiveness from Allâh. In this there is an important lesson for us. In spite of our many sins and negligence on our part, we do not turn to Allâh and seek forgiveness; while, although our Prophet ﷺ had all his past and future sins forgiven by Allâh, he sought forgiveness very often.

1870. Abû Hurairah رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "I swear by Allâh that I seek Allâh's Pardon and turn to Him in repentance more than seventy times a day." [*Al-Bukhârî*]

١٨٧٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «وَاللَّهِ إِنِّي لأَسْتَغْفِرُ الله وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً» رَوَاهُ الْبُخَارِي.

1871. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "By the One in Whose Hand my soul is! If you do not commit sins, Allâh would replace you with a people who would commit sins and seek forgiveness from Allâh; and Allâh will certainly forgive them." [*Muslim*]

١٨٧١- وَعَنْهُ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا، لَذَهَبَ الله تَعَالَى بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ الله تَعَالَى فَيَغْفِرُ لَهُمْ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* does not mean that Allâh likes disobedience. But by this way of description, the aim is to emphasize the importance of seeking forgiveness from Allâh. We know that every man commits sins. But Allâh likes those people who, after committing a sin, do not stick to it, but right away seek forgiveness for their sins from Allâh. They weep and express sorrow before Allâh. By seeking forgiveness, a relationship with Allâh is established between man and his Creator. So seeking forgiveness is a very good act.

1872. Ibn 'Umar رضي الله عنهما said: We counted Messenger's saying a hundred times during one single sitting: *Rabb-ighfir lî, wa tubb 'alayya, innaka Antat-Tawwâbur-Rahîm.* (My

١٨٧٢- وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: كُنَّا نَعُدُّ لِرَسُولِ الله ﷺ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةَ مَرَّةٍ: «رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ

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Rubb! Forgive me and pardon me. Indeed, You are the Oft-Returning with compassion and Ever Merciful." [*Abû Dâwûd* and *At-Tirmidhi*]

التَّوَّابُ الرَّحِيمُ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ صَحِيحٌ.

Commentary: This *Hadîth* tells us about the etiquette of praying to Allâh. We should use the Names of Allâh befitting our prayers, i.e., the Names of Allâh signifying those Attributes of Allâh which have a special concern with the subject of our particular prayer, i.e., while seeking forgiveness, His Names concerning His Attributes of forgiveness and kindness should be used. On the other hand, while praying for worldly matters, we should mention His Qualities of charity and bestowing gifts etc.

1873. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ said, "If anyone constantly seeks pardon (from Allâh), Allâh will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not." [*Abû Dâwûd*]

١٨٧٣- وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَزِمَ الاسْتِغْفَارَ، جَعَلَ اللهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَمِنْ كُلِّ هَمٍّ فَرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ» رَوَاهُ أَبُو دَاود.

Commentary: The chain of this narration is weak. Refer to 'The Book of Weak Narrations' by Al-Albânî, Vol. I, page 142, No.705.

1874. Ibn Mas'ûd رضي الله عنه said: The Messenger of Allâh ﷺ said, "He who says: *'Astaghfir ullâh-alladhî lâ ilâha illâ Huwal-Haiyul-Qayyûmu, wa atûbu ilaihi* (I seek the forgiveness of Allâh, there is no true god except Allâh, the Ever-Living, the Self-Subsisting, and I turn to Him in repentance),' his sins will be forgiven even if he should have run away from the battlefield (while he was engaged in fighting for the Cause of Allâh)." [*Abû Dâwûd*, *At-Tirmidhi* and *Al-Hâkim* (on

١٨٧٤- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ: «أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ، غُفِرَتْ ذُنُوبُهُ وَإِنْ كَانَ قَدْ فَرَّ مِنَ الزَّحْفِ» رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ وَالْحَاكِمُ وَقَالَ: حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ.

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conditions of *Al-Bukhârî* and *Muslim* for accepting *Hadîth*)]

Commentary: When we say that this narration fulfills the conditions of *Al-Bukhârî* and *Muslim*; it means that its narrators are the narrators of *Al-Bukhârî* and *Muslim*. Secondly, in this selection those conditions have also been kept in view, which are the landmark of *Al-Bukhârî* and *Muslim*.

1875. Shaddâd bin Aus رضي الله عنه said: The Prophet ﷺ said, "The best supplication for seeking forgiveness (*Syed-ul-Istighfâr*) is to say: *'Allâhumma Anta Rabbî, lâ ilâha illâ Anta, khalaqtanî wa anâ 'abduka, wa anâ 'alâ 'ahdika wa wa'dika mastata'tu, a'ûdhu bika min sharri mâ sana'tu, abû'u laka bini'matika 'alayya, wa abû'u bidhanbî faghfir lî, fa innahu lâ yaghfirudh-dhunûba illâ Anta.* (O Allâh! You are my *Rubb*. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of *Jannah*; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of *Jannah*." [*Al-Bukhârî*]

١٨٧٥- وَعَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَيِّدُ الاسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَنْتَ رَبِّي، لا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي؛ فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. مَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ» رَوَاهُ الْبُخَارِي.

«أَبُوءُ» بِبَاءٍ مَضْمُومَةٍ ثُمَّ وَاوٍ وَهَمْزَةٍ مَمْدُودَةٍ، وَمَعْنَاهُ: أُقِرُّ وَأَعْتَرِفُ.

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1876. Thaubân رضي الله عنه reported: Whenever the Messenger of Allâh ﷺ finished his *Salât* (prayer), he would beg forgiveness three times [by saying, '*Astaghfirullâh*' (3 times)] and then he would say: "*Allâhumma Antas-Salâmu, wa minkas-Salâmu, tabârakta yâ Dhal-Jalâli wal-Ikrâm*. (O Allâh! You are the Bestower of security and security comes from You; Blessed are You. O Possessor of glory and honour)." Imâm Al-Auzâ'î (one of the subnarrators) of this *Hadîth* was asked: "How forgiveness should be sought?" He replied: "I say: *Astaghfirullâh, Astaghfirullâh* (I seek forgiveness from Allâh. I seek forgiveness from Allâh)." [*Muslim*]

١٨٧٦- وَعَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ، اسْتَغْفَرَ اللهَ ثَلَاثًا وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ؛ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالإِكْرَامِ» قِيلَ لِلأَوْزَاعِيِّ - وَهُوَ أَحَدُ رُوَاتِهِ - : كَيْفَ الاسْتِغْفَارُ؟ قَالَ: يَقُولُ: أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ. رَوَاهُ مُسْلِمٌ.

Commentary: This *Du'â'* was a *Sunnah* of the Prophet ﷺ, and it is highly recommended to recite it after *Salât*.

1877. 'Âishah رضي الله عنها reported: Prior to his demise, the Messenger of Allâh ﷺ used to supplicate frequently: *Subhân Allâhi wa bihamdihi; Astaghfirullâha wa atûbu ilaihi* (Allâh is free from imperfection, and I begin with praising Him. I beg forgiveness from Allâh and I turn to Him in repentance."
[*Al-Bukhârî* and *Muslim*]

١٨٧٧- وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ قَبْلَ مَوْتِهِ: «سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ، وَأَتُوبُ إِلَيْهِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: In general, asking of forgiveness all the time is necessary and commendable. But during the old age and the last days of one's life it is particularly very essential. In this way, the *Sunnah* of the Prophet ﷺ would also be followed.

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1878. Anas رضي الله عنه said: I heard the Messenger of Allâh ﷺ saying, "Allâh, the Exalted, has said: 'O son of Âdam! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins. O son of Âdam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you. O son of Âdam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.'" [*At-Tirmidhi*]

١٨٧٨- وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «قَالَ الله تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ ما دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ على ما كانَ منْكَ وَلا أُبَالِي، يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي، غَفَرْتُ لَكَ وَلَا أُبَالي، يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا، ثُمَّ لَقِيتَنِي لا تُشْرِكُ بِي شَيْئًا، لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«عَنَانَ السَّمَاءِ» بِفَتْحِ الْعَيْنِ: قِيلَ: هُوَ السَّحَابُ، وَقِيلَ هُوَ مَا عَنَّ لَكَ مِنْهَا، أَيْ ظَهَرَ، وَ«قُرَابُ الأَرْضِ» بِضَمِّ الْقَافِ، وَرُوِيَ بِكَسْرِهَا، وَالضَّمُّ أَشْهَرُ، وَهُوَ مَا يُقَارِبُ ملأَها.

Commentary: In this narration, there is good news for the sinners who do not stick to sins but rather repent and ask forgiveness from Allâh. However numerous their sins may be, Allâh will forgive all their sins. But there is a condition which they should fulfill, namely that they do not persist in what wrong they have done (3:135), as with persistence and repeatedly committing the sin, the act of seeking forgiveness becomes a futile act.

1879. Ibn 'Umar رضي الله عنهما said: The Prophet ﷺ said, "O women folk! You should give charity and be diligent in seeking Allâh's forgiveness because I have seen (i.e., on the Night of the Ascension to the highest heavens) that dwellers of the Hell are women." A

١٨٧٩- وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ، وَأَكْثِرْنَ مِنَ الاسْتِغْفَارِ؛ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ» قَالَتِ امْرَأَةٌ مِنْهُنَّ: مَالَنَا أَكْثَرَ

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أَهْلِ النَّارِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ» قَالَتْ: مَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «شَهَادَةُ امْرَأَتَيْنِ بِشَهَادَةِ رَجُلٍ، وَتَمْكُثُ الأَيَّامَ لا تُصَلِّي» رَوَاهُ مُسْلِمٌ.

woman amongst them said: "Why is it that the majority of the dwellers of Hell are women?" The Prophet ﷺ replied, "You curse frequently and are ungrateful to your husbands. In spite of your lacking in wisdom and failing in religion, you are depriving the wisest of men of their intelligence." Upon this the woman asked: "What is the deficiency in our wisdom and in our religion?" He ﷺ replied, "Your lack of wisdom can be well judged from the fact that the evidence of two women is equal to that one man. You do not offer *Salât* (prayer) for some days and you do not fast (the whole of) Ramadân sometimes, it is a deficiency in religion." [*Muslim*]

Commentary:

1. In this narration, certain weaknesses of the female sex have been pointed out, which are natural and pertain to the woman's biology, psychology and embryology.

According to biologists, during and before menstruation, a female's thought process is affected. Similarly, her pulse and blood pressure are also altered. Females are also more prone to hysteria. For these reasons, the Qur'ân has declared that when you have to appoint or choose witnesses among women, you should choose two in place of one man. Modern researches have proved this rule to be correct on the basis of biology, psychology and embryology.

Again we know that physically speaking, the female has been named as the weaker sex. For these reasons, females have been excused from earning their livelihood. For earning livelihood, one may have to go out and work hard. Women have been exempted from this duty because of their biological differences and other considerations of *Sharî'ah*. Present-day women who are ignorant of Islâm and modern researches are not prepared to accept these scientifically and religiously proved facts. The West claims equality between the sexes. But this equality has not been established so far. Today all the important posts are occupied by males and all

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the international policies are framed by them alone. Even matters pertaining to women are decided by them. They have mostly relegated them to the posts of workers, secretaries and stenographers for their sexual satisfaction and enjoyment. After a struggle for hundred years, their condition today proves that they are the weaker sex. So, it is both beneficial and more respectful for her to limit herself to the sphere of action suggested for her by Islâm. If she oversteps her sphere, she will certainly lose her female dignity and prestige, as has happened in the West. Her state and condition there is an eyeopener for all.

2. Women should request forgiveness from Allâh very often and be generous in charity. They should not show ungratefulness to their husbands and should avoid backbiting and cursing others so that they may save themselves from Hell.

CHAPTER 372
SOME OF THE BOUNTIES WHICH ALLÂH HAS PREPARED FOR THE BELIEVERS IN PARADISE

٣٧٢- باب بيان ما أعدّ الله للمؤمنين في الجنة

Allâh, the Exalted, says:

"Truly, the *Muttaqûn* (the pious and righteous persons) will be amidst Gardens and water-springs (*Jannah*). (It will be said to them): 'Enter therein (*Jannah*), in peace and security.' And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." (15:45-48)

"(It will be said to the believers of Islâmic Monotheism): 'My slaves! No fear shall be on you this Day, nor shall

قَالَ الله تَعَالَى: ﴿إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ۝ ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ۝ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ إِخْوَٰنًا عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ۝ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ﴾ [الحجر: ٤٥-٤٨].

وَقَالَ تَعَالَى: ﴿يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ۝ ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ۝ ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ۝ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ

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فِيهَا خَٰلِدُونَ ○ وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ○ لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ﴾ [الزخرف: ٦٨-٧٣]. وَقَالَ تَعَالَى: ﴿إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ○ فِى جَنَّٰتٍ وَعُيُونٍ ○ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ○ كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ○ يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ○ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ○ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾ [الدخان: ٥١-٥٧]. وَقَالَ تَعَالَى: ﴿إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ○ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ○ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ○ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ○ خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ○ وَمِزَاجُهُۥ مِن تَسْنِيمٍ ○ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ﴾ [المطففين: ٢٢-٢٨].

وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

you grieve. (You) who believed in Our *Âyât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e., who submit totally to Allâh's Will, and believe in the Oneness of Allâh). Enter *Jannah*, you and your wives, in happiness.' Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever. This is the *Jannah* which you have been made to inherit because of your deeds which you used to do (in the life of the world). Therein for you will be fruits in plenty, of which you will eat (as you desire)." (43:68-73)

"Verily, the *Muttaqûn* (the pious), will be in place of security (*Jannah*). Among Gardens and springs. Dressed in fine silk and (also) in thick silk, facing each other. So (it will be). And We shall marry them to *Hûr* (fair females) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire. As a bounty from your *Rubb*! That will be the supreme success!" (44:51-57)

"Verily, *Al-Abrâr* (the pious and righteous) will be in Delight (*Jannah*). On thrones, looking (at all things). You will recognise in their faces the bright-

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ness of delight. They will be given to drink of pure sealed wine. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allâh). It (that wine) will be mixed with *Tasnîm*. A spring whereof drink those nearest to Allâh." (83:22-28)

The Qur'ânic *Âyât* on the subject are many and well-known.

١٨٨٠- وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا، وَيَشْرَبُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَمْتَخِطُونَ، وَلَا يَبُولُونَ؛ وَلٰكِنْ طَعَامُهُمْ ذٰلِكَ جُشَاءٌ كَرَشْحِ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّكْبِيرَ، كَمَا يُلْهَمُونَ النَّفَسَ». رَوَاهُ مُسْلِمٌ.

1880. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ said, "The inhabitants of *Jannah* will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested producing belch which will give out a smell like that of musk. They will be inspired to declare the freedom of Allâh from imperfection and proclaim His Greatness as easily as you breathe." [*Muslim*]

Commentary: Belching the vapours of musk means that after meals one would not feel heaviness and acidity. On the other hand, the belch will give out scented air, and the food will be digested by it. There will be no excrement or urine there.

Secondly, recitation of Allâh's Name will ever remain on their tongues without the least effort like the way we breathe, without any effort whatsoever. In other words the food in *Jannah* would be so light and fine that there would be no disagreeable urine excrement. On the other hand, there will only be fine smell like that of musk.

١٨٨١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ

1881. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Allâh, the Exalted, has said: 'I have prepared for my righteous slaves what no eye has seen, no ear has heard, and

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the mind of no man has conceived.' If you wish, recite:

'No person knows what is kept hidden for them of joy as a reward for what they used to do.'" (32:17)

[*Al-Bukhârî* and *Muslim*]

وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، وَاقْرَءُوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءً بِمَا كَانُوا۟ يَعْمَلُونَ﴾ [السَّجْدَة: ١٧] مُتَّفَقٌ عَلَيْهِ.

Commentary: About the gifts and pleasures of *Jannah*, here a *Hadîth* has been stated in the Words of Allâh. The subject matter is confirmed from the Verse of the Qur'ân given in the text of the *Hadîth*.

1882. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "The first group (of people) to enter *Jannah* will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes-wood will be used. Their wives will be large eyed maidens. All men will be alike in the form of their father 'Âdam, sixty cubits tall."

Another narration is: The Messenger of Allâh ﷺ said, "Their utensils will be of gold, their perspiration will smell like musk; everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of *Jannah*) will neither have difference, nor enmity (hatred) amongst them-

١٨٨٢- وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ زُمْرَةٍ يَدخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ، وَلَا يَتْفُلُونَ، وَلَا يَمْتَخِطُونَ. أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الأُلُوَّةُ - عُودُ الطِّيبِ - أَزْوَاجُهُمُ الْحُورُ الْعِينُ، عَلَى خَلْقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُّونَ ذِرَاعًا فِي السَّمَاءِ» مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ وَمُسْلِمٍ: آنِيَتُهُمْ فِيهَا الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ، وَلَا تَبَاغُضَ: قُلُوبُهُمْ قَلْبُ وَاحِدٍ، يُسَبِّحُونَ اللهَ بُكْرَةً وَعَشِيًّا».

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selves; their hearts will be as if one heart, and they will be glorifying Allâh in the morning and in the afternoon." [*Al-Bukhârî* and *Muslim*]

قَوْلُهُ: «عَلَى خَلْقِ رَجُلٍ وَاحِدٍ» رَوَاهُ بَعْضُهُمْ بِفَتْحِ الْخَاءِ وَإِسْكَانِ اللَّامِ، وَبَعْضُهُمْ بِضَمِّهِمَا، وَكِلَاهُمَا صَحِيحٌ.

Commentary:

1. The people in the *Jannah* would be similar in shape and height, etc. There would be no differences between them. It won't be that one person is beautiful and the other ugly or one is fair in colour and the other is black. This is one view. The other view is that they would be similar in being good mannered and the desirable and loving disposition. They will be on the highest pedestal of ethics, etiquette, politeness and morality. None of them would be immoral, discourteous or ill-tempered.

2. Everyone there would have two wives. They would either be from the houris or from the humans. The narration, which claims that every one would have seventy-two wives has a weak chain of narrators. However, in one narration of *At-Tirmidhi* which has been claimed to be *Sahih*, it is stated that a martyr would get seventy-two wives. (*At-Tirmidhi*, Chapter about the Superiority of *Jihâd*). Then the saying, "One would get in the *Jannah* what he wants" may also be considered and so the possibility of more than two wives cannot be denied.

3. *Hûr* (حور) is the plural of *Howrâ* (حوراء). It means white and pink. So it is said that one would be bewildered to see their beauty. *'Ein* (عين) is the plural of *'Aina'* (عيناء). It means one having large eyes like a deer. In another narration it is said that if any one of them just peeps towards our earth, the whole space would be filled with scent and all the space would be lighted. Her sheet of cloth used to cover the head and the bosom would be so precious that its cost would exceed this whole material earth. (*Sahîh Al-Bukhârî*, Book of *Jihâd*, Chapter about Houri).

1883. Al-Mughirah bin Shu'bah رضي الله عنه said: The Messenger of Allâh ﷺ said, "Mûsâ (Moses) عليه السلام asked his *Rubb*: 'Who amongst the inhabitants of *Jannah* will be the lowest in rank?' He said: 'It will be a person who will be admitted into *Jannah* last of all when all the dwellers of *Jannah* have entered *Jannah*. It will be said to him: Enter *Jannah*. But he will say: O my

١٨٨٣- وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «سَأَلَ مُوسَى، ﷺ رَبَّهُ، مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، فَيُقَالُ لَهُ: ادْخُلِ الْجَنَّةَ. فَيَقُولُ: أَيْ رَبِّ كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ،

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Rubb! How should I enter while the people have settled in their apartments and taken their shares? It will be said to him: Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world? He will say: I will be content, my *Rubb*. Allâh will say: For you is that, and like that and like that and like that and like that. He will say at the fifth time: I am well-pleased, my *Rubb*. Allâh will say: It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyes could delight in. He will say: I am well-pleased, my *Rubb*.' Mûsâ عليه السلام said: 'Who will be of the highest rank in *Jannah*.' Allâh said: 'They are those whom I chose and I established their honour with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eye has seen, no ear has heard and no human mind has perceived.'" [*Muslim*]

وَأَخَذُوا أَخَذَاتِهِمْ؟ فَيُقَالُ لَهُ: أَتَرْضَى أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ رَبِّ، فَيَقُولُ: لَكَ ذٰلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَيَقُولُ فِي الْخَامِسَةِ: رَضِيتُ رَبِّ، فَيَقُولُ: هٰذَا لَكَ وَعَشْرَةُ أَمْثَالِهِ، وَلَكَ مَا اشْتَهَتْ نَفْسُكَ، وَلَذَّتْ عَيْنُكَ. فَيَقُولُ: رَضِيتُ رَبِّ، قَالَ: رَبِّ فَأَعْلَاهُمْ مَنْزِلَةً؟ قَالَ: أُولٰئِكَ الَّذِينَ أَرَدْتُ، غَرَسْتُ كَرَامَتَهُمْ بِيَدِي، وَخَتَمْتُ عَلَيْهَا، فَلَمْ تَرَ عَيْنٌ، وَلَمْ تَسْمَعْ أُذُنٌ، وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ» رَوَاهُ مُسْلِمٌ.

Commentary: This *Hadîth* highlights Allâh's unbounded Mercy and Bounty upon His slaves in *Jannah* although they do not deserve all that.

1884. 'Abdullâh bin Mas'ûd رضي الله عنه reported: The Messenger of Allâh ﷺ said, "I know of the last of the inhabitants of the Hell to be taken out from there and the last one to enter *Jannah*. He is a man who will come out of the Fire, crawling on all fours. Allâh, the *Rubb* of glory and honour will say to him: 'Go and enter *Jannah*.' He will go to it and think that it is full

١٨٨٤- وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ. رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا؛ فَيَقُولُ اللهُ عَزَّ وَجَلَّ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا، فَيُخَيَّلُ إِلَيْهِ أَنَّهَا

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مَلأَى، فَيَرْجِعُ، فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلأَى فَيَقُولُ اللهُ عَزَّ وَجَلَّ لَهُ: اذْهَبْ فَادْخُلِ الجَنَّةَ، فَيَأْتِيهَا، فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ. فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا ملأَى! فَيَقُولُ اللهُ عَزَّ وَجَلَّ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا أَوْ إِنَّ لَكَ مِثْلَ عَشْرَةِ أَمْثَالِ الدُّنْيَا، فَيَقُولُ: أَتَسْخَرُ بِي، أَوْ تَضْحَكُ بِي وَأَنْتَ الْمَلِكُ» قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ فَكَانَ يَقُولُ: «ذٰلِكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً» مُتَّفَقٌ عَلَيْهِ.

up. He will then come back and say: 'O my *Rubb*, it is full up.' Allâh will say to him: 'Go and enter *Jannah*.' He will again go to it and think that it is full up. So he will turn back. Allâh will again say: 'Go and enter *Jannah*. For you have what is equal to ten times the world.' He will say: 'Are You making fun of me while You are the King?" At this I (i.e., the narrator) saw the Messenger of Allâh ﷺ laugh till his premolars were visible and he said, "Such man will be the last dweller of *Jannah* in its lowest rank." [*Al-Bukhârî* and *Muslim*]

Commentary: The general habit of the Prophet ﷺ was just to smile. But while telling about the gifts and honours about an ordinary person in *Jannah*, he could not help laughing in a manner that his molars became visible. The person on the lowest pedestal in *Jannah* will be given ten times better things and gifts that could he had on this earth. May Allâh admit us into *Jannah* in His Mercy. *Amîn*.

١٨٨٥- وَعَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ طُولُهَا فِي السَّمَاءِ سِتُّونَ مِيلًا. لِلْمُؤْمِنِ فِيهَا أَهْلُونَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلَا يَرَى بَعْضُهُمْ بَعْضًا» مُتَّفَقٌ عَلَيْهِ.

«الْمِيلُ»: سِتَّةُ آلافِ ذِرَاعٍ.

1885. Abû Mûsâ رضي الله عنه said: The Prophet ﷺ said, "In *Jannah* the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky. The believer will have his wives with him and he will visit them and they will not be able to see one another." [*Al-Bukhârî* and *Muslim*]

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1886. Abû Sa'îd Al-Khudrî رضي الله عنه said: The Prophet ﷺ said, "There is a tree in *Jannah* that is so huge that if a rider of a swift horse has to cover its distance from one end to another in one hundred years, he will not be able to do so."

Another narration from Abû Hurairah رضي الله عنه is: The Messenger of Allâh ﷺ said, "A rider will not be able to cross its (the tree's) shade even after travelling for one hundred years."

[*Al-Bukhârî* and *Muslim*]

١٨٨٦- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ سَنَةٍ مَا يَقْطَعُهَا» مُتَّفَق عَلَيْهِ.

وَرَوَيَاهُ فِي «الصَّحِيحَيْنِ» أَيْضًا مِنْ رِوَايَةِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: «يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مائَةَ سَنَةٍ مَا يَقْطَعُهَا».

Commentary: The horse referred to in the *Hadîth* in described in the Arabic text as '*Mudhammar*' (مضمر), i.e., a specially trained and well-looked after horse. Such a horse is first fattened by supplying it with large quantities of food. Then slowly the quantity of food given to it is decreased and it is made to sweat in a hot room until it loses weight and thus, becomes fit for running.

The Arabic word ظل translated here as 'shade,' in fact, refers to the expansiveness and vastness of the tree. It does not necessarily mean shade in the ordinary sense, as there will be no sun or heat there. Here the expansiveness and vastness of the trees of *Jannah* has been mentioned. Allâh can do what He likes and create whatever He likes.

1887. Abû Sa'îd Al-Khudrî رضي الله عنه said: The Prophet ﷺ said, "The dwellers of *Jannah* will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others." The Messenger of Allâh ﷺ was asked: "Will those be the dwellings of the Prophets which no one else will be able to reach?" He ﷺ replied, "Yes, but by Him in Whose Hand my soul is! men

١٨٨٧- وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ» قَالُوا: يَا رَسُولَ اللهِ؛ تِلْكَ مَنَازِلُ الأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ؟ قَالَ: «بَلَى وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِينَ». مُتَّفَقٌ عَلَيْهِ.

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who believed in Allâh and acknowledged the truthfulness of the Messengers will reach them."
[*Al-Bukhârî* and *Muslim*]

Commentary: In *Jannah*, people will have different grades according to the strength of their Belief and love of Allâh. Some people will be on a position near that of the Prophets. May Allâh grant us such lofty places. *Amîn.*

1888. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "A space in *Jannah* equal to the distance between the middle and the end of a bow will be better than all that upon which the sun rises and sets."
[*Al-Bukhârî* and *Muslim*]

١٨٨٨- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَقَابُ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ أَوْ تَغْرُبُ» مُتَّفَقٌ عَلَيْهِ.

Commentary: Just a very small – a wee bit of a place in the *Jannah* is better than the whole world, as this world would soon come to an end while *Jannah* will be eternal.

1889. Anas رضي الله عنه said: The Messenger of Allâh ﷺ said, "In *Jannah* there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: 'We swear by Allâh that you have been increased in beauty and loveliness since leaving us.' Thereupon they will reply: 'We swear by Allâh that you have also been increased in beauty and loveliness since we left you.'"
[*Muslim*]

١٨٨٩- وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ سُوقًا يَأْتُونَهَا كُلَّ جُمُعَةٍ. فَتَهُبُّ رِيحُ الشَّمَالِ، فَتَحْثُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ، فَيَزْدَادُونَ حُسْنًا وَجَمَالًا، فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ، وَقَدْ ازْدَادُوا حُسْنًا وَجَمَالًا، فَيَقُولُ لَهُمْ أَهْلُوهُمْ: وَاللهِ لَقَدِ ازْدَدْتُمْ حُسْنًا وَجَمَالًا! فَيَقُولُونَ: وَأَنْتُمْ وَاللهِ لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا!» رَوَاهُ مُسْلِمٌ.

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Commentary: Bazaar refers to a place of gathering, where everything will be available, free of cost. Similarly, *Jumu'ah* means that people will gather there for a time period equal to that of *Jumu'ah*, as there will be no sun, nor night and day. Another speciality of *Jannah* is that the beauty and charm of men and women will go on increasing and so the love and affection between husbands and wives will also keep on progressing and increasing. It will be just the opposite of what happens here in this world.

1890. Sahl bin Sa'd رضي الله عنه said: The Messenger of Allâh ﷺ said, "The dwellers of *Jannah* will see the upper abodes of *Jannah* as you see the stars in the sky." [*Al-Bukhârî* and *Muslim*]

١٨٩٠- وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْغُرَفَ فِي الْجَنَّةِ كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ» مُتَّفَقٌ عَلَيْهِ.

Commentary: See the Commentary on *Hadîth* No. 1887

1891. Sahl bin Sa'd رضي الله عنه said: I was in the company of the Prophet ﷺ. He gave a description of *Jannah* and concluded with these words, "There will be bounties which no eye has seen, no ear has heard and no human heart has ever perceived." He ﷺ then recited this Verse:

"Their sides forsake their beds, to invoke their *Rubb* in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy..." (32:16,17) [*Al-Bukhârî*]

١٨٩١- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: شَهِدْتُ مِنَ النَّبِيِّ ﷺ مَجْلِسًا وَصَفَ فِيهِ الْجَنَّةَ حَتَّى انْتَهَى، ثُمَّ قَالَ فِي آخِرِ حَدِيثِهِ: «فِيهَا مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ» ثُمَّ قَرَأَ ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾ إِلَى قَوْلِهِ تَعَالَى: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾. رَوَاهُ الْبُخَارِيُّ.

Commentary: The bliss of *Jannah* which has been mentioned in the narrations of the Prophet ﷺ have also been alluded to in the above mentioned *Âyât* of the Noble Qur'ân. That is why the *Hadîth* is considered to be the authorized commentary of the Qur'ân. It is commentary without which it is not possible to grasp the real meaning of the Qur'ân.

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1892. Abû Sa'îd and Abû Hurairah رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "When the dwellers of *Jannah* enter *Jannah*, an announcer will call: (You have a promise from Allâh that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable." [*Muslim*]

١٨٩٢- وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَحْيَوْا، فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا، فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا، فَلَا تَبْأَسُوا أَبَدًا» رَوَاهُ مُسْلِمٌ.

Commentary: We live in this world according to our life span but we never know when this life may come to an end. Youth is a fleeting experience and with the passage of time it turns into old age. One cannot even be sure about the ease in this life. Any time one may land into hardships. In short, nothing is constant in this world.

In *Jannah*, however, everything will be permanent. Life will be without any danger of death, there will be health without any risk of disease. There will be happiness and bliss without any fear of aging. Everywhere there will be happiness, ease, comfort, enjoyment without any pain, worry, hardship or distress.

1893. Abû Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said, "The lowest place of any of you in *Jannah* will be that Allâh will tell him to express his wish. He will wish and wish again. Allâh will then ask him: 'Have you expressed your wish?' He will answer: 'Yes, I have.' Allâh will say: 'You will have what you have wished for and the like thereof along with it.'" [*Muslim*]

١٨٩٣- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَدْنَى مَقْعَدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ فَيَتَمَنَّى وَيَتَمَنَّى، فَيَقُولُ لَهُ: هَلْ تَمَنَّيْتَ؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ لَهُ: فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ» رَوَاهُ مُسْلِمٌ.

1894. Abû Sa'îd Al-Khudrî رضي الله عنه said: The Messenger of Allâh ﷺ said, "Allâh, the *Rubb* of honour and glory, will say to the inhabitants of *Jannah*: 'O inhabitants of *Jannah*!' They will re-

١٨٩٤- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ؛ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا

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وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبَّنَا وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ! فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذٰلِكَ فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذٰلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا». مُتَّفَقٌ عَلَيْهِ.

spond: 'Here we are! At Your service, O our *Rubb*. All good is in Your Hand!' He will ask them: 'Are you pleased?' They will reply: 'Why should we not be pleased, O *Rubb*, when You have given us what You have not given to any of Your creatures?' Allâh will say: 'Shall I not give you something better than that?' They will ask: 'O *Rubb*! What can be better than that?' Allâh will say: 'I shall bestow My Pleasure upon you and I shall never be displeased with you.'" [*Al-Bukhârî* and *Muslim*]

Commentary: The declaration about Allâh being pleased with the dwellers of *Jannah* will certainly be the greatest of the boons and rewards of *Jannah*.

١٨٩٥- وَعَنْ جَرِيرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا كَمَا تَرَوْنَ هٰذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَتِهِ» مُتَّفَقٌ عَلَيْهِ.

1895. Jarîr bin 'Abdullâh رضي الله عنه reported: We were sitting with the Messenger of Allâh ﷺ when he looked at the full moon and observed, "You shall see your *Rubb* in the Hereafter as you are seeing this moon; and you will not feel the slightest inconvenience in seeing Him." [*Al-Bukhârî* and *Muslim*]

Commentary: Just as when we witness the moon there is no problem, no rush or troublesome gathering of people and no pushing of one another, the pious will see Allâh without any trouble or difficulty. How shall we see Him, we cannot describe this even by any instance or parable. In *Sûrat Ash-Shû'râ'*, Verse 11, it is said that there is nothing like Him. However, we cannot see Him in this world with these worldly eyes. The reason is that, as Imâm Mâlik says, these eyes are just temporary and they cannot bear the Sight of Allâh. This is why the research scholars claim that the Prophet ﷺ did not actually see Allâh during his journey to the heavens; he only talked to Allâh by way of Revelation. The saying of 'Âishah رضي الله عنها also proves this contention. However, it would be possible to see Allâh in *Jannah* as everything there will be eternal and indestructible. Similar will be the case with the sight and eyes which will be provided to us there. Such eyes would have the power to see Allâh.

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1896. Suhaib رضي الله عنه reported: The Messenger of Allâh ﷺ said, "When the inhabitants of *Jannah* enter *Jannah*, Allâh, the Glorious and Exalted, will say to them: 'Do you wish me to give you anything more?' They will reply: 'Have You not made our faces bright? Have You not brought us into *Jannah* and delivered us from the Hell?' And Allâh will remove the Veil. The (dwellers of *Jannah*) will feel that they have not been awarded anything dearer to them than looking at their *Rubb*." [*Muslim*]

Allâh, the Exalted, says:

"Verily, those who believe and do deeds of righteousness, their *Rubb* will guide them through their Faith; under them will flow rivers in the Gardens of Delight (*Jannah*). Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safety from evil) will be their greetings therein (*Jannah*)! and the close of their request will be: *Al-hamdu lillâhi Rabbil-'Alamîn* [All the praises and thanks are to Allâh, the *Rubb* of *'Âlamîn* (mankind, jinn and all that exists)]." (10:9,10)

١٨٩٦- وَعَنْ صُهَيْبٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُولُ الله تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ» رَوَاهُ مُسْلِمٌ.

قَالَ الله تَعَالَى: ﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ۝ دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾[يونس: ٩-١٠]

الْحَمْدُ لله الَّذِي هَدَانَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا الله. اللَّهُمَّ صَلِّ عَلَى سيدنا مُحَمَّدٍ وعلى آلِ محمّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

قَالَ مُؤَلِّفُهُ يحيى النَّوَاوِيُّ غفر الله له: «فَرَغْتُ مِنْهُ يَوْمَ الاثْنَيْنِ رَابِعَ شَهْرِ رَمَضَانَ سَنَةَ سَبْعِينَ وَسِتِّ مِئَةٍ».

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